

ARCANE SCHOOL CONFERENCE

GENEVA

May 27-28, 2023

Keynote:

**Let the group affirm the Will
as an expression of the Law of Sacrifice**

Program for Sunday – May 28, 2023



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as an expression of the Law of Sacrifice**

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ARCANE SCHOOL CONFERENCE
Université Ouvrière de Genève
Place des Grottes 3, 1201 Geneva

Keynote 2023: LET THE GROUP AFFIRM THE WILL AS AN EXPRESSION OF THE LAW OF SACRIFICE
PROGRAMME

Sunday 28 May 2023

**10h00 – 12h00 SECRETARIAL WORKSHOP FOR ARCANE SCHOOL SECRETARIES AND SECRETARIES
IN TRAINING ONLY** *On invitation only*
(Venue: Université Ouvrière de Genève, Place des Grottes 3, 1201 Geneva)

AFTERNOON SESSION: EVERYONE WELCOME

**LET THE GROUP AFFIRM THE WILL
AS AN EXPRESSION OF THE LAW OF SACRIFICE**

13h30 Introduction – *in French/English*

Gayatri – *in Dutch*

There is no such thing as sacrifice when the spiritual will expresses itself – *Olga Sokolova in Russian*
The Will is fundamentally an expression of the Law of Sacrifice. Paradoxically we found that when the spiritual will was—even in a small measure—expressing itself, there was no such thing as sacrifice.

The significance of the spirit of Sacrifice in group work – *Silvana Bianchi in Italian*

The symbolic activity of the great Teacher of Nazareth will be properly understood, and its significance will be properly appreciated only when group implications are more carefully studied, the meaning of sacrifice and of death come into their rightful place in the human consciousness, and the law of giving, with all that that entails, is correctly understood and applied.

Visualisation – *in French*

Synthesis, Will and Sacrifice: what are their manifestations for the redemption of humanity? – *Philippe Domé in French*

You will already have noted—as you have studied the Invocation—that the three major centres in our planet are linked up: Shamballa, “where the Will of God is known,” the Hierarchy, where Christ rules and from whence He seeks closer contact among men, and the centre which we call Humanity. There is a close relation between the first stanza and the final one; humanity’s destiny is, as you know, to be the exponent of the mind of God, thus expressing active intelligence, motivated by love and implemented by will.

Group Meditation – *in German*

14h50 BREAK

15h15 Affirmation of Love – *in Spanish*

Sharing is being – *Peter Spaans in Dutch*

The Lord of the World, the “Ancient of Days,” is releasing new energies into humanity, transmuted in the present furnace of pain and fiery agony. This transmutation will bring about a new power of sacrifice, of inclusive surrender, a clearer vision of the Whole and a cooperative spirit hitherto unknown and which will be the first expression of that great principle of sharing, so sorely needed today.

Group Discussions

Group Meditation – *in English*

17h00 Close of the Conference

For more information, please write to: Arcane School –
rue du Stand 40, CH-1204 Geneva Phone: + 41 22.734.12.52 geneva@lucistrust.org www.lucistrust.org

MEDITATION

LETTING IN THE LIGHT

I GROUP FUSION

We affirm the fact of group fusion and integration within the heart centre of the new group of world servers, mediating between Hierarchy and humanity:

I am one with my group brothers, and all that I have is theirs.
May the love which is in my soul pour forth to them.
May the strength which is in me lift and aid them.
May the thoughts which my soul creates reach and encourage them.

II ALIGNMENT

We project a line of lighted energy towards the spiritual Hierarchy of the planet, the planetary heart, the great Ashram of Sanat Kumara; and towards the Christ at the heart of Hierarchy.

Extend the line of light towards Shamballa, the centre where the Will of God is known.

III HIGHER INTERLUDE

Hold the contemplative mind open to the extra-planetary energies streaming into Shamballa and radiated through Hierarchy. Using the creative imagination, endeavour to see the three planetary centres – Shamballa, Hierarchy, and Humanity – gradually coming into alignment and interplay.

IV MEDITATION

Reflect on the seed thought using the keynote for the conference:

*Let the Group Affirm the Will
as an Expression of the Law of Sacrifice.*

V PRECIPITATION

Using the creative imagination, visualise the energies of Light, Love and the Will-to-Good pouring throughout the planet and becoming anchored on Earth in prepared physical plane centres through which the Plan can manifest. (Use the six-fold progression of divine Love as the sequence of energy precipitation: Shamballa/Hierarchy/the Christ/the new group of world servers/men and women of goodwill everywhere in the world/physical centres of distribution.)

VI LOWER INTERLUDE

Refocus the consciousness, as a group, within the periphery of the great Ashram. Together sound the affirmation:

*In the centre of all Love I stand.
From that centre I, the soul, will outward move.
From that centre I, the one who serves, will work.
May the love of the divine Self be shed abroad,
in my heart, through my group, and throughout the world.*

Visualise the down pouring spiritual inflow released from Shamballa through the Hierarchy and streaming into humanity through the prepared channel. Consider how these in pouring energies are establishing the "Pathway of Light" for the coming World Teacher, the Christ.

VII DISTRIBUTION

As the Great Invocation is sounded, visualise the outpouring of Light and Love and Power from the spiritual Hierarchy through the five planetary inlets (London/Darjeeling/New York/Geneva/Tokyo) irradiating the consciousness of the whole human race:

From the point of Light within the Mind of God
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM

OM

OM

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INTRODUCTION

Welcome to this second and last session of the Arcane School conference in Geneva. We are happy to be able to be together physically but we are also happy to offer this conference to a wider audience by Zoom. For those of you who join by Zoom, again two short remarks.

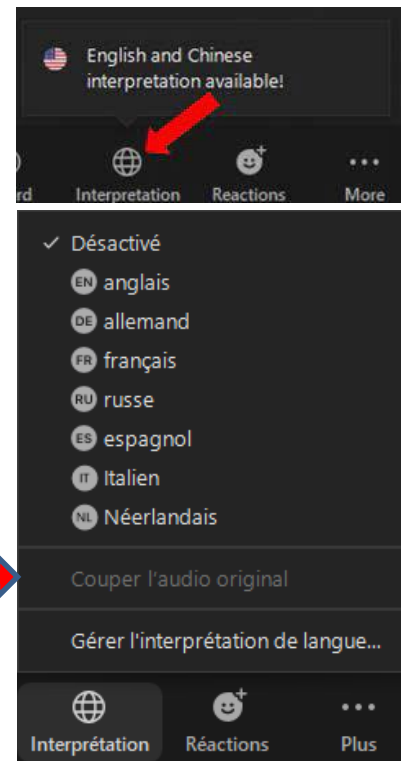
1. From the start of the broadcast, the texts of the talks will be translated into the following languages:

- English
- French
- Italian
- Spanish
- German
- Russian
- Dutch

To select your preferred languages, click on the **Interpretation** icon in the Zoom tool bar:

This will open up a menu with a list from where you can select the language you want to listen to:

If you want, you can mute the original speaker, which you normally would hear in the background:



Please note: *All our translators are non-professional volunteers.*

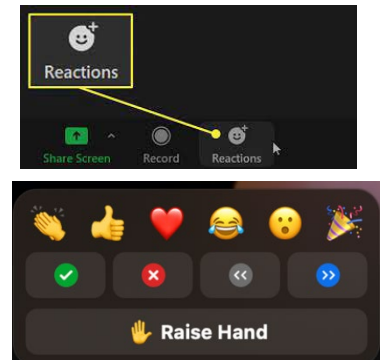
Here at the venue we all have language packs for the translations.

For those joining by Zoom, if you might also want to read the texts, you can do so by downloading the language pack from our web-site:

https://www.lucitrust.org/conferences/show/arcane_school_conference_2023#AS-Geneva-27May.

2. By default, microphones of participants are muted. To ask a question or make a comment, you can 'raise your hand' so the host can unmute your microphone. Click on the **Reactions** icon in the Zoom toolbar:

This will open a window with various 'emoticons' and a button "Raise Hand": Click on the "Raise Hand" button to notify the host, who will then – when possible – unmute your microphone.



GAYATRI

(in Dutch)
(Sanskrit)

ॐ भूर्भुवः स्वः

ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य
धीमहि धियो यो नः प्रचोदयात् ।

Om bhur bhuvah svaha
Tat savitur varenyam
Bhargo devasyad hymahi
Dhi yo yonah prachodayat
OM

Gayatri (English version):

O Thou Who givest sustenance to the universe,
From Whom all things proceed
To Whom all things return
Unveil the face of the Spiritual Sun
Hidden by a disc of golden Light
That we may know the Truth
And do our whole duty
As we journey to Thy sacred feet.

OM

THERE IS NO SUCH THING AS SACRIFICE WHEN THE SPIRITUAL WILL EXPRESSES ITSELF

*From my will the mind of my creation is born,
from my will the power of creation and dispensation comes.*

F. Sologub

"I. The Book of Perfect Self-Affirmation."

Olga Sokolova, translated from Russian

The spiritual will is associated with the First Ray of Power. This is the light radiation, the energies of dynamism which are stemming from Shambala. Through the Spiritual Triad, divine consciousness manifests itself and, as a consequence, the emanations of divine activity. When speaking of spiritual will, it is also necessary to distinguish between the divine will, the group will and the personal will.

We, as students of the Arcane School, are aware that the group will is connected with the note of the group invocation, of which the result of successful work is a response from the Hierarchy. The group invocation expresses itself through the impulse to bestowal (or through a manifestation of the Law of Sacrifice¹) and contains an intellectual intention. The latter is revealed through a creative act and attempts to learn to "fly before the face of the Sun."

"Wings of consciousness" are being formed in the Heart of Humanity, which is ripe for serious changes. Being on the 4th Ray, humanity has a chance to overcome conflict through harmony, through the science of skill in action. Such a master is the Soul. It is she who conducts the work of illumination, salvation, raising matter to heaven. *And when the consciousness seizes the Light of the Soul, then the perception changes, and there is no pain or a feeling of sacrifice.* In the world of pairs of opposites, bliss and sacrifice are synonymous terms. But neither bliss nor pain has any power over the disciple who opens the petals of sacrifice. The Fourth Ray, as the True Divine Helper, reveals the divine in man. *One cannot fail to mention the golden mean in everything, because there is an ancient Greek myth in which "Daedalus asks his son Icarus to pursue a middle course between the sea and the sun."* When the forces of glamour are active, it seems to us that we are losing something, but this is an illusion: we gain reunification with our soul and, as a result, greater freedom and opportunities for the revealing of our creative potential.

This is the path until the power of the spirit is revealed. The path of salvation becomes "the path of everyday life." It means a rejection of benefit, laurels, and recognition. There is no clinging "to a result" here. And the disciple must also have courage to be able to renounce everything that he possesses. In the book "Discipleship in the New Age" by A. Bailey there is an indication that the 2nd Ray of Wisdom softens the energy of the 4th Ray, being a vehicle of the Will. This means that salvation arises at the abstract levels of thought, and it is associated with the expansion (consistent awareness, understanding, fixation of the light in the head) of consciousness, and a pure, loving heart, whose instinct is service, and bestowal. For it is precisely this which transforms desire into a spiritual will which reveals the Plan or Purpose.

There are several definitions of Will. The will is an energy that embodies the intention of the Logos. Intention is a fixed attention, an insistent and persistent pursuit of the purpose. The purpose includes specific tasks that serve its implementation, or to defeat differentiation. Will can also be defined as a focus or a tension of mental energy, a heart-felt intention. It is also a concentration of the universal Mind or its ability to generate vitally resilient ideas. It can be interpreted as a dynamically charged life fluid. It is also the Divine aspect in man, which not only connects him with Divine Purpose, but also gives the protection of the Cosmos in order to overcome everything, to fulfil the Plan, and to achieve Wholeness.

We also know that Man is created in the image and likeness of God. That he also has an intention as a detailed and concrete plan and purpose that express themselves through organised activities. These activities serve to fulfil his task, stage by stage. What should the Spiritual Man express in this case? Using both heart and mental energies, we prepare the field for invocative life. We project the energy upwards so that it rises into the world of the Spiritual Triad. Every perceived idea, like Candlemas, brings Light to the world, heals the gaps that prevent the "encounter with God". We are working in time and space. But we also strive to work from the inner point of tension so that it reveals itself in the outer world. This happens through the expression of ideas. It is necessary

¹ Alice A. Bailey, *Esoteric Psychology*, Vol.2.

to know what exactly should be manifested, and to have the courage, the fearlessness, to do this. How does the Soul carry out her work?

The Solar Angel pours out his energies through the mind, which is like the Eye. The “Eye” joins the work when the personality is ready to serve. It dispels glamour and illusion, brings transformation into the world, facilitating the working out the Plan. Thus the “gifts of love” permeate the mental atmosphere of humanity, so that a more spiritual way of life may prevail, and “the bird of the soul may fly free through the air”. It are the intuitive and spiritual discoveries that will provide the seed for the sprouting of a new world. The idealism of the New Group of World Servers lies behind the right focused intention. In this regard, it is impossible not to mention the cardinal cross of energies and its first sign as a New Beginning, i.e. Aries.

Aries is a vehicle of the Electric Fire, the dynamic nature of God. Here there is a clear emphasis on the “will to incarnate”, which grows in the disciple into the will-to-illumination. In Capricorn, this will already becomes the concrete plan of the initiate, fulfilling the purpose of God. Aries is the Universal principle, the Cosmic Christ. The connection of Aries, or ram, with the myth of the “Golden Fleece” is interesting. Both Hercules and Orpheus were Argonauts who went on a journey for the golden fleece (the words from the poem of the same name by O. Mandelstam “Behold the golden fleece, like a golden sun ...” come to my mind). In India, the Vedas as well as the alchemists associated gold with the concept of eternal life. Hence the question: Is this myth a reference to the lamb of God, which the Bible describes as a sacred sacrifice? The Lamb of God is a symbolic name given to the Lord Jesus Christ by the Holy Scripture and Tradition, indicating in Him the innocent Sacrifice for the sins of the whole world. God offered Himself as a sacrifice in the person of Jesus Christ, and was thereby likened to the sacrifice of the Old Testament (lamb). Hence the name “Lamb of God” that the Bible associates with the Savior. The Lamb is a truly biblical symbol. Along with this symbol, Aries is a vehicle of the Divine Will of the 1st Ray. The first Ray “destroys” all obsolete thought forms, all old patterns of thought, preparing the way for new ideas in human minds, and emphasising the unity of intention and divine purpose.

Soul energies free the spirit from matter for its further evolution. Old patterns of thought are erased, and the archetype of the new cycle is “revived”. Regarding humanity as a whole, the soul energies are capable of resolving the difficulties facing the human family. One of the tasks is the manifestation of a new world religion, others are associated with a new psychology, a new education, a new world government (reorganisation of the political structure) and the right distribution of world resources (work with prana, as well as changes in the sphere of economics).

Light is the clarification in the mind. By illuminating our mind, we become a force in the world that accelerates, and catalyses the processes that serve the spirit of the New Age. Aries is an act of Creation, and we know that in the beginning there was the Word. Therefore, it is necessary to observe the purity of thoughts and imagination, when “creating in word-making”, in order to “revive” the image required by the spirit of the time, working without hesitation in the mental space. The crown of this intense creativity is a response of the “sacrificial will”, associated with the synthesis of the three Lights, personified by the 3 power points of the year, the 3 light stations, and the 3 main festivals: Easter, Wesak, and World Invocation Day, or Festival of the Christ.

Let us work together, harmoniously and spiritually, to precipitate Ideas and archetypes that accelerate the birth of humanity into a new state of consciousness, “the birth of the bird of peace into the air”!

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THE MEANING OF THE SPIRIT OF SACRIFICE IN GROUP WORK

Silvana Bianchi, translated from Italian

The meaning of the spirit of sacrifice is a movement of the group soul which, responding to the divine purpose, impresses by His sacrificial will a new direction on the group itself. This dynamism is inherent in Life, and it is the faculty of *vital* and non-sentimental desire through which the logocic purpose is realised. This impulse is transferred by the Shamballa force to the whole Hierarchy: its powerful vibration reverberates in every ashram and sub-ashram, reorienting and organising specialised work, according to the radial lines of the various groups.

There is only one world group, Humanity, destined to be the agent of the divine will on earth. The Hierarchy, as a whole, expresses Its essence and the beauty of *flowering*: with Its magnetic work, charged with the quality of first ray by the increasingly pervasive impulse of Shamballa, It dynamises the fourth realm, pushing it to

movement and progress, which is manifesting through the possibility of contact with the soul, by now within the reach of all humanity. This evolutionary driving force is the note spread at the beginning of each cycle and, according to the phase and the peculiar trend thereof, resonates with greater or lesser emphasis. In the present cycle this emphasis is powerfully perceived in the world group. It can be clearly discerned by the psycho-physical conditions in which the whole of humanity finds itself: due to a great selfishness, the result of the insufficient application of the spiritual principle to life, pain and suffering evidently still afflict a large number of populations. Yet at the same time, humanity as a whole, the world aspirant, is emerging into the world of Reality.

Literally *spiritus*, from the Latin verb *spirare*, means blow, breath; the term *sacrifice*, referring to the union of the adjective *sacer* with the verb *facio*, expresses the idea of *making sacred*. The etymology of the expression *spirit of sacrifice* therefore attests how the transcendent and immaterial aspect breathes Its own Life or Will in every form, Life characterised by an immeasurable, all-powerful and universal love, such as to evoke an urgency for adaptation in humanity. The common painful meaning of the term *sacrifice*, of deprivation endured for the good of others, contains rather a sense of sacredness, which springs precisely from man's action and even before that, from his spiritualised thought. In other words, referring to the group, the *spirit of sacrifice* breathes into it a *compulsion* to do Good. It is the fulfilment of a sacred action, which gives meaning to the Whole and to everyday life, including it in the Whole itself. This impulse towards the origin is sacrifice, that is, the sacralising ritual, bringing the group progressively closer to the supreme Source of Life. Ritual is a new rhythm that seeks objective expression, revealing itself to the focal points of the group, the ashrams and members of the various degrees, whose sensitivity and vision are adequate, thus manifesting an *incumbent* aspect of the Plan. The group soul therefore *feels*, by virtue of intuitive perception, it records and establishes through the collective antahkarana this new rhythm and in doing so it implements the sacrifice, leaving its etheric imprint on humanity. This happens because the group draws ever closer to its own Heart, Christ himself and to His symbolic teaching, which has revealed the underlying synthesis of the divine plan, anchoring it on earth with the expression of the will-to-good.

Sacrifice is a profound yearning to establish a relationship with what is considered sacred by the sacrificing entity and it happens when one is able to think in the heart. Any conscious offering made to the deity represents an act of sacrifice. Esoteric group work also consists, therefore, in infusing in the world group the urgency to work for good. What the servants do, is to embody the vanguard of enlightened thought, since their group is composed of mental, spiritually oriented individuals, whose mental nature has been transformed into an instrument at the service of the intuition and spiritual perception, always ready to overturn any crystallisation, their own and others, to facilitate the establishment of a new aspect of the Plan.

The Subjective Group, firm in its spiritual being, carries out an act of collective offering, with intuitive understanding, thus participating in the creative activity of divinity. Stabilising this *state of being* will extend its life of service, intensifying the invocation of energy for the realisation of the Plan. For the members of the Hierarchy, this results in a rapprochement with Shamballa, with the powerful inflow of force that this movement entails.

The group subjectively initiates itself to promote the logoc purpose, cyclically bringing about significant changes in humanity, through the continuous adaptation of culture to new needs aligned with the Plan and through the stimulus of culture by means of new ideas, which create new form. The creative action of the group is extraordinarily enhanced by the number of *cooperators* in the service. The creative act is a prerogative of the group soul, operating through the Ashrams and the personalities of the incarnate members, who pour the circulatory flow of the Will-to-Good on the earth, with their irradiation into everyday life. This assumes spiritual orientation, vitality, and a sense of direction.

These consolidated units, operating through the antahkarana, invoke the higher positive pole, the Triad, generating a new point of tension: Its evocation leads to revelation and, in time, initiation. Intuitive perception, direction and the will-to-good are therefore those factors that modify the substance, producing new *spiritualised* forms; moving from the triadic levels towards the manifested world one works with principles, leading to changes that the Plan itself evokes, thus constantly weaving the future. The ability to stand firm, electrifying the point of tension, is what one day it will make us realise that the door is left behind. It is a question of *potency*, which will be reached at a given moment, when the precipitation of monadic energy has found an open channel, depending exclusively on the emanating note of self-sacrifice. Power flows freely when there is total identification with the Being: the personality will definitively fall below the threshold of consciousness, no longer hindering the free flow of existence, which is precisely the power to create. Such superior creativity is the prerogative of the initiate, since nothing is originated without the contribution of the Will, which only he knows; each one has in him- or herself all the potentialities, whose manifestation is regulated by the reached point of

penetration, determining the precipitation into expression. This ensures a constant flow of revelation on the planet. The motive, the *direct cause that determines an action*, must originate from an incorruptible principle in order to create a form incorporating the energy of the Purpose itself, whose effect is always redeeming. The Logos, through His sacrifice, leads the Way: giving Himself He completely remains,² because He Is. By understanding the meaning of giving at the subtle level, as an extreme sacrifice of the Self, we approach *Being*. Since the Source is inexhaustible, this silent and aligned presence increases rather than exhausts, generating a constant propulsion. The significance of carrying out this sacrifice is the response to the logoc purpose, seizing its inspiration and making it a driving force for the world group.

Forward-looking simplicity is the key to be used in questioning how the esoteric group can work effectively to impart this new rhythm, for the thought of such closeness to Shamballa calls for profound humility. Harmlessness, a fundamental requirement, theoretically known to the whole group, must be expressed and the group antahkarana needs to be established in the substance of light, as the dynamic will drives the substance by energising it. The instrument for conveying it into the group heart must be *vital*, for this transition to take place freely.

Acting as initiates, even though not yet so, not only affirms a Reality in the field of thought, establishing a new vibration there, but also evokes a similar behaviour in those who are close to the recognition of their own Self thus fostering a precipitation that spreads like wildfire, assuming the form of good will: the disciple *accepts* a strong sense of responsibility when a critical threshold is reached and the triggered process becomes unstoppable.

The group needs to encompass within its sphere of consciousness and awareness, the new impacting energies; through its growing synthesising, these energies will progressively and continuously find their expression. Thus the divine Idea becomes an ideal that can be pursued, to be manifested in substance on the physical plane. To this purpose the group refines its ability to use and direct the force that, as energy conveyed to a point of need by direct thought, is wisely driven, for the Heart has transmuted knowledge, with a universal perspective of application.

This process of applying the divine will, accomplished with understanding and spiritual joy, releases the energy confined in the astral plane, providing it for higher purpose as luminous service. This affirms the service in a consequential way, since the urgency of responding to this invocation is imperative.

The level of the group magnetic radiation needs therefore to be elevated to the point of reorienting itself towards the Triad, so that the spiritual will can gradually express itself through it. This will happen when the occult intention of the group is established, in order to enable it to evoke a response. This is the next goal of the group of servers: to know how to evoke and respond to the conditioning monadic essence, which cannot happen without the crucifixion, the complete sacrifice of self. This implies particularly for the incarnate members knowing how to daily give oneself unconditionally, for the good of the Whole, by horizontally distributing every divine wealth recognised on the vertical path. What for the common man would constitute a sacrifice in the deprivative sense of the term, a sacrifice of the personality, for the group of disciples/initiates means an opportunity to lay on the altar of the spirit an offering of matter to be transmuted, or energy to be freed from its formal limitation for a proper use, in conformity with the Plan.

Each kingdom offers its own sacrifice for the next higher. The Hierarchy is no exception in adapting Itself to sustain the energy of Shamballa and humanity in its purifying path to the Hierarchy.

With impersonality, united breath and unified rhythm, the group, through its collective antahkarana, focuses light on the greater whole of humanity which, gradually, learns to discern the lunar energy from the solar one, the true man from the appeal of the elemental substance that enfolds him in its coils.

Here, the meaning of the spirit of sacrifice applied to group work acquires the sense of salvation of the divine aspect imprisoned in human nature, representing an act of supreme liberation.

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² See Alice A. Bailey, *Esoteric Astrology*, p.618.

VISUALISATION

(French)

In the following visualisation we try to invoke the creative imagination.
We suggest you to be part of a group of people who are walking.

Imagine the group walking on a path of light
at the end of which shines the fire of the Will-to-Good.

On either side of the path there are flowers and trees of dull colours...
Also walkers who seem to wander sadly without purpose.

The group advances along the path of light,
its aura intensifies and transforms everything it touches.

And now nature comes to life again, these colours become more vivid.
The walkers join the path of light and their life takes a spiritual direction.
Joy appears on their faces.

* * *

SYNTHESIS, WILL AND SACRIFICE: WHAT ARE THEIR MANIFESTATIONS FOR THE REDEMPTION OF HUMANITY?

Philippe Domé, translated from French

SACRIFICE

The global ecological crisis in which global warming has placed us requires humanity to reflect on its collective destiny. Our heavily materialistic development model is on trial. Is there still a future for humanity on a devastated planet? Does the depletion of resources not automatically lead to a generalised confrontation? What must we give up to save the planet? These are the questions that people are asking themselves. Sacrifice is on everyone's horizon.

It is probably the first time in the history of humanity that an issue has grabbed the minds of men and women so universally. The ecological panic is not the only cause for concern; there is also the destabilisation of the frames of reference which, until now, have given meaning to everyone's history.

Our globalised, urban societies, intertwined by economic, technical, and cultural and migratory links, are under pressure. The tensions to be considered are internal this time. "Living together" is no longer self-evident. In fact, traditional societies as well as the most advanced ones undergo a "modernisation" that erodes established values, norms, and customs: *the question of gender, women's rights, the loss of credibility of traditional religious authorities, the threat of artificial intelligence which deprives man of his authority, the fear of seeing the falling apart of the barrier between virtual and real, between truth and fake news; the amount of violence to which children are exposed, etc. The list could be long...*

"Everything is changing too fast", complain our contemporaries, who have become nostalgic of a fantasised past. One only has to look at the general tone of international media and film productions to see that anguish is lurking in the depths of our hearts, in spite of the painkillers administered by 'entertainment'. It is not surprising that psychologists and therapists' offices are in high demand.

The conspiracy mentality mentioned in a recent Arcane School letter is still an anxiety-inducing reading of our collective future. Modern and connected humanity seems with fascination to contemplate its own decline... How do we perceive all this?

Behind the deafening noise of the global construction site and the nightmares of humanity, are there forces of renewal that point to the hidden action of Purpose and impose the Divine Will? What dynamics are at work in the direction of desirable evolution to impose “the Will of He Who is the greatest” according to the enlightening phrasing of the Tibetan?

THE EXPERIENCE OF THE ONE HUMANITY

In spite of the triumphant separatism and pessimism that are on display, there is one essential fact shaping our future: the **awareness of being One Humanity** is becoming more and more important. It is the **underlying note** that transcends the ambient noise and that should make us hopeful. The youth understands this clearly and its heart beats according to its rhythm. A Greta Thunberg is a good symbol of this.

The technological means show us the global theatre in real time. Everyone is watching everyone. As never before, we can see how quickly one person's business becomes the business of another: the circulation of viruses, data, money, people, goods, ideas, even music, are all part of the planet. Every day, humanity experiences that it is in fact *One Community* in its technical functioning, if not yet in its heart. Multilateralism is making progress, even if it is primarily in the name of regional political, ideological, or economic interests. We understand more and more that we will only get out of this through more consensus, cooperation, disarmament of egoisms of all kinds.

The feeling of responsibility and solidarity is gaining ground on a large scale. At no time in the history of mankind has there been so much humanitarian and philanthropic work. Solidarity finance is growing every year, and more and more young people are becoming involved in humanitarian work. The **desire for more coherence in world affairs** is very much present in the heart of consciences. The *personality of humanity* is on the path to integration. And this evolution brings with it an opening to the spiritual. The sense of SYNTHESIS is working underground in spite of the egotistical delusions that hold sway.

THE MENTAL REVOLUTION

It is interesting to observe to what extent this desire for “a more collective game” is in line with a mental revolution in the policed field of science. The science of networks, by mixing itself with the life sciences, has given rise to a **new paradigm** in contemporary thinking: the *holistic approach*.

Everywhere we discover systems in which interrelated elements move and act intelligently, taking into account not only themselves but also the whole: an atom, a cell, an animal, a company, a state, are always already complex objects that do not have clear boundaries. Each is only relatively distinct and autonomous. Their ‘ring-pass-not’ is merely a porous membrane that allows energy and information to transpire in order to maintain the structure and work in the service of the greater whole. What is elementary seems to be a function of what is complex. Nature functions as a highly sophisticated super-intelligence and becomes an inspiring model for human engineering and not just for artists and poets.

Darwin has become old-fashioned in the face of the new evidence: not everything in nature is competition. What we call *evolution* is based on symbioses, collaborations, co-evolutions with reciprocal benefit: the smallest herb works with its procession of fungi; the exchanges take place in both directions. We even observe inter-species collaboration! The subhuman kingdoms have suddenly become much closer to us. The awareness that we are the Earth's roommates has been translated into a ‘Nature's Right’ that is growing year by year. Forests, rivers, mountains, have been constituted as subjects of rights. The sacredness of life is gaining ground in people's minds.

Some scientists whisper that there are too many remarkable correlations in the universe for it to be random! The more daring ask, could the universe not be a vast consciousness that sees everything? The time is approaching when the discovery of the *etheric field* by science will provide a fruitful lead to the researchers of unity and global intelligence. One day they will have to make the hypothesis of the “*Soul of the World*”, be it in this wording or in another...

What seems highly significant is **the convergence between scientific thought which is constantly discovering the richness of natural interrelationships, and technical thinking, which is always on the lookout for ways of increasing the efficiency of its systems, and humanity experiencing its unity with the biosphere.**

There is more: general connectivity has greatly reconfigured our perception of time and space. The 'here and now' of the masters of meditation is being done permanently by the Internet! Is there not something **initiatory** in the new perception of the world since the web: instantaneousness of connections, relative cancellation of space and time, derealisation of forms (Meta) to the benefit of the virtual, adoption of common references, common languages, means of expression within the reach of everyone? The notion of reality has changed in the direction of dematerialisation. Are we heading towards more *glamour and illusion*, or towards the discovery of the power of creative thinking and later, of the subtle worlds? There are risks as well as opportunities.

TOWARDS A WIKI-CIVILISATION

Globalised exchanges are the matrix of a new global consciousness, seeded by a dynamic and youthful utopia: *we can all move together towards more collective intelligence because it is a law of nature*. This work of tuning involves chosen sacrifices: evolution abandons along the way what has been used and must be discarded. Outdated social codes (*genital mutilation, machismo, sexual harassment, slavery, castes, racism, etc.*) are on the chopping block.

A WIKI civilisation has become possible. It is based on the overcoming of what has coloured human culture up to now: the conflict of appropriation, the unrepentant egotism. Wikipedia and the world of free software are perfect examples of such an enterprise of sharing for the collective good.

The future - another word for THE WILL TO GOOD - is already covertly guiding the actuality of our choices: it is the future that makes us agree to SACRIFY the old "*me first*" and makes the convergences we need to ensure our own continuity to triumph. The sense of SYNTHESIS guides the work.

Through all this concrete or theoretical learning, the redemption of humanity is making its way because the WILL TO GOOD - as understood by adolescent humanity - has become universal: it is no longer just a matter of favouring oneself, one's family, one's nation, one's religion, one's race...but to think and act for the human race. This is the point of the fusion of ideals.

The most paradoxical facts that the media bombard us with may confuse us and make the world opaque, but the discreet flute of the divine resonates its melody behind the apparent chaos of the facts. Alignments are being made. The One Life uses everything to push the human project forward and its prodding is sometimes painful. We are its servants.

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Group meditation: Letting in the Light

(German)

See pages 4-5

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Break

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AFFIRMATION OF LOVE

(Spanish)

In the centre of all Love I stand.

From that centre I, the soul, will outward move.

From that centre I, the one who serves, will work.

**May the love of the divine Self be shed abroad,
in my heart, through my group, and throughout the world.**

OM

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SHARING IS BEING

Peter Spaans, translated from Dutch

A very good afternoon. This talk is entitled "Being is sharing". Many of you know the line "To be, or not to be". And many of you automatically think of the words "that is the question". Most also know that these words come from the play Hamlet and were written by William Shakespeare. Fewer people know that this play is already about 400 years old.

Before we continue to explore what the relationship is between "To be or not to be" and the title of this talk "Being is sharing", I want to reflect on the social impact this verse still has on us today, i.e. 400 years later. Indeed, in general, you could say that this is one of the most quoted quotes in all of world literature. In addition, this quote is also widely used culturally, in films, television programs and in music. Charlie Chaplin already used this quote in one of his popular films in the year 1932. Arnold Schwarzenegger did the same in one of his action films to reinforce his earlier, famous statement "**I'll be back**". Pop star Beyonce also used this phrase in the intro of a music video and this quote also became part of one of her hits. If we look beyond the West, in Indian culture, you will see that this English-language quote also appears regularly in the Bollywood film industry. In summary, you can say that this expression is extremely popular and that many people, young and old, recognise this quote and know how to complete it flawlessly - just like you.

Less consciously, or less known, is that this quote is used at so-called 'crucial moments'. If a crucial choice needs to be made, this quote is used. Thus it was when Malcolm X, the leader and spokesman of the Nation of Islam, an African-American Muslim organisation for equal rights for black people, used this quote in his debate in England at the Oxford Union, in 1964. 1964 was not a time when it was common for an African-American man to speak in the white Oxford setting. I will come back to this in a moment.

But why this focus on this verse from one of the works of William Shakespeare? It is important to realise the impact of this line, written 400 years ago and which still seeps through our society and into our consciousness. I have just illustrated this impact with some examples. On the other hand, we must also see the essence of this verse in a broader sense. We know Shakespeare as a poet, a theatre man and primarily as a dramatist. But looking deeper, one of his talents has been to hold up a mirror to us. A mirror to get to know ourselves; he wanted the concept of "man, know thyself" to penetrate deeply.

Just listen to the verse lines following "to be or not to be" in the same play:

"Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune, or to take arms against a sea of troubles and by opposing end them. To die: to sleep; No more;"

When Malcolm X used "to be or not to be" in his speech in 1964, he talked about - and I quote again - that we are not human beings **unless we come together** and **do what is necessary** to ensure that our lives and

capacities are protected... And I doubt - Malcolm said - that there is anyone here who would refuse to do the same if he or she were in the same position.³ Here also that essential choice resounds!

So I argue that the moment an essential choice has to be made, and whether this happened in Beyonce's hit, or in Arnold Schwarzenegger's action hero movie, in Malcolm X's lecture to the Oxford Union or in Shakespeare's play itself, then this verse is used. **This line triggers us on essential values and on our humanity.** And again, in such a way that this statement still reverberates in our society and in our consciousness. Actually, this is a **seed thought** as we know it as used in our meditations. Only this seed thought has been marketed - to put it in business terms - in such a way that you could say it has been very successfully brought to the wider public.

Now to *Being is sharing*. So what does this have to do with this talk? My intention is to bring a statement of the same purport, with the same depth, and the same power, together with you into the world. A statement that will also reverberate through the world in the years to come, conveying an essential value of our humanity. But also a statement that has a direct impact on our actions through the development of our mind and consciousness. And which causes new energies to flow into our consciousness and humanity.

Folks, I want to introduce ***Being is sharing*** as a new verse. The successor of ***To be or not to be*** which represents a new foundation for our humanity. And which represents what we as people are now and what we need to do in our time. What is so important to do now? For this I will go back in time for a while. To the year 1948.

In 1948, the Universal Declaration of Human Rights was adopted by the United Nations. This declaration contains - in summary - the fundamental rights of every human being. To this day, these human rights have great significance as general moral and legal standards. As a result, this declaration is also a frequently used source for new international treaties or a new national constitution. This declaration is also an important basis for the work of human rights activists and organisations. For those who don't know this declaration well yet - and I honestly admit: I was not very aware of it either until recently - this declaration contains a preamble. A preamble is an introduction that usually outlines the purpose, explains the underlying philosophy and/or explains the circumstances that led to the law or treaty - in this case 30 articles.

On this statement, Alice A. Bailey wrote the following in 1955, in the book *Discipleship in the New Age, Vol II*⁴: ***“For the first time in human history, the lines of demarcation between that which is right from the angle of the spiritual values (the essential freedom of the human spirit) and that which is wrong (the imprisonment of the human spirit by materialistic conditions) are clearly perceived by the majority of the nations of the planet. Within the United Nations is the germ and the seed of a great international and meditating, reflective group—a group of thinking and informed men and women in whose hands lies the destiny of humanity”.***

For now, I will focus on one of these 30 articles in this Universal Declaration of Human Rights. This is Article 25. I am not reading this article verbatim. In fact, I replaced the word 'his' with 'his or her'.

Everyone has the right to a standard of living adequate for the health and well-being of him- or herself self and of his or her family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his or her control.

Anyone of you who wants to know more about Article 25 of the Universal Declaration of Human Rights, I refer you to the work of Mohammed Sofiane Mesbahi. Mohammed Mesbahi is chairman of the board of Share the World's Resources (STWR), which has an advisory role to the United Nations Economic and Social Council. In recent years, Mohammed has published numerous articles and books on social inequality, unconditional basic income and Article 25, among others. Those who have met Mohammed describe him as driven. And this drive stems from the observation that Article 25 of the Universal Declaration of Human Rights - i.e. sufficient food, housing, healthcare and social security for all - is today more compromised than ever. Mohammed argues that resistance to meeting the basic requirements of Article 25 may stem from the fear that this will have profound implications for the future direction of international relations and world development.

³ Malcolm X: We are not human beings unless we band together and do whatever, however, whenever is necessary to see that our lives and property are protected, and I doubt that any person here would refuse to do the same thing were he in the same position.

⁴ Alice A. Bailey, *Discipleship in the New Age, Vol II*, p.220.

We are now 75 years on. And we are living in the best time for a human being to be born. Ever in human history. But what still causes 'much ado' is that not all resources are distributed fairly. And that there is still a big difference between the so-called **haves** and **not haves**. The fairer distribution and provision of money, food and resources is an essential part of the work we as humanity still have to do. To explain this, I now use a quote from the late spiritual teacher Benjamin Creme who highlights the essence of sharing together in this quote: "Of all possible paths, one has not yet been tried. Throughout history, one simple answer has eluded man's understanding. The principle of sharing is the only thing that will answer man's needs and solve his many problems, for it underlies the Plan of God Himself."

Therefore, I propose to install **Sharing is being** as the seed thought of the great principle of sharing everything, which is now so bitterly needed.
Sharing is being. Thank you for your attention.

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DISCUSSION IN SMALL GROUPS

ROAD MAP – SUNDAY GROUP DISCUSSION

This year we propose three questions to reflect upon in small groups. Each group should speak in one common language. We suggest that each group assigns a 'rapporteur' who will summarise the conclusion of the discussions. Instead of a plenary session, we suggest that the rapporteur sends a written summary to Geneva headquarters. All summaries will then later on be shared by email with all participants.

Here at the venue please organise small groups speaking a common language.

If you participate by Zoom, you will be automatically assigned to a group of the language you prefer. To make the assignment easier, please add the language initials to your name (i.e. EN=English, FR= French, IT= Italian, ES= Spanish, DE=German, NL=Dutch, RU=Russian). The language groups will meet in so called "break out rooms". If for some reason you can't be automatically assigned to a language group, we will allocate you dynamically during the zoom broadcast. Once the breakout rooms are activated, please confirm the pop-up menu to enter the breakout room.

We suggest that you discuss one (maximum two) of the following questions:

Question 1

In the book *The Reappearance of the Christ*, it is said that: "If we can delay the crystallisation of the ancient evils which produced the world war, and arrest the reactionary forces in every nation, we shall be making way for that which is new and opening the door to the activities of the New Group of World Servers in every land—that group which is the agent of the Christ"⁵. As members of the New Group of World Servers and agents of the return of the Christ, what are the activities that, through will, sacrifice and love of neighbour, can "seal the door where evil dwells"?

Question 2

The word sacrifice evokes in the aspirant the assumption of the task of saving by serving and, more generally, by offering oneself to one's neighbour. In the urgency of the present times we are asked not to ignore the sacrifice of selfishness. What does this mean in the practical expression of those who choose the spiritual path?

Question 3

The creation of right human relations is amongst other things based on the development of the principle of responsibility. The sense of responsibility is an issue that concerns not only the individual but involves collectivities, communities, every nation. In the light of what has been said, what does the sense of responsibility imply in the behaviour of a society of the new age?

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⁵ Alice A. Bailey, *The Reappearance of the Christ* 188-189.

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Group meditation: Letting in the Light

(English)

See pages 4-5

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CLOSE OF THE DAY

**MANY THANKS TO ALL THE VOLUNTEERS WHO
TRANSLATED THE TALKS AND WITHOUT WHOM
THIS TRANSCRIPT WOULDN'T BE POSSIBLE**