

ARCANE SCHOOL CONFERENCE

GENEVA

May 23- 24, 2026

Keynote:

**LET THE FIRES OF THE GROUP LIFE DESTROY
THE VEIL HIDING THE FATHER'S FACE**

Program for Saturday – May 23, 2026



ARCANE SCHOOL CONFERENCE

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THE VEIL HIDING THE FATHER'S FACE**

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

Keynote 2026: LET THE FIRES OF THE GROUP LIFE DESTROY THE VEIL HIDING THE FATHER'S FACE

PROGRAMME

Saturday 23 May 2026

MORNING SESSION, FOR ARCANE SCHOOL STUDENTS ONLY

- 10h00** Meditation *for students in "Weavers in the Light" only* – Christine Morgan in English
10h30 End of Meditation
- 10h45** Introduction – in French/English
Opening of the Conference – Christine Morgan in English
Talk Arcane School Headquarters Group Geneva – Mintze van der Velde in French
Meditation – in French
- 12h00** End of Morning Session

AFTERNOON SESSION: EVERYONE WELCOME

- 13h30** Introduction – in French/English
13h35 Gayatri – Italian
- 13h40** **The Law of Synthesis, Group Synthesis and learning to draw near to the Face of the Father** – Steve Nation in English
The Law of Synthesis..., is the law of spiritual existence, and one of the three major laws of our solar system, as well as of our planet. It is a basic cosmic law, applied from sources of which we know nothing, as are the Laws of Attraction and of Economy... It is the law governing the activities of the Spiritual Triad, and the conditioning law of monadic living. It works neither through the use of the energy of love nor through the application of the principle of economy.
- 13h55** **The significance of Christ's statement: "I and my Father are One"** – Rita Weling in German
The final result of the work of the Christ is to be found in our identification with the whole: individuality, initiation, and identification—these are the terms in which the message of the Christ can be summarised. He said, when on Earth: "I and my Father are One," and in these words epitomised His entire message. I, the individual, through initiation, am identified with Deity. Therefore we have: 1. The Buddha . . . the method . . . Detachment, Dispassion, Discrimination. 2. The Christ . . . the result . . . Individualism, Initiation, Identification.
- 14h10** **Visualisation The One Humanity** – in French
- 14h20** **Creative activity and love enable the disciple to find the way to the Father** – Gérard Delplace in French
He discovers that death is simply an effect produced by life and by his conscious will, and is a mode whereby he directs substance and controls matter. This becomes consciously possible because, having developed awareness of two divine aspects—creative activity and love—he is now focussed in the highest aspect and knows himself to be the Will, the Life, the Father, the Monad, the One.
- 14h35** Group Meditation – in Spanish
- 14h50** **BREAK**
15h20 Affirmation of the Will – Russian
- 15h25** **The role of detachment in preparing the brain consciousness for the revelation of the Will aspect** – Fernando González in Spanish
Through detachment, the brain consciousness or state of awareness ... is withdrawn or abstracted from the things of the senses and from the calls of the lower nature. Through dispassion, the emotional nature is rendered immune from the appeal of the senses and desire fails to deter the soul from its rightful task. Through discrimination, the mind learns to select the good, the beautiful and the true, and to substitute these for the sense of "identification with the personality," which is so characteristic of the majority of men. ...These three attitudes, when correctly and sanely held, will organise the personality, bring in the rule of wisdom, and prepare the disciple for initiation.
- 15h40** **Group Discussions**
17h10 Group Meditation –in German
17h30 Close

All speakers are students of the Arcane School

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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 Fires of the Group Life Destroy the Veil Hiding the Father's Face.

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

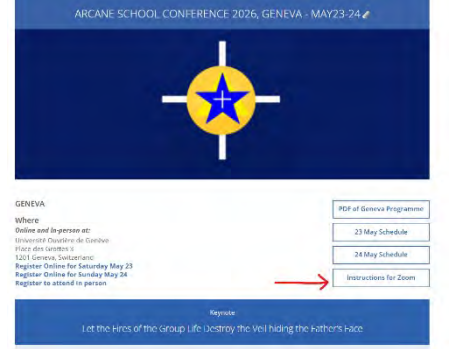
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INTRODUCTION

Welcome to this first session of the Arcane School conference in Geneva. We are happy to be able to be together in person, but we are also happy to offer this conference to a wider audience by Zoom. For those of you who join by Zoom, you can find instructions on the program page of this conference on our website:



https://www.lucistrust.org/conferences/show/arcane_school_conference_2026_geneva_may23_24.

GAYATRI

(in Italian)

(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

THE LAW OF SYNTHESIS, GROUP SYNTHESIS AND LEARNING TO DRAW NEAR TO THE FACE OF THE FATHER

Steve Nation

Dear friends, thank you for inviting me to share some thoughts today on the theme: *The Law of Synthesis, Group Synthesis and learning to draw near to the Face of the Father*. This is not easy to understand, let alone to speak about. It is rather an invitation to ponder a Great Mystery. Understanding requires that we “learn”, as a group, “to draw near to the Face of the Father” – using the teachings as our guide. In one sense, it seems to me, that this process of learning is already underway, at least in its early stages, within the group that is the Arcane School. The same can surely be said of some other Alice Bailey groups as well as groups working with different esoteric teachings. In another sense, this learning is perhaps best viewed as a process which lies ahead of the group, and will be of increasing significance for future generations of esoteric groups.

As a group unit of consciousness, the Arcane School can be thought of as the result of the accumulated wisdom and direct knowledge built through the shared experience of four generations of students as they have actively engaged for one hundred years in an organized group encounter with DK’s teachings. That’s a significant body of human experience! This group mind is continually growing and evolving. Students are drawn magnetically over time into the group identity, and this is always an organic process, always shifting as individual units begin to sense the group presence, recognising that their individual soul identity as servers naturally leads them into a sense of group discipleship and group relationship. The teachings emphasize that esoteric groups evolve as the group soul takes control of the outer life, and as glammers and illusions are stripped away from the groups’ understanding of its role in the evolutionary life of humanity. Evolution begins to be understood in terms of group initiation: a process rather than a sequence of events.

The law of Synthesis is the third of three major laws of the solar system – the others are the Law of Attraction and the Law of Economy. Synthesis is a culmination of the working of the previous two laws. It is an earned quality of consciousness. Perhaps we will approach it most effectively as a global group during this Conference period in our meditations and in the unspoken and silent points of tension that the group at times, will reach and hold as we reflect on the keynote. We might think of the first ray quality of isolated unity; that quality of mind that sees the whole less in terms of a collection, or even a fusion, of independent units, or ideas – but more in terms of apprehending the Presence of a whole living system of relationships that we live within; a singular living being with its inherent Potency, Power and Life.

We are told that the Law of Synthesis can only be approached as a group. Indeed, it is only as we identify with the group, and as the group, that we can in any way begin to unveil a practical path to draw near to the Face of the Father. Only as a group can we ‘be’ in that space where everything condenses into a dynamic energetic relationship between the two great poles: spirit and matter.

To condense everything into this active dynamic of interconnecting streams of energy lies ahead of us. It is through synthesis that the group will be able to truly stand within the intensity of world events, without turning away, while simultaneously holding a sense of the Purpose and Beauty pouring in from Spirit – and causing the disturbance in the material and psychological substance of the world.

Just to anchor that image a little. Working with the Law of Synthesis, an esoteric group will not stand apart from the world; not shield itself from the intensity of world events. Touching into Synthesis, the group can be present to, and can ‘suffer with’, the intensity being lived in all the professions, all the social and cultural and economic crises, all the conflicts and wars. This way the group will be open to the cry resonating from the heart and the mind of the human kingdom today, while simultaneously standing in the place of labour and of service on behalf of the Plan.

For us to begin to understand something of group synthesis suggests that we need to have built the strength into the group heart, and the discernment and loving detachment in the group mind that allows us to be present to the intensity of the cry of humanity, while at the same time seeing this cry, not just in relation to the Christ at the heart of Hierarchy from whence healing takes place, but in its relation to the Being and the Life and the Heart of Sanat Kumara - all reflected in the Face of the Father.

Stepping back a little from this fiery dimension of Synthesis, I want to return to the human dimension to recognize our physical presence together here in the aura of the Geneva planetary centre, an energetic space of fusing and blending. We see something of the outer face of this fusing and blending when we consider the city of Geneva as one of the two primary homes of the United Nations. In the conference halls, offices, hotels and even in the houses

and apartments in this city so much of the thinking, studying, conversing and planning and endless behind the scenes negotiating about global issues takes place.

Geneva as an energetic planetary centre is a nucleus where the energies of the Plan pulse through the subjective life of Europe. Yet when we think of fusing and blending in Europe we tend to be overwhelmed by outer, material relationships, focusing on the European Union or conflicts between Eastern and Western powers in Europe. Yet, here, during this conference, it is important for us to be thinking of the planetary center as a point of power in the subtle body of humanity, where the whole of Europe East and West, North and South ... Russia, Ukraine, Scandinavia, Germany, France, Spain, Italy, Turkey, Bosnia and so on are experienced as one whole evolving field of human creativity, intelligence, love and power. Largely through crisis, the diversity of languages, political systems, cultures and faiths that is Europe is destined to move into some as yet unknown form of fusion, unity and wholeness.

I bring this up simply to highlight something of the magnificence and other-worldly beauty that we are approaching when we consider how the esoteric work of building the antahkarana (individually, socially, globally) leads into an entirely new relationship between the vertical and horizontal dimensions of life as the antahkarana bridge simplifies and condenses into its most absolute essential duality – as the bridge between the two poles of spirit and matter, life and form.

One of the steps to be taking in unfolding a group understanding of Synthesis as a major law underlying the spiritual existence of our planet and our solar system is an intelligent appreciation of, and experience with, the work of service through radiation. While this phrase sounds very spiritual, refined, and abstract, radiation can be seen as a practical result of long-term, persistent work building the antahkarana. And the key here is work: individuals and groups have to persist in the long-term work of bridging between higher and lower.

Radiation is a result of this labour. It is the potencies of Hierarchy, the kingdom of soul that can radiate outwards when a point of tension is held selflessly in a group mind and heart imbued with love for humanity and the world. Esoteric groups at the heart of the New Group of World Servers that are active on the physical plane prepare themselves to work with the Law of Synthesis when they quietly work, without claims or outer recognition, to become units of transparently selfless radiation. Through time, the group life begins to be magnetized by impulses from the Christ and from the planetary Logos, Sanat Kumara. And so we work!

One of the challenges in esoteric work is to see behind, or rather to see into, the energetic qualities particular groups are working with – as distinct from the qualities that groups claim to be working with, or aspire to work with. All trained, sensitive esoteric workers at this time are, almost by definition, learning to discriminate in this way, beginning to see through the veils of illusion, glamour and maya to become group channels for light and love and power. This is not to expect groups to be totally free of the veils, but rather to be looking for signs that the group is in process of parting the veils – and doing so as a service to humanity and to Life. So may we do our part and move forward on the path towards group synthesis.

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THE SIGNIFICANCE OF CHRIST'S STATEMENT: "I AND MY FATHER ARE ONE"

Rita Welington, translated from German

In timeless eternity, beyond all measurable existence, the One Life rested within itself, unmoved, perfect, and all-encompassing. This boundless consciousness, imbued with pure spiritual essence, was not empty, but full of infinite possibilities of being. It was the Primordial Light, the Father-substance, the absolute Being that knows neither beginning nor end.

Rudolf Steiner put it this way: *"A new region will be born out of the selflessness, called forth by it."*¹

Alice Bailey stated: *"The Logos, threefold in manifestation: The cosmic Lord of Will Power, the cosmic Lord of Love and Wisdom, the cosmic Lord of Active Intelligence."*²

From this silent abundance arose a divine impulse, not out of lack, but from indwelling love and the will to revelation. This first impulse is understood as the First Logos: the expression of the divine will, the primordial

¹ Rudolf Steiner, *On the Astral World and Devachan, Part III - The First, Second, and Third Logos*: in GA 88, Vol. 11.

² Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 57 and p. 62.

intention through which the Unmanifested begins to become aware of itself. The First Logos is the first impulse within the One Life, the will to be. Within it lay the additional decision to reflect and act upon one's own being. Yet this mirrored image is not merely a reflection; it is a seed of independent existence. Thus, the divine thought became creative power, and from the Father-consciousness a second state emerged — a second Logos, the Son-consciousness — a counterpart that nevertheless remains one with its origin. This emergence is not a rupture, but an expansion. The Light differentiates itself without losing its unity. This high manifestation of the Divine, the cosmic being and essential life, has its origin in the selfless act of sacrifice of the Father. In perfect love and creative wisdom, the Father transfers a part of his own life force to the Son. This does not mean, however, that the Father loses or changes anything through this act, but rather that a part of his being passes into the Son, endowing him with his own power, vitality, and consciousness.

Thus, the Father becomes the source of all causes, the inexhaustible source of Being, whilst the Son becomes the direct reflection of this source, endowed with a differentiated life of his own, which emanates from the original divine power. The son carries within himself the essence of his father, whilst at the same time developing the independence necessary to play an active part in the cosmic work. Thus, the dynamic, creative relationship between the primordial source and manifestation, between origin and expression, is revealed: an eternal dance of giving, letting go and continuing. Thus, Christ could say: *"I and my Father are one."*

The origin of all becoming lies in the first Logos, the Will, which forms the foundation for all subsequent stages of creation. From it, the second Logos, Love-Wisdom, later unfolds. Yet these two poles alone are not enough to set a world system in motion. For this to happen, the relationship between the Father and the Son must be reflected in a new realm: the sphere of the Spirit, the third Logos. This realm is described as the Mother principle or the aspect of matter, in which the relationship between Father and Son is reflected. The third Logos is intelligent activity: shaping, reflection of the relationship, foundation and emergence of the hierarchies. Nevertheless, everything has its foundation in the first, original act of divine Will and Love.

Thus begins the great cosmic story – not in time, but in the transition from eternity to manifestation. And in every being that becomes conscious of itself, this first divine impulse is still reflected: the will to be, to know and to create. All that can be said about these matters is, by necessity, merely fragmentary hints at a truth that, by its very nature, remains veiled. Words are capable only of indicating aspects, but not of revealing reality itself. The underlying truth eludes concrete thought and can only be grasped gradually through expanded consciousness. Consequently, all formulations appear incomplete and symbolic, as they attempt to clothe the boundless in limited concepts.

This fundamental cosmic trinity, from which all things arise, represents aspects of the one, unmanifested Absolute. Through a gradual process of creation, this brings forth life, consciousness and form. In the course of this cosmic unfolding, the seven rays emerge, through which the Logos expands into the various planes of energy, consciousness and form. These rays characterise the structure of suns, planets, beings and all life, right down to human beings, for everything that exists is an expression of forms of consciousness at different stages of development. From this perspective, the human being appears as a microcosm: he is not a random product of physical processes, but a vessel of will, spirit and consciousness which, through many stages of spiritual development, becomes a conscious entity. The interplay of these elements across countless incarnations and initiation processes forms the path back to conscious unity with the Divine.

In the great stream of human development, Christ entered our consciousness as a luminous example by accepting initiation through the cross—that profound initiation into conscious, voluntary suffering for the sake of humanity.

*The Great Renunciation, or Crucifixion, is referred to as the Fourth Initiation. It was a great cosmic event. Its implications and consequences pertain to the masses of humanity and not to the individual in particular.*³

This event is revealed not merely as an outward sacrifice, but as an inner, sacred act of complete surrender. For in Christ, we recognise a being who has definitively transcended the path of separation. Thus, the human and the divine merged in an act of pure love and conscious unity. The separation between the individual self and the divine source is ultimately merely an illusion that can be overcome. Christ embodies this path of reconnection, not merely as a teacher, but as the manifestation of a universal consciousness which is accessible to all. Through Him, the path was opened upon which humankind may consciously experience unity with the Divine.

This initiation involves the integration of light and darkness within oneself. Christ went through the darkest experiences — rejection, suffering and crucifixion — yet remained unharmed in His higher Self. Darkness is recognised as a necessary veil through which the light shines. Consciousness remains intact and free, whilst

³ For further reading see: Alice A. Bailey, *From Bethlehem to Golgotha*, p. 176, and p. 173 ff.

spiritual strength is not only preserved but transformed and strengthened. Christ exemplified how a person can stand in the midst of suffering without their inner spiritual strength being shaken.

*The Fifth Initiation is also referred to as "Revelation," for: "The whole of life is revelation; the evolutionary process is, in relation to consciousness, a process of leading the blind out of darkened areas of consciousness into greater light, and therefore into a vaster vision."*⁴

The Resurrection and Ascension lead to the complete dissolution of identification with the personality. The lower self is transcended by submitting to the Will aspect of the Monad. Christ consciously accepted pain and suffering as a service to the evolutionary progress of other souls, in order to expand their consciousness and bring them closer to divine reality. He submitted himself entirely to the divine will and acted in accordance with the monadic intention for the good of the whole. The Resurrection and Ascension are interpreted as a profound spiritual process that encompasses both a historical dimension and an inner, symbolic process.

*This initiation is divided into two halves, and of neither of them do we know very much. The detail of the Resurrection episode, or crisis, in Christ's life is left untold by the writers of the New Testament. It was not possible for them to know more.*⁵

What is crucial, however, is the effect it had on His disciples. After the crucifixion, they were desperate and hopeless, but became fundamentally transformed by the conviction that Christ had been resurrected. Fear turned into courage, doubt into certainty. For them, one thing was certain: death could not harm Him.

Resurrection is a universal spiritual law that operates on all levels of being. The human journey is understood as a continuous process of inner development; from the birth and purification of the soul, through the stages of transfiguration and selfless sacrifice, to the experience of resurrection. This resurrection symbolises the complete transformation of consciousness, a rebirth into the light of higher reality.

Through successive initiations, the veil of the universal plan gradually begins to lift for the seeker. The realisation matures that manifestation is not a random occurrence, but rather the expression of conscious, purposeful action, supported by a higher, guiding intelligence. Thus, the result of the fifth initiation is mastery on a global level: Christ becomes completely one with the divine Will: *"I and my Father are one."*

Initiations belong to the most profound and complex aspects of spiritual development, and for most people, they remain a distant prospect. This topic is thoroughly explored in Alice Bailey's book *The Rays and the Initiations*. The various stages, inner challenges, and spiritual processes associated with initiations are explained in detail and in an accessible manner.

Through these insights, everything in life—even pain and hardship—becomes a symbol of a profound spiritual process. Self-sacrifice, in this context, does not mean loss, but rather the conscious subordination of one's own personality in favour of a greater whole. Through this attitude, one can perceive an inner, spiritual guidance that leads beyond personal desires. In this context, suffering is not regarded as meaningless, but as an opportunity for transformation: It helps to expand one's consciousness and to grow inwardly. Life itself thereby becomes a tool for spiritual evolution, in which every experience contributes to the development of the soul. This profound understanding can only be attained through the power of divine love, which underlies all life, for only love has the power to unite and comprehend all things. It is only through selfless service, sincere compassion and active charity that the door to the true meaning of life, death and immortality opens for humanity. In this divine love, man recognises his own immortal core and his connection with the universal spirit.

Just as Christ brought the union with the Father to life whilst on earth, so too can we overcome the veils that separate us from the truth through the fire of group life and the purification of our inner selves. These veils symbolise the various layers and illusions that obscure the true spiritual being: selfishness, separation, personal desires, mental illusions and a strong identification with the personality. These veils prevent one from clearly perceiving the higher reality or the divine Source—that Will, that monadic Source of life, that divine Origin which lies behind the soul and the personality. Only by focusing on the group energy do we become a living point of the divine fire. In this sacred space arises the powerful spiritual energy, nourished by dedicated love, shared aspiration and meditative harmony, opening consciousness and leading the soul to its fullest expression.

We are living in extraordinary times, a time of trial, but also of profound revelation. Amidst this immense challenge that humanity is facing lies a hidden gift: the opportunity to participate in a great inner transformation. It is as if a

⁴ Alice A. Bailey, *The Rays and the Initiations* (Seven Rays V), p. 703.

⁵ Alice A. Bailey, *From Bethlehem to Golgotha*, p. 231.

long dormant seed is beginning to sprout, the seed of revelation that lies dormant in the heart of every human being.

The divine, which dwells ever within every human being, begins to express itself more clearly through the quiet transfiguration of consciousness. Step by step, this consciousness becomes more all-encompassing, making each individual more receptive to the higher reality. The eternal light, which has always existed, now begins – through our growing inner readiness – to shine more clearly and vividly. In this time, we may recognise that everything that is true and of lasting value is not lost. It comes forth, becomes alive and takes effect. Love, wisdom and the will-to-good are beginning to take root more firmly in collective life.

And perhaps that is precisely where the quiet miracle of our times lies. We are not merely witnesses to this transformation, but active participants, bearers of a light that seeks to reveal itself through us into the world.

Then, one day, we too might be able to say: *“We and our Father are one.”*

Thank you very much.

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VISUALISATION
THE ONE HUMANITY
(French)

Sit in comfort and align with the One human soul.

As a group, we visualise a ray of light that links Humanity with the Hierarchy and the Christ at the centre of Hierarchy.

We extend that line to Shamballa, the place where the will of God is known.

Visualise a ray of will energy flowing through the channel created into Human hearts. See the warm light of Fire illuminating the heart of Humanity.

- Using the creative imagination see how this warm light aids to liberate the prisoners of the planet.
- it also forms a vision of the purpose of divine Will manifested as a Plan directed towards right human relationships.
- Visualise a synthesis of all that appears as separated into one warm flame that transforms human consciousness.

Visualise the One humanity at the centre of our planet irradiating a warm light to all the lower kingdoms, creating right human relationships and a synthesis that is creative and serene.

As a group let us voice the affirmation:

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

OM

CREATIVE ACTIVITY AND LOVE ENABLE THE DISCIPLE TO FIND THE WAY TO THE FATHER

Gérard Delplace, translated from French

When reading this title sentence, some might understand it as a generic assertion that can be seen on several levels depending on the spiritual, philosophical, or psychological context in which it is placed. Others would certainly—and rightly—connect it to the dialogue between Jesus and some of his disciples in the Gospel of Saint John, where Thomas asks Jesus: “Lord, we do not know where you are going. How can we know the way?” Jesus then answering him: *“I am the Way, the Truth, and the Life; no one comes to the Father except through me. If you know me, you will know my Father also...”*

For us, students of the Ancient Wisdom, this sentence clearly evokes the path of return, where we must first awaken our Christ consciousness and then more specifically engage on that path which, before we can walk upon it, we must become, in order to consciously reach, at its end, the Father in Heaven—the monadic consciousness. The sentence also indicates two keys of access, without which it is futile to think we can become and tread this path: creative activity and love. Briefly analysing the terms of the title, we understand that “the Father,” the monadic consciousness, pure spirit, corresponds to the first Ray of Will and Power; that “love” refers to the energy of Love-Wisdom or Pure Reason of the second Ray; and that creative activity proceeds from the energy of the third Ray—the intelligent adaptation of Divine Will and its manifestation in matter.

The combined and conscious use of the energies of the third and second Rays thus opens the path toward the Father. Here, of course, we are speaking of the construction of the rainbow bridge, the building of the Antahkarana, the bridging of the gap in consciousness between the personality and the soul, and then between the personality infused with the soul and the Spiritual Triad. The Antahkarana, represented by the various threads that compose it, is expressed through three main currents: the Life thread anchored in the heart, the Consciousness thread anchored in the head, and the Creative thread which, to quote a former student, *“connects man to ideas and builds bridges in all directions.”* These three streams of light are to be consciously extended and directed in the activity of building the bridge, which, once completed, enables *“contact between the Monad, source of Life, and the personality, the expression of this Life in objectivity.”*

When we think of “creative activity,” what first comes to mind is the creative activity humanity has demonstrated for centuries through its numerous and diverse achievements—in culture, technology, and art. All of this indicates that the creative thread, slowly woven over the centuries, is now firmly present within humanity. While humanity’s creative activity is clearly a brilliant fact, its exercise takes on a particular meaning and a more specific nature in the construction of the bridge. So, what is it?

Reflecting on the fact that adaptability is an inherent characteristic of matter, as it is a fundamental attribute of the third Logos—whose law of economy governs its activity, particularly under the aspect of Intelligence, especially on the mental plane—we could say that the creative activity in question is the adaptation of the matter of mental substance to the aspect of Spirit. In this work of adaptation, the luminous structures of the bridge are gradually woven.

Beyond our paths as students of wisdom and our lives in the three worlds of human activity, it is our occult meditations that gradually train us in this process—step by step—through directed concentration, by invoking the evocative power of the imagination, through the persistent practice of visualisation, and the intensity of intention. In this way, we train the consciousness of the personality to work concretely within mental substance in order to establish the focal point for the building of the bridge. In doing so, we must also be aware that we are working with energies and forces to merge or integrate the three threads in this process of “Creative Conscious Life,” culminating in the construction of the Antahkarana.

Love, the second key, gradually became superimposed on the process because when we resolutely embark on the Path of Return, the Doctrine of the Heart—governing occult development—supersedes the Doctrine of the Eye. In Volume 5 of the *Treatise on the Seven Rays*, we are told that: *“the heart doctrine is based upon the universal nature of the soul, conditioned by the Monad, the One, and involves reality; the eye doctrine is based on the dual relation between soul and personality. It involves the spiritual relationships, but the attitude of dualism or of the recognition of the polar opposites is implicit in it.”*⁶

⁶ Alice A. Bailey, *The Rays and the Initiations*, p.458.

We understand here that, regarding this second key and in the conscious effort of the personality, it is a matter of a profound and intelligent self-forgetfulness, leading to an ever-greater opening of personal consciousness to the consciousness of the soul. The energy of Love then strengthens, nourishes, and more powerfully propels the creative activity of construction. In the same work, *A Treatise on the Seven Rays*, it is expressed as follows: “As the fusion of soul and personality is strengthened, the creative thread becomes increasingly active, and thus the three threads steadily fuse, blend, become dominant, and the aspirant is then ready to bridge the gap and unite the Spiritual Triad and the personality, through the medium of the soul. This involves a direct effort at divine creative work. The clue to understanding lies perhaps in the thought that hitherto the relation between soul and personality has been steadily carried forward, primarily by the soul, as it stimulated the personality to effort, vision and expansion. Now—at this stage—the integrated, rapidly developing personality becomes consciously active, and (in unison with the soul) starts building the antahkarana—a fusion of the three threads and a projection of them into the “higher wider reaches” of the mental plane, until the abstract mind and the lower concrete mind are related by the triple cable.”⁷

In this work of consciousness within consciousness—where the personality, integrated at a high point of tension, opens itself to the consciousness of the soul and attracts the emanations of the energy of Love to permeate the pattern that imagination and visualisation have imprinted on the mental substance—we work with energies and forces to awaken and ignite mental substance, subplane by subplane of the mental plane. Thus, in building the illuminated path, we render mental matter sensitive and responsive to Spirit. This is expressed as follows in the work cited previously: “The consciousness thread, in cooperation with the creative thread and the life thread, awakens to a fully aware process of participation in the divine creative Plan—a Plan which is motivated by love and intelligently carried forward.”⁸ Thus, creative activity and love enable the disciple to open the path to the Father. A little later, as we did with the energy of Love, we will integrate into this whole the nature of the Will to propel the projection of this mental edifice of light beyond the gap in consciousness, in order to bridge, with the help of the three fused threads, the shores of the lower concrete mind with the shores of the abstract mind.

It may also be interesting to consider this inner creative activity of building the bridge as the construction of a living symbol. Indeed, we know the importance of symbols, whose study fosters the connection between soul, mind, and brain, conducive to the outpouring of Intuition. Intuition manifests its activity on the buddhic plane—the plane of Love—which corresponds to the higher aspect of the astral plane, the seat of imagination and sensory consciousness experienced through identification with the object of attention. From this perspective, we can understand how, starting from an imagined representation—a symbolic form of the idea to be expressed—we imbue it with life, quality, and meaning. We then gradually become this living symbol, this path that one must become before treading it.

In this process of particular and intense efforts of conscious creation, the integrated and consecrated personality—aware of being itself a creation of the Father’s love—repeats, at its own level, “*what God has already done.*” It creates itself in the world of consciousness, and consequently in the world of life. It shapes its mental substance through imagination and visualisation according to the pure initial intention of returning to the Father. It intensifies the opening of the heart in a persistent tension and impulse of sacrifice to attract as much as possible of the soul’s energy of Love and joy of the soul in order to merge with it. It then recognises, beyond or through Love, the energy of Will, which then appears to it and which it feels, while incorporating it into its creative activity.

Thus, the integrated and consecrated personality builds the Antahkarana. The three divine aspects are brought into relationship, or, to a certain extent, the three principal states of consciousness are fused in full awareness: the consciousness of Shamballa through the influence of the Spiritual Triad, the Hierarchical consciousness through the influence of the soul, and the Human consciousness through the influence of the consecrated personality. This bringing into relationship and this fused expression constitutes the illuminated path to the Father, an illuminated path or bridge of light that the disciple, upon completion of this building, can then tread with full awareness, thus attaining the freedom of the path of life, knowing that he is now himself the Will, the Life, the Father, the Monad, the One.

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⁷ Alice A. Bailey, *The Rays and the Initiations*, pp.458-9.

⁸ Alice A. Bailey, *The Rays and the Initiations*, p.469.

Group meditation: Letting in the Light

(Spanish)
See pages 4-5

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Break

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AFFIRMATION OF THE WILL

(in Russian)

In the centre of the will of God I stand.

Naught shall deflect my will from His.

I implement that will by love.

I turn towards the field of service.

I, the Triangle divine, work out that will

Within the square and serve my fellowmen.

OM

THE ROLE OF DETACHMENT IN PREPARING THE BRAIN CONSCIOUSNESS FOR THE REVELATION OF THE WILL ASPECT

Fernando González, translated from Spanish

Dear group workers:

We gather under a profoundly evocative idea: *“Let the fires of the Group Life destroy the veil hiding the Father’s Face.”* This keynote not only points to a revelation, but also suggests a dynamic, ardent, and transformative process. It speaks to us of the dissolution of all that prevents the direct perception of the essential Reality.

In this context, this theme acquires its true meaning. It directs us to an essential relationship: Detachment as a condition to prepare our consciousness, and this preparation is a requirement for the revelation of the Will aspect. These are not separate ideas, but interdependent phases of the same inner process through which the “veil” can be progressively rent and consciousness become capable of perceiving what has always been.

To clarify this relationship, I propose visualising the following inner process:

Detachment → alignment → anthakarana → impression → Will

This sequence does not describe something abstract, but a real transformation in which consciousness moves from identification with the lower to availability for the higher. In this process, we will see that detachment is a constant throughout.

First, let us reflect on the role of detachment as an indispensable preparation of consciousness to reveal the Will aspect. At this stage it is appropriate to delve into the true meaning of detachment. Detachment is not a negative attitude nor a withdrawal from life. Nor is it a rejection of experience or a form of inner isolation.

So, what is detachment: a decision, a behaviour, an attitude...? It is rather a quality of the soul that expresses itself as a conscious attitude and a way of living free from attachment, allowing us to love, serve, and act without identification or dependence. This active, conscious, and deeply loving quality frees consciousness from its bonds so that it may respond to a higher impression.

- Thus, it is a synthesis of inner quality, a conscious attitude, and a lived practice.
- Its emanation is observed in the soul and in a deep understanding of reality.
- It fulfils the function that liberates consciousness,
- with the objective of aligning consciousness with the spiritual and attaining inner freedom with full awareness and responsibility.

Detachment as preparation: Eliminating the interference of desire

Detachment generates freedom to act correctly without interference from the lower self and fulfils a key function in the purification and alignment of the vehicles of consciousness.

The average person lives, to a large extent, identified with personality desires, thoughts, and reactions. This identification creates a perceptual structure closed in on itself. As a result, consciousness does not see, but projects; it does not register but interprets from what is already conditioned. In this state, reality remains veiled.

Detachment introduces a rupture in this mechanism. It does not eliminate desire or thought, but it undoes the identification with them. In this subtle shift, consciousness begins to liberate itself. When consciousness stops saying, “I am what I feel, what I think, what I desire,” a disidentification occurs. This disidentification opens the possibility of alignment. The energy that was previously trapped in emotional reactions and concrete mental activity becomes available to orient itself toward the soul.

In practice, cultivating detachment requires constant observation. It implies recognising when we are acting from attachment and having the courage to let go. It is not a single act, but an ongoing process. Every situation in life offers an opportunity to cultivate this quality: in daily relationships, at work, in thought, in meditation.

Thus, through the practice of detachment, consciousness is freed from limiting identifications to align with higher levels of awareness. In this way, detachment creates a true “inner space,” a field of silence where consciousness may become receptive to more subtle energies. We could say that detachment creates silence, and that silence allows for impressions.

Then something essential happens: consciousness ceases to appropriate energy. It ceases to react. It ceases to distort. It becomes an instrument.

Detachment and the antahkarana: The creation of conscious impersonality

Without the antahkarana, the Will cannot be consciously registered. Detachment contributes directly to the building of the antahkarana because it releases the energy trapped on lower planes, stabilises the mind at abstract levels, and orients consciousness toward the higher realms. The result of this process is conscious impersonality, a condition that stabilises consciousness and prepares it to receive impressions.

Here we understand something fundamental: detachment is not an end in itself, but an instrument of liberation. Emphasis on the purification of one's own nature tends toward self-centredness and overstimulation of the personality vehicles. By letting go of the personal, consciousness becomes transparent to the transpersonal, allowing the Will aspect to manifest consciously and effectively in the life of the aspirant.

Relationship with the Will aspect

Spiritual tension allows for impression, and impressions reveal the Will. The Will does not impose itself, assert itself, does not seek. It reveals itself as direction.

Detachment acquires a dynamic group significance as a necessary condition for conscious collaboration with the Plan and the spiritual Hierarchy. Detachment is the bridge between individual purification and conscious participation in hierarchical work. Thus, detachment becomes essential for esoteric absorption in the work sustained by the Will, which keeps the channel of contact open between the disciple and the ashram and between the disciple and his field of activity.

In the writings of Alice Bailey, **the energy of Will** is said to come from very high levels (Shamballa), and as **impersonal, dynamic, and destructive of limitations**; therefore, it cannot be managed by a self-centred consciousness. Bailey insists that spiritual Will is a powerful energy that can be misinterpreted or distorted if personal attachment exists. For this reason, detachment protects both the disciple and the group. The Will destroys obsolete forms (which is necessary). Without detachment, the Will can manifest as harshness, fanaticism, or imposition. Therefore, detachment also acts as a protective factor. Will reveals itself as clear, inevitable, and serene direction. The Will guides the action.

Love unites, includes, and embraces; the Will directs, propels, and reveals Purpose. With detachment, both aspects are integrated into a balanced and conscious expression of Service.

Detachment as a Condition for Group Work and the Revelation of Purpose

The group, as a unit of consciousness, has the task of building a magnetic field where higher energies can anchor themselves. This field, however, can only remain pure if its members practice detachment. Otherwise, personal currents interfere, fragment, and weaken the group's receptive capacity.

The "fires of Group Life" alluded to in the keynote of these Conferences refer to purifying energies that emerge when a group aligns itself with a higher purpose. These fires reveal, intensify, and often consume that which is not in harmony with the group's intention.

As these fires act, the veil begins to dispel. When this happens, we enter a deeper dimension of our keynote: the "revelation of the Father's Face." This symbolic image points to the direct perception of the Origin, the Source, the Principle that sustains all manifestation.

Thus, the process becomes clear: detachment eliminates interference, alignment directs consciousness, the antahkarana establishes connection, impression conveys Purpose, and the Will reveals itself as direction. Finally, right action is expressed as aligned service. Detachment accompanies the entire process, and each higher level of perception corresponds to a more subtle detachment.

This process is not linear and involves an attitude of profound adaptability: it requires one to remain firm in purpose, yet flexible in methods. It deepens through practice, refines through observation, and stabilises through service. In this way, consciousness can become an instrument of Purpose.

May we, as a group, sustain this process with humility, perseverance, and joy. May the fires of the Group Life purify and unite us. And may our consciousness, through conscious detachment, open up to the revelation of that which has always been present, waiting to be recognised.

Thank you.

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DISCUSSION IN SMALL GROUPS

ROAD MAP – SATURDAY 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 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. If you do not want to participate in a group discussion, that is OK too. 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

Detachment: How can detachment in group processes help to overcome entrenched roles or conflicts?

Question 2

The symbolism of the veil: What might the ‘veil’ symbolise in the context of group life, and what sustains it?

Question 3

The fires of group life: How might the ‘fires of group life’ be understood – as dynamics, conflict, devotion or transformation?

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Group meditation: Letting in the Light

(German)

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**