

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 Sunday – May 24, 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

Sunday 24 May 2026

AFTERNOON SESSION: EVERYONE WELCOME

13h30 Introduction – *in French/English*
Affirmation of the Disciple – *German*

13h40 **Replacing the fire of the critical mind with the fire of the Will-to-Love** – *Mayte Gómez in Spanish*
The will-to-love means the love of the greater Whole and the ability to do that which is needed for the good of the group in the right way and with the needed skill in action. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective. He works and prepares for the future. It is, in other words, the loving intention to fire the entire world with the new idea of the “spirit of relationship,” beginning with the disciple's own self, his family and immediate group. This is the will-to-fire. It would be well to reflect deeply on these ideas.

13h55 **The role of the will-to-fire in the liberation of Humanity** – *Silvana Bianchi in Italian*
As the breath of fire streams upward through the system, as the fiery element makes its presence felt, that which is hindering is seen to disappear, and that which was obscure becomes illuminated. The fire ascends and barriers are burned; the breath expands, and limitations disappear. The seven, hitherto quiescent, stir to life. The ten portals, sealed and closed or partially ajar, swing wide. The five great means of contact rush into activity. Obstacles are overcome, and barriers no longer hinder. The purified one becomes the great receiver and the One is known.

14h10 Visualisation – *in French*

14h20 **Glamour and illusion veil what is always present** – *Claire Nelissen in Dutch*
Detach thy thought from form and find Me waiting underneath the veils, the many-sided shapes, the glammers and the thought-forms which hide my real Self. Be not deceived. Find Me. Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life, revealing all the radiance of God, His power and magnetism; revealing all there is of form, of life, of beauty and usefulness. The mind reveals the One. The mind can blend and fuse the form and life. Thou art the One. Thou art the form. Thou art the mind. Know this.

14h35 Group Meditation – *in French*

14h50 **BREAK**

15h20 Affirmation of Love – *Italian*

15h25 **A trained mind with an awakened heart is the true burning fire** – *Wladislav Sytnyk in Russian*
The heart afire with love (not with sentiment or with emotion) is your life goal and this must be achieved not by stifling the intellect but by an intellectual perception of the significance of the loving heart, plus an active understanding of the significance of human suffering, leading eventually to participation in it. It is this relation of the trained mind and the awakened heart that constitutes the true burning ground.

15h40 **Group Discussions**

16h40 Group Meditation – *Christine Morgan in English*

17h00 **Close of the Conference**

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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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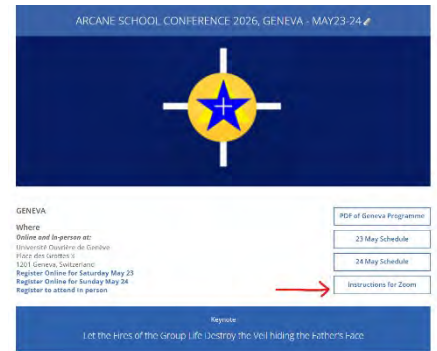
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INTRODUCTION

Welcome to this second and last session of the Arcane School conference in Geneva. We are happy to be able to be together 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.



AFFIRMATION OF THE DISCIPLE

(in German)

I am a point of light within a greater Light.

I am a strand of loving energy within the stream of Love divine.

I am a point of sacrificial Fire, focused within the fiery Will of God.

And thus I stand.

I am a way by which men may achieve.

I am a source of strength, enabling them to stand.

I am a beam of light, shining upon their way.

And thus I stand.

And standing thus, revolve

And tread this way the ways of men,

And know the ways of God.

And thus I stand.

OM

Good afternoon.

With the title of this presentation, *Replacing the Fire of the Critical Mind with the Fire of the Will-to-Love*, the school invites us to reflect together on the following passage from the Teachings:

“The will-to-love means the love of the greater Whole and the ability to do that which is needed for the good of the group in the right way and with the needed skill in action... [The will-to-love is] the loving intention to fire the entire world with the new idea of the “spirit of relationship,” beginning with the disciple’s own self, his family and immediate group. This is the will-to-fire”.¹

The passage establishes a connection—at first seemingly mysterious—between the will-to-love and the will-to-fire; specifically, the will to fire the entire world with the new idea of the “spirit of relationship.” When we speak of the “spirit of relationship,” we may understand it as the magnetic force behind the evolution of the universe, which ensures that, through an eternal and ceaseless movement, everything is related to everything else, and everything forms part of a greater Whole. One of the tasks of the group disciple is to set humanity ablaze with the recognition of this magnetic force, which is what we call love. And this fire can be understood in two different ways: as purifying fire, because it enables us to burn away the obstacles constructed by human personalities that prevent the flow of this love; and as a vital fire, because this magnetic and loving force is itself the force of life and the very essence of existence.

In order for us, as a group disciple, to set humanity ablaze with this fire—purifying and vital—so that it may reveal the magnetic force that unites us all (the relationship of everything with the greater Whole), we must first apply this will-to-fire to ourselves; as the Teachings say, we must be able to *see ourselves as we truly are*. That is, we must see ourselves in our dual nature: on the one hand, recognizing the defence mechanisms of the personality, the petty things with which it identifies, the excuses behind which it hides its glammers, the criticisms with which it defends itself from truth; and, on the other hand, perceiving the essential reality of the soul seeking to open doors toward Its manifestation.

Only if we allow the will-to-love to become the will-to-fire within our own instrument and field of action, allowing it to purify us and to fill us with evolutionary vital energy, will we be able to contribute to the group do the same for humanity as a whole.

The danger lies in believing that there exists a route for circumvention—a “bypass,” to use a more common expression—that would allow us to live in the expression of love for the greater Whole: for life, for nature as an expression of the divine, or for humanity in abstract and general terms, without the need to exercise or demonstrate that love at every moment of our daily lives: toward ourselves, toward our fellow human beings, and within the group in which we serve.

Well, there is no bypass. It is precisely there—in our relationship with ourselves, with our families, and with our working groups—that love, the magnetic force that unites everything with the greater Whole, must be anchored and manifested. A supposed love for the Whole, built upon an imaginary bypass and not anchored in daily acts of love, will not enable the group to destroy the veil that hides the Father’s face, because such love will be only an abstract and empty pretension, a movement without foundation or root—and it will not carry the purifying and vital fire.

By contrast, every moment of true love manifested and embodied in our service work is a spark that opens a direct channel toward love for the Whole, without the need for circumvention, and makes a solid contribution to the overall purifying and vital fire with which we are to set humanity ablaze.

The Teachings remind us that in the case of most disciples, the fire of the personality “is still too prevalent” and that even in our “highest and best moments”, the fire of love does not flow spontaneously from us, but arises only as an attempt to “offset the fire of the critical mind”.² We make a “laborious effort to be nice, to refrain (through drastic disciplining...) from uttering the things which [our] critical minds say or to act upon the opinions [we]

¹ Alice A. Bailey, *Discipleship in the New Age I*, p. 720.

² *Ibid.*

may have formed through the use of the fire of mind". And even this effort to be disciplined, according to the Teachings, creates a "barrier," a "gap." The Tibetan says: "There is no "true love in action... but only much personality effort to be non-critical".³

We must acknowledge that this is so. We know that every bit of criticism directed toward ourselves or toward anyone in our environment and service groups becomes an obstacle within the network through which the creative and magnetic force of love circulates. We know that our love is not "true love in action" yet, because in our group work we are constantly immersed in this "laborious effort" to disidentify from criticism, pride, vanity, and arrogance— in whatever degree these may be present, even the smallest. We must accept that even this effort produces gaps, that it creates barriers. Nevertheless, despite the severity with which the teachings present this reality, it is also true that this "drastic discipline" is the only tool available to us; it is our sole path toward complete disidentification. Moreover, in active dialogue with the Teachings, we might say that this discipline is itself an authentic and profound manifestation of at least one of the ingredients that make up the will-to-love: namely, *the will*. After all, as aspirants and disciples, we do not speak only of love or kindness, but also of the will-to-love and the will-to-good. For we know that what distinguishes the disciple is this continuous act of will: to disidentify from glammers and to align with the Soul.

Thus, we may affirm without hesitation that, as disciples, we are fully committed to the work of replacing the fire of the critical mind with the fire of the will-to-love; that at present this replacement requires from us a "laborious effort" to which we are committed, and which we will continue for as long as necessary, until this effort is no longer needed and our actions will be tiny yet natural and authentic expressions of the highest Divine Will, and therefore will manifest as acts of true active love.

Meanwhile, we trust that every small spark of the will-to-love, even if it is the product of discipline and effort, gradually opens the way toward true active group love, in which we shall anchor ourselves in order to rise toward the love for the greater Whole; and once there, as a group, we shall be so fully set ablaze that we will be able to destroy the veil that hides the Face of the Father.

* * *

THE ROLE OF THE WILL-TO-FIRE IN THE LIBERATION OF HUMANITY

Silvana Bianchi translated from Italian

Closing our eyes for a moment, let us visualise a burning flame ... immediately we will perceive an intimate connection with its lively and ever-changing dance, the feeling of enveloping warmth and an indefinable sense of projection, like the distant memory of something we yearn to return to; these impressions will subtly touch our heart, making it vibrate.

Every contact with fire, regardless of the type of approach, generates attention; it modifies the interiority in an indelible way, although not perceptible from the outside.

If we then extend this visualisation by imagining a group of people gathered in peace, or ritually, around a burning fire... a sense of communion (or perhaps identification) and of spontaneous, free, intuitive communication, will radiate from that central Heart, pervading our being with vitality.

This happens because fire, the visible manifestation of the ineffable Spirit, substantiates every natural manifestation and state of consciousness and therefore every human being, with its multiple expressions: friction, heat, electricity; relating to this element, albeit on a mental level, inevitably recalls one's essential nature. The mental sphere, the kingdom of *Agni*, represents for man the living link with the Fiery World, embodying its motive force: every thought is therefore an act of communion with It.

The effects of the Sacred Fire can manifest themselves as constructive or destructive, depending on the direction given by the motivating thought: the constructive aspect is expressed with higher creativity, that is, that activity of thought that forges formal evolutionary models, aimed at the common good; the destructive one can also be aimed at the good, if aimed at eliminating unwanted or obsolete forms that hinder human progress. On the other hand, this effect can lead to undesirable outcomes, if directed by the selfish thought of a separating subject. The current world period is full of examples of this type, which convey great uncertainty, discouragement and loss

³ Alice A. Bailey, *Discipleship in the New Age I*, p. 721.

of values to humanity, constituting the serious risk of opening the door to evil: doubt, prejudice and fear, fruits of ignorance, extinguish the inner Fire, creating a situation of imbalance. This poor management of the inner Fire causes the epidemics and cataclysms, which we are increasingly witnessing, which reflect an inner condition of humanity of today.

Intelligent courage, on the contrary, ignites the Fire, since it seeks the causes of events with an attitude of vigilance for the greater good, free from fearful suspicion.

The desire for freedom is an ideal that has always been pursued by peoples, but what freedom is there for common progress, if not that from the slavery of selfish desire, which generates the dependence of attachment?

When humanity as a whole has taken this step, the threshold of emotional initiation will be crossed; what we must strive for will therefore be the fiery expression of Being.

Freedom is revealed in a succession of progressive liberations, a vital process in which the form is gradually transcended, thanks to a phenomenon of synthetic abstraction, activated by the spiritual will and inherent in the work of formal destruction: the pervading spirit is resurrected each time in a symbol of existence more suited to the Purpose seeking expression. Thus Death, as the decay of form, loses the negative connotation with which it is generally perceived, becoming an effect of the principle of Life, which in turn generates space for the manifestation of new life.

The invocation for full freedom of thought and expression has been resounded by humanity and at the same time the Dark Forces, consubstantial with existence, have responded by strengthening their pressure: generating a climate of mental confusion, distraction and attention deficit, through the inflation of materialism, the rapid spread of powerful technological tools—unsupported by a similar human capacity for consciousness—and a surplus of *deviated* information, hindering fiery thought, have distorted the concept of matter as a source of light, confusing its fundamental purpose.

The work of the New Group of World Servers fits into this battle, a subjective organism vitalised by all those who recognise the need for freedom of thought, which is ultimately freedom of *Being*. They are working with the energy of goodwill for the common good and aware that oppression and tension, although constituting an objective immediate difficulty, increase vigilance and the impetus to action in those who are ready, by igniting their *fires*. Through the regeneration of human thought, all its members ceaselessly foster the creation of a new world.

Thinking of Beauty, turning one's attention univocally to the Spirit, which is Electric Fire, creates a bridge for the inflow of the inexhaustible Will-to-Good, whose power is amplified by the group synthesis.

Such work implies the ability to operate on the mental plane, distributing the absorbed and transmuted energy, reacting correctly to the intention of the Great Spiritual Beings, who constitute the planetary spiritual Hierarchy. It is more important than ever to connect one's thoughts to this Hierarchy in moments of crisis, with understanding and the correct interpretation of knowledge, both esoteric and scientific, as well as an aptitude for a feeling, free from emotional connotations, that is, for the *intuition*.

The ability to transfer one's being into the group mind thus opens the way to the Fiery world: creative thinking, because it is impersonal, is free from *karma*; the ability to channel the Will-to-Good through the expression of goodwill, focuses the power of Fire into manifestation with perfect justice, since it is commensurate with the planetary Purpose.

This type of work is not for everyone at the same time, when considered from a temporal perspective: the world of Fire can only be approached in full consciousness, which gives rise to a substantial current, the *antahkarana*, through which the Fire of the heart that consumes, which disintegrates the emotional body, making the others more vital, and is Love, blazes forth. This presupposes a previous identification with the group soul and an active participation in the *ashramic* life, as well as proven characteristics of magnetism and radiance; the fire of the Lotus of the Heart must burn with sacrifice, which happens through the ability to observe, dedicating constant attention to consciousness, the highest expression of the Heart Lotus, and manifesting *humanity* in daily life; in other words, through a long life experience, in the literal sense.

This fiery flower constitutes the revealing magnet of the fiery nature of that with which it comes into contact: by Its synthetic nature, it contains everything and cannot be circumscribed by any human convention. The *active life* of the enlightened Beings who guide the planet, has ignited and made alive the three turns of petals of the symbolic Lotus, expressing Its qualities. Those of the Brothers who have made themselves fit, through the gradual *igniting* of the etheric nervous network, to endure and sustain the current of atomic substance, which fulfils the divine Purpose inherent in its own substantial nature, thus contributing to the ascending invocative

movement, propelled by the ardent group aspiration, are now called upon to turn their gaze to the jewel enclosed in Its own heart, custodian of monadic life, maintaining a state of constant tension, generated by the identification of the group mind and soul with the Will aspect, focused by Shamballa.

The potency of the energy emanating from the planetary centre of the Divine Will is such that only the group can evoke it. By revealing itself from the opening bud, it generates with its influx a further type of freedom: that of living in the macrocosm, breaking earthly limitations and of operating on every plane of consciousness in a disembodied state, even in incarnation, since the mental nature of the invoking group has been completely illuminated by the divine Fire, which burns away all impurity, freeing it from obstructing mental modifications and transmuting it into pure intuition, which knows the right measure of every dispensation.

Motive is now transcended by the *triadal* vitality itself, which makes every spiritual command inherent in the Will-to-Good imperative: The Purpose, having reached a certain point of manifestation, can no longer be arrested, thus affirming the process of redemption.

The task of this group of *Agni* Yogis, or creative thinkers, is therefore to create a new Culture, opening new lines of thought for humanity, illuminating and expanding its field of vision, so that each day represents a new beginning for it: thinking in a new way does not mean rejecting all the old, but contextualising it and adapting it to the new global conditions, enriching it with new meanings.

The concept of enlightenment, it should be remembered, implies the mutual recognition of freedom of choice, which derives from the manifestation of Being, and therefore carries no pretence of imposition.

Steadfastness, benevolence, gratitude, unity of purpose, tension, burning aspiration and sense of direction create the common accord which transfers the mighty Fire of Shamballa to the Hierarchy of Great Beings, up to the one Humanity. Its greatness must be understood in everyday things, giving a new meaning to the earthly journey and preserving the strength of consciousness, through the value of synthesis, which allows access to the *higher spheres*.

Even events that seem inevitable depend on the quality of thought: it is necessary to break them down into smaller parts, analyse them and respond to appropriately with fiery acts of thought, ignited by trust and Will-to-Good. The combinations of Agni with sound, colour and electricity guarantee the regeneration of the world order, Master M. assures and as He himself states: [*The words of the Masters*] “...are candles lit before holy shrines. They are lamps of living Fire – a protection against all diseases”,⁴ handing down the *prana* of courage.

Paraphrasing the Master, a mental flight is enough to leap over the abyss: thus, one connects to the Infinite, when one’s breath deepens and one’s thoughts soar toward the Eternal.

“Even with one spark of light, absolute darkness will no longer be such.”⁵

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⁴ *Fiery World* 10

⁵ *Fiery World* 193

VISUALISATION
FROM THE 'I' TO FREEDOM
(French)

Sit quietly and close your eyes.
Breathe calmly. Settle into stillness.

...

Imagine an inner centre.
From there flows a powerful current – the dynamic will.
It moves outwards and creates a world of forms: I ... mine ... of me.
Feel this narrow, limited world – like a prison that hides what is essential.

...

Now the movement reverses. The will returns – inwards.
The boundaries dissolve. A new expanse emerges: You ... yours ... ours.
Doors open. A light appears. An inner word resounds.
Feel how confinement transforms into freedom.

...

Now the will carries you further – on the wings of love.
It flows through everything.
You expand into the whole – into the One. Joy arises.

...

Everything is open. Life reveals itself. You are free – one with the universe.

...

Return slowly.
Take the feeling of vastness and freedom with you.

OM

* * *

Good afternoon,

It is a pleasure to reflect here on how the Ever-Present One, the Presence, offers us indications of what we must do in order to rediscover the way and come to know It. The keynote in this regard reads as follows:

Keynote:

'Detach thy thought from form and find Me waiting underneath the veils, the many-sided shapes, the glammers and the thought-forms which hide my real Self. Be not deceived. Find Me. Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life, revealing all the radiance of God, His power and magnetism; revealing all there is of form, of life, of beauty and usefulness. The mind reveals the One. The mind can blend and fuse the form and life. Thou art the One. Thou art the form. Thou art the mind. Know this.'

Esoteric Psychology II, p.369

After setting forth my understanding of the Presence, I shall then consider how the way—the path toward the living divinity of the Ever-Present One—is obstructed by glamour and illusion, products of our own human mind. I shall also indicate how I read the text of the Tibetan, in which he explains how these veils arise and what their nature is. For it is our understanding of the nature of glamour and illusion that shows us the path we are called to tread, both individually and as a group. With this, I shall conclude.

The Divine Presence

The driving force behind all revelation is That Which Is Always Present: the divine Presence. Presence is, occultly speaking, a profound truth. The divine Presence is not an abstract idea, but a living reality.

Moreover, it is a reality that is immeasurably “here” and immeasurably “there”: immanent and transcendent at once.

How do I understand what the Tibetan says about this?

The expression “That Which Is Always Present” describes it literally: it is the divinity that is “always” — infinite not only in terms of time, but also of space — purely Present. “Presence,” “being here,” indicates a glorious reality that is not outside us, but inherent within ourselves; or, more simply put, nearer than our own face. It is immanent.

At the same time, the divine Presence is a living reality that is “there”: transcendent, beyond all dualities, and therefore also beyond the subjective duality of our existence—for example, that between the disciple and the Solar Angel, or between the little self, the personality, and the true Self, the Soul. All such dualities are but aspects of the Presence of the Godhead, which we call the Presence. For this is the One, in whom “all distinctions and differences lose all meaning.”

One of the indications given by the Presence as to how It may be known in both Its immanence and transcendence is therefore, as the keynote testifies: “Detach your thoughts from form and find Me, waiting behind the veils.”

“Detach from form” refers to those concealing veils in which we are entangled and which make the “finding” more difficult: “the many-sided shapes, glamour, and thought-forms hide my real Self.”

Veiling

Multiplicity has to do with the breaking up of the One Whole into fragments of understanding—thus into separateness, and into factions, each pursuing its own illusions. This is related to an impaired grasp of great Ideas. Let me explain.

The Presence reaches us through the right perception of great ideas concerning divine Truth upon the intuitional plane, here called “the Idea.” The touching of the Idea upon the intuitional plane by the mind is, in itself, a divine faculty of the human being. The mind does this with the help of the soul. Or, more accurately stated: the soul does this through the medium of the human mind.

For it is the Soul that, through many incarnations, acquires the skill to organise and perfect mental substance by means of the human mind.

This is in order that the human mind may ultimately reveal divine Reality in the physical world. As the keynote says: “The mind reveals the One.” To this end, the soul shines its light both “upward,” towards the intuitional realm of Ideas, and towards human consciousness, thus enabling the human mind to register the Idea. The intention is that the Idea should then be expressed through the human mind as an ideal for humanity.

For a long time, this expression goes astray. For as long as the lower mind has not yet been permeated by the light of the soul, it can grasp only a fragment of the Great Truth, and therefore also of the Presence. Nevertheless, the pure touching of the Idea may be so impressive that the human being is inclined to regard the fragment he or she is actually able to grasp, as the Whole Presence, the whole Truth.

At that moment an illusion is born: a perception of truth, certainly, but one that is wrongly interpreted and wrongly applied.

That impaired perception is intensified when emotion enters the picture, for example emotion associated with devotion. Humanity has, after all, been influenced for centuries by the expression of the sixth ray; as a result, intense devotion to what one holds to be true tends to prevail, even when it is an illusion. This attaches desire to a thought-form, which only intensifies the illusion and thereby gives rise to glamour:⁶ an illusion endowed with vital force and magnetic emotional power. Its power and influence therefore become exceedingly strong.⁷

We see this, for example, in the present wars, initiated by a grotesque “*might is right*” illusion under the influence of materialistic forces. The glamour of shock and bewilderment, and the illusion of chaos as though it were something real, causes even the average idealistic person to become deeply entangled in all the turmoil.

In the case of illusion, a limited truth is therefore taken to be the full Truth, which means that, in the eyes of the one concerned, no other (partial) truths can exist: they are excluded. Emotional fanaticism, unthinking vagueness, and the imposing of an ideal upon others all lurk nearby: the translation of the Idea has then become not an ideal but an ideology, the overbearing cousin of the ideal. The ideal, or rather an idealistic dream, thereby comes to dominate the mental processes of an individual, so that, if we extend this to the mental processes of the race, it in fact taints⁸ the group expression of humanity. When the Presence therefore says, “the veils hide my real Self (...) Be not deceived,” it refers, among other things, to this.

But the veiling of the Presence goes even further. We have seen above how glamour and illusion interact with one another. Combined, (astral) glamour and (mental) illusion within consciousness in their turn work upon the etheric plane. There that consciousness is translated into forces and activity. That turbulence in turn acts upon the energy bodies of the human being and drives them into intense activity. This turmoil of forces, combined with glamour and illusion, gives rise to what we know as maya, which the Tibetan calls “a vital unthinking *mess*.”⁹

This occurs not only on the individual level, but also on the group level, and even more so within the consciousness of the masses. On a global scale, were one able to see it, the veiling thus created is literally, according to the Tibetan, a dense and impenetrable mist of steam and fog. He depicts polluting vapours of such density as to be unfavourable even to life itself, so that humanity wanders about lost within that “murky sphere” of distorting and deforming haze.¹⁰ Maya, he says, is like a snare in which the soul becomes trapped because it (as yet) identifies with the world of forms and with glamour, rather than with itself.¹¹ Within that world of forms, the Light of the Soul is absent—and with it wisdom and discrimination. The soul is not yet able to pour its light into the higher mind and into the physical human brain. It is therefore unable to see clearly and remains submerged in illusion.

And therein also lies our way out of the veiling. On the soul level, the issue is one of group consciousness. If illusion is a group product—the result of the mind of all souls in manifestation—then the way out likewise lies in group consciousness and group intention. This will lead into my last section: the appeal to us as individuals and as a group.

The Appeal

The Presence continues with its appeal: “Then use the forms which will no longer veil or hide the Self, but will permit the nature of that Self to penetrate the veils of life, thus revealing all the radiance of God (...)”

In essence, these words seem to call us to the revelation of the divine Presence, and to do so through our life in form.

⁶ Alice A. Bailey, *Glamour – A World Problem*, p. 21.

⁷ *Ibid.*, p. 175.

⁸ *Ibid.*, p. 129-132.

⁹ *Ibid.*, p. 22.

¹⁰ *Ibid.*, p. 69.

¹¹ *Ibid.*, p. 114.

The words “Be not deceived. Find Me. Know Me.” may be read as precisely describing the process of revelation in which we, as souls, have a part to play: the development of discrimination (be not deceived), awakening awareness (find Me), and intuitive insight (know Me).

We are called to master illusion and glamour not only of ourselves as individuals, but also as a group. For the Presence, according to the Tibetan, is the Godhead that reveals Itself only in the pure light of the disciple’s spiritual consciousness. “The pure light” means consciousness free from distortion, awareness therefore without illusion. This means that we must simultaneously purify our personality in order to withstand the influx of energy released when the veil is lifted: “Know Me. Then use the forms which then will neither veil nor hide the Self, but will permit the nature of that Self to penetrate the veils of life.”

We dwell within the world of maya, yet we also know it because we possess an etheric body. Initiates are thereby able to distinguish between various kinds of veils, enabling liberating work and the revelation of the Presence. They serve through the Will aspect. Aspirants and disciples cooperate in the revelation through vision and illumination by the light of the soul. Together we participate in “letting in the light,” as part of the manifestation of divine Presence upon earth.

Thus, as a group, through mastering our own glamour, we may eventually become useful to the Hierarchy in assisting in the dispelling of world glamour.

Thank you.

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Group meditation: Letting in the Light

(French)
See pages 4-5

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Break

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AFFIRMATION OF LOVE

(Italian)

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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A TRAINED MIND WITH AN AWAKENED HEART IS THE TRUE BURNING FIRE

Wladislav Sytnyk, translated from Russian.

I welcome all conference participants and people of goodwill. I thank the conference organisers for the opportunity to speak.

Let us consider how a trained mind with an awakened heart, having become a “burning ground” in the dawning Age of Aquarius, influences group activity and hastens the coming of Christ (the Coming One). Let us briefly recall that:

A trained mind is a developed intellect, unfettered by personal desires and free from dogmatism, capable of focusing and sustaining attention on a chosen goal, discerning and disciplined, responding to the light of the Soul and becoming its instrument.

Esoterically, the ground (Earth) on the mental plane is a stable worldview constructed by the human mind, based on knowledge of spiritual and material Laws, learned through personal experience. A worldview is an integral part of the mind, upon which it explores the universe and charts the Path. The heart is the unifier not only of pairs of opposites, but also the focal point of worlds, the organ of perception of unity and responsibility for the whole, the focal point of the Love of the World Soul, and the conduit of Agni.

What is true for the individual is true for the group, and for the world disciple (humanity)—the third spiritual Centre. In the mind passing through the “burning ground,” the Agni of the Heart burns away all the limitations of the three-dimensional world and transforms it into the mind of the fourth dimension. The mind becomes vision and the conduit of the Soul’s sacrificial will. This is not about clairvoyance or other lower siddhis. Vision and knowledge in the fourth dimension are synonymous. Vision (the mind transformed by the heart) sees and knows the Truth behind the formal world and serves as an instrument of consciousness.

There is a belief that the fourth dimension is—time. This is not so. Just as meters are a measure of dimension in the three dimensions, time is a measure of dimension in the fourth dimension, but not the dimension itself. Time is used by consciousness as an instrument for recording and experiencing changes in the manifested world.

At present, many disciples are in incarnation on Earth who have undergone the transmutation process of the “burning ground” in past incarnations. For them, the phrase from the first rule of group initiation, described in the book *The Rays and the Initiations*, is relevant: “The burning ground has done its work.” At this stage, the disciple’s mind begins to perceive the Light and Will of God flowing through Shambhala and interacts with them. Will is the fifth dimension. The Will of the Creator, uniting with the mind that has passed through the “burning

ground,” expands and transforms it into the mind of the fifth dimension. The mind of the fifth dimension is filled with the energy of Will and acquires the quality of Creative Power.

During evolution in the three lower worlds, the synthesis of will and mind opens the chakra of consciousness—Vishuddha—in a person. From this moment on, consciousness actively uses the mind to ascend to Christ consciousness. The disciple for whom “the burning ground has done its work” begins to gradually pass through the stages of synthesising his mind with the Will of God. This leads to a gradual transformation of the disciple’s consciousness under the influence of God’s consciousness and affects his perception of the three lower worlds. The disciple possesses a new mind—a new esoteric ground—the Earth of the fifth dimension, which perceives the Light of the pure divine Mind. Knowledge of the divine Plan and his place within it is revealed to him and will and freedom become synonymous.

It is difficult for a person who has not undergone the transformation of the “burning ground” to understand what true vision (4th dimension) and true will (5th dimension) are. He has used will to overcome the resistance of the environment and to discipline the mind; therefore, for him, will is associated with force, pressure, and sometimes—power.

The “burning ground” is the fiery cross upon which the trained mind of the disciple or the group ascends. Upon it, all old conceptions of God are burned away, and Truth is revealed in a new light, and the renewed mind responds to the new revelation. The “burning ground” transforms the mind of the Piscean Age into the mind of the Aquarian Age and builds a bridge of understanding between religious and esoteric groups. For those who have passed through the “burning ground,” it is obvious that: “the Hierarchy under the guidance of Christ” and “the Church of Christ in Heaven” are one and the same, and the “Fifth Dimension” is another name for the “Kingdom of God,” where the Will of God reigns.

Furthermore, the “burning ground” reconciles the scientific mind with the esoteric mind. Modern scientists are coming to realise and acknowledge that the vacuum—is consciousness, and that the observer’s consciousness shapes reality.

God’s call to ascension, spoken through the Master Jesus 2,000 years ago, was addressed to humanity. Christ came through the manifestation of divine Love. In this historical period, Christ comes through the manifestation of divine Will, and a new revelation resounds: Ascension into the Kingdom of God—the fifth dimension—not only for humanity, but for the entire Earth. God’s call resounds simultaneously throughout the world through many disciples in incarnation who have passed through the “burning ground” in past incarnations, heralding the coming of the Age of Aquarius, the Age of the Divine: freedom, equality, and brotherhood.

The Age of Aquarius is not the age of any particular country or people, but the age of the group consciousness of the 6th race. Groups of the Piscean Age—church, state, national, and so on—are united on the basis of identification with concepts of objective reality. They are united and guided by egregores, not by the world Soul, and therefore they cannot unite humanity around themselves into a brotherhood based on Christ-consciousness. Groups of the Aquarian Age are groups of consciousness. Consciousness includes, rather than excludes or divides. Groups of the Aquarian Age may be formed according to Ray affiliation and the tasks set by the Hierarchy, but they all share a single purpose: to perform service and expand consciousness in order to facilitate the establishment of brotherhood on Earth.

The preparation of Earth for ascension into the fifth dimension began with the influx of energies from extraterrestrial sources and the energy of Shambhala into the Hierarchy (the Heart of God) and Humanity (the Mind of God) in the early 20th century, which led to closer interaction between them and the manifestation of the active phase of the planetary “burning ground.” Humanity—the world disciple—found itself between the planetary Dweller on the Threshold and the Angel of the Presence and partially passed through the “burning ground” in 1945, the result of which was the partial closing of the “door where Evil dwells.”

Yet, the “door” is not completely closed, and the planetary “burning ground” continues its transmutation process. From the beginning of the 20th century until 2012, the energies flowed to the pre-human kingdoms through humanity. After 2012, the influx of ascension energies intensified, and they now flow simultaneously to all kingdoms and life forms inhabiting Earth, as well as to the planet’s material plane.

The matter of the Earth is the Mind of God expressed through form. Its fundamental basis consists of physical constants, such as: the gravitational constant, the mass of an electron, the speed of light, the speed of sound, and

so on. In the objective world, they are a symbolic expression of divine concepts and ideas. If even one constant changes, the matter of the entire physical world changes. God, by His Will, kept the constants constant throughout the Kali Yuga period, and now, He has begun to change them, which contributes to the growth of consciousness at the atomic level.

A few examples:

The electromagnetic frequency of the planet—the Schumann frequency (Schumann resonance)—at which the Earth and all life on it vibrated, was 7.8 Hz until the year 2000. Then it began to rise, and now scientific laboratories are recording a stable value of 38 Hz. Occasionally, spikes are recorded up to 50 Hz or more. God is raising the planet's vibrations to the vibrations of Love, which operate in the range from 50 Hz to 200 Hz.

Another constant is the radius of a hydrogen proton. Laboratories around the world have recorded a 4% decrease in this value. This event triggered a process of change in the biochemistry of the physical body and in genetics.

The mercy of the Creator is manifested in the fact that the rise in vibrations is gradual, and the spaces of the “old Earth” are smoothly integrating into the higher-vibrational spaces of the fifth dimension. This allows people and groups with different levels of consciousness to participate in the ascension process.

On the “old Earth,” the disciple performed service, overcoming the resistance of matter and the limitations of the third dimension. Now, it has become easier for people who have accepted the revelation of the Transition to the fifth dimension to unite in groups and perform service under the guidance of the Hierarchy, since the enlightened matter of the fifth dimension is co-participating with them in this process. We see how the rise in vibrations is affecting the old Earth. “The world has gone mad” is a common expression for what we are witnessing

To be precise, the three-dimensional planetary mind of humanity, formed over the course of the Kali Yuga, is struggling to withstand the convergence of the fiery energies of the fifth dimension, which is manifesting as a global systemic crisis and wars. Now, every person faces a choice: to remain within the limited paradigms of the three-dimensional mind, under the rule of the Dweller on the Threshold, or to pass through the “burning ground” and become part of the sacred planet—the Earth of the fifth dimension.

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. If you do not want to participate in a breakout room, 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

What characterises disciplined thinking, and how does it differ from spontaneous or automatic thought patterns?

Question 2

What is required to recognise and overcome glamour and illusion in one's own perception and judgement?

Question 3

How can the will help to establish and maintain a balance between a trained mind and an awakened heart?

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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**