

ESOTERIC MEDITATION AND TRAINING

The three fundamentals of training are Meditation, Study and Service. All are essential to the aspirant treading the Path of Discipleship. Meditation trains the mind in effective response to the soul. The study work equips the mind to understand spiritual principles and the true significance of soul impression. Through Service of the divine Plan that the meditator intuits, envisions and reflects upon, one learns to express soul energies in the world. Service is not only essential to the treading of the Path. It is a necessary safeguard for students of esoteric teachings and occult meditation. Potent energies of the soul are contacted and evoked during the training, and in order to prevent psychic congestion, these inflowing energies must be wisely channelled in outgoing service. It is through service, and service alone, that the threefold personality is transformed into a radiant instrument and unimpeded channel for the soul.

Each student's form of service must be self-chosen and self-directed. But all genuine service ultimately leads to responsible and effective sharing in one or other of the major fields of activity within the new group of world servers. In that greater group every true disciple finds his destined line of service and conscious cooperation with the Hierarchy. Just as individual students must follow a path of service, so too must a discipleship group. The Arcane School group has been given responsibility for a series of service projects in line with the Plan. The effectiveness of these Service Activities depends, more than anything else, on the degree to which they live in the minds and hearts of students. The vision has been outlined by the Tibetan yet the implementation of the activities continually evolves as students and the group respond to the needs of humanity. The Service Activities are outlined in the following pages. All aspirants to discipleship are free to follow a line of service of their own choosing – but service of some description should and must be the keynote of their lives.

Meditation opens fields of service in which students can apply their esoteric understanding and developing spiritual potency. They are available to all people motivated by the will to work for the common good, and depend for their ultimate fulfillment on the support of the general public. You can, if you wish, take responsible action yourself to further any of the Service Activities. You can draw the attention of others to those activities which might be of major interest to them. You can contribute your quota of energy subjectively, and so greatly aid in clarifying and strengthening the inner thoughtform lying behind each of these activities. You can help to think them through into effective outer expression.

We are told that “it is the service of the Plan which binds the seven Ashrams with their subsidiary Ashrams into the one Great Ashram”. In a smaller way so it should be with us – it is the service of the Plan which binds all spiritual groups, in their expression of livingness through the Service Activities, into one unified work. That relationship should be remembered for increased potency and effectiveness in all phases of the work. What really matters at this time is that each one of us serves – not at our convenience and leisure, but at our fullest capacity, for the need is great.

The revelations of modern science, and the growing interdependence of the world community, have forced to crisis point a major choice. If civilisation is to develop, and if human beings are to continue to inhabit the earth, the principles and motives informing attitudes and behaviour need to change. Humanity has been a long time in arriving at this clear-cut issue, and we have travelled a long, hard road of experiment and trial and error resulting in appalling suffering to large numbers of people. Experience of suffering, many times repeated, has taught us at last that human relationships must be based on deeper and more spiritual motives than a mere clever expediency or self-interest. The ever-present search for the true reality of life is gaining a new momentum and drive, led and guided by the pioneering thought of the few who are always to be found working at the heart of human evolution to lift the level of human consciousness. And supporting the redemptive work of disciples of the Hierarchy are the tens of thousands of members of the group of world servers, living and working in all parts of the world. There is, therefore, within humanity as a whole, a spiritual influence at work – the underlying Plan of Love and Light and Power – which needs recognition and support and the right conditions for emergence. And there is now within humanity a growing sense of responsibility, both individual and national, for the creation of those right conditions in which people can together work out their interrelated racial and national destinies as one global community.

It has been said that a sense of responsibility is the first major expression of soul contact and influence in the individual and in the life of mankind. And the second major soul expression is goodwill. Conflict and tension is a first effect of the meeting of two different types of energy, prior to a right and harmonious relationship, and what we are now experiencing is the outer evidence of the fact that the soul of humanity is beginning to take hold purposefully and effectively of its personality. The Plan of Hierarchy is beginning to take recognisable shape and pattern within human affairs. Everyone now responding to the influence of the soul, recognising the emerging Plan, and deeply conscious of the needs of humanity, can and therefore should throw their energies into what is, in fact, the birthing of the New Age. There have been many groups working for a number of years to help the Hierarchy in its work at this critical stage of human history. Much has been done on particular problems, but in relation to the deep overall problem and need, only the surface has been scratched, and much more has still to be achieved before the Christ can reappear and launch human consciousness into the new Aquarian influences that will control human progress for the next 2500 years. These Aquarian influences are, as we well know, dominated by the Will-to-Serve. Service of the Plan will be the controlling factor within humanity, gradually developing to a point of maturity during this cycle, and being led and pioneered by the disciples of the Hierarchy in physical incarnation at any one time. At this stage the question inevitably arises in the minds of all in whom a sense of responsibility and goodwill are active: "What can be done now of practical value? What can one individual or one small group do?"

The first necessity is to lose the sense of isolation and futility. Members of the group of world servers have been working at the restoration of the Plan for a great many years, in conscious or unconscious cooperation with the Hierarchy. They

number millions, working all over the world in different national, cultural and ethnic environments. They are increasingly in outer contact with one another, but many are not known to one another, but their work is effective and of influence because all are responding in some measure to the need and the problems of humanity. All are projecting something of Hierarchical energy into their efforts to serve the Plan; all are united subjectively within a focal point of life energy, and all together form the different spheres of consciousness which enable the group of world servers to function (on all levels) as a mediating group between Hierarchy and humanity. There is, therefore, no unrelated or isolated activity among its members. All are parts of the one vital, living organism, and the strength and the power-to-work are available to all in a measure commensurate with individual capacity. The heart of the membership of the group of world servers is composed of senior disciples in conscious touch with the Hierarchy who can cooperate fully with the working out of the Plan. These are relatively few in number and are to be found working as focal points of Hierarchical activity in all nations and in all racial and spiritual groups.

Then we have a second, larger grouping of disciples and aspirants who can respond to the impression of thought and idea and to the vision of the emerging pattern for the new civilisations. These young disciples, sensitive both to the call of Hierarchy and the need of humanity, have a vital and difficult function of energy relationships and synthesis to fulfill. Their work directly affects the main groupings within the new group of world servers. This is composed of the many millions of men and women of goodwill all over the world working devotedly wherever they are and in whatever capacity to create right relationships and to increase the light in their own environment and spheres of influence and service, large or small, by the deliberate cultivation of a spirit of goodwill and loving understanding. These men and women have a direct influence on public opinion, and constitute a force for good within the body of humanity. Their unique value to the Hierarchy lies in the fact that each one has the freedom of choice and action to work where they are, without organisation, regimentation, coercion, or the sectarian limitation of obedience to a cult or a doctrine. Yet, all are in reality related to the one group soul and all respond in some measure to the note sounded through the group of world servers and to the potency of the Christ pouring into humanity.

As meditators and servers who are sufficiently aware of world need at this time and who want to help bring the New Age to birth, it is essential that we find for ourselves some way of using the goodwill and love within us. We have to take in hand our own inner spiritual education of the mind, and also become knowledgeable and well-informed about human affairs generally. We are then able to form open-minded, clear-eyed opinions, based on sound, balanced judgement and discrimination. Then we can act with wisdom and learn skill in action through doing first the many little things immediately before us awaiting attention. When we have taken the first steps and have infused our own immediate contacts and environment with the goodwill that heals and strengthens, there is much to be achieved in a wider field. There are literally thousands of groups and organisations working to promote right human relations on a world scale, which includes all men and women everywhere and excludes

none on account of colour, race or creed. The United Nations and its many affiliated activities, for example, is the world group that first comes to mind. Their work is vast and vital and the need for support is great.

There are countless other groups working at all levels, in all spheres. We are free to decide for ourselves where our own particular ability would make a maximum contribution to stability and peace and to the creation of right human relations. We are one of many groups providing an esoteric training for world service based on an interpretation of the Ageless Wisdom. By making itself available as a channel for Hierarchical energy, a number of different Service Activities have precipitated. Each one fulfills its own independent function, but all together form a complete interdependent pattern constantly developing and expanding in response to the stream of life flowing through the spiritual centre. We are now training in esoteric meditation and study to understand the constitution of the spiritual being we call "man" and to bring the soul and personality into right relationship. As the soul dominates and controls, the Law of Service and the Law of Redemption, which are Laws of the Soul, begin to flower in the life expression. The motive for service in the student changes radically from serving others because it is known to be the right and proper thing to do and is regarded as one of the essential requirements of aspirants to discipleship, to service of the Plan for the whole of humanity because, for the disciple functioning as a soul-infused personality, the life's purpose is to be obedient to the intention of the soul.

With service, as a growing contact with the soul results in a personality urge to serve, and a more potent flow of soul energy into the personality, these activities are immediately available as a channel through which energy is already streaming into humanity. The Service Activities, such as Meditacion Mata Miedo, are available as a means for all people of goodwill everywhere in the world to serve humanity. As Hierarchical projects they form part of the emerging Plan. True spiritual service is both a means and an end. It is a method and technique by which contact with the soul and the Hierarchy may be established and strengthened, and it is also the goal of esoteric and discipleship training. We learn to serve by serving, and thereby right relationship is established with the soul, the Hierarchy and the Christ, "Who serve the Plan", and with humanity, "whom the Plan serves". The reappearance of the Christ, preceded by the externalisation of certain members of the Hierarchy and their Ashrams, is the underlying purpose of the work of the new group of world servers at this time. The Christ and the Hierarchy are near, and They wait on human readiness to recognise, prepare and receive Them. The Law of Service is working inexorably in the consciousness of humanity. "Let the greatest among you be as one who serves."

Meditation, study and service are three pillars of equal importance, and the neglect or over-emphasis of any aspect above the other two could easily result in an imbalance in the spiritual life which could cause difficulties and problems. Over-emphasis upon meditation through long hours of practice can cause over-stimulation and a loss of mental focus as one drifts and dreams upon the astral planes of experience. This is why we advise to follow the instructions of the meditation technique exactly, and to suspend other meditation techniques while

working in this group. This requirement was instituted to protect the student and to alleviate any problems that could easily arise from the mixing of different techniques. But without meditation the real source of inspiration dries up and forward progress is impeded.

Similarly, a balance is essential in one's study work. Long hours of study to the exclusion of other aspects of life could prove equally detrimental to safe and sane development. The "ivory tower" esotericist, concerned with the intellectual machinations of esoteric teaching, could easily become trapped in the web of the lower mind when he or she should be progressing towards the more synthetic, intuitive realm of thought. Study is important, but it should not be allowed to usurp one's life, turning the focus inward and captivating the student within the world of the mind and shutting out connection with the world of human interaction. This, too, is a very real danger which can cause a variety of problems.

The third pillar is service, and we would like you to consider the role it plays within the life of the active disciple. But as with the other two pillars, the service aspect should not be allowed to so dominate one's life that there is no time for the sustaining influence of meditation and study. For these two provide the inspiration from which all true service work can flow. We are told that evasion of one's service responsibilities is serious and yet, as the Tibetan writes, "Service is usually interpreted as exceedingly desirable and it is seldom realised how very difficult service essentially is. It involves so much sacrifice of time and of interest and of one's own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom and the ability to work without attachment". And service is the law of our age as we move inexorably forward into the overriding energies of the incoming Aquarian impulse. Our motives and impulses to serve are, for most of us, mixed. We do not always act from a purely soul-aligned perspective. But as we gain experience we will come to realise that the true call to service comes from the soul and that oftentimes this call is not necessarily in alignment with the wishes and designs of the personality life. One's personality inclinations can often be upset by the new and higher imposition of the energy of the soul. This leads to the many disruptions and difficulties which so often confront the individual who takes up the "forcing process" of the path of discipleship. Anyone who reads and studies the Tibetan's writings cannot help but be inspired with the call to "serve", in whatever capacity. And the Tibetan reminds us that no life is so circumscribed that one cannot serve. It is the best antidote for unhappiness, depression, and individualism.

World Goodwill Goodwill is one of the most basic spiritual qualities of the human being and the great untapped resource at the heart of every human community. This energy is potentially a powerful force for social change – yet its power remains largely unrecognized and underutilized. World Goodwill fosters understanding of this energy and the role it is playing in the development of a new humanity. World Goodwill was started in 1932 at the request of the Tibetan. Activities were organised to encourage understanding of the spiritual nature of the problems of humanity and to help build right human relations globally through the practical application of goodwill, mutual understanding and cooperation. The

Tibetan also suggested that Arcane School students and others who share a similar vision of future possibilities form local groups, small independent "Units of Service". Over the decades many such groups have been established in cities around the world; often hosting public full moon meditation meetings, organising problems of humanity study groups, and developing a range of creative programs to mobilise goodwill in their community and support World Goodwill objectives. World Goodwill and associated Units of Service work to develop a wider appreciation of the existence of the new group of world servers as the primary inlet into human consciousness for the energy of goodwill. Rather than promoting any particular political, economic or religious ideology, World Goodwill programs and publications encourage people of intelligent goodwill to develop a deeper sense of reality based on spiritual values, and the perception of humanity as a unit of divine life within an ordered and purposive universe.

Opportunities to Cooperate in serThe Twelve Spiritual Festivals: meditation for World Service during the full moon period. Spiritual energies are uniquely available at the time of the full moon, facilitating a closer rapport between humanity and the spiritual Hierarchy. World Invocation Day and The Wesak Festival provide an opportunity for people of goodwill from all faiths and spiritual traditions to unite in using the Great Invocation and linking in widespread global meditation in service of the Plan. Arcane School students are encouraged to participate in these subjective programs which are offered to all spiritually inclined people of goodwill. Students are also encouraged to introduce these meditation activities to others, inviting their participation. These activities are enriched as people following different spiritual paths link together with the common intention to be of service to humanity and the growth of right relations.

Opportunities for group service to humanity in this group include Meditation Mata Miedo, and the meditations on the New and Full Moon, especially. Coordinating efforts builds group love and consciousness, and creates a lighted group consciousness that contributes to humanity's salvation and upliftment. Many serving groups in the world find that coming together for group meditation on a regular basis, focused on goodwill and service, is important to the inner strength and unity of the group. By working with spiritual energies and relating them to daily physical life, these groups can help to condition the subjective atmosphere of the planet and create a climate for constructive change in the world and in their communities. In terms of moon meditation, the energies contacted at these times can be grounded at that time, which, especially at the time of the new moon, is an opportunity to focus on how the Plan can be manifested; and on the many ways in which the "power of the one Life" and the "love of the one soul" are working out through the servers of the world.

The esoteric and universalist writings and textbooks we study are also intended to create a channel through which Hierarchical influence and energy may reach human consciousness. The writings of a Master of the Wisdom carry this influence and energy, and convey the magnetic note and quality of the Hierarchy. Their effect is to open a channel right into the physical brain consciousness of those who respond, and to plant there a "seed of recognition". This particular

aspect of the distribution programme is not often realised, though it is of fundamental importance. Once the “seed of recognition” and response to Hierarchical energy has been awakened in the physical-etheric brain, it can never be entirely lost. It makes it possible for the soul to take charge of its instrument, the threefold personality, in an entirely new way. New workers can be drawn closer to the aura of Hierarchy, and those who have an inner yet unconscious link with the planetary Government can become consciously aware of this relationship.

Can you measure the results of the distribution work in any tangible way, and if so, how? There is no satisfactory outer measure of results in this work. How does one assess a change in consciousness, an intuitive recognition, or the planting of an idea in someone’s mind which may not flower or develop for a number of years? Basically we should be concerned with “inner effects” and not “outer results”. The percentage of outer response to most outreach is small and those who “look for results” in the same way that a commercial advertiser “looks for results” are bound to be disappointed. Having said this, there are of course outer results which are not only interesting but helpful and from which we can learn. We are familiar with the statement that “one disciple thinking truth can revolutionise his environment.” The steady distribution of information into an area, provided it is persisted in for a long enough time, has a similar effect. One may have to persist for years, but it is possible to awaken whole cities, and even countries in this way to a “recognition of Hierarchical thinking and the Plan.”

A fresh recognition of divine attentiveness is now possible to humanity, and a revealing expectancy will prove the accuracy of the Biblical statement, “every eye shall see Him”. The religious livingness or spiritual history of mankind can be summarised for us by a series of recognitions – recognition of Those Who, down the ages, have constituted the Apostolic Succession, culminating for us in the great religious leaders who have come out among us since 700 B.C. and founded the great modern world faiths, and – above all else – in the Christ Himself Who embodied the perfection of God Immanent, plus awareness of God Transcendent; recognition of those major spiritual concepts of love, life and relationship which have hovered ever in the background of man’s thinking and which are now on the verge of right expression; recognition of the true brotherhood of man, based on the one divine life, working through the one soul and expressing itself through the one humanity; recognition, therefore, of relationship both to the divine life throughout the world and to mankind itself. It is this developing spiritual attitude which will lead to right human relations and eventual world peace.

Today another recognition is becoming possible. It is the recognition everywhere of the imminent return of Christ (if such a phrase can be true of One Who has never left us) and of the new spiritual opportunities which this event will make possible. The basis for this recognition lies in the deep-seated conviction, innate in the human consciousness, that some great Teacher, some Saviour, Revealer, Lawgiver or divine Representative must come forth from the world of spiritual realities, because of human need and human demand. Always, down the

centuries, at the hour of man's greatest need and in response to his voiced demand, a divine Son of God has come forth and under many different names. Then the Christ came and apparently left us, with His work unfinished and His vision for mankind not yet consummated. For two thousand years it has seemed as if all His work has been blocked, frustrated, and of no avail – for the growth of the churches during the centuries is no guarantee of the spiritual success at which He aimed. It needed more than theological interpretations and the numerical growth of the world religions (including Christianity and Buddhism) to prove His world mission successfully carried forward. It all seemed impossible, necessitating three conditions; in these a test of His work could be attempted; today these three conditions are proven facts.

First: a general planetary situation which has (unfortunately owing to man's selfishness) proved to be so catastrophic in nature that humanity has been forced to recognise the cause and source of the disaster; secondly, a spiritual awakening which would have its impulse in the deepest depths of man's consciousness, and such is the case as the result of the world wars (between 1914-1945); thirdly, a steadily mounting invocative cry, prayer or demand, directed toward high spiritual sources, no matter by what name such sources may be called...

ESOTERIC TRAINING IN THE IMMEDIATE CYCLE OF THE COMING REVELATION

The year 2000, as all who study the Ageless Wisdom know, was a milestone. Not only is this another year of an expected impact or release of the Shamballa force? the energy of the spiritual will—but it's also the midpoint in a very significant cycle that began in 1975, when the last release of Shamballa energy occurred and which marked the important third quarter century mark, and the year 2025, which will be the key year of the first quarter of a new century when the Hierarchy meets for its centennial "General Assembly". At that date, we're told, the date will probably be set for the first stage of the externalisation of the Hierarchy which precedes the reappearance of the Christ. Until then we are in a cycle called "the Stage of the Forerunner" which is said to be "preparatory in nature, testing in its methods, and intended to be revelatory in its techniques and results".

The Tibetan used the word "revelatory" to describe a teaching which he said would be given out over the radio, beginning around 1975, and I think we'd all agree that this prediction has expanded to include television and the internet. Some people confuse this "revelatory teaching" with the third stage of the Ageless Wisdom, which began with HPB and the Secret Doctrine and continued with Alice Bailey's work in the earlier part of the last century, but they are not the same. It would seem that the "Revelatory teaching" going out over "the light and sound waves of the air" is intended to prepare the way, or prepare human consciousness, for the third release of Ageless Wisdom which the Tibetan still

has to complete with the help of a trained initiate. This, I would assume, will come sometime in the early part of this century, perhaps around the highly significant first quarter mark.

Revelation works out through the cooperative effort of the Ashram and the disciple working within humanity. So, in pondering on the next stage of teaching to come in approximately 4 years, we should consider what is it that the Tibetan has placed his focus on in the second phase of the teaching. The newer truths that he was responsible for, in his work with Alice Bailey, include: the teaching on Shamballa; the new discipleship; the seven rays; the new astrology; information on the new group of world servers, the attempt to form an esoteric branch of the inner ashrams; and the teaching on the new world religion; in that order. The teaching on Shamballa was number one on his list of truths to anchor in human consciousness. "The theme of the Way into Shamballa requires reflective study and esoteric understanding, he said. In this concept of the new and future section of the way or path with which the modern disciple is faced lies the secret of the coming revelation".

The training we offer in this group takes the meditator to the level of bridging the soul with the divine essences, and includes all seven of these truths, as the student progresses through the meditation practices and studies of LEVELS 1, 2 and 3. We encourage you to persist with study, meditation and service to be able to reach the glories of Level 3 when divine realisation is possible. You will achieve high realisations, if you are disciplined to participate in the manifestation of the Kingdom of Heaven in your life, in that of your family, and worldwide. The antahkarana is the bridge in consciousness which links the higher and lower mind and puts the soul-infused personality in touch with the plane of buddhi, where the ashram is found and the intuition is developed. Through the antahkarana, the "three doors in to Shamballa" are revealed: reason/intuition, spiritual will, and essential duality. Of these three I'd like to focus for a moment on reason/intuition, and its relation to revelation.

We who are living, developing and trying to serve today are a special group. We are most of us a curious blend of the old age and the new, and that enables us to serve as a bridge between past and future, but it also means we have a few problems. One of them has to do with authority, a quality of the old age much despised by modern intelligent, thinking people. Nobody likes authority; at least they think they don't, but without the right kind of authority—the authority of the soul—human beings can't govern their affairs. Perhaps the dislike of authority comes in its association with rigidity and crystallisation. The end of the age has brought many things to a point of crystallisation and the present refusal to accept authority in religion or government is a preliminary stage for the reappearance of the Christ. Freedom is the keynote of the times and it is a very hopeful sign.

The Hierarchy is the embodiment of true authority—the authority of the soul—and it never impinges on human free will. The new groups of disciples come together as free souls and in response to the suggestion of a member of

Hierarchy, the Tibetan said. “Note the word ‘suggestion’. If these groups were subjected to the authority of such a member, then the objective of all work undertaken would fail to materialise. An occult law would have been broken. Free, intelligent assistance is what we are asking from all our disciples today, and we leave them free to render it or not as they like and in the manner which may seem best to them.”

Elsewhere he said that in his teaching “there is not the slightest suggestion of authoritative pronouncement by a member of Hierarchy who must be obeyed and whose word is infallible. Let this be remembered, otherwise the work will not be possible, elements of danger may enter in and the present effort will come to naught...It is the teaching I shall give you which will matter...you will accept no belief in their verbal inspiration. Language ever handicaps and limits.”

At another point he said “status and title, place and position count for nothing. It is the teaching that counts, its truth and its intuitive appeal.” Teachings and Masters are never presented as authorities to be obeyed. Each meditator must find out if some idea is true in his experience or not.

The problem of presenting the work of the Masters lies in what’s called “the dangerous path of the devotee” and it seems utterly fitting that we use this moment of the Wesak Festival and the release of the Shamballa Force of the spiritual Will to measure this against the Buddha’s teaching. “Hold fast to the truth as a lamp,” he said. “Be a lamp unto your own feet. Look not to anyone outside yourself for truth.” That doesn’t mean we should ignore the great gift of the Ageless Wisdom, but that we should test out its truth by applying it—by living it and serving according to its guidelines. Then the teaching becomes truly revelatory, because it becomes our own truth—a living, breathing truth that can bring radiance to others who are also searching.

The fifteenth and final Rule for Discipleship and Initiates is a command: “Know, express, reveal, destroy, resurrect.” To “know” must be followed by expression and revelation. This suggests knowledge isn’t the goal but only the first step. We know so much more than we are able to reveal, but only that portion that is living truth—that is expressed and revealed by the quality of our life and being—is worth anything. That means that we can really draw upon only a tiny portion of what we know, theoretically, but only the truth that has been internalised by the soul, lived out and applied in the furnace of earthly life, can be revelatory to others. It’s all too easy to keep the Ageless Wisdom teaching “in the head”, and the Tibetan warned that his books “must not be permitted to become a Bible of a sect. Those connected with the Great White Lodge favour no Bibles or authorities only the freedom of the human soul. The teaching matters, not the source or the form.

The “saving grace” from this pitfall is the training we give which emphasises practicality and the experiential application of esoteric teaching. The Buddha, it’s said, refused to teach the esoteric doctrine to all but a handful of disciples. The Christ, too, kept the esoteric teaching for the very few who could approach

understanding, but he dealt with the masses from the angle of common sense and physical plane helpfulness. We've reached a stage now where larger numbers of human beings are ready for and demanding esoteric training. But esoteric knowledge must, according to spiritual law, be grounded in applied living and service. From the very beginning students are urged to turn their gaze outward upon the world and on the need of humanity, for "where there is acquired knowledge and when no use is made of it, there exists a condition of danger and subsequent penalty".

The Hierarchy watches the true esoteric schools, because they reflect the readiness and responsiveness to the Plan of the outer fringes of the Ashram—those of us who work on the periphery. And three lines of action of meditation, study and service always attract that attention of the watching Hierarchy. In addition, we are one of very few groups in the world, as prophesied in the book, *Glamour: a World Problem*, who are organising groups to disintegrate world glamour.

We emphasise these three, as well as a fourth the Tibetan mentioned: the regeneration of money for hierarchical purposes, which is our Sunday service meditation. All four have to do with invoking within humanity the needed recognitions and attitudes, values and priorities that humanity must demonstrate before the Hierarchy can prepare to externalise and the World teacher can reappear, bringing with him the next stage of the teaching that will lead every soul to the Father's Home. The Tibetan said, "Read your newspapers with care and with an acute discrimination and hasten your efforts if the needs of humanity and the demands of Hierarchy (on behalf of humanity) mean anything real to you. If they are not real, then we shall have to look elsewhere for help."

If we follow world news, and research on world problems, and pay attention to the present state of the world, we might begin to hear the "silent invocative recognitions of the masses" who may not be able to articulate their recognitions but who sense them and will respond to leaders who have the vision, the compassion, the sense of shared humanity, and the proper terminology to express those recognitions and thereby invoke cooperation and willingness. The very name for man means "one who thinks" (from *Manas* in Sanskrit) and we must trust this capacity in our fellowmen. The experience of the past age and particularly the last 150 years has developed in humanity an intelligence and capacity to respond to the truth when it's presented to them. The role of the esoteric group is to carry the deeper, spiritual truths into human consciousness through all the avenues available to them—the many areas in which the new group of world servers works. In this task, each one of us has a place to fill, and each of us is needed.

FREEDOM IN UNANIMITY

Since the end of the nineteenth century, esoteric groups offer methods of spiritual development, and that diversity of approach can only be a positive development. Such groups, interiorly related by the soul, not bound by personality ties, and trained in occult meditation, which means the capacity to use the mind to direct energy and force for spiritual purposes, is surely a great tool for the use of the Hierarchy.

To be part of such a group, at Levels 2 and 3. The evocation of the spiritual will, the development of the heart in the head, and the building of the antahkarana at Level 3, involves identity with the larger purpose. The little will of the little lives must be merged in the larger will of the whole.” If this evokes in any of us a fear that the personality’s interests are being challenged, it should simply be noted and viewed as an indication of the next step forward in consciousness that awaits our recognition. Diversity is inevitable and necessary on the outer level, where the personality conducts its affairs, but unanimity is the natural urge of the soul, its line of least resistance.

The evocation of the will involves identity with the larger purpose, through merging the little personal will with the larger will of the whole. “The Science of Invocation and Evocation is based entirely on a sense of relation,” we’re told. The development of a sense of planetary relationships comes through the application of fire to every barrier that exists in consciousness between the separated self and the Whole. “The disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is”, the Tibetan said. We mustn’t be afraid to put to the torch all the illusions and espejimos that foster the sense of the separated self, for in the light of the blaze we will see the group life, the warmth it casts upon each of us, and the power it contains for transforming the world. And in that light the sense of that which is imminent—on the verge of release, will be revealed.

In this recognition, a sensitivity to timing is important, in order to respond to the ideas seeking to emerge into human consciousness. This sense of that which is imminent is an expression of the esoteric sense which, the Tibetan said, would develop through occult training and would actually produce certain changes in the brain, with corresponding changes in the buddhic vehicle. These changes, he said, in time, put the initiate within the Hierarchy en rapport with Shamballa, not for personal recognition but so that “certain ideas can be presented by him. Upon this I will not further enlarge”, the T said.

If we deal with this mysterious statement in terms of its relevance to the group disciple, what ideas can be presented by the group disciple? What is the group disciple, composed of the trained occultists who have a developed esoteric sense, being prepared for? What flow of energy between Shamballa and the centre Humanity is being established, opened up, as a result of the three direct impacts of Shamballa force, all in 150 years and for the first time in all of human history? This question should be the focus of our silent, attentive listening in all our meditation work in the coming cycle leading up to the reappearance of the Christ, the World Teacher.

One essential idea, or ideal, that is at the forefront of human consciousness today is freedom. So often, freedom is considered in terms of personal liberty—license—rather than as release from the barriers of the separated self—from those conditioning thoughtforms and assumptions that impede the recognition of “the spirit of relationship”. Freedom as essential to right relationships is drastically different than freedom as personal liberty, independence. This state of freedom is an expression of synthesis, and it is a concept or a value that the esoteric group can and must work to anchor in human consciousness if we are ever to achieve the right human relationships and right planetary relationships that will make the Christ’s work possible.

The Tibetan called years ago for “An united world group given to unanimous and simultaneous meditation upon the work of preparing the world for the new order and for the jurisdiction of the Christ”. He especially emphasised “jurisdiction”, which is the authority or power of law. Elsewhere he said the energy of Libra and the constellation Regulus would grow in prominence around this time, and all of this seems to point to the need of the world servers, and particularly the trained occultists who have some grasp of energy and force, to cooperate unanimously in the establishing of spiritual laws and principles within humanity by whatever means are available.

In anchoring these Laws and Principles, we’re told that a new terminology is needed and will be used by the new group of world servers, and that it will be based upon spiritual laws and principles such as the Law of Right Human Relations and the Principle of Goodwill, the Law of Group Endeavour and the Principle of Unanimity; and the Law of Spiritual Approach and the Principle of Essential Divinity, laws which can be found in the Tibetan’s teachings. In these apparently simple and brief laws and principles, essential and profound spiritual truths are contained which can form the foundation or platform for the work of the world servers. Each of us has an opportunity, whatever our environment and circumstances, to apply our understanding of right human relations and goodwill, of the true meaning of unanimity in successful group work; and of the awakening of the divine nature within every atom of life to demonstrate “as above so below”—that matter and spirit are one essential divine expression.

But to convey these ideas to the modern mind, we can see how language hinders, and that indeed, a new terminology is needed. Take, for example, the ideas of unanimity and freedom. We all think we know what these concepts mean. But in fact, true unanimity is free decision in response to truth. The only truly free person or society is one who consents to the rule of law, freely chosen and for the good of the whole. For group endeavour to characterize human affairs, human beings—individuals, communities of all sorts, and nations—must be secure in the power of truth. This brings to mind the Tibetan’s statement that two qualities are tincturing the ideal of the coming civilisation for which all disciples work: freedom and spiritual security. There’s a link between unanimity, freely chosen; the spiritual security attained through conduct based on law and

principle; and the capacity for group endeavour. These aren't just high-minded, abstract ideals. A conviction of the power of truth and spiritual law, when applied to every aspect of the personal life, would cut to the very quick and expose every area still in need of adjustment—every “extension” not yet brought into a state of spiritual tension. It would not be easy so to live, but it would instill a sense of security, of confidence in the Age-old Law of the Way, that would convey assurance to all who share one's path.

Unanimity is fostered by the group training, in the meditation practices and studies shared by the group. All are intended to strengthen group fusion rather than offer an individually tailored form of instruction, for the goal is not the relationship of disciple and Master but group fusion and service. Unanimity also defines the distinction between a discipleship group, which is a group of disciples, and a group disciple. A group disciple can be defined as “a totally integrated, unified, one-pointed, spiritual organism in which the duality of soul/personality is transcended and the personalities are subordinated to group good”. Such a state allows for the “spontaneous mutual reaction” of a unanimity that can't be imposed but must be freely chosen by all participating souls. In fact, freedom of thought, of mind, is essential in this spontaneous reaction because, the Tibetan tells us, “true unanimity is free decision in response to a presentation of truth”. It is in fact an act of the will, and an expression of group endeavour that will surely become easier to comprehend and express in the Aquarian age.

Perhaps the Shamballa energy being released will help to galvanize the spiritual will—a will which the Tibetan says “must be invoked and evoked”. That might seem a confusing thought, but we find some understanding in the Teaching that magnetism is related to evocation and radiation to invocation. The great Ashram is magnetic in effect, and disciples enter into its magnetic field in so far as they are able to respond to its radiation—its emanating quality. In other words “the tension of the lower evokes the attention of the higher”.

It's no accident that the year 2000 was another impact of Shamballa coinciding with a cycle of Tension in not only the three-year but the nine-year and twenty-seven year cycles that govern the group of world server's work. In a cycle of tension, we're told, let the clarity and quality of the note be sounded. Tension is defined in the dictionary as “the act of stretching...; the relation between two balancing forces, either of which on its own causing or tending to cause extension” (and we are all probably familiar with the warning to watch where our extensions lie, for there we find deflection from spiritual purpose). Tension is also defined as “a balance maintained...between two opposing forces; potential”. In this triple cycle of Tension we can see the need to maintain a right adjustment between forces, and this helps us to understand the interplay between invocation and evocation, the spiritual will, and the enormous opportunity offered by the release of Shamballa force in the world, this century.

The subtle balancing of opposing forces that is true tension may be more clearly understood if we consider the recognition that “The Ashram is externalised only in so far as it provides a point of spiritual tension”. The Ashram is externalised

just in so far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group. This is done not by trying to speculate on the life of the Ashram but by serving as a conduit for its energy. It's said that aspirants are often engrossed in speculation on the Ashram, but that true disciples are engrossed with the work to be done; the Ashram plays little part in their thinking because they are so preoccupied with the work to be done on behalf of humanity. Yet "They are an integral part of the ashramic consciousness and their conscious occupation is called, in the ancient writings, 'the emanating of that which flows through them, the teaching of the doctrine of the heart which is the force of truth itself, the radiating of the light of life, borne upon the stream to which the non-initiate gives the name, 'the light of love'". That is our goal as a group, and it's an important service to the world.