

DISCIPLESHIP IN THE NEW AGE

ELEMENTARY MANUAL

A compilation

TEACHINGS & PRACTICE ON MEDITATION

2005

This manual is a compilation taken from DISCIPLESHIP IN THE NEW AGE, Part I & II by A.A. Bailey, and is meant for the activities related to the preparatory ashramic work and the work of the New Group of World Servers.

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CONTENT

PREFACE	4
INTRODUCTION	5
THE PROGRAM	6
❖ Wise Application	8

SET I - PREPARATIONS FOR MEDITATION

INTRODUCTION	10
READING SET I	
❖ Group Work	11
❖ Group Love	15
❖ Visualisation	16
❖ Awakening of the Group Heart Centre	18
MEDITATION SET I	
❖ Meditation 1 - Heart Control – Transference	20
❖ Short Form of Meditation 1	21
❖ Meditation 2 - Directed Energy – Circulation	22
❖ Short Form of Meditation 2	24
❖ Meditation 3 - Alignment – Mode of Contact	25
❖ Short Form of Meditation 3	26

SET II - PREPARATIONS FOR CONTACT

INTRODUCTION	28
READING SET II	
❖ Telepathic Interplay of Energies	29
❖ Symbols	30
❖ The Ashram	31
❖ The Spiritual Diary	33
MEDITATION SET II	
❖ Introduction to Meditation 4	36
❖ Meditation 4 - Spiritual Livingness - Ashramic Relation	37
❖ Short Form of Meditation 4	39
❖ Meditation 5 - Precipitation - Reception	40
❖ Twelve Words	42
❖ Short Form of Meditation 5	43
❖ Summary of Meditations 1-5	44

SET III - PREPARATIONS FOR EXTERNALISATION

INTRODUCTION	47
READING SET III	
❖ The Great Invocation	48
❖ Preparations until 2025	50
❖ Triangles	51
❖ The Network of Light and Goodwill	52

MEDITATION SET III

❖ Meditation 6 - Spiritual Inflow	53
❖ Short Form of Meditation 6	55
❖ Meditation 7 - The Cross - Spiritual Position	56
❖ Six Questions	57
❖ Short Form of Meditation 7	58

PREFACE

We are basically occupied with the compilation of an elementary training manual for initiation. Ponder on this.

This preplanned externalisation of the Hierarchical teachings must go on continuously.

Above everything else required at this time is a recognition of the world of meaning, a recognition of Those Who implement world affairs and Who engineer those steps which lead mankind onward towards its destined goal, plus a steadily increased recognition of the Plan on the part of the masses. This must form the theme of all the propaganda work to be done during the next few decades - until the year 2025 - a brief space of time indeed to produce fundamental changes in human thought, awareness, and direction, but - at the same time - a quite possible achievement, provided the New group of World Servers and the men and women of goodwill perform a conscientious task.

These points of crisis are ever succeeded by "points of revelation".

Discipleship in the New Age II, p. 164

There is one aspect of the *Science of Impression* upon which I have not yet touched and that is the place of the centres of focal point's, as transmitters or as agencies for the seven ray energies. It is known to esotericists that each of the seven centres comes under the influence or is the recipient of some ray energy, and there is a general acceptance of the fact that the head-centre is the agent of the first Ray of Will or Power, the heart-centre is the custodian of second Ray energy of Love-Wisdom, whilst the third Ray of active creative Intelligence passes through and energises the throat-centre. These Ray's Aspect do find expression through the three centres above the diaphragm, and – on the larger scale – through Shamballa, the Hierarchy and Humanity. It is, however, equally true that Shamballa is primarily second ray as it is expressed, because that is the ray of the present solar system of which Shamballa is a part, and that the first ray, or it's dynamic life aspect is focused in the heart, for the heart is the centre of life. The great centre which we call Humanity is predominantly governed by the third Ray of Active Intelligence.

Telepathy and the etheric vehicle, p. 135

INTRODUCTION

The (hierarchical) method and procedure is to try out the personalities of Their intended and indicated disciples and - should these measure up with adequacy - then to proceed with the work of esoteric training. It is the same with groups; these are tested and tried in connection with the group personality, and upon the response depends the future activity of both the group and its Master and Teacher. But it is the *group*, as you see, which decides procedure.

Discipleship in the New Age II, pp. 5-6

At this time I will give to this new seed group a meditation intended to produce coherent relations and a *conscious* group interplay. I will give each member also a meditation, which will serve to integrate his personality more completely but will also serve, above all else, to fuse with his soul.

Discipleship in the New Age II, p. 9

One of the most needed things for all disciples is to apply the teaching I may give to the idea of promoting and increasing their world service, thus rendering practical and effective in the world the teaching received and the stimulation to which they have been subjected.

So much of the thought life of a disciple is occupied with the ceaseless interrogation and consideration of himself.

The times are serious and the world disciples are hard pressed. The Hierarchy and its affiliated groups are seeking active help and co-operation in the work of salvage. All disciples and aspirants are needed, and all can give much if the desire, the loving heart and the consecrated mind are united in service. I ask aid in the task of reconstruction. I ask for your consecrated help. I ask you to discipline yourselves anew, to hold back nothing, either objective or subjective. I ask for your wholehearted co-operation in the work of world salvage.

Discipleship in the New Age II, p. 12-13

THE PROGRAM

I would like you to grasp the fact that if these meditations are carefully followed by you, they can change you from a heart-focussed aspirant to an ashramic worker, implementing the Great Invocation. This Invocation, which I have lately given to you, is the group prayer of all humanity in the Aquarian Age; therefore it is essential that every disciple (aspiring to the service of humanity) should make its distribution as well as its daily use a major duty and obligation. This I have earlier impressed upon you and would ask you now if you are doing so?

Discipleship in the New Age II, pp. 177-179

Meditation I ☐	Heart Control ☐	Transference
Meditation II ☐	Directed Energy ☐	Circulation
Meditation III ☐	Alignment ☐	Mode of Contact
Meditation IV ☐	Spiritual Livingness ☐	Ashramic Relation
Meditation V ☐	Precipitation ☐	Reception
Meditation VI ☐	The Great Invocation ☐	Spiritual Inflow
Meditation VII ☐	The Cross ☐	Spiritual Position

In these seven meditations, my brothers, you have all you need in order to make progress in your own life and also in the group life - functioning subjectively at present. If you follow these meditations with care in the years to come, you will find that they will lead to an extension of your service.

These seven meditations make a perfect synthesis of recognitions, of unfoldment and of spiritual direction; if they are followed with care, they will eliminate selfishness and build in ashramic quality.

Discipleship in the New Age II, pp. 179-191

Meditation is also eliminative in its effects and (if I may use that term) *ejects* out of the individual and out of the group that which is undesirable - from the angle of the immediate spiritual goal.

In the Hierarchy, meditation takes two major forms, and (you must remember) in that great spiritual Centre meditation is an instinctual habit and needs no forced process:

1. Meditation is that which sets in motion hierarchical response to the invocative appeal rising from the three worlds, and mainly to the invocative appeal carried forward consciously by all who pray, all who make mystical appeal and all who employ the method of occult meditation and direct invocation.
2. Meditation is the instinctual mode whereby the Hierarchy - in response to the invocation from the three worlds - approaches the higher Centre, Shamballa; then the Hierarchy evokes the energies, the Beings and the spiritual inflow which hierarchical service in the immediate future requires. It is also - in a unique sense - the technique whereby the Masters Themselves prepare for the sixth initiation, thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

Discipleship in the New Age II, pp. 198-199

It might profit us if I briefly stated the grades of meditative work, leading to creative result of an effective nature, upon which you might reflect. For our purposes we will divide them into seven grades, of which four might be regarded as individual and the other three types as representative of their group nature:

1. *Desire*, leading to the attainment in the three worlds of that which the lower man desires and wants; this will include the desires of the lowest types of human beings through all intermediate types up to and inclusive of the aspirational mystic.
2. *Prayer*; this is the stage wherein the aspirant, the mystic or the spiritually inclined man blends personality desire with aspiration for soul relation and contact; he, through the proved efficacy of prayer, discovers the subtler powers and the fact of the essential dualism of life; he finds that he himself is both a lower self and a higher Self.
3. *Mental reflection* or concentrated thinking. This in time produces integration and definite personality achievement in the three worlds, leading eventually to controlled reflection and scientific or concentrated thought; this type of thinking has produced all the creative wonders of our modern civilisation and it culminates in the concentration achieved in occult meditation. This meditation finally brings about the re-orientation of the personality and soul fusion.
4. *Straight meditation*. This is a focussed, concentrated mental attitude and fixed reflection; it is creative in nature, for it creates the "new man in Christ" or produces the soul-infused personality; this personality then proceeds to recreate his environment and to co-operate consciously with the creative work of the Hierarchy.
5. *Worship*. This is the united recognition and the subsequent reflection of humanity upon the fact of divine Transcendence and divine Immanence. It is implemented by the world religions and it created that path of return to the centre or source of divine life to which the world religions and the heart of man bear equal testimony.
6. *Invocation and Evocation*. This form of spiritual, dynamic meditation is largely in the hands of the New Group of World Servers and of the men and women of goodwill in every land. These will be generally unknown to each other, but they are all creatively striving and creatively thinking towards the worldwide uplift of mankind; they are earnestly working at the creation of a new world order and for the manifestation of a more definitely spiritual civilisation.
7. *Ashramic Meditation*. This is based upon the evocation of human response to the higher spiritual values; it concerns itself with the creation of those conditions wherein these new values can, under the divine Plan, flourish; it is focussed on that immediate aspect of the Path which humanity needs to tread, and its intent is to swing into creative activity the desires, aspirations, reflections and concentrated meditation of men, at whatever may be their particular point in evolution, so that a mighty, coherent and invincible movement will be instituted which must and will result in the creation of the new heavens and the new earth. This is one way of expressing the significance of the coming of the Kingdom of God on Earth, and the creation of a new order and way of life.

What, therefore, is the creative work confronting the Ashrams in the Hierarchy and the members of the New Group of World Servers, working creatively under the inspiration and the impression of the Hierarchy? It falls into two parts:

1. The work of bringing order out of chaos.
2. The task of preparing the way for the reappearance of the Christ.

Discipleship in the New Age II, pp. 214-218

Wise application

It should be remembered that these meditations are dangerous to use except as prescribed by a Master and used under His watchful eye, just as there are many medicines available to the public which are not safe except as directed by a physician.

He (the Master) knew the astrological characteristics of the soul, a factor of much importance in advanced stages of discipleship. Moreover, Djwhal Khul has said that, given a consecrated active life of selfless service to one's fellow man, the centres will unfold naturally and safely without attention to them.

The Master also knew the basic and planned purpose of the soul for the present incarnation, the hidden hindering karmic forces working out and the latent spiritual capacities previously achieved which could be wisely called upon.

Someday we shall have occult schools of meditation giving training for initiation. There are none such today. Those claiming to give such training are false teachers, often sincere but self-deluded.

Discipleship in the New Age II, pp. xii-xiii

SET I - PREPARATIONS FOR MEDITATION

CONTENT

INTRODUCTION

READING SET I

- ❖ Group Work
- ❖ Group Love
- ❖ Visualisation
- ❖ Awakening of the Group Heart Centre

MEDITATION SET I

- ❖ Meditation 1 - Heart Control – Transference
- ❖ Short Form of Meditation 1
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- ❖ Short Form of Meditation 3

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Discipleship in the New Age II, p. 12-13

GROUP WORK

MY BROTHERS:

I would like to start off this instruction with the simple statement as to the task which all disciples of the Masters throughout the world are engaged in undertaking and which you also should consciously consider. It is the task of *confronting* the Dweller on the Threshold in your own life and also in the group life, and then - from that vantage point of strength - face that Dweller on behalf of humanity and thus aid humanity to vanquish this ancient evil. To do this presupposes crisis in your life and in the life of humanity. The handling of crisis is the hallmark of the disciple, and every crisis met and rightly handled provides - once the difficulty is occultly "under the feet" - the place from which an extended vision can be gained, fresh knowledge can flow in and the transmuting light can shine from the Angel of the Presence and thus produce results.

Each of you has passed through a cycle of real difficulty and strain. This is true of all disciples. The past eighteen months have been months of precipitation, producing a chemicalisation, an interior process of upheaval and probably outer behaviour, which may have caused concern to the Observer within. This however is the reaction of the personality to undue pressure and strain, to world conditions and clearer vision. Vision reveals both the light and the dark, a thing, which is oft forgotten. Disciples are fortunate if the major results work out in the physical body. The reactions of the physical body are the least important and do the least harm to others. Where they work out in an emotional or mental condition they are then apt to become a problem of fellow disciples, adding to their strain and necessitating an effort upon their part to carry the brother through with the least damage to the group.

In this group work you need to remember that increasingly there will be no *individual* life. This is as it should be. Increasingly disciples should be aware of each other and tune in with ease on each other; increasingly the bonds of illumined loyalty should control; increasingly you will participate in each other's attitudes and conditions and thus learn the basic lesson of understanding. Understanding is the secret behind all power to achieve identification with any form of divine expression; understanding is one of the prime factors in producing revelation, and this is one of the paradoxes of occultism. In the world of human thought, understanding follows the prescribed routine; it follows the presented fact. In the life of the spirit, understanding is a necessary predisposing *cause of revelation*. I would ask you to ponder on this, bracing yourself for revelation, through a deep understanding of the initiator in yourself. Each of you has to initiate your own individual crises; there is no one else who is responsible. Each of you together initiates the activity for which the group is responsible and for which you have been brought together; each of you initiates himself into the Presence, through the medium of the Angel, and into the shadow of the Dweller on the Threshold. Through this process, full consciousness is achieved.

The work of this group, and of other groups similarly motivated, is to achieve these undertakings together: Together to face the Dweller and triumph; together to arrive at understanding; together to stand before the Presence because the Angel's light reveals "that which the eye has never seen"; together to walk the Path of Revelation; together to serve and together to aid the faltering steps of humanity, the world aspirant; together to stand with your backs to the light because you comprehend the ancient aphorism which states:

"He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great Centre of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way".

"He faces towards the dark and then the seven point of light within himself transmit the outward streaming light, and lo! The face of those upon the darkened way receives that light. For them, the way is not so dark. Behind the warriors - twixt the light and the dark - blazes the light of Hierarchy".

Discipleship in the New Age II, pp. 13-15

□ much must and will transpire upon the inner planes in the inner Ashram about which nothing can be said and which will be individual as well as group expansion. I will outline the outer processes in the

order of their *present* importance, and this in its turn is determined by the group condition - for which you are one and all responsible.

- I. *Definite and planned Meditation.* The theme, if I might so call it, of the work will be threefold:
 - a. The interior interrelation of the seven centres in the body will be the objective of the meditation, basing the work upon the occult maxim that "energy follows thought". We have started upon one formula which relates the heart, the higher head centre, and the solar plexus.
 - b. The subsequent relation of the centres in any one individual to the remainder of the group members, regarding the centres as radiating transmitters of energy to the centres of the other group members. This will result in the forming of seven great centres of energy which will constitute the group centres, fed and enlightened by the energy transmitted by each individual.
 - c. The fusion (consciously undertaken) of the individual soul with the group soul and consequently a conscious rapport with the Hierarchy, which is inherently the kingdom of souls.

The first meditation affects the three centres in the individual disciple and also, and consequently, his astral body. They can - when related, awakened and functioning, and when the two points in the solar plexus are balanced and "enlightened", a word which I shall frequently use in connection with the centres - evoke response from the love-petals of the egoic lotus. This must happen automatically and need not be regarded as a complicated technicality. Do the required meditation faithfully and correctly and the results will follow spontaneously.

- II. *Develop in each of you some measure of telepathic rapport* - to each other, to me, your Master, and the hierarchical Plan. A Master can give no real teaching (by means of stimulation) to His group until there is established by the disciples - as individuals - a proper relation to each other, free from all criticism (which always severs telepathic interplay) and based on loving understanding in which they - again as individuals - ask nothing for the separated self but only seek to give to each other and to the group.

The above concerns and applies to your relation to me, to the Hierarchy (which is "entered" through the process of initiation) and to each other. This relation, which indicates ability to touch the sources of power, love and light, carries with it the implications of service and work for humanity.

- III. I shall give you some clear and definite *instructions anent the uses of the etheric body*. This vehicle of vitality or energy is the ultimate conditioning factor in the activity of the physical body. It is an initiator, for there is no physical activity as we understand it unless impelled by some energy emanating from the etheric body. An understanding of some of the processes of initiation will come from an understanding of the body of vitality. The etheric body is the organ whereby personality or soul expression becomes evidenced upon the physical plane. Its potency is that which evokes the physical form. Most of the vehicles have a dual capacity - invocation and evocation. They also have a third function: they ground or focus energy, thus producing a point of tension, of crisis and an interlude, prior to a process of transmission. Ponder on these words. The physical body can be evoked into manifestation and subsequent activity, but it has no power of invocation. Hence it is *not* a principle (as H.P. Blavatsky tells us in *The Secret Doctrine*) but is basically an automaton. The etheric body invokes and evokes; but it also, in relation to the physical plane, precipitates energy through a process of appropriation. A study of these things will bring to our attention the entire subject of the centres and this we will approach from the angle of invocation and evocation.

Discipleship in the New Age II, pp. 17-21

This program is an ambitious one, my brothers; it will call forth your utmost capacity and staying power but, if persisted in, it will hasten your development; this will also entail obedience. We are basically occupied, little as you may realise it, in compiling an elementary manual for initiation. Ponder on this.

Now the preparatory work has been done and has proved effective; it will be continued for those who need its aid, but the more advanced work can be made exoteric. This planned externalising of the

teaching must go on all the time. It is the testimony of the Hierarchy that the points of crisis in the evolutionary process have accomplished their intent and have demonstrated success. These points of crisis are ever succeeded by "points of revelation" and it is with such points of revelation that we are at this time occupied.

I would like first to remind you briefly of three points.

1. Success or failure in conforming to requirements is entirely your personal affair. Each of you can be active or inactive as it seems best to you, but I would remind you that whatever you do affects your group - either constructively or adversely.
2. There are outer processes at work, which are effects of inner happenings in your own souls, in the Ashram and in the Hierarchy itself. Your task is to develop sensitivity in these three classes of spiritual events.
3. The *group* is the factor of importance and, as I said, increasingly the individual life of the disciple lessens and his group awareness and sensitivity increases. Bear this in mind as you master the hard lesson of impersonality by your own souls. It is an impersonality, which you yourselves must develop and apply, once you love enough. Love is the basis of impersonality.

Discipleship in the New Age II, pp. 22-23

Service, I would remind you, is a scientific process, calling forth all the soul powers into full expression on the physical plane. It is service, which causes a divine manifestation or what you call a divine incarnation. If a man is truly serving, he will perforce draw upon all the resources of spiritual strength and light and all the wisdom and directing power of his soul, because the task to be done is always too big for the personality.

One of the tragedies today of the esoteric world is the vast amount of facts in the possession of esoteric students, and the piling up of knowledge anent the Hierarchy and its Personnel (the Masters of the Wisdom). In the minds of disciples this knowledge and this aspiration obliterates the need of their fellowmen. This constitutes one of the problems with which the Hierarchy is faced. The problem of balance and of dual orientation is a very real one. As regards the impartation of spiritual knowledge, the Masters Who take pupils are faced with two problems:

The problem of the unawakened aspirant.

The problem of the learned disciple.

Ignorance and knowledge must both give place to understanding and wisdom.

Discipleship in the New Age II, pp. 24-25

The thought constantly enters my mind as to what I can say in order to make the group work, group relationships, group identification and group initiation a sound, active and factual reality in your minds and in the minds of other aspirants and disciples. I seek with profound earnestness to make this theme or subject true and vital, because it is an essentially new esoteric concept and a germ thought which the many aspirants of the world must grasp. At the same time the aspirant must realise that the ideas are of no real importance to him as an individual - to you, therefore, as an individual and pledged disciple. As long as your state of awareness lays emphasis upon the fact of your individuality, the group *idea* cannot take form as a group *ideal*. The sense of separateness is still present. It is a sense, which has been laboriously developed - under evolutionary law - from the moment when your soul decided to experiment, to experience, and to express divinity. Separative effort, separative emotional reactions and separative materialistic endeavour have been (if I may so unfortunately express it) the spiritual essentials, which must perforce precede group effort and conscious group relations. The factor entailed, therefore, is a definite "break with the past", and the entering into a new state of awareness - an awareness, which is fundamentally inclusive and not exclusive.

This is a primary platitude of which you are well aware. In most of you this platitude remains a mental proposition. You *hope* some day to arrive at this basic sense of inclusiveness, which is a characteristic of the Hierarchy. At present you do not feel fused, blended and incorporated into the mental, astral and etheric auras of those who form the group of which you know yourself to be a part. I would ask you to study what I have just said, with care. Do you like, for instance, to penetrate into the mental

atmosphere of a fellow member, or do you care to have him penetrate into yours and thus find out what is the content of your thought? A major test is here involved, and it is one which you will have some day to face. Do you, again, like to share your emotional reactions with a co-disciple? Are you interested in his? If so, why? Some day this responding interest must prove itself effective, and this must necessarily connote self-sacrifice in both directions. Do you want or deem it appropriate to have a fellow-worker come under the influence of your etheric body and, therefore, of the energies which flow through it? And do you want to flow his energies to flow through you?

These are some of the implications of group work, and for these you must be prepared. The realisation of the inevitability of these necessities will lead you eventually to a careful scrutiny of your thinking, of your emotional reactions and of the energies to which you give entrance all the time *because* (for the first time in your soul's history) you feel the need to guard your brother from the results of your personality reactions; consequently, scientific service supersedes your hitherto thoughtless and undisciplined activity. I would here point out that at no time do you ever attempt to guard yourself from the personality reactions of a co-disciple; you welcome them and absorb them and - whilst dealing with them - you aid the cause of liberation in his life, as well as in your own.

The entire subject of group interplay is far deeper and more significant than you suspect or appreciate; it can be summed up in the words of St. Paul: "No man liveth unto himself". Feeling, thinking and absorbing the many actuating and incentive energies constitute a vast process of many interrelations and this, most aspirants are apt to forget.

I suggest that during the coming year you go over your individual instructions and then - during the course of the year - answer six questions which I will dictate. The purpose of this task (shall I call it this?) is to clarify your minds as to your problems and opportunity and latent knowledge, gained as the results of years of work under my tuition; the replies will give to your group brothers a sense of relationship with you, a feeling of shared responsibility, a recognition of group assets and *group richness* (again using a peculiar word) and a realisation of possibility which may greatly strengthen each and all of you. This will close our cycle of instruction. If you avail yourselves of the opportunity for this personal research work, you may find a sudden spiritual deepening and strengthening of your life, your spiritual contacts and your group relation; you may also find yourselves in closer rapport with the Ashram, its programme and potency, and you may likewise discover yourselves being presented with the opportunity to learn in a new and subjective manner, of which I may not speak, until you have registered it yourselves. You will thus greatly increase your usefulness to humanity and to the Ashram.

Discipleship in the New Age II, pp. 94-96

GROUP LOVE

I would ask you to steel your souls to endurance, knowing that the *Hierarchy Stands*; I would ask you to love blindly and unchangingly in spite of all that may happen, knowing that *Love Stands unmoved* amid the wreckage of all around, and eternally loves; I would ask you to put your hand into that of the Master and move forward with Him and in the strength of your group, irradiated by the life and light of the Hierarchy; I would ask you to be a strong hand in the dark to your fellowmen because you *are* affiliated with the Hierarchy and the love and strength of the Hierarchy can flow through you, if you so permit.

The more you love, the more love can reach out through you to others. The chains of love unite the world of men and the world of forms and they constitute the great chain of *Hierarchy*. The spiritual effort you are asked to make is that of developing yourself into a vibrant and powerful centre of that fundamental, universal *Love*.

Discipleship in the New Age II, pp. 29-30

The more engrossed he (the disciple) is, with his personal responsiveness and capacities, the more impenetrable the barriers he is setting up between himself (upon the physical plane) and his soul; as a result of this, barriers are then being set up between the disciple and the life of the Ashram of which he is intended to form a part. Have this in mind and be, therefore, so occupied with the life of the soul that you have no time for personality introspection. The pure life of the soul will galvanise the centres above the diaphragm into activity, and your lives will become simple and uncomplicated expressions of the second aspect of divinity - of which all Ashrams are *focal* points.

Discipleship in the New Age II, p. 69

Command your forces, stand in the Light, and the suspended mental link will recharge the magnetic field for which you, as a group, are responsible. The fusion exists in a small degree now, but *Purpose* is the magnetised line along which the fire may travel.

Discipleship in the New Age II, p. 72

This new year holds in it great potentialities for expansion and growth and for the progress of all movements, particularly those oriented to the work of the spiritual Hierarchy of our planet. The inflowing force is *beneficently* potent and the destructive forces, which have prevailed during the last few years are not so dynamic. This should be a year of moving forward and of expansion (implemented and directed by the Hierarchy).

Discipleship in the New Age II, p. 81

VISUALISATION

Will you study the teaching I gave on the theme of Visualisation and explained why it is the secret of all true meditation work in its early stages? I seek not to repeat, but that teaching is needed by you at this stage.

Discipleship in the New Age II, pp. 125

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step for the following reasons:

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought". This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process, which is the first step towards the *direction of energy*. The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see - in large and in detail - that which he desires and for which he intends to work. The visualising of what might be called "directed process" goes on in a more focussed manner and in the area directly around the pineal gland. The pineal gland then becomes the centre of a magnetic field, which is set in motion - in the first place - by the power of visualisation. At that point, energy is gathered by the disciple and then directed with intention to one or other of the centres. This focussed thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.
2. The power to visualise is the form-building aspect of the creative imagination. This process falls into three parts, corresponding somewhat to the creative process followed by Deity itself:
 - a. The gathering of qualified energy within a ring-pass-not.
 - b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focussed and not diffused.
 - c. The despatch of this focussed energy by means of a pictorial process (not by an act of the will at this time) in any desired direction - that is, to certain centres in a certain order.

This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective. This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

- a. A process of energy gathering.
- b. A process of focalisation.
- c. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. It is also used by the Master in awakening His disciple to certain states of consciousness, but with these you have naught to do.

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental plane and is, therefore, a personality correspondence to the building of the antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is

constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thought-form building. It is with these self-created forms - embodying spiritual ideas and divine purpose - that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired.

Discipleship in the New Age I, pp. 89-91

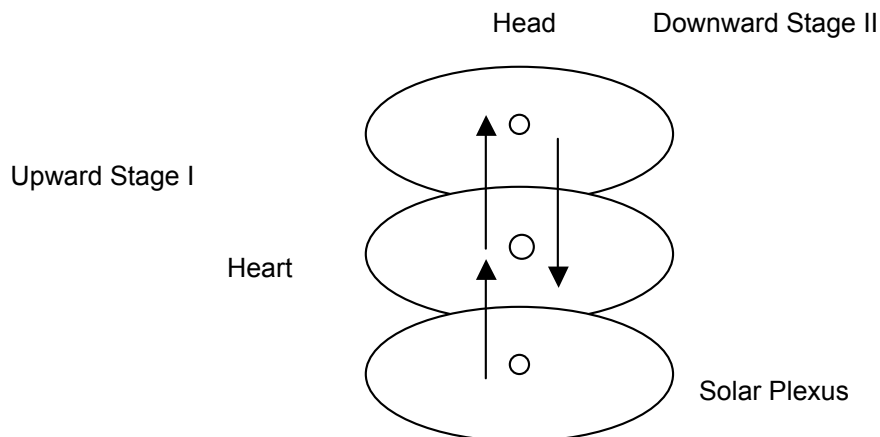
AWAKENING OF THE GROUP HEART CENTRE

Our immediate concern is bringing about a group unity rooted in love, and this requires the awakening of the heart centre into greater potency. In this connection, let me repeat what I earlier said, for it makes a fitting preface to what I shall ask you to do:

Only from the heart centre can stream, in reality, those lines of energy, which link and bind together. For this reason, I shall give you for your *group meditation* a form which will stimulate the heart into action, linking the heart centre (between the shoulder blades) to the head centre through the medium of the heart centre which is found within the head centre (the thousand petalled lotus). This heart centre, when adequately radiatory and magnetic will relate you afresh to each other and to all the world. This again - when connected by an act of the spiritual will to the solar plexus centre - will help to produce that telepathic interplay which is so much to be desired and which is so constructively useful to the spiritual Hierarchy - provided it is established within a group pledged disciples, dedicated to the service of humanity. They can be trusted.

The activity of the heart centre *never* demonstrates in connection with individuals. This is a basic fact. What devastates most disciples is the solar plexus ability (when purified and consecrated) to identify itself with individuals. The heart centre cannot react, except under group impetus, group happiness or unhappiness, and other group relations.

The following diagrammatic form illustrates the procedure, which I suggest that you follow:



There are two points of vital light within the solar plexus centre, which makes this centre of dominant importance and a clearinghouse for the centres below the diaphragm to those above it. One of these points of light is connected with the lower psychic and astral life, and the other is brought into livingness by the inflow from the head centre. I would here remind you that the centres above the diaphragm have only one vital point of energy, whilst the centres below the solar plexus also have only one, but that the solar plexus itself has two points of dynamic energy - one most ancient and awakened, being expressive of the life of the astral or lower psychic body, and the other waiting to be brought into conscious activity by the soul. When this has happened, the awakening to the higher issues of life makes the disciple sensitive to the higher "psychic gift waves" (as the Tibetan occultists call them) of the spiritual world.

All this is a somewhat new concept for the average esotericist and theosophist, and is one of the new items of information which disciples (in preparation for initiation) are told. This truth lies behind the method of meditation which I shall seek to give you, and which is divided into two parts - one aspect or technique will cover approximately the first six months, and the other the second six months. This dual meditation is a group meditation and will have primarily a group effect. This fact must be most carefully recognised by each disciple.

I would have you ponder most earnestly upon this imparted information. The meditation, which I wish to assign will be divided into two parts:

Stage I.

A stage wherein there is a lifting of the energy of the heart centre to the head by means of directed, controlled aspiration - deliberately stimulated, mentally appreciated, and emotionally propelled. I am here choosing my words with care for their symbolic import.

Stage II.

Next, the deliberate dispatch of spiritual energy to the solar plexus, through an act of the will; this will result in the awakening of the hitherto quiescent point of force which lies behind (or rather within) the active and awakened centre.

It will be apparent to you that the first stage is occupied with what is regarded esoterically as the "withdrawal to the centre of inspiration" and it is to this withdrawal that I call you all today, prior to the definite and detailed group work - later to be outlined. Under cyclic law there are periods of outgoing and of withdrawing, of progressing in service towards the periphery of activity and also of a conscious abstraction of the consciousness from the outer circle and its centering again at the very heart of life. It is to this retreating within, that I summon you - a retreat, which must be continued and consciously held until the next Full Moon of May. You might regard it as the *individual* phase of alignment and of preparation to which each of you is called, and called prior to participation in the group meditation with which you will be occupied for the remainder of the year, after May. Stage II and its successful issue will be largely dependent upon the success achieved in Stage I.

Stage I itself is divided into two parts, and to these I now call your attention. The first part of Stage I is a short dynamic meditation, carried out every morning with the greatest regularity. The second part is a reflective process or cultivated recognition, which will serve to condition your day's activity. This conditioning attitude should be one of a constant recollection of purpose and objective, and a process of what has been called "intentional living". It connotes the effort to *live consciously* at the centre and then to work outward from here in radiatory, magnetic activity. I am not here speaking symbolically but literally for it is all a question of the focus of consciousness. If this attitude can be constantly held until the Full Moon of May, the individual seeds within the group periphery (could we symbolically call it the seed pod or sheath?) will become living and potent units of energy (spiritual energy) and the succeeding period of group interrelation and group activity will be correspondingly potent. In the furtherance of this process, leading to radiatory and magnetic living, the method suggested is as follows:

(See next, Meditation I)

Discipleship in the New Age II, pp. 113 - 116

MEDITATION 1 - HEART CONTROL - TRANSFERENCE

1. Reflective alignment of soul and personality, using the creative imagination in the process. This is a "feeling" or astral activity.
2. Assumed relation of solar plexus, heart and head, and the focus of the assuming consciousness to be in the region of the ajna centre. This is done mentally.
3. When this has been achieved and realised, there follows next the concentration of aspiration and of thought in the heart centre, imagining it to be just between the shoulder blades. It must be recognised that the concentration of thought energy is definitely there.
4. Then follows the conscious and pictorial (or imaginative) withdrawal of the heart's aspiration, life and devotion into the centre above the head (the thousand petalled lotus), and its conscious focussing there.
5. When this stage has been reached, and the conscious recognition of place and activity is being gently yet surely held, then sound the Sacred Word, OM, very softly held, three times, breathing out and towards:
The Soul.
The Hierarchy.
Humanity.
These three recognised factors now constitute a definite and linked triangle of force.
6. Then say with *heartfelt intent* - consider the significance of those two:

*The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events,
And bring to light the love which underlies the happenings of the time.*

*Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail. Let all men love.*

7. Endeavour throughout the day to continue holding this recollection steady and work always in due remembrance of the morning's meditation.

This activity should take only a few minutes, but if it is carried out with fully awakened consciousness and with the most carefully focussed attention, the results may be most potent and effective - far more so than you may think. The meditation should take less than ten minutes, after you have succeeded in familiarising yourself with the process; firm foundations will thus be laid for the group work and the group meditation which I intend to give you in May, when I will give you your personal and group instructions.

Discipleship in the New Age II, pp. 116-118

SHORT FORM OF MEDITATION 1 - HEART CONTROL - TRANSFERENCE

1. Alignment of soul and personality.
2. Focus nearby ajna centre; relate solar plexus, heart and head.
3. Concentration of thought in the heart centre.
4. Focus from heart centre into head (crown) centre.
5. **OM** - towards the Triangle of Soul, Hierarchy and Humanity.
6. The Mantram: "The sons of men are one..."
7. Keep the meditative recollection steady throughout daily life.

Discipleship in the New Age II, pp. 116-118

MEDITATION 2 - DIRECTED ENERGY - CIRCULATION

1. Repeat rapidly Stage I, taking not more than five minutes in so doing. Lift your consciousness and relate the head and the heart. Repeat thoughtfully the mantram, which eventually leads to the realisation of unity.

*The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events,
And bring to light the love, which underlies the happenings of the time.*

*Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.*

2. With the focus of the consciousness then in the head, summon the Will to your aid and by an act of the will carry the energy focussed in the head to the solar plexus. To facilitate this process, you can use the following formula:

*I am the soul. And also love I am. Above all else I am both will and fixed design.
My will is now to lift the lower self into the light divine. This light I am. Therefore, I must descend to where the lower self awaits my coming. That which desires to lift and that which cries aloud for lifting are now at-one. Such is my will.*

Whilst saying these mantric words (taken from a very ancient disciples' manual) vision pictorially the process of focussing - demanding - descending and at-one-ing.

3. Pause here and endeavour to *feel* and sense the initiatory vibration or embryonic interplay, which is being established between the awakened and the awakening points within the solar plexus. This can be done, but it involves an act of slow concentration.
4. Then sound the OM twice from the head centre, knowing yourself to be the soul which is breathing it forth. Believe this sound, carried on the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart centre.
5. As you vision the energies of the solar plexus being carried *up the spine* to the heart centre - situated, as you know, between the shoulder blades - I would ask you to breathe out the O M again into the solar plexus but this time, having done so, draw the focussed energy up the spine towards the head. The vibration thus established will carry the energy to the heart, for it has to pass through that centre in the spine on its way to the head. In the early stages that is as far as it may go, but later it will pass through the heart, leaving its due quota of energy, and finally reach the head centre.
6. Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus. Vision it then as composed of the energy of light, something resembling a triangle of neon light. The colour of this neon light so-called will be dependent upon the ray of the soul.
7. Then again repeat the Mantram of Unification:
8. Standing, therefore, in the centre of the heart see the energy of your group brothers as the radiating spokes of a great wheel of light. This wheel has twenty-four spokes and at the centre of

the wheel, like a hub of the wheel, can be found the Master. Then slowly with love, mention aloud the names of each of your group brothers, not omitting yourself.

9. Then see this wheel as actively moving and scintillating, and thus serving humanity through its focussed radiation. This radiation is the radiation of love. All the above is purely symbolic but carried out as a visualisation process for some months - consistently and consciously - it will create a state of mind and of awareness which will be enduring because "as a man thinketh, so is he".
10. Then close with the new Invocation and also with the Gayatri, with its emphasis upon one's duty.

The Great Invocation

*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.*

The Gayatri

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

OM OM OM

Discipleship in the New Age II, pp. 123-125

SHORT FORM OF MEDITATION 2 - DIRECTED ENERGY - CIRCULATION

1. Repeat Stage I. Relate head and heart. Repeat the Mantram of Unification.
2. Carry the energy focussed in the head to the solar plexus. Use the formula of focussing - demanding - descending - at-one-ing.
3. Pause. Vibration between the two points within the solar plexus.
4. **OM** - twice from the head centre, to transmute lower energies from the solar plexus centre to the heart centre.
5. Carry the energies of the solar plexus to the heart centre. **OM** into the solar plexus and draw the energy through the heart centre towards the head centre.
6. Focus in the heart. Visualise a triangle of light between head, heart and solar plexus.
7. The Mantram of Unification.
8. Stand in the heart centre. See the energy of your group brothers as radiating spokes of a great wheel with the Master at the centre. Mention your group brothers names.
9. See the wheel moving, scintillating and serving humanity through focussed radiation of love.
10. The Great Invocation & the Gayatri.

OM OM OM

Discipleship in the New Age II, pp. 123-125

MEDITATION 3 - ALIGNMENT - MODE OF CONTACT

I would ask you to do this simple alignment exercise every day.

- I. Start with the point of soul focus of which you know much theoretically and can know more practically. This falls into three stages:
 1. Raise the consciousness into the head.
 2. Carry the thought or consciousness upward through the astral body and the mind to the soul.
 3. Identify the personality consciousness with the soul consciousness, and realise that they are one.

- II. From that point, definitely and consciously, assume the attitude of the Observer. This also involves three stages:
 1. Observe the personality and consider it from the angle of the etheric body.
 2. Consciously throw soul energy down into the centre at the base of the spine. Then raise it slowly, via the five centres and the two head centres (ajna and the highest head centre), up into the soul body. This produces, when correctly done, a vivifying of the sutratma and links the personality and soul into one blended unit. It is what might called the acme of alignment.
 3. Then endeavour to throw the attention of the united soul-personality toward the Spiritual Triad.

- III. Reflect upon the antahkarana and its relation to soul-personality and the Monad.

Discipleship in the New Age II, pp. 129-130

SHORT FORM OF MEDITATION 3 - ALIGNMENT - MODE OF CONTACT

- I. Attain soul focus:
 1. Raise the consciousness into the head.
 2. Carry the thought or consciousness to the soul.
 3. Personality consciousness and soul consciousness are one.

- II. Be the Observer:
 1. Observe the personality from the angle of the etheric body.
 2. Bring soul energy from the base of the spine centre via the seven centres into the soul body, to unite soul and personality.
 3. Throw the attention toward the Spiritual Triad.

- III. Reflect upon the antahkarana, its relation to soul-personality and the Monad.

Discipleship in the New Age II, pp. 129-130

SET II - PREPARATIONS FOR CONTACT

CONTENT

INTRODUCTION

READING SET II

- ❖ Telepathic Interplay of Energies
- ❖ Symbols
- ❖ The Ashram
- ❖ The Spiritual Diary
 - Keynote
 - The Need for a Spiritual Diary
 - Topics
 - Uses of the Spiritual Diary
 - Results

MEDITATION SET II

- ❖ Introduction to Meditation 4
- ❖ Meditation 4 - Spiritual Livingness - Ashramic Relation
- ❖ Short Form of Meditation 4
- ❖ Meditation 5 - Precipitation - Reception
- ❖ Twelve Words
- ❖ Short Form of Meditation 5
- ❖ Summary of Meditations 1-5

INTRODUCTION

The (hierarchical) method and procedure is to try out the personalities of Their intended and indicated disciples and - should these measure up with adequacy - then to proceed with the work of esoteric training. It is the same with groups; these are tested and tried in connection with the group personality, and upon the response depends the future activity of both the group and its Master and Teacher. But it is the *group*, as you see, which decides procedure.

Discipleship in the New Age II, pp. 5-6

At this time I will give to this new seed group a meditation intended to produce coherent relations and a *conscious* group interplay. I will give each member also a meditation which will serve to integrate his personality more completely but will also serve, above all else, to fuse with his soul.

Discipleship in the New Age II, p. 9

One of the most needed things for all disciples is to apply the teaching I may give to the idea of promoting and increasing their world service, thus rendering practical and effective in the world the teaching received and the stimulation to which they have been subjected.

So much of the thought life of a disciple is occupied with the ceaseless interrogation and consideration of himself.

The times are serious and the world disciples are hard pressed. The Hierarchy and its affiliated groups are seeking active help and co-operation in the work of salvage. All disciples and aspirants are needed, and all can give much if the desire, the loving heart and the consecrated mind are united in service. I ask aid in the task of reconstruction. I ask for your consecrated help. I ask you to discipline yourselves anew, to hold back nothing, either objective or subjective. I ask for your wholehearted co-operation in the work of world salvage.

Discipleship in the New Age II, p. 12-13

TELEPATHIC INTERPLAY OF ENERGIES

Telepathic interplay naturally exists among you and your thought and interpretations (based on insufficient knowledge) would undoubtedly impinge upon your brother's mind. This would not fail to have effects. Keep your mind, therefore, off your brother's instructions. Your duty lies in the daily releasing of steady illumined love, free from all criticism.

Discipleship in the New Age II, p. 131

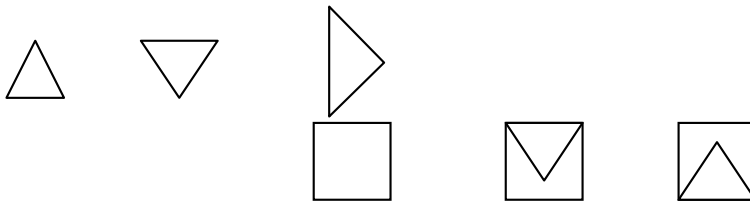
Disciples, during the early stages of their training, are apt to regard energy as a pool or a reservoir upon which they can learn to draw, thus appropriating a quota of that energy for their need, their service and their use. But energy is fluid and in motion; we live in a veritable sea of moving forces, qualified in countless ways, conditioned by countless minds, misdirected oft, directed wisely sometimes, yet all of them perforce finding place in the mind content of the One in Whom we live and move and have our being, and outside Whose range of influence naught can be. Disciples have, for aeons, been using the energies and forces found in the three worlds for personality ends and for the furthering of their major interests, whatever those may be. They have learnt somewhat to lay hold and use a measure of soul energy, thereby enlightening their way, improving their spiritual expression in the three worlds and serving a little. They are also beginning to grasp the significance of intention and of purpose, whilst an inner programme is slowly conditioning their daily lives. There comes, however, a point - a point which it is now your duty and privilege to grasp - wherein another source of energy, of inspiration and of light can be made available to disciples and can be used for service. That is the energy of the Forces of Light, originating in the Ashram and emanating thence; you stand as yet upon the periphery of the Ashram but can avail yourselves of these energies.

Discipleship in the New Age II, pp. 132-136

SYMBOLS

The force of the Ashram must be "routed" through the soul (if such a word is permissible). The disciple has therefore to learn the esoteric significance of a most familiar symbol - that of the Triangle and the Square.

This has hitherto signified to him the threefold soul and the fourfold personality, or if he is advanced enough in knowledge, the Spiritual Triad ▲ and the fourfold ■ personality. Now he must view it in another light and learn to know it as the triplicity of the Ashram, the soul and the disciple himself, with the square representing humanity, the fourth kingdom in nature. This is consequently a great decentralising symbol, and around it your new meditation will be built. This meditation, if carefully followed, can and will bring about basic changes in your lives. The symbol is capable of being arranged in several ways, and all of them have to be mastered factually by the disciple - theoretically, visually, practically, intuitionally and factually. Each of these words will convey a specific meaning, and rightly apprehended will bring about changes in the disciple's life, in his service, and therefore in his effect within the Ashram.



Let me now outline for you the line of thinking which should be pursued by you as you seek to penetrate into the true significance of this symbol, which is the theme of your meditation. It constitutes a normal development from the work already done. In the first two meditations given, you dealt with the centres of the etheric body, and were therefore dealing with the personality, the "city, which stands foursquare". You were next enjoined to practice alignment, thereby arriving at the recognition, and in some cases the contact, with the spiritual triplicity, which is that which "hovers over the square and radiates the energy of light into this waiting field of active thought".

You will note that the entire process is therefore kept in the realm of the non-material and that the physical brain is not, at this stage, at all involved. You, as you seek to meditate, are thinking on planes of mental perception; you are focussed there, and the brain is held throughout this period in a state of waiting and attentive quiescence. The disciple has - as oft I have told you - to master the process of carrying on a dual thinking process, wherein he is preserving a continuity of mental impression and a constant activity connected with daily living and service. This is registered in due course by the brain. This is of major importance and one of the objectives, which should provide you with ample opportunity for effort during the coming year's work.

Discipleship in the New Age II, pp. 132-136

THE ASHRAM

This threefold spiritual reality (which is the "impressing agent") is the goal of the presented meditation work. It is *not* in this case the soul, whose impression upon the mind is that of love, its manifestation and its place in the Plan of the Hierarchy. The source of the impression to which you now seek to be sensitive is the Spiritual Triad, and the quality of the impression is the will, as it implements divine purpose. I am therefore indicating a far more advanced stage and I do so for two reasons: One is that for years the effort of all of you has been towards the registering of soul contact and the expression of loving understanding; you are familiar with what the Hierarchy (of which my Ashram is a part) seeks to accomplish, and there is nothing to be gained by a constant reiteration of the familiar. I am, secondly, outlining procedures, meditations and objectives which will be of use to those who come after you and who will be the hierarchy of workers at the close of this century and during the first quarter of the coming century.

I stated that one significance of this symbol is that it stands for the triplicity of:

1. The Ashram,
2. The soul on its own plane,
3. The disciple upon the physical plane,

Whilst the square represents humanity; that this is frequently spoken of as the "city which stands foursquare", and is familiarly referred to in modern literature and discussions as the "city of man".

In considering the higher point of the triangle, which is the Ashram, I would remind you that radiation from Shamballa enters the triangle at that point and that, through the Ashram, will, purpose and strength can pour.

It might be said symbolically that "the point of the triangle is based in the courts of Heaven (Shamballa) and from that point two streams of power pour forth into the realm of soul and into the heart of the disciple. Thus is the Triad formed; then are the energies related unto the world of men; Thus can the will of God appear, and thus can the Great Lord Who guards the Council Chamber of this sphere of solar Life carry His purpose to the holy groups (the Ashrams. A.A.B.), and thence into the minds of men, and this because their hearts are safeguarded by the fire of love". Ponder upon this ancient writing: It refers to the cycle immediately confronting us, of which the work I am at this time seeking to do is but a tiny living part.

Therefore, as you prepare for the meditation process, which you will undertake during this coming year, start by a consideration of the Ashram of the Hierarchy itself, of its relation to Shamballa, of its constitution, formed as it is of many Ashrams.

Will you endeavour to realise the factual nature of this great, living, spiritual organism? It constantly "substands" or underlies the world organisation. See it as a growing, vital reality, of such life and potency that it can break through or break up all limiting outer organisations and, by the very force of its interior life, eventually externalise itself.

Humanity has now reached a point of development where there is a definite grasp of the Plan of the Hierarchy - call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recognition by the thinkers and the esotericists of the world, by the religious people of enlightenment, by broad minded statesmen, and even today by the man in the street; divine purpose, however, implemented or engineered by the divine will, eludes as yet the most advanced.

The work of the next few centuries will bring about changes in this respect, and these changes will be brought about by the work done in the Ashrams of the Masters, guided by the Ashrams of the Chohans, welded together in the great Ashram of the Hierarchy itself, and moving ever into closer relation with the great Council Chamber of Sanat Kumara, the Lord of the World, in Shamballa. This has to be brought about on Earth by disciples, acting under instructions such as I now give you and by their prompt collaboration with their Masters. The doing of this will invoke the creative imagination of the disciple, and this, in its turn, will be conditioned and controlled by the illumined mind.

A second stage comes when the disciple, having considered the Ashram as outlined above, and having thereby imaginatively "fixed" the fact of Shamballa in his consciousness, turns his thoughts to the Hierarchy or to the soul. Remember always that *the Hierarchy is simply the world of souls*, that it is consciously aware of the Plan, sensitive to the purpose, and creatively and constantly impressing humanity with the aim in view of expanding the human consciousness. Of this your soul - in its pure nature - is a part. You will therefore think of the Hierarchy; you will attempt to vision its work, and you will endeavour to relate yourself to my Ashram by an act of faith and of will which is, in this case, the sublimation of the personal self-will; you will also take your position as a conscious, integral part of my Ashram, and consequently of the Hierarchy. Such is the duty of all disciples. You have had much instruction as to the Ashram and I need not further enlarge.

The third point of the triangle (as far as your work in this meditation is concerned) comes into the light of your reflective consideration. You will now turn your attention to yourself, the soul, the conscious disciple in preparation for that expansion of consciousness which is the next step in your spiritual unfoldment. This reflective consideration you do, *not* from the angle of the consciousness of your imperfections, qualifications or capacities, your failures or your successes, but entirely from the angle of co-operation with the Plan, with the divine Will and Purpose. It is with these highest aspects that the disciple is asked to co-operate.

Discipleship in the New Age II, pp. 132-138

THE SPIRITUAL DIARY



KEYNOTE

I commend to you the careful keeping of your spiritual diary. In writing in it, day by day, do so with the recollection that your ability to express spiritual thoughts, must be used for the helping of others.

*"The heart knows its own development.
The onlooker tastes the fruit thereof".*

Ponder on this thought of ancient import.

Discipleship in the New Age II, p. 553

THE NEED FOR A SPIRITUAL DIARY

Four simple rules

I offer you four simple rules:

1. Clean up your thought life.
2. Eliminate self-pity. All that comes to you is the working of the law, and offers opportunity. Cultivate happiness through understanding.
3. Think lovely of all and, when you have hurt anyone, right the wrong immediately and go forward in humility.
4. Demonstrate *will in action* and live up to your own high moments.

Learn to know the soul as purity, as bliss, as love and as power in service. Do not reflect on the needs of the personality. The keeping of a spiritual diary is of real importance to you. Learn to keep these four rules and note each day their fulfilment or non-fulfilment with careful analysis. Learn to express yourself quite fully in your diary, for you need to find an outlet in this way.

Discipleship in the New Age II, p. 472

I would urge upon you: Follow with great diligence the keeping of the diary. I seek to emphasise to you the four points of interest to be noted in your diary. Keep it in fuller detail; not only will it train you in the recognition of the essentials of the spiritual life, but in their expression in words.

Discipleship in the New Age II, pp. 483-484

TOPICS

Four important topics

The spiritual diary does not involve the daily entering of the day's events and has no relation to the happenings, which may concern the personality. In this diary you should record the following:

1. Any spiritual experience which may come to you, such as contact with some Presence, either that of your own soul, the angel of the Presence, contact with some disciple and eventually - when your life and work and discipline warrant it - contact with one of the Masters. Record this in an impartial way, preserving the scientific attitude and seeking ever a practical explanation before accepting a mystical one. A spirit of agnosticism (not of atheism) is of real value to the beginner and preserves him from the snares of world illusion and of lower psychism.

2. Any illumination, which may come to you, throwing a flood of light upon a problem and revealing the way that you or the group should go. Any intuition, which - corroborated by the reason - carries one forward into knowledge and evokes the wisdom of the soul and its registration by the brain, via the mind.
3. Any telepathic happenings between you and your fellow disciples. This telepathic interplay should be cultivated but it must be most carefully checked and counter-checked and the strictest accuracy preserved. Thus we shall have the fostering of Truth, which is the governing principle of all true telepathic communication. An Ashram functions telepathically when fully and rightly organised.
4. Any phenomena of a mystical and spiritual kind should also be noted. The seeing of the light in the head comes under this category. Its brilliance should be noted, its growth and dimming; the hearing of the Voice of Silence which is the voice of the soul but not of the subconscious; the registering of messages from the soul or from other disciples and world Servers; expansions of consciousness which initiate you into the conscious life of God, as it manifests through any forms and the hearing of the note of all beings. A close study of the third part of *The Light of the Soul* (the *Yoga Sutras of Patanjali*) will indicate the type of phenomena, which should find place in this diary.
5. Any experiences of a psychic kind, which do not come under any of the above headings. Those mentioned above come under the heading of the higher psychism and concern the higher psychic faculties, spiritual perception, intuitive knowledge, mental telepathy (and not the telepathy which is based upon the solar plexus activity). The lower psychic experiences can also be noted - whether pleasant or unpleasant. Once noted, however, they should be forgotten for they are of no moment.

Discipleship in the New Age II, pp. 14-15

Seed thoughts

One of the ways of externalising your inner awareness is through the use of a spiritual diary. Gather seed thoughts out of your consciousness and deepen your grip upon these thoughts by putting them on paper and enlarging upon them as you write. Your meditation each day can be made to serve such a purpose also.

Discipleship in the New Age II, p. 265

Crises for service

Note, during the next years, the points of crisis in your life which are the outcome of the pressure to serve. Note these in the following way and ask yourself the following questions, entering the relation of the crisis in your spiritual diary:

1. What was the form of service which produced the crisis?
2. Was it in the field of the emotional or the mental life?
3. What steps did I take to produce a fuller soul experience in order to meet the necessity?
4. Did the crisis produce any definite after-effects of a relatively permanent nature in the lower bodies? (physical, emotional, mental)

Discipleship in the New Age II, pp. 269-270

Right choice of topics

Days may go by and weeks with no record. Let this in no way disconcert you. The sensitivity of the mechanism of the soul to spiritual vibration has to be cultivated and existing sensitivity to lower psychic impressions has to be tuned out; so many voices clamour for attention, so many impressions - emanating from the physical and astral forms around us - register upon our consciousness, that the vibrations and sounds coming from the subjective and spiritual world are lost and not registered and recorded. You will find it interesting to note, at the end of a few years, the difference in the data recorded and the development of sensitivity to the right kind of impression. This can only be realised after much time has elapsed and much spurious material has been eliminated, after being recognised for what it is: astralism, spurious claims and thoughtforms.

Discipleship in the New Age II, pp. 14-15

USES OF THE SPIRITUAL DIARY

Four viewpoints

Each evening write your diary from four points of view:

1. *What things, attitudes, and words of beauty did I come across today?* Note these down and note also your reactions to them when recognised - a sunset of radiant colour; a face or look, which brought good remembrance; a paragraph in a book which illumined your mind. Write it all down so as to share it with your fellow disciples. Write, for instance, the paragraph, which attracted your attention or the spoken words, which brought you light. Hunt every day for beauty and record it.
2. *What act of service did I render which was other than my usual programme? What services did I note that other people were rendering? List what you see your fellow-men doing every day that strikes a note of selfless service and learn thereby the wonder of the human being. Give your reactions to that which you record.*
3. *What colour or colours predominated in my life today?* Upon the physical plane - a blaze of sunshine, the grey of a rainy day, the blue of the sky, the riot of colour in the flowers in a garden or a shop? Upon the astral plane - the rose of affection and of friendly feeling, the blue of an inspiring contact, the gold of physical well being, the interplay of colours which your emotional nature can be trained to recognise?
4. *What dramas came my way today, in my own life or in the life of others?* Seek for drama under the dull exterior of a person, in the world of daily happenings as you see it functioning around you. See it everywhere - the drama of life as lived by yourself, your environing associates, and also the nations of the world. Evoke and cultivate the sense of the immanent beauty of drama, and note the recognition of it in your diary; note also the lessons to be learnt as you sense and study them.

This diary will reveal to you what you lack; it will train you in the objective and subjective recognitions which you so much need; it will lift you out of yourself and will carry to you revelation and joy and an enlarging horizon. Ponder upon the words: Beauty, colour, service, outer relationships, inner linkings.

Discipleship in the New Age II, pp. 482-483

RESULTS

Digest and analysis

Lay the emphasis of your attention upon the full moon work. Keep careful record of all that may transpire (from each day meditation). At the end of six months, prepare a digest of your spiritual diary and an analysis of progress and of events.

Discipleship in the New Age II, p. 435

Service and help to others

I commend to you the careful keeping of your spiritual diary. In writing in it, day by day, do so with the recollection that your ability to express spiritual thoughts, must be used for the helping of others. "The heart knows its own development. The onlooker tastes the fruit thereof". Ponder on this thought of ancient import.

Discipleship in the New Age II, p. 553

Your spiritual diary should be kept with care from this angle and the heart motive, underlying your activities, noted with attention. Your field of service will this way be greatly increased, through *being*.

Discipleship in the New Age II, p. 622

I would like to suggest that you add to your usual diary notations, a registering of *Ideas*. You will find it fruitful and constructive. Every six months, list those ideas so that they can be shared by your group brothers. Add to them any thoughts as to their enriching and their materialising. This is the way wherein the new ideas will be disseminated and spread. Some one must think them and some one speak them and some one must respond to them.

Discipleship in the New Age II, p. 651

INTRODUCTION TO MEDITATION 4

The fourth stage of the meditation work is concerned with the square, which - for the purposes of our work - we will simply regard as the field of service and of experience - experience in work and not individual life experience.

You will note that this description of the meditation work, which I am asking you to carry forward for a year at least, is based upon the three previous meditations; these sought to bring the etheric body with its various force centres into such a condition that it would become receptive to impression, and co-operate thereafter actively; through the alignment exercise you endeavoured to bring that organised instrument of service into contact with the source of inspiration and the source of impression, i.e., the Ashram and the soul. Now we are in a position (theoretically at least and dependent individually upon the successful action of all work previously done) to begin the task of bringing through the inspiration and impression consciously, by determined contact with their sources. I will therefore briefly outline the work, asking you to do it after close study of all that I have written above:

MEDITATION 4 - SPIRITUAL LIVINGNESS - ASHRAMIC RELATION

I. *The Stage of Recognition*

1. Recognition of your pledged discipleship.
2. Recognition of your equipment, gratefully rendered.
3. Recognition of your achieved alignment.
4. Recognition of the soul, the source of love-wisdom.
5. Recognition of the Hierarchy.

All this should be done very rapidly, holding the consciousness steadily in the mind, and *not* in the head. It presupposes an immediate mental focussing of the disciple at the very beginning of his meditation work.

II. *The Stage of Consideration*

1. Of the Ashram as a whole, i.e., of the Hierarchy as the Ashram of Sanat Kumara. You will see, through the use of the creative imagination, all the Ashrams in close contact with Shamballa as:
 - a. Responsive to the Purpose, implemented by the Ashrams of the Chohans.
 - b. Impressed by the energy of Will as the great Ashram energises its component parts - the various Ashrams within its periphery of influence.
 - c. Vitalising the initiates and disciples who are affiliated with the Masters and working in Their Ashrams.
 - d. Reaching out, through the accepted and pledged disciples, into the world of men. Then you will say with purpose and determination:

*"I strive towards comprehension.
Thy will, not mine be done".*

All the above section of your meditation work concerns purpose, will and the "destiny" of Shamballa, to use an old occult phrase.

2. Of the world of souls which is the Hierarchy in relation to this world of men, and not in relation to Shamballa as in the first part. This involves:
 - a. A study of the nature of the hierarchical effort, as it is expressed through love.
 - b. A conscious identification with the Plan.
 - c. Dedication to the work originating in the Ashram with which you know yourself to be in touch, seeing it all as an integral part of the hierarchical work. Then you will say with love and aspiration:

*"I strive towards understanding.
Let wisdom take the place of knowledge in my life".*

3. Of yourself as a unit in my Ashram. This will involve:
 - a. Recognising which aspect of my planned work you are equipped to do it.
 - b. Determining how to do it.

- c. Considering the factor of preparation for eventual initiation, as a means of increasing your capacity for hierarchical co-operation.
- d. Energising by light, faith, love and power, the spiritual centre within which you serve and the ashramic projects for which you accept responsibility. In this instance it can be the Service Activities. You will then say:

"I strive towards co-operation.
Let the Master of my life, the soul, and likewise the One I seek to serve, throw
light through me and others".

III. *The Stage of Fixed Determination*

A reflection upon the distinction between Purpose, Will and Intention.

A period of complete focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy. A statement made by you, the soul, the disciple, to the personality:

*"In the centre of the will of God I stand.
Naught shall deflect my will from His.
I implement that will by love.
I turn towards the field of service.
I, the Triangle divine, work out that will
Within the square and serve my fellowmen".*

If you can do this work correctly, you will not only greatly increase your own realisation, service and understanding, but you will definitely be co-operating in the task of externalising the Ashram and furthering the work of the Hierarchy (from the foundation angle in relation to the New Age), and so aid in bringing in the new civilisation, the new world attitudes and the new world religion.

Discipleship in the New Age II, pp. 136-141

SHORT FORM OF MEDITATION 4 - SPIRITUAL LIVINGNESS - ASHRAMIC RELATION

I. *The Stage of Recognition*

Pledged discipleship
Equipment
Achieved alignment
The soul
The Hierarchy

Hold the consciousness in the mind, *not* in the head.

II. *The Stage of Consideration*

1. Of the Hierarchy:
 - a. Responsive to the Purpose, implemented by the Ashrams of the Chohans.
 - b. Impressed by the energy of Will to energise its Ashrams.
 - c. Vitalising initiates and disciples working in the Ashrams.
 - d. Working through disciples into the world of men. Say: "*I strive towards comprehension. Thy will, not mine be done*".
2. Of the Hierarchy in relation to the world of men:
 - a. The nature of hierarchical effort, as it is expressed through love.
 - b. Identification with the Plan.
 - c. The work originating in the Ashram. Say: "*I strive towards understanding. Let wisdom take the place of knowledge in my life*".
3. Of yourself as a unit in the Ashram.
 - a. Planned work and how to do it.
 - b. Preparation for initiation, to increase your capacity.
 - c. Energise the spiritual centre and the ashramic projects. Say: "*I strive towards co-operation. Let the Master of my life, the soul, and likewise the One I seek to serve, throw light through me and others*".

III. *The Stage of Fixed Determination*

1. Distinction between Purpose, Will and Intention.
2. Pause. Present a channel for energies from the Hierarchy. Mantric verse :
"In the centre of the will of God I stand..."

Discipleship in the New Age II, pp. 136-141

MEDITATION 5 - PRECIPITATION - RECEPTION

The meditation now to be outlined is a natural sequence to the one which presumably you followed all last year.

Stage One □ *Preliminary*

Pass rapidly through the steps of recognition, consideration and fixed determination. These, if correctly followed, will bring you to the point at which this new meditation starts.

Stage Two □ *The Centre of Focussed Thought*

1. Polarise yourself consciously upon the mental plane, tuning out all lower vibrations and reactions.
2. Then orient yourself to the Spiritual Triad, through an act of the will and the imaginative use of the antahkarana.
3. Next, take your theme-word for one week under consideration and ponder deeply upon it for at least five minutes. Endeavour to extract its quality and life, thus lifting it and your thought to as high a plane as possible. (See next page 'twelve words')
4. Then sound the **O M**, and wait silently, holding the mind steady. This is "the pause of reception".

Stage Three □ *The Recipient of Impression*

1. Assuming an attitude of the highest expectancy, you will now express in your own words the highest truth of the monthly word-theme that you have been able to reach.
2. You then relate that theme to the present *world* opportunity, thus universalising the concept, seeing its relationship to world affairs, its usefulness and spiritual value to humanity *as a whole*.
3. Holding the mind in the light, you will then write down the first thought (no matter what it is) that enters into your waiting mind in connection with the theme of your meditation. The ability to do this will grow with practice, and will eventually evoke the intuition and thus fertilise your mind.
4. Again sound the O M, with the intent of re-focussing yourself upon the mental plane. If your work has been successful, your original focus will have shifted to intuitional levels or to the levels of the higher, abstract mind, via the antahkarana. This must happen, in time, if your work has been faithfully followed. But bear ever in thought that you must work as a *mind*, and not as an aspirant or from the angle of memory. Think on this.

Stage Four □ *The Analyser of Ideas*

1. You now analyse or think over with clarity the work you have done, and the ideas now in your mind, seeing them in a true perspective in relation to the whole problem of the day.
2. Then, choosing one of the ideas which your theme-work has evoked, you think about it, analyse it and relate it to life, getting all you can out of it. This evoked idea may and should vary from day to day but will always remain related to the monthly theme.
3. Then study the idea in connection with yourself, the disciple, active in service and the Master's work, but *not* in connection with the personality. This you will find an interesting distinction. Make the idea practical, enabling it to "qualify" you or enrich you.
4. Again sound the **O M**, with the intent of making the sensed idea a part of your very nature.

Stage Five □ *The Transmitter of Ideas*

1. As the disciple, you have realised that a knowledge of truth and the reception of ideas lays on you the responsibility to be a transmitter to others. Ponder on this.
2. Now take the idea which the theme has engendered, or take the theme-word itself, if no ideas have come to you, and in imagination formulate it in such a way that it can be presented to others, to your friends, to those you seek to help and to humanity - when opportunity offers. Think the idea

through mentally, emotionally, and practically, thus precipitating it outwards into the world of thought.

3. Then - using the creative imagination and seeing yourself as a responsible transmitter, doing the work of the Ashram - breathe out the idea as a formulated, living thought-form into the great stream of mental substance which is ever playing upon the human consciousness.
4. Sound the **O M**, thus "closing the episode".

Close the above meditation with a daily dedication of yourself to the service of humanity; renew your pledge to your Master and say the Mantram of Unification...:

*The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve, not exact due service;
I seek to heal, not hurt.*

*Let pain bring due reward of light and love.
Let the soul control the outer form, and life and all events.
And bring to light the love that underlies the happenings of the time.*

*Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.*

I have given you this meditation in some detail, as I am anxious to have you comprehend what it is you will be doing. A shortened form of the meditation follows at the close of this general instruction.

Discipleship in the New Age II, pp. 144-147

MEDITATION 5 - TWELVE WORDS

Here are twelve words. Use each word one week in your daily meditation.

- | | |
|------------------|-----------------|
| 1. Recipient | 2. Impression |
| 3. Recognition | 4. Relationship |
| 5. Source | 6. Ashram |
| 7. Transmitter | 8. Expression |
| 9. Determination | 10. Seed |
| 11. Idea | 12. Attachment |

Discipleship in the New Age II, p. 144

SHORT FORM OF MEDITATION 5 - PRECIPITATION - RECEPTION

- I. *Preliminary stage of recognition, consideration and fixed determination.*

- II. *The Centre of Focussed Thought*
Polarisation.
Orientation.
Meditation on a theme-word (see below).
O M - Pause.

- III. *The Recipient of Impression*
Statement of highest idea received.
Relation of theme to present world opportunity.
Write down first thought then received.
O M - Refocus on mental plane.

- IV. *The Analyser of Ideas*
Period of analytic thought.
Summarise Conclusions practically.
Breathe out the idea into the world of thought.
O M.

- V. *The Transmitter of Ideas*
Dedicate yourself to service.
Pledge yourself to the Master.
Mantram: "The sons of men are one□".

- VI. *Intensive work at the time of the Full Moon along established lines.*

Discipleship in the New Age II, p. 148

TWELVE WORDS

Use one theme-word for each week in daily meditation.

- | | |
|------------------|-----------------|
| 1. Recipient | 2. Impression |
| 3. Recognition | 4. Relationship |
| 5. Source | 6. Ashram |
| 7. Transmitter | 8. Expression |
| 9. Determination | 10. Seed |
| 11. Idea | 12. Attachment |

Discipleship in the New Age II, p. 144

SUMMARY OF MEDITATIONS 1-5

I have already given you five meditations, which, as a group, you have been asked to follow. I would like to summarise their objectives for you so that (again) you may intelligently go forward.

The first meditation was concerned with the transfer of energy from the solar plexus centre to the heart centre, so that the great dividing barrier (of which the diaphragm is the exoteric symbol) could be bridged and the emotional personality be controlled by the heart. By this means, the selfish individuality of the average man could be transmuted into group awareness of the dedicated disciple.

The second meditation was concerned with the impartation of a major concept. I wonder if it was so registered by you? The idea behind that meditation was the free flow of directed energy.

The third meditation was closely allied to these two, even if this is not immediately apparent to you. It concerned alignment. You have been apt to think of alignment in terms of the process whereby the personality is brought into relation with the soul. This is entirely accurate, yet alignment is a term, which in reality covers four processes:

1. The alignment of soul and personality with the Ashram, resulting in a conscious relation to the Kingdom of God.
2. The alignment of soul and personality with the Ashram, resulting in a conscious relation with the Master of the Ashram.
3. The alignment of the initiate of higher degree with the Spiritual Triad and the consequent result of a recognition of monadic energy.
4. The alignment of all the centres in the etheric body of the disciple. This results in the ability of these centres to register and transfer energies which enter into the lower mechanism as a consequence of the three higher alignments - listed above.

The fourth meditation was definitely directed towards bringing about a closer relation to the Hierarchy, via the Ashram and its life of pledged service. This statement is of importance to you at this time. This meditation was divided into three stages: Recognition, Consideration, Determination. Disciples need to build into their brain consciousness recognitions of relation and of attitude. These must eventually and automatically condition the personality, and this, not through a forced effort, but through a positive receptivity. This receptivity is brought about by a stabilised orientation. Disciples need constantly to reflect upon the life of the Ashram as it makes its impact upon their consciousness.

The fifth meditation has been the subject of your attention during the last few months. You will have noted how the meditations have become increasingly abstract until - in this last one - you have been occupied with the consideration of ideas and with what those ideas can reveal when they are regarded as *seed ideas*, shielding or containing a flowering - as yet unseen and recorded.

I have been working, as you can now realise, upon a definite plan and (if you have done your work regularly and conscientiously) you are now ready for the next phase in this abstract work. I would like at this point to refer to two concepts, which I have already presented to you; they are related to the fact that you have two things to do:

1. Become sensitive to impressions coming to you from various levels of the divine consciousness and awareness.
2. Become aware of the "raincloud of knowable things" to which Patanjali - in 'The Light of the Soul' (A. Bailey), pages 38, 424 - 426, refers.

On the basis of what I have here said, I would ask you also to write a clear statement:

1. Of your understanding of the progressive synthesis of the six meditations which you will have received and of their purpose in connection with your moving forward towards initiation.

- a. What have these meditations done to you?
 - b. What were they supposed to do?
2. A clear definition of the phrases:
 - a. The Science of Impression, referring here to the mechanism of impression and stating what you know about the technique of impression.
 - b. The "raincloud of knowable things". What is the nature of these things? Why the symbol of the raincloud?

You will endeavour to bear in mind that the source of these impressions shifts steadily higher or deeper, as the case may be, and that for average disciples, such as you, the impressions to be recorded, concern:

1. The idea, purposes and intentions which motivate the Hierarchy and which are transmitted to you by the Master of your ray and therefore of the Ashram with which you are affiliated.
2. The quality of the inspiration, which you can receive and register and which emanates from the Ashram in which you find yourself. This again will have the outstanding characteristics of your ray, though those of the other six rays will also be present, implied and inherent.
3. The nature of the hierarchical mode of work and the methods to be employed in any particular world period, such as the present difficult and transitional era.

Discipleship in the New Age II, pp. 152-155

SET III - PREPARATIONS FOR EXTERNALISATION

CONTENT

INTRODUCTION

READING SET III

- ❖ The Great Invocation
- ❖ Preparations until 2025
- ❖ Triangles
- ❖ The Network of Light and Goodwill

MEDITATION SET III

- ❖ Meditation 6 - Spiritual Inflow
- ❖ Short Form of Meditation 6
- ❖ Meditation 7 - The Cross - Spiritual Position
- ❖ Six Questions
- ❖ Short Form of Meditation 7

INTRODUCTION

(The hierarchical) method and procedure is to try out the personalities of Their intended and indicated disciples and - should these measure up with adequacy - then to proceed with the work of esoteric training. It is the same with groups; these are tested and tried in connection with the group personality, and upon the response depends the future activity of both the group and its Master and Teacher. But it is the *group*, as you see, which decides procedure.

Discipleship in the New Age II, pp. 5-6

At this time I will give to this new seed group a meditation intended to produce coherent relations and a *conscious* group interplay. I will give each member also a meditation which will serve to integrate his personality more completely but will also serve, above all else, to fuse with his soul.

Discipleship in the New Age II, p. 9

One of the most needed things for all disciples is to apply the teaching I may give to the idea of promoting and increasing their world service, thus rendering practical and effective in the world the teaching received and the stimulation to which they have been subjected.

So much of the thought life of a disciple is occupied with the ceaseless interrogation and consideration of himself.

The times are serious and the world disciples are hard pressed. The Hierarchy and its affiliated groups are seeking active help and co-operation in the work of salvage. All disciples and aspirants are needed, and all can give much if the desire, the loving heart and the consecrated mind are united in service. I ask aid in the task of reconstruction. I ask for your consecrated help. I ask you to discipline yourselves anew, to hold back nothing, either objective or subjective. I ask for your wholehearted co-operation in the work of world salvage.

Discipleship in the New Age II, p. 12-13

THE GREAT INVOCATION

I would ask you to use it daily and as many times a day as you can remember to do so; you will thus create a seed thought or a clear-cut thought-form which will make the launching of this Invocation among the masses of men a successful venture when the right time comes. This Great Invocation can be expressed in the following words:

*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.

These word-forms will be potent in their invocative appeal, *if* said with mental intensity and ardent purpose. The point of emphasis upon which I would ask you to dwell (once it is permissible to use these phrases) is:

May Christ return to Earth. This return must *not* be understood in its usual connotation and its well-known mystical Christian sense. Christ has never left the Earth. What is referred to is the externalisation of the Hierarchy and its exoteric appearance on Earth. The Hierarchy will eventually, under its Head, the Christ, function openly and visibly on Earth. This will happen when the purpose of the divine Will, and the plan which will implement it, are better understood and the period of adjustment, of world enlightenment and of reconstruction has made real headway.

Discipleship in the New Age II, pp. 149-150

The entire Great Invocation refers esoterically to the "rain cloud of knowable things", to which Patanjali refers. It is that impeding, overshadowing and revelatory storehouse of energy which is the immediate cause of all events on Earth and which indicates the emergence of that which is new and better and progressively *right*. The events and happenings thus precipitated demonstrate the moving onward into greater light of the human consciousness. These "knowable things" are the resources of all revelation and of all human realisations - cultural and leading to what we call civilisation.

Precipitation of the new and long awaited energies is brought about in three ways:

1. By the direct action of the Hierarchy as its Members train Their disciples to tap this source of inspiration, to become sensitive to the awaited impression, and to bring down that which is needed for the enlightenment and restoration of mankind to its original high spiritual state. There is a higher condensation awaiting precipitation, but to humanity that will form a "raincloud of unknowable things" and necessitates not, therefore, your consideration.
2. By the disciples and aspirants of the world who provide a channel by means of which the energies and the fructifying forces can reach mankind. This they bring about by:
 - a. The deepening of man's spiritual realisation through reflective meditation, aspiration and devotion. These in time give place to conviction and mental knowing.
 - b. Receptiveness to spiritual impression. This entails the awakening of an intelligent use of the intuition, plus the capacity to hold the mind steady in the light whilst the brain is quiescently ready to record that "descending knowledge".

c. Practical ability to relate the idea to the ideal and to take those steps which will create the form of that ideal upon the physical plane.

3. By the steady progress of humanity, en masse, towards the light. This in time produces in humanity itself a quality and a vibration which make themselves felt. This quality and this vibration are essentially evocative.

Discipleship in the New Age II, pp. 160-162

PREPARATIONS UNTIL 2025

This precipitation is to be brought about by the gradual engendering of the divine idea in the human consciousness. Above everything else required at this time is a recognition of the world of meaning, a recognition of Those Who implement world affairs and Who engineer those steps which lead mankind onward towards its destined goal, plus a steadily increased recognition of the Plan on the part of the masses. This must form the theme of all the propaganda work to be done during the next few decades - until the year 2025 - a brief space of time indeed to produce fundamental changes in human thought, awareness, and direction, but - at the same time - a quite possible achievement, provided the New group of World Servers and the men and women of goodwill perform a conscientious task. Evil is not yet sealed. The spread of the Christ consciousness and His *recognised* Presence with us is not yet attained. Evil has been driven back; there are enough people aware of the possibility of divine enlightenment and of the interdependence (which is the basis of love) to form a potent nucleus, provided again that the inertia so prevalent among spiritual people is overcome. There is divine indication of coming events and a planned progress towards them, and this is already arousing interest among thinkers in many lands. However, the necessary responsive planning is still lacking.

I would like to indicate to you three approaches to the subject of this Invocation. It is for you to arrive - according to your evolutionary status and the depth of your reflection - at what I may leave unsaid. These three approaches are:

1. That of the general public.
2. That of the esotericists, that is, of aspirants and disciples.
3. That of the more advanced disciple and of the Hierarchy.

Discipleship in the New Age II, pp. 164-165

TRIANGLES

The work of the Triangles - so close to the heart of the Hierarchy at this time - becomes obvious. Through the network which the Triangles are creating, light or illumination is invoked by the daily work and attitude of the Triangle members; thus light can indeed "descend on Earth" and goodwill, which is the love of God and basically, the will-to-good, can also stream forth in fuller livingness into the hearts of men; thus they are transformed in their lives and the era of right human relations cannot be stopped. This is an era hitherto only dimly sensed and which only the forward-thinking people of the world have desired. Thus through the "centre which we call the race of men" the Plan of love and light works out and strikes the death blow to evil, selfishness and separateness, sealing it into the tomb of death forever; thus also the purpose of the Creator of all things will be fulfilled.

No one can use this Invocation or prayer for illumination and for love without causing powerful changes in his own attitudes; his life intention, character and goals will be changed and his life will be altered and made spiritually useful. "As a man thinketh in his heart so is he" is a basic law in nature; the constant turning of the mind to the need for light and the prospect of illumination cannot and will not be ineffectual. Also, as the work of the Triangles grows and the network spreads all over the Earth, the idea of a down-pouring of light and goodwill (which is the immediate aspect of love required today among men) can be looked for; nothing can prevent the appearance of expected results, for the eternal law holds good. The illumination of men's minds, so that they can see things as they are, can apprehend right motives and the way to bring about right human relations, is now a major need; the motivating power of goodwill is an essential to right action; given these two - light and love - it will not be many decades before the idea of right human relations will have become the ideal of the masses and will rapidly taking form in all national, public and community affairs. The history of humanity has been that of the apprehension and the use of ideas as applied to human living and as expressing forward moving concepts; today the two ideas needed are light upon your way and practical goodwill.

Discipleship in the New Age II, pp. 168-169

THE NETWORK OF LIGHT AND GOODWILL

The work of the network of light and goodwill, focussed on the plane of mind, is the utilisation of this knowledge in order to affect the public consciousness. These are points which should be simplified and gradually taught, and in the clearest language, to all Triangle members. The work of the Triangles is to work with the minds of men, and with a which is used and exploited by leaders everywhere; the effort is to impress these minds with certain ideas which are necessary to human progress. People recognise the present darkness and misery, and consequently welcome light; men are tired of hating and fighting, and therefore welcome goodwill.

The Plan will be restored on Earth through illumination and goodwill, and when that takes place, Christ *will* return to Earth.

As I have earlier pointed out, the return of Christ will be expressed, in the first place, by an upsurging of the Christ consciousness in the hearts of men everywhere; its first expression will be goodwill.

In the second place, disciples everywhere will find themselves increasingly sensitive to His quality, His voice and His teaching; they will be "overshadowed" by Him in many cases, just as before. He overshadowed Jesus; through this overshadowing of disciples in all lands, He will duplicate Himself repeatedly. The effectiveness and the potency of the overshadowed disciple will be amazing.

Discipleship in the New Age II, pp. 170-171

MEDITATION 6 - SPIRITUAL INFLOW

During this coming year I would like you to follow a meditation procedure as outlined below, the intention of which is to strengthen your pledge through affirmation, stabilise your orientation and give you intuitive insight into this new Invocation.

1. *The Stage of Alignment and Recollection.*

This produces recognition of spiritual status and objectives. It involves recognition also of the Ashram and dedication to the Master, under two symbols: the soul and the central point in the Ashram.

2. *The Stage of Affirmation.*

Say with your whole heart as a soul the following ancient mantram:

*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, focussed 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".*

This, brother of mine, is the best I can do with words and phrases as I attempt to transcribe into language words so ancient that they antedate both Sanskrit and Senza. But the meaning is clear and that is the point of importance.

3. *The Stage of Orientation.*

This is a period of quiet thought upon the significance of the affirmation.

4. *The Stage of Meditation.*

This is concerned with the four stanzas of the new Invocation. I am going to leave you free to consider this Invocation in your own way and to approach this most important and significant mantram from the highest possible point of your individual intuitive perception.

I would ask you to meditate on what appear to you to be planetary implications, but would also remind you to consider the individual parallels. All that is invoked on behalf of humanity is also susceptible of interpretation in a personal sense, regarding the personality as the microcosm of the Macrocosm and as the field for the circulation of light and love, for the expression of the Christ Life and of the sacrificial Will, plus the instrument of service and an area in which evil is sealed, frustrated and rendered futile.

At the end of the year, I would ask you to embody your understanding of the Invocation and your interpretation of it - both macrocosmically and microcosmically approached - in a paper. These papers, if truly the result of intuitive perception, could constitute a useful book, giving the general public a truer comprehension of words which will condition the thinking of spiritually-minded people for many decades.

5. *The Stage of Fixed Determination.*

- a. A reflection upon the distinction between Purpose, Will and Intention.
- b. A period of complete, focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy.
- c. A statement to the personality, made by you the soul, the disciple:

*"In the centre of the Will of God I stand.
Naught shall deflect my will from His.
I implement that will with love.
I turn towards the field of service.
I, the triangle divine, work out that will
Within the square and serve my fellowmen".*

Discipleship in the New Age II, pp. 174-176

SHORT FORM OF MEDITATION 6 - SPIRITUAL INFLOW

1. *The Stage of Alignment and Recollection.*
Recognition of the soul and the central point in the Ashram.
2. *The Stage of Affirmation.*
Mantram: The Affirmation of a disciple.
3. *The Stage of Orientation.*
The significance of the affirmation.
4. *The Stage of Meditation.*
Meditate on the Great Invocation, macrocosmically and microcosmically approached.
5. *The Stage of Fixed Determination.*
A reflection on Purpose, Will and Intention.
A channel for energies from the Hierarchy.
Say the mantric verse: "In the centre of the Will of God I stand.."

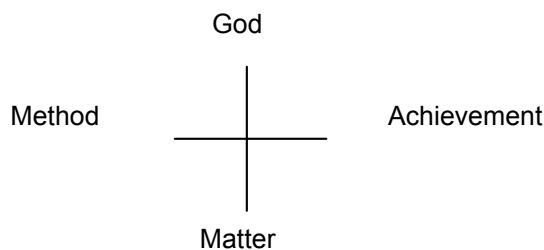
Discipleship in the New Age II, pp. 174-176

MEDITATION 7 - THE CROSS - SPIRITUAL POSITION

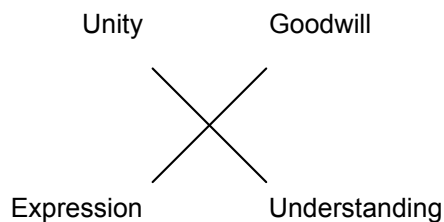
"THE CROSS AS THE EXPRESSION OF THE VERTICAL AND THE HORIZONTAL LIFE"

Now I will outline for you a meditation, which is not easy for you to do, but which symbolises both the *vertical* and the *horizontal* life of the disciple; this meditation is, again, built up around certain words esoterically understood.

1. Affirm earnestly your discipleship and endeavour to link up with me, as the Master of the Ashram.
2. Say the Great Invocation, emphasising one of the four stanzas during each of the four weeks of the month, and dwelling on its significance longer than the others.
3. Your meditation must then be built up around eight words which you can arrange within your consciousness in the following manner:



This Cross concerns your VERTICAL life



This Cross concerns your HORIZONTAL life

The mode of your application of all must be related to your daily life expression, and at some point you (the incarnated soul) must realise the factual nature of your dual life as a disciple. This the superimposed Crosses show.

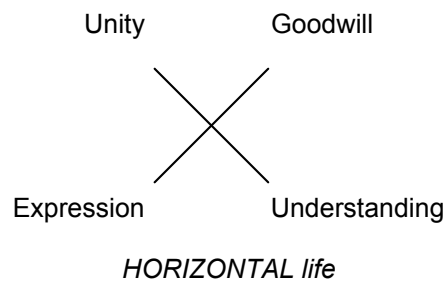
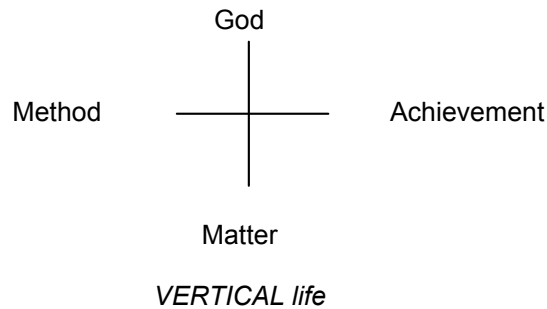
4. Give ten or fifteen minutes to the consideration of the Vertical-Horizontal life and note how one vertical line supports the other lines in many cases, but that no horizontal lines do this.
5. Taking your stand at the point where all the lines meet, endeavour to realise yourself as the *one* at the centre, radiating throughout your most definitely defined ring-pass-not.
6. Then sound the O M seven times inaudibly.

Discipleship in the New Age II, pp. 178-179

SHORT FORM OF MEDITATION 7 - THE CROSS - SPIRITUAL POSITION

"THE CROSS AS THE EXPRESSION OF THE VERTICAL AND THE HORIZONTAL LIFE"

1. Affirm discipleship; link up with the Master of the Ashram.
2. Say the Great Invocation with emphasis on one stanzas.
3. Meditation on eight words, with application to daily life expression:



4. Consider the Vertical-Horizontal life.
5. Be the *one* at the centre, radiating out.
6. **OM** - seven times inaudibly.

Discipleship in the New Age II, pp. 178-179

SIX QUESTIONS

There are six questions, providing one question, therefore, for consideration each two months during the coming year. Give two months to careful consideration, reflection and interior investigation and then, at the end of the second month, formulate your reply.

Question 1. From a study of the instructions given by me on your five conditioning rays and from a study of yourself in connection with the information given:

- a. Which of your five conditioning rays controls you or which is the most dominant?
- b. Which ray should control you and how can you strengthen that control?

Question 2. Looking back over the years of instruction, do you feel that you have definitely advanced upon the Path? If so, upon what grounds do you base this belief? Could you have made more progress under the circumstances and if you have not, what was the reason or reasons?

Question 3. In what do you personally feel that your work in the future should consist in the following three relations:

- a. With your personality, in its particular circumstances and environment, so as to make your daily life more spiritually effective?
- b. In order to establish a closer contact with your soul, with the same objective of effective spiritual living?
- c. In order to bring about soul and personality at-one-ment and clearly demonstrate the fact. What do you regard as the present greatest hindrance to this accomplishment?

Question 4. Are you satisfied with the relationship you have established with your group brothers?

- a. Do you know them better and love them more than you earlier did? This means all of them, as a group.
- b. Along what lines do you feel that you have failed them, if you have, and what do you propose to do to rectify the situation?
- c. In what way do you feel that you have been an asset of the group?

Question 5. What is your attitude towards your Master, Djwhal Khul, as a result of years of training under His instruction?

- a. Can you sense my vibration at any time? How do you know the difference between my vibration, that of your own soul or the group?
- b. What effect has the work of the full moon had upon you? Have there been any results of that attempted contact and, if so, what are they?
- c. What should now govern your efforts in relation to your work as my disciple during the coming remainder of your life?

Question 6. What part in my plans and in the task assigned to my Ashram are you prepared to take? This question concerns both your outer and your inner work of a practical nature.

- a. Have you any definite schedule of work outlined in your mind as your contribution to the activity of my Ashram?
- b. If so, what is it and how do you propose to implement it and make it effective?
- c. What is the main task of the Ashram at this time? Do you know the type of assistance - subjective or objective or both - that you could give?

Discipleship in the New Age II, pp. 98-100