



INSTITUTE FOR PLANETARY SYNTHESIS
IPS GENEVA

Chemin de l'Etang 37
CH-1219 CHATELAINE-GE
SWITZERLAND

Tel./Fax+41 (0)22 - 733.88.76
E-mail IPSTBox@ipsgeneva.com
Web site: www.ipsgeneva.com

STUDY FOR THE GROUP

OF

EDUCATORS IN THE NEW AGE

A Study For World Servers

STUDY FOR THE GROUP OF EDUCATORS IN THE NEW AGE

Dear fellow student,

The group of Educators in the New Age, which forms the fourth of the ten seed-groups, has been entrusted with a very special task. It must carry out the education of individuals and mankind as a whole, making possible the reconstruction and further development of man which will be ushered in by the new age.

The scope of this work can be expressed in the following keynotes:

1. Education of "instinctive" man through the inflow of the light of knowledge;
2. Education of "intellectual" man through the inflow of the light of wisdom;
3. Education of "spiritual" man through applied knowledge, expressed wisdom and occult understanding.

The work of education affects the entire human being, in the three aspects of his mental nature. In these times of great transformation, people must undergo a mental training which enables them to expand their consciousness as required in the new age. True education consists mainly of creating harmony between man and his environment, and then between man and the greater whole of which he is a part.

Until today, all forms of training have emphasized the development of the lower mind, forming mostly well-trained memories and intellects, which is good but no longer sufficient in view of the future development of mankind.

The present dissatisfaction of young people with traditional teaching and training methods shows how useless these old forms have become, and how necessary it is to replace them by new ones. The inner conflict, the need felt by so many young people of today, can be clearly perceived in their complaints about the utter lack of any kind of teaching about life itself and about the ways of solving life's problems. If only the people in charge of education could realize that this dissatisfaction conceals in fact a real cry for help!

The post-war generations were born in a world built exclusively according to material values which do not correspond to the inner needs of those young people. Many of them have already developed, consciously or not, a soul consciousness, hence their protests. New values must take the place of the old ones, and man must be linked back with God. When no connection with God exists, no relationship with one's fellow human beings can develop.

The fact that so many young people take to drugs and to narcotics shows in a frightening way how great is their inner conflict and need.

Another factor must also be considered: the powerful cosmic influences which usher in the new age and which were at the origin of the world war are not easily assimilated by young people, because they were given no conception of the divine, and do not possess therefore a strong inner stay. Responsible educators have therefore the task of assisting and guiding them with the help of understanding and sympathy.

Furthermore, those people who have adopted materialism as their idol and who constitute the majority of mankind will also find it difficult to live through the present world conflict, for

they lack a link with God. Religion and education should therefore work hand in hand to help mankind to gain a right understanding of life, including a proper mental training. In this way, the recovery and cure of mankind will be possible.

People must be offered new ideals which enable them to free themselves from astral imprisonment, from fear and from want, and from worrying about the future, ideals that can lead them into the world of freedom rightly understood, into the world of light, of higher thought, in which better conditions of living will be established and the struggle for survival will cease to be.

The four freedoms which form the basis of the Atlantic Charter laid down by Franklin D. Roosevelt in 1941 must be materialized now:

- Freedom of expression and of development for every human being
- Freedom for all to worship "God" in their own ways
- Freedom from want in the whole world
- Freedom from fear in the whole world

The dark forces still maintain the world chained with fear, and business based on fear thrives. But as soon as man frees himself from the fear which is born of ignorance and attains knowledge, the lower forces, who strive to stop evolution, will be defeated. Our efforts concentrate therefore in creating a synthesis between the heart centre of mankind and the heart of God, that is to say, the spiritual Hierarchy. In this way, love, which stands higher than all reason, will be kindled in the hearts of men. Only when all men are linked with the endless chain of love of the Christ will all danger be eliminated forever.

The moment the ideals of the new age are firmly established, all educational movements will adopt as their aim the sense of synthesis.

This sense of synthesis is one of the things which the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion.

In those schools, those who are beginning to function as souls will be led on to take their next step. Their developed soul nature will be expressing itself through intelligent love and a sense of group fellowship; these two divine qualities will form a basis or foundation from which the next unfoldment can emerge and on which a more spiritual superstructure can be built. The Science of Meditation and the conscious building of the antahkarana will be the first two preliminary stages in the esoteric curriculum.

(The Rays and the Initiations, pages 121-122)

The fourth group has ahead of it a rich and most interesting course of study and an illuminating objective. Its instructions (See "Education in the New Age") will evoke more interested response from a larger group of readers than perhaps will be the case in the instructions of any of the other groups, except those of the sixth whose subject is religion in the new age, and the third (See "Esoteric Healing").

The interest which the teaching on education will evoke will be owing to the fact that education is today widely recognized as the major molding factor, next to economic pressure and circumstance, and there is a widespread interest in progressive education and in the new ideals which should - and will - eventually govern educators.

There is a definite stirring among the masses and the life of the mind (note that phrase) is now more active and potent than ever before. For this there is an occult reason of a most interesting nature.

Those of you who have studied "The Secret Doctrine" will remember that in that momentous period wherein animal-man made the great transition into the human family and [48] humanity came into being, developing the germ of individuality, the seed of self-consciousness and embryo intellect, we are told that this event was brought about in three ways:

1. The seed of mind was implanted in some of the aspiring animal-men by the Hierarchy, and these animal men became human beings, of a very low order to be sure, but still men. They were "sparked," if I might so express it, and a point of light appeared where before there was none. Before there was only a diffused atomic light but no central point of light within the head, and no indication of the higher centers. These individuals, along with the more advanced humanity which came to the planet in Atlantean times (having individualized elsewhere), constitute the most advanced humanity of our present period. They represent culture and understanding, no matter where it is found, or in what class or race.
2. The instinctual nature of animal-man (found active among those who had not reached the stage of any conscious aspiration) was suddenly stimulated or vitalized by the coming into expression of the first group and the directed attention of the Hierarchy, working under the ancient Law that "energy follows thought." Thus gradually, with a remarkable rapidity, instinct became blended into, or resolved into, its higher expression – the intellect. Thus in due course of time a large group of animal-men became human beings. They today represent civilization and the masses of ordinary intelligent people, educated under the mass systems of the present time, able occasionally to think and rise to mental emergencies, yet not highly cultured. They constitute the so-called general public which we designate by the words "upper and lower middle class" people, the professional classes and the bourgeoisie everywhere.
3. At the same time there is to be found a vast number of people who are human beings but who are not the result of either of these two processes. They are the product of the slow moving influences of life itself, of what we are apt to call the evolutionary urge, innate in matter itself. They [49] have painfully and with infinitely slow processes evolved out of the animal condition into that of human beings, with an awakening conscience, an urge to betterment, and an embryonic mind of such a nature that it can respond to simple educational processes, when available, and is so responding. They are the illiterate masses, the still savage races and the low grade human beings who are met with in their millions on our planet.

The cause for the momentous situation which calls for a realignment of our educational systems and processes, and for a readjustment of our present concepts of education, is to be found in the fact that the light of knowledge and the benefits which accrue from it have penetrated to the lowest grades of these slowly evolving people; all three groups are now strictly human and not simply the first two. The highest of them is therefore nearing the stage of demonstrating that which is superhuman and the lowest is separating itself (by almost imperceptible stages) from the animal condition. This necessarily causes a cleavage but it is one of which the highest group and the Hierarchy itself is cognizant, and which they "heal by their own inclusiveness." Forget not, that the greater can always include the lesser and thus bridge all gaps.

It is the education of these three groups which will be considered by the fourth group which has as its project education in the new age. Here again we touch the threefold purpose which each group has to hold before itself and which in the present instance consists of:

1. The educating of the lowest of these groups into which humanity divides itself, so that they can become strictly and consciously human. This was the objective of the impulse which inspired the Renaissance and which lay behind the work of Rousseau, that great initiate, and this is the impulse which is today responsible for modern Humanism with its apparent materialism and yet its deeply spiritual subjective program and purpose. This eventually produces civilization by the inflow of the light of knowledge. [50]
2. The education of the second group so that it may be stimulated by the inflow of the light of wisdom and thus constitute a bridging group between the other two, being – as it is – strictly human and self-conscious. This process will make of its members cultural aspirants, with a new sense of values, with a recognition of spiritual objectives and with a developed ability to make them the molders of public opinion. They will then be the most important group, expressing the culture of the new age. They will set the standard of values for the masses.
3. The education of the advanced thinkers, of the aspirants and world disciples in *applied* knowledge, expressed wisdom and occult understanding. This group synthesizes all that is available in the other two groups and thus forms the nucleus of the Kingdom of God, of the fifth kingdom which is so rapidly coming into being.

(The Externalisation of the Hierarchy, pages 47-50)

In another passage it is said: Their service is along the line of culture and they will work to bring in the new type of education. Their emphasis will be upon the building of the antahkarana and upon the use of the mind in meditation. [...] They will act as communicators and [38] transmitters of two aspects of divine energy – knowledge and wisdom. These must be thought of in terms of energy. This fourth group (whose work is concerned with the education of the masses) is a direct intermediary between the higher mind and the lower mind. [...] so that there may be established a *group antahkarana* between the kingdom of souls and the world of men.

(Discipleship in the New Age, Volume I, pages 37-38)

Education is therefore the Science of the Antahkarana. This science and this term is the esoteric way of expressing the truth of this bridging necessity. The Antahkarana is the bridge the man builds – through meditation, understanding and the magical creative work of the soul – between the three aspects of his mind nature.

Therefore the primary objectives of the coming education will be:

1. To produce alignment between mind and brain through a correct understanding of the inner constitution of man, particularly of the etheric body and the force centers.
2. To build or construct a bridge between the brain-mind-soul, thus producing an integrated personality which is a steady developing expression of the indwelling soul.
3. To build the bridge between the lower mind, soul, higher mind, so that the illumination of the personality becomes possible.

The true education is consequently the science of linking up the integral parts of man, and also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part.

(Education in the New Age, pages 6-7)

The educators who face the present world opportunity [47] should see to it that a sound foundation is laid for the coming civilization; they must undertake that it is general and universal in its scope, truthful in its presentation and constructive in its approach. What initial steps the educators of the different countries take will inevitably determine the nature of the coming civilization. [...] They must lay an emphatic importance upon those great moments in human history wherein man's divinity flamed forth and indicated new ways of thinking, new modes of human planning and thus changed for all time the trend of human affairs. These moments produced the Magna Charta; they gave emphasis, through the French Revolution, to the concepts of liberty, equality and fraternity; they formulated the American Bill of Rights and on the high seas in our own time they gave us the Atlantic Charter and the Four Freedoms. These are the great concepts which must govern the new age with its nascent civilization and its future culture.

(Education in the New Age, pages 46-47)

It is bridging work which has now to be done – bridging between what is today and what can be in the future. If, during the next 150 years*, we develop this technique of bridging the many cleavages found in the human family and in offsetting the racial hatreds and the separate attitudes of nations and people, we shall have succeeded in [90] implementing a world in which war will be impossible and humanity will be realizing itself as one human family and not as a fighting aggregate of many nations and people, competitively engaged in getting the best of each other and successfully fostering prejudices and hatred. This has, as we have seen, been the history of the past. (*published in 1954)

(Education in the New Age, pages 89-90)

An international system of education, developed in joint conference by broadminded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace. Steps towards this are already being taken and today groups of educators are getting together and discussing the formation of a better system which will guarantee that the children of the different nations (beginning with the millions of children now demanding education) will be taught truth, without bias or prejudice. World democracy will take form when men everywhere are regarded in reality as equal; when boys [88] and girls are taught that it does not matter whether a man is an Asiatic, an American, a European, British, a Jew or a Gentile but only that each has an historical background and history which enables him to contribute something to the good of the whole, and that the major requirement is an attitude of goodwill and a constant effort to foster right human relations.

(Education in the New Age, pages 87-88)

The purpose of the coming educational systems will be to preserve individual integrity, promote the sense of individual responsibility, encourage a developing group consciousness of basic individual, national and world relationships, meanwhile extroverting and organizing capacity, interest and ability. At the same time there will be an effort to intensify the sense of citizenship, both in the tangible outer world of the physical plane and in the Kingdom of God and of soul relationships.

In order to bring this about, and thus completely change the present world attitudes and wrong emphases, the drastic and catastrophic present planetary situation has been permitted. [108]

(Education in the New Age, page 107)

There are two lines of destruction: that which is meted out by human beings with no understanding of the life purposes, who act blindly and ignorantly, prompted by selfish desire, by love of power or by hatred; there is also that which is permitted by the soul in due and right time, and it comes when a new vehicle of expression is demanded by the indwelling life. Therefore, there is much destruction permitted by the Custodians of the Plan and much evil turned into good, because the end is seen from the beginning, and the consciousness is ripe enough in experience to relinquish the form because of the sensed benefits to be gained. This is true of individuals, of nations and of races. Sensitivity to world suffering is a great and divine characteristic; when, however, it is qualified by emotion, it becomes separate in interpretation and focused in partisanship and personalities, and thus develops into a glamour and an illusion, confusing the real issue and blinding men to the divine facts.

(Education in the New Age, page 112)

Education should be of three kinds and all three are necessary to bring humanity to a needed point of development.

It is, first of all, a process of acquiring facts – past and present – and of then learning to infer and gather from this mass of information, gradually accumulated, that which can be of practical use in any given situation. This process involves the fundamentals of our present educational systems.

It is, secondly, a process of learning wisdom as an outgrowth of knowledge and of grasping understandingly the meaning which lies behind the outer imparted facts. It is the power to apply knowledge in such a manner that sane living and an understanding point of view, plus an intelligent technique of conduct, are the natural results. This also involves training for specialized activities, based upon innate tendencies, talents or genius.

It is, finally, a process whereby unity or a sense of synthesis is cultivated. Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship and of their nation in relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilized *and* cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings in terms of the deeper spiritual and universal values.

Education should be the process whereby youth is taught to reason from cause to effect, to know the reason why certain actions are bound inevitably to produce certain results and why (given a certain emotional and mental equipment, plus an ascertained psychological rating) definite life trends [83] can be determined and certain professions and life careers provide the right setting for development and a useful and profitable field of experience.

The creative aptitude of the human being should also, under the new era, receive fuller attention; the child will be spurred on to individual effort suited to his temperament [86] and capacity. Thus he will be induced to contribute what he can of beauty to the world and of right thought to the sum total of human thinking; he will be encouraged to investigate and the world of science will open up before him. Behind all these applied incentives, the motives of goodwill and right human relations will be found.

Finally, education should surely present the hypothesis of the soul in man as the interior factor which produces the good, the true and the beautiful. Creative expression and humanitarian effort will, therefore, receive a logical basis. This will not be done through a theological or doctrinal presentation, as is today the case, but as presenting a problem for investigation and as an effort to answer the question: What is man; what is his intrinsic purpose in the scheme of things? The livingness of the influence and the proclaimed purpose behind the constant appearance of spiritual, cultural and artistic world leaders down the ages will be studied and their lives subjected to research, both historical and psychological.

This will open up before the youth of the world the entire problem of leadership and of motive. Education will, therefore, be given in the form of human interest, human achievement and human possibility. This will be done in such a manner that the content of the student's mind will not only be enriched with historical and literary facts but his imagination will be fired, and his ambition and aspiration evoked along true and right lines;
(Education in the New Age, pages 82-86)

Our colleges and universities should be a higher extension of all that has been already done. They should beautify and complete the structure already erected and should deal more directly with the world of meaning. International problems – economic, social, political and religious – should be considered and the man or woman related still more definitely to the world as a whole. This in no way indicates neglect of individual or national problems or undertakings but it seeks to incorporate them into the whole as integral and effective parts, and thus avoid the separate attitudes which have brought about the downfall of our modern world.

The college or the university should in reality be the correspondence in the field of education to the world of the Hierarchy; it should be the custodian of those methods, techniques and systems of thought and of life which will *relate a human being to the world of souls*, to the Kingdom of God, and not only to other human beings upon the physical plane; not only to the world of phenomena but also to the inner world of values and quality.

Again I repeat, this fitting of a man for citizenship in the Kingdom of God is not essentially a religious activity, to be handled by the exponents of the great world religions. It should be the task of the higher education, giving purpose and significance to all that has been done. If this seems idealistic and impossible to you, let me assure you that by the time the Aquarian Age is in full flower, this will be the assured and recognized objective of the educators of that time.

The following sequence suggests itself as we consider the curriculum to be planned for the youth of the immediate generations:

Primary education	Civilization	Ages 1-14
Secondary education	Culture	Ages 14-21

The first effort of education to civilize the child will be to train and rightly direct his instincts.

The second obligation upon the educators will be to bring about his true culture, by training him to use his intellect rightly.

The third duty of education will be to evoke and to develop the intuition.

When these three are developed and functioning you will have a civilized, cultured and spiritually awakened human being. A man will then be instinctively correct, intellectually sound, and intuitively aware. His soul, his mind, and his brain will be functioning as they should and in right relation to each other, thus again producing coordination and correct alignment. Some day an analysis will be made of the contribution of the three great continents – Asia, Europe and America to this triple unfoldment, as far as the Aryan race is concerned. The glory of humanity must, however be remembered; it consists in this: each race has produced those who have expressed the highest [51] which was possible in their day and time – men who blended in themselves the triplicity of instinct, intellect and intuition.

(Education in the New Age, pages 49-51)

Let us briefly direct our vision towards the future mystery and meditation schools!

Such schools have existed before and in the turning of the wheel again they will be in manifestation. You ask, when? That depends on humanity itself and on all of you who work with faith and aspiration at the beginnings of the plan.

H. P. B. laid the foundation stone of the first school in this particular lesser cycle (which is nevertheless a relatively important one, being an outgrowth of the fifth root-race, the efflorescence of the fifth principle). This is the keystone. The work proceeds in the founding, as aforesaid, of the various schools, and mental science also has its place. It will go forward as desired if each one who is now under occult training strains every nerve and bends every effort to the work in hand. If all that is possible is done, when the Great Lord comes with His Masters the work will receive a still further impetus, and will gradually expand and grow till it becomes a power in the world. Then will come the day of the occult schools that will definitely train men for initiation.

It is therefore very essential that the emphasis is laid on the fact that no matter what the offshoots, the basic school of occultism is that one which has its root in the sacred center of the planet, Shamballa. At that place, directly under the eyes of the One Initiator Himself, Who is – as is seldom realized – the highest expression of the Teaching Ray upon the earth, is found what might be termed the central office for the educational disciplinary training work of the Hierarchy. There will be found the Chohan Who is directly responsible for the various endeavors, and to Whom the Masters Who take pupils, and the Heads of the various occult schools are directly responsible. All proceeds under law and order.

One point that it will here be necessary to emphasize is that the Brotherhood of Light, as represented by the Himalayan Masters, has its other representatives elsewhere who all carry out specific work under proper and adequate supervision.

The Himalayan School and Lodge is the one that principally concerns the occident and *the only school without any exception* that should control the work and output of the occult students in the West. It brooks no rival nor contemporary work with its pupils, not for the [303] sake of its own teachers but to ensure the safety of its pupils. Danger lurks in the path of the occult student and the Himalayan adepts know adequately how to protect their pupils, provided those pupils stay within the periphery of Their united auras, and wander not out to other schools. All true occult schools demand this of their pupils, and all true Masters expect Their pupils to refrain from taking other occult instructions at the same time as they are receiving it from Them. They say not: "Our method is the only right and true method." They say: "When receiving instructions from Us it is the part of wisdom and the line of safety to refrain from occult training in another school or under another Master."

The one fundamental school may be recognized by certain outstanding characteristics:

- By the basic character of the truths taught as embodied in the following postulates:
 - a. The unity of all life.
 - b. The graded steps of development as recognized in man, and by the graded steps of its curriculum, which lead a man from one expansion of consciousness to another until he has reached that which we call perfection.
 - c. The relationship between the microcosm and the macrocosm and its sevenfold application.
 - d. The method of this development and the place of the microcosm within the macrocosm as revealed through the study of the periodicity of all manifestation and the basic law of cause and effect.
- By the emphasis laid on character building and spiritual development as a foundation for the development of [304] all the faculties inherent in the microcosm.
- By the requirement, demanded of all affiliated pupils without exception, that the life of inner unfoldment and development should be paralleled by a life of exoteric service.
- By the graded expansions of consciousness that are the result of the imparted training; these lead a man on from step to step till he contacts his higher self, his Master, his egoic group, the First Initiator, the One Paramount Initiator, until he has contacted the Lord of his Ray and has entered into the bosom of his "Father Which is in Heaven".

These are the outstanding features that are descriptive of the one true fundamental School.

This fundamental school has three main branches and a fourth that is in process of forming and which will make the four branches of this fourth round. These branches are as follows:

1. The Trans-Himalayan Branch.
2. The Southern India Branch (these are Aryan Branches).
3. A Branch that works with the fourth root-race and has two fourth root-race adepts at its head.

4. A Branch in process of forming that will have its headquarters in the occident at some place not yet disclosed. It has for its main object the instructing of those connected with the coming sixth root-race.

These branches are and will be closely inter-allied and will work in the closest cooperation, being all focused and under the control of the Chohan at Shamballa. The heads of each of the four branches communicate with each other frequently and are really like *the faculty of one stupendous university*, the four schools being like the [305] various major departments of the foundations – like subsidiary colleges. The aim of all is the evolution of the race, the object of all is to lead all to the point of standing before *the One Initiator*.

(Letters on Occult Meditation, pages 301-305)

Freedom of choice is predicated in everything. No coercion whatsoever should obstruct the path, but it is permitted to give a torch to everyone on a long journey. Enlightenment alone can help one to comprehend freedom of choice, therefore enlightenment is the affirmation of being.

From the earliest years every school should provide instruction in linking reality to the essence of that which is predestined. Only thus can we link our existence with self-perfection. Freedom of choice, enlightenment, self-perfection, are the paths of Fire.

Only fiery beings can independently perceive these abutments of ascent. But everyone must be led through these gates, otherwise destructive disturbances arise which, together with the chaos of the elements, throw the planet into tremor. Thus, unbridled human confusions are added to the agitation of the elements. I consider it necessary to reiterate about the confusion which crushes all inceptions of evolution.

(Fiery World, Volume I, paragraph 269)

The handbook for this group is "Education in the New Age", by Alice A. Bailey.

The centres through which this group works are the head, Ajna and throat centres.

The rays are the third ray of active intelligence and the fifth ray of concrete knowledge or science.

The keynotes of the group are:

Education of "instinctive" man through the inflow of the light of knowledge.

Education of "intellectual" man through the inflow of the light of wisdom.

Education of "spiritual" man through applied knowledge, expressed wisdom and occult understanding.

MEDITATION FOR THE GROUP OF EDUCATORS IN THE NEW AGE

STAGE I

Standing within the Light of the soul-infused personality, we unite ourselves with the soul of the New Group of World Servers and contemplate the union and the synthesis of the ten seed-groups through which the spiritual Hierarchy works.

United with all our group brothers, we sound the mantram of the New Group of World Servers:

May the Power of the one Life pour through the group of all true servers;
May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones.
May we fulfill our part in the one Work through self-forgetfulness, harmlessness, and right speech.

We sound the holy word once OM

STAGE II

Striving to achieve inner recollection, concentration and alignment, and to raise ourselves as high as possible to the level of the soul and of the spiritual Triad, we ask for our work the help of the Hierarchy:

May the Holy Ones, of whom we are the disciples, give us the light we seek, as well as the strong help of their compassion and wisdom.

STAGE III

At this high level of fusion, we become aware of our union with the Hierarchy and Shamballa, and we receive the blessing from the words of wisdom of Master Morya:

I give you my wisdom,
I am not the path of promises
But the real bringer of light.
I announce love, and my disciples must achieve joy in the love of Christ.

STAGE IV

Armed with Light, Love and Power, we turn our collected attention to the service group we choose and reflect upon the work to be done, meditating on the keynotes of the group:

Education of "instinctive" man through the inflow of the light of knowledge.
Education of "intellectual" man through the inflow of the light of wisdom.
Education of "spiritual" man through applied knowledge, expressed wisdom and occult understanding.

STAGE V

Let us consider that the unity and the life of the group determine the nature of our thoughts, and vice-versa, that the group is influenced by our thoughts. Recognizing our responsibility as a group, we reinforce our dedication to the group:

I give to my group the benefit of the wisdom I gained, as well as my love and understanding.
The wisdom, power and strength I gained belong to all my group brothers.

STAGE VI

Let us reaffirm our discipleship by linking ourselves to the Ashram of our Master, and meditating on the vertical + and the horizontal × crosses, which superposed form the "eight-pointed" star of the Christ *.

Let us remember that the vertical lines, not the horizontal lines, provide help and support.

We take into our consciousness the point where all the lines meet and cross each other, and try at the same time to recognize ourselves as being the "One in the Centre" from which the divine Light irradiates outwards in the world of form, taking the following words into our consciousness:

"Down from the mountain top I come, bringing the light of life, the life of light. Into the chalice of the form I pour that light which life confers, this life which light sustains.

I see this Golden Light transform the darkness into day. I see the Blue of life divine pour through the form, healing and soothing. Thus is the task performed."

(Discipleship in the New Age, Volume I, page 460)

STAGE VII

Recognizing our task, which is to work outwards from this irradiating Point of Light and to bring Light into darkness, we let the energy of the Invocation flow through our hearts, through our group, through the five planetary inlets – Geneva, London, New York, Darjeeling and Tokyo – into the whole world:

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.

From the Avatar of Synthesis, who is to come,
Let His energy pour down in all Kingdoms.
May He lift up the Earth to the Kings of Beauty.

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

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The text of this study has been gathered from the following books by Alice A. Bailey, dictated by Master Djwhal Khul :

Letters on Occult Meditation
The Externalisation of the Hierarchy
Discipleship in the New Age, Volume I
Education in the New Age
The Rays and the Initiations, Volume V of A Treatise on the Seven Rays

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319 W. 107th street New York
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INSTITUTE FOR PLANETARY SYNTHESIS
Chemin de l'Etang 37, CH-1219 Châtelaine/GE, Switzerland
Tel./Fax +41 (0)22 733.88.76
E-mail: ipsbox@ipsgeneva.com
Website <http://www.ipsgeneva.com>

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