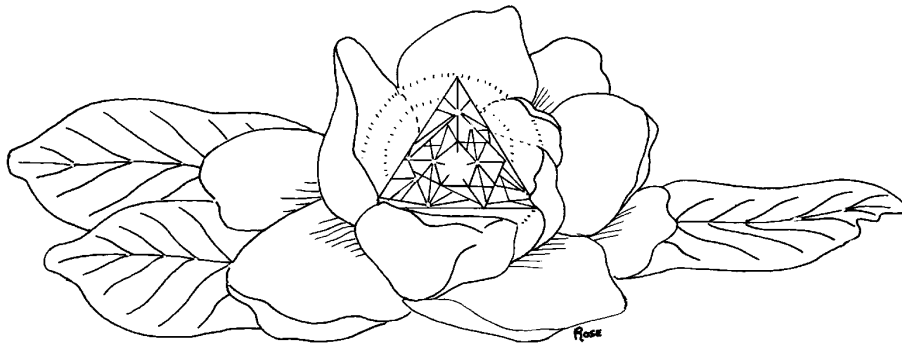


ThoughtLine

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November 29, 2001, Thursday, 7:45 PM

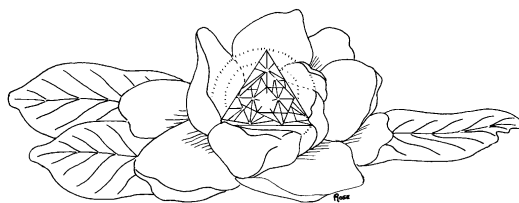
*Sagittarius Community Meditation Meeting
Arcana Workshops, 3916 Sepulveda Blvd. Suite 202, Culver City*

December 29, 2001, Saturday, 7:45 PM

*Capricorn Community Meditation Meeting
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January 27, 2002, Sunday, 7:45 PM

*Aquarius Community Meditation Meeting
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THE DWELLER AND THE DREAM

On Vision Questing in the Age of Group Consciousness

“It might be stated first of all that meditation is the science which enables us to arrive at direct experience of God. “ *From Intellect to Intuition* (p. 72).

“Facing each earnest aspirant to the Mysteries is that vitalized form which he has himself constructed and nourished during the previous course of his incarnations, and which represents the sum-total of his evil desires, motives and thoughts. For ages it has vampirised him, and for ages it has represented that which he has failed to achieve.”

A Treatise on Cosmic Fire (p. 953).

This evening, I would like to discuss with you what I see as a vital intersection between the concepts underlying the two passages quoted above. The first is Alice A. Bailey’s very simple but deeply profound statement that a certain kind of meditation is a vehicle for human beings to have a “direct experience of God.” Those familiar with her 30 years of work with the Tibetan Master Djwhal Kuhl, DK, know that she was not speaking of standing in the presence of a manifested Deity. Rather, the “science” of which she speaks involves a simple, systematic, rhythmic process of human beings quieting their minds to make themselves open to receive mental impressions from a hierarchy of advanced spiritual beings who are guiding the evolution of human consciousness toward an eventual direct experience of God. This work is part of a multi-level thoughtform building process that is thus described by the Master DK in *Discipleship in the New Age*:

“The major thoughtform of the spiritual Hierarchy, created by joint ashramic meditation, is called by us the *Plan*. The basic purpose of Sanat Kumara is revealed from cycle to cycle by His Agents in Shamballa, and is by Them impressed upon the minds of the Senior Members of the Hierarchy. They, in Their turn, make this impression the subject of Their ashramic meditation, adapting its various concepts and the outlined purpose to a

most carefully formulated Plan . . .” [*Id.*, Vol. II, at page 233 (*italics* in original)]

Known as the science of invocation and evocation, ashramic occult meditation is premised on the fact that each human being has a higher spiritual nature—the soul—which is a part of the Soul of God, that Great Consciousness through whom we live and move and have our being. This is possible because Souls have their awareness on the plane of the higher mind, a realm of deep silence entered through a disciplined quieting of one’s awareness of physical sensations and emotions and then stilling the thoughtform building of the lower mind.

The mental discipline of occult meditation, rather than devotion to a Master, is why regular practitioners are known as “disciples.” Invocation and evocation is the disciple’s cooperative effort with the Hierarchy to accelerate the evolution of humanity’s spiritual consciousness. Playing our part in this service to humanity is why we are here this evening, as are countless groups like ours who gather at the time of the full moon for this purpose. They and we will form soul-conscious group entities on the plane of mind to receive “impressions” from the Masters of the Wisdom, themselves part of a larger group of advanced spiritual beings who concentrate

their own meditations to this end at the time of each full moon.

In the second quote, the Tibetan Master, DK, describes a phenomenon, occultly known as the *Dweller on the Threshold*, that is a part of the illusion, glamour and maya with which aspirants and disciples must eventually deal in their journey upon the Path. The purpose of the particular thoughts that I have chosen to share with you this evening is an attempt to cast some light upon the way that this phenomenon—which is entirely a product of subjective human consciousness—stands in the path of any spiritual disciple, whether an individual or a *group*, seeking to bring forth a new (or re-newed) vision of their future service to the Plan.

I will return to this dweller, and the problems it poses, in the second half of this talk. Before proceeding further, a basic definition and an important distinction should be stated. First, in *A Treatise on White Magic*, DK defines and describes a “disciple” in terms of usefulness to the Plan of the Great Ones:

“When a man is a disciple, he is one because he can be used for working out the plan of the Hierarchy, and can be influenced to materialize those endeavors which are planned to enable humanity to make the needed forward steps. This involves (in his physical plane life) time, and thought, right circumstance and other considerations and it is quite possible for a man to have reached the stage *from the character standpoint*, where he merits recognition of a Master, and yet have obligations and duties to work through which would handicap him for active service in some particular life. This the Master has to consider and this a man’s ego also considers.” [*Id.*, *italics* in original.]

The fact that human consciousness is evolving toward a greater awareness of our essentially Divine nature is gradually becoming known through this reciprocal process between the Masters and their disciples. From the perspective of the Hierarchy, this involves revealing the next evolutionary steps; from the perspective of humanity, it involves vision of what lies directly ahead on the Path. In *The Rays and the Initiations*, DK observes that:

“It is through the process of revelation that divinity is slowly dawning upon the human consciousness. . . . Ponder on this and learn to distinguish between *vision* (which is as much of the divine current revelation as a disciple can grasp in time and space) and *revelation* which is the synthesis of the divine expressive purpose. This is related to the will-to-good which is, in its turn, a complete expression of the love nature of Deity.” [*Id.*, at page 241 (*italics* in original)]

Meditation—the common thread that binds us in this service—is the portal through which humanity has access to both revelation and vision. My observations here are primarily directed at the process of precipitating *vision* from group occult meditation. We now stand at the threshold of a New Age; one which, as a result of this process, we expect will become characterized by the ascendancy of group consciousness over individual awareness. As we are only at the very beginning of that New Age, its eventual characteristics are now present in only their nascent forms. So long as true human group consciousness lies in the distance of our destiny, disciples must labor under the prevailing conditions of individuality. To find our way, it makes sense that groups of disciples now forming and meditating together will seek to bring forth from their meditative process a vision of as much of the Divine current revelation as their “group disciple” can grasp in time and space.

Several recent Mount Conferences have centered on the momentous spiritual opportunities presented to groups like ours in the context of such factors as the new millennium, the New Age and the Shamballa Impact in the year 2000. Within that given context, I want now to focus on the kinds of individual group members who are the key participants in this kind of group vision questing. Three such types are specifically identified by the Tibetan in his treatise, *Discipleship in the New Age*. In his *introductory notes* to the Six Stages of Discipleship (Vol. I, Part 3), DK informs us of the type of group member most useful in bringing forth group vision:

“The disciple upon whom the Master can most confidently depend is the one who can—in periods of change—preserve that which is good and fundamental, while breaking from the past and add[ing] to it that which is of immediate service in the present. An attitude of spiritual compromise is right, needed and very rare to find.” [*Id.*, at page 681]

DK continues the same passage with this keen observation about the most common sources of dissention in the group visioning process:

“Most of the things about which there may be argument and contention among disciples concern methods and relative non-essentials; they deal with points of organization. They are not so important as *the inner unity of vision* and the ability to concede where no wrong is involved and where a fellow worker fails to see the point. Disciples need to see to it that they do not hinder [the work] by any form of *self-assertion*, or by *the imposition of their own ideas* or by any *authoritarianism, based on past procedure*. Ponder on this.” [*Id.* (*italics added*)]

This is followed by a frank assessment of the self-proclaimed “visionary” who so often clouds the group’s visioning process:

“The disciple who is sure that he is always right and who is confident that his interpretation of what is needed is infallibly correct and that others must be moulded into cooperation with his planned procedures can greatly hinder the good work. The task of the modern disciple is to sense need and then to meet it and this, again, is part of the new emerging technique of invocation and evocation. [*Id.* (*italics added*)]

An overly developed self-confidence is a common enough glamour for a species that has always honored leadership. I have in mind the bringer of fire to the waiting clan, shivering together in the cold darkness of their cave; the hunter returning with food for the hungry tribe; the war hero returning from battle victorious. Who would not want to stand in their place; and who can trust themselves—let alone be trusted by others—to be entirely immune from the attractiveness of “visioning” themselves cast into such a role among their peers?

If this kind of group member tends toward self-aggrandizement, there are others, far more numerous, who tend unduly toward self-deprecation. What they have in common is an overly *personal* focus. Earlier in the same text, the Master DK describes, to the members of his own original DINA group, the kind of group member who, although a disciple, suffers from a glamour of personal inadequacy rather than a glamour of personal infallibility:

“Some of you are too humble in the personal sense and not in the sense of true humility. By that I mean that you are so afraid of pride and bombast and an over-estimation of your capacities that you are untrue to the realities and belittle the power of your souls.” [*Ibid.*, at page 95.]

Such self-deprecating disciples are, if anything, more common, and thus likely to pose an even greater problem for a group of disciples actively engaged in a spiritual vision-quest—a quest to bring forth a new or re-formulated vision of the next steps along the group’s Path of Discipleship. Due to their fear of undue self-importance—or being regarded by others as self-aggrandizing—such individuals do not merely deny their group the benefit of their insight freely shared. They risk becoming like the protagonist in T.S. Eliot’s *The Love Song of J. Alfred Prufrock*, who starts by asking himself: “Do I dare disturb the Universe?” Then, he asks himself: “How should I presume? And how should I begin?” Eventually, after an endless succession of “decisions and revisions which a minute will reverse” Prufrock realizes that his false humility has “measured out my life with coffee spoons” and that, in his old age, he can only ask himself: “Do I dare to eat a peach?”

The interplay of these three types of disciples, present in most groups, appear to me to present a natural dweller on the threshold in any *group visioning* process. This kind of dweller reminds me of a “Catch-22”—Joseph Heller’s original term for a closed circular loop of human frustration at the center of his famous novel of that name. The novel involves a hapless (but not hopeless) group of World War II airmen who are being required to fly a limitless number of dangerous bombing missions over enemy territory. Military regulations provided that the only grounds for relief from such dangerous duty was insanity, and “Catch-22” was the soldiers’ term for the paradoxical interpretation that the very act of seeking relief from such mortal danger was—in and of itself—proof *of* sanity. I hope I am not going too far out on a limb by drawing a parallel between a Catch-22 and a dweller on the

threshold—and suggesting that this is something that should be understood by any group of disciples seeking, through the technique of invocation and evocation, to bring forth a vision for their future service.

This is my thinking: by the nature of human communication, any articulation of a new vision for a spiritual group must first utter forth as a thoughtform from the mouth of some individual member of that group. But what is a group to make of any such thoughtform upon hearing it first uttered? How do they know whether it is genuine, or the premature response of an overly ready mind to bring forth something for which the group is actively striving through its practice of occult meditation?

In such circumstances—and I have experienced them in several spiritual groups with whom I have had experience—this presents each group member with a dilemma: On the one hand, an articulator of a vision statement may be caught up in the glamour of being the one to bring forth to the group a “breakthrough” thoughtform, regardless of whether “self-aggrandizement” is a conscious motive. On the other hand, the possibility of being so perceived may actually act as a deterrent to the kind of group member described above as being “too humble in the personal sense.” As souls, either type is equally likely to be the first to register to the true vision being brought forth by the invocation and evocation of group meditation.

Either horn of this spiritual group visioning dilemma may have its roots in an over-application of the familiar occult admonition that: “Those who know do not say, and those who say do not know.” I believe this originates from an ancient Taoist adage, and that its most common application among disciples is with reference to an individual who indiscreetly speaks of being under the direction of an Ascended Master. If this is true, literally and as a general rule, then what is to be made of the writings of DK’s two

best known collaborators, Helena Petrovna Blavatsky (HPB) and Alice A. Bailey (AAB)? Speaking more to the point at hand, how is *the* vision—when and if truly contacted by an individual disciple—to be shared by the co-workers in a spiritual group? And how is revelation to continue its unfoldment from one generation to the next if, once accepted, a particular vision becomes enshrined in the group’s consciousness to the exclusion of anything new?

For example, many Theosophists who were trained in the teaching that DK shared with humanity through the pen of HPB, utterly reject the validity of the subsequent expressions of DK’s wisdom through the writings of AAB. I am sure there are many reasons for that, but prominent among them must be a reaction to the perceived presumptuousness of another person claiming to be a telepathic receiver of their revered Master’s revisions of his earlier and still inspiring work. If this is held as a group’s premise, then it necessarily follows that the flow of inspiration and knowledge from the Master to his disciples cannot be sustained over time and/or refined to fit changing needs.

This “Catch-22 Dweller” may also be a primary reason why avatars may, in their own time, be most firmly rejected by the very people who have most anxiously anticipated and devotedly prepared for the appearance of that same avatar. The most obvious example presented by the extant world religions is the Jewish people’s rejection of Jesus’ claims to be their long expected Messiah. From this example, it may be reasonably expected that those of us who anticipate and actively prepare for the *Reappearance of the Christ* may be the least likely to recognize Him when He finally arrives in our midst. Might we, for the same kinds of reasons, fail to recognize our true group vision when it first makes its appearance in the group mind? This, I suggest, is a group consummation devoutly to be avoided. Equally to be avoided is

the other side of the same coin: our reluctance to share insights with one another out of concern that we may be perceived to be in the throes of illusion, glamour and/or maya.

These are not an unrealistic concerns, by any means, as even the most able practitioners of occult meditation are vigorously tested by the very nature of the process of invocation and evocation that is the meditative pathway to both vision and revelation. Once an occult meditator has, by persistence and patience, learned to still the lower mind at will and enter into the Silence on the Plane of Mind, the next phenomenon encountered is the light in the head. It is this light that will, eventually, illuminate “the Dream” (whether vision or revelation)—but before that insight can be achieved, let alone shared, the seeker must face and overcome the Dweller.

This is a natural stage on the Path of Discipleship. In *A Treatise on White Magic*, we are told, with respect to the individual meditator, that the first quality a master seeks in an aspirant to discipleship is the light in the head.

“Unless there is indication that the man is what is termed esoterically ‘a lighted lamp’ it is useless for the Master to waste His time. The light in the head, when present, is indicative of:

“c. The down flow of force via the sutratma, magnetic cord, or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement, and therefore the Yoga Sutras of Patanjali are ever the text-book of disciples, initiates and adepts, for therein are found those rules and methods which bring the mind under control, stabilize the astral body and so develop and

strengthen the thread soul that it can and does become a veritable channel of communication between the man and his ego. The light of illumination streams down into the brain cavity and throws into objectivity three fields of knowledge. This is often forgotten and hence the undue distress and premature interpretations of the partially illumined disciple or probationer.

“The light first throws into relief and brings into the foreground of consciousness those thoughtforms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.

“Thus the first thing of which the disciple becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the center of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be lived through until the pure light of day drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory.” [A *Treatise on White Magic*, at pages 184-85]

In *Glamour: A World Problem*, we are told, also with respect to individuals, something that may be equally true of a group whose collective feet

are set upon the Path of Discipleship, and who therefore seek to attain group vision to guide their preparations for group initiation—their own as a group and, eventually, Humanity’s as a whole. In that process—though it may not feel like it at the time—encountering the Dweller may actually be a sign of great spiritual progress. This is because:

“For a great length of time the forces of the personality do not constitute a Dweller. The man is not on the threshold of divinity; he is not consciously aware of the Angel. His forces are inchoate; he works unconsciously in his environment, the victim of circumstances and of his own nature apparently and under the lure and the urge of desire for physical plane activity and existence. When, however, the life of the man is ruled from the mental plane, plus desire or ambition, and he is controlled at least to some large extent by mental influence, then the Dweller begins to take shape as a unified force.” [*Id.* at page 154]

This builds upon an earlier statement, also as true of the group disciple as it is of the individual disciple:

“The Dweller on the Threshold, always present, swings however into activity only on the Path of Discipleship, when the aspirant becomes occultly aware of himself, of the conditions induced within him as a result of his interior illusion, his astral glamour and the maya surrounding his entire life.” [*Id.*, at page 26]

Thus a group, like an individual, will not face its dweller until such time as it actually nears the door of initiation, having tread the Path of Discipleship long enough to have become mentally focused and thereby subject to soul impression. As we noted at the outset, the primary method by which this relatively advanced stage of human conscious development

is reached is the practice of occult meditation, either as an individual or as part of a group. Recalling the two extremes of individual consciousness—the self-confident “visionary” and the self-deprecating “Prufrock”—let us strive to remember the Tibetan’s emphasis on *humility*, keeping in mind his distinction between personal and true spiritual humility. We have already heard about the adverse effects of personal humility: it “belittles the power of your souls.” Let us now take a closer look at the Tibetan Master’s assessment of true humility—first in *Discipleship in the New Age, Vol. I*:

“I would like also to point out with all the clarity and power at my disposal, the very deep necessity for humility and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion.” [*Id.*, at page 95]

We—as the aspirants and disciples of this time and place—are most probably centuries away from the general advent of the conditions that we know will come to characterize and control human relations in the mature cycle of the incoming Age of Group Consciousness. Once the incoming group consciousness has truly taken hold, then this problem will dissipate.

Until then, group disciples have to deal with spiritual pride and personal aggrandizement, which can lead to a false or premature group vision; and undue personal humility, which yields no vision at all. These two extremes must be mediated by an “attitude of spiritual compromise” which is much like the noble middle path commended to humanity by the Buddha.

Today’s disciples are like workers building the foundations of a great cathedral, the structure and towers of which will be the work of future generations. Both aspects of such a work require vision appropriate to that stage of the multi-generational group endeavor. We who are destined to build the foundation must focus our efforts on our own work, without becoming distracted by our speculations as to the details and the eventual grandeur of the completed edifice. Those who follow us must build upon the foundations we give them; they must likewise precipitate the new vision appropriate to their later stages of our One Work.

So how should we be about this quest for inner knowing through Divine guidance? If we are to find the noble middle way upon the Path of Discipleship, we must re-examine how we work with one another in our group’s service. If we are going to cultivate an attitude of spiritual compromise, we must begin by taking to heart the Tibetan’s words to the disciples of the group he formed and to whom he addressed his “Talks to Disciples” in *Discipleship in the New Age, Vol. I*. DK begins by saying: “I would remind you that there must always be humility in the presence of true vision,” and then continues:

“*True humility is based on fact, on vision and on time pressures.* Here I give you a hint and would ask you to think deeply on these three foundations of a major personality attitude which must be held and demonstrated before each initiation. I would remind you that there must always be humility in the presence of true vision.

“This experiment which I am undertaking has its dangers. The disciples in a Master’s Ashram upon the inner planes know somewhat the status of their co-disciples, but they do not always carry this knowledge through into the brain consciousness. This is very largely a protective factor because they could not

be trusted to handle the knowledge correctly upon the physical plane. They might be super-critical of a fellow disciple who was, temporarily, not living up to his initiation objective; they might be subtly jealous or unduly self-depreciative; they might treat the disciple who is ahead of them on the Path of Initiation as someone superior and set apart and thereby complicate his problem and his effort; they might lose a sense of proportion as to initiation itself, as to its processes and its states, and this through too close an approach to, or a misunderstanding of, another struggling initiate-disciple. The pitfalls are many and I tell you to beware. *Attend to your own life and your own business.* Speculate not as to the status of the other disciples in my group who are your close cooperators and co-sharers in my experiment. Cultivate the humility which is based on understanding and vision and so serve the world, your fellow disciples and serve me also—as the major point of your contact with the Hierarchy.” [Id., at page 96 (*italics in original*)]

With this attitude toward one another in mind—and with our own receptivity to vision being tempered by true spiritual humility—how are disciples, now laboring on building a sound foundation for the incoming Age of Group Consciousness, supposed to act in the relatively self-conscious conditions we are encountering here in 2001? In *A Treatise on Cosmic Fire*, the Tibetan Master gives the following formula for eventually overcoming the dweller. I believe it points a way to how we must prepare to face our own Catch-22, the dweller on the threshold of our group’s dream for humanity:

“All that I have here said anent this “Dweller on the Threshold” of the Path between the two great kingdoms, the fourth and the fifth, can be studied by the student with a personal application.

Facing each earnest aspirant to the mysteries is that vitalized form which he has himself constructed and nourished during the previous course of his incarnations, and which represents the sum-total of his evil desires, motives and thoughts. For ages it has vampirised him, and for ages it has represented that which he has failed to achieve. It affects not only himself but also all those units whom he contacts and meets. In its destruction he has to pursue methods similar to those followed by the Great Ones, and through the increasing power of his solar Angel, through the force of his Ego, and through a study of law, the knowledge of the power of sound, and the control of speech, he will eventually bring about its disintegration. The Old Commentary says:

““The solar Angel must put out the light of the lunar angels and then for lack of warmth and light, that which has served to hinder no longer is.””

[*A Treatise on Cosmic Fire*, at page 953]

The light of the lunar angels, the personality’s illumination, must be put out with true spiritual humility. The disciple with that kind of humility: (1) recognizes that all thoughtforms that precipitate from the group’s meditation are the product and property of the group, not that of any individual; (2) seeks no personal credit for ideas that he or she has brought forward into the group’s light; and (3) defers to others within their group to push such ideas forward, rather than risk forcing the group down the wrong path. This is not an insubstantial risk, to the individual or to their group. Remember that the opposite of humility is pride, of which DK warned us: “Men are frequently so spiritually ambitious and waste their time in doing that which is not their destined task because in so doing they satisfy their spiritual pride.”

Personal monitoring of such pride-bound limitations is one of the functions of the evening review, in which a conscientious disciple examines their day in retrospect to see if they are practicing self-forgetfulness, harmlessness and right speech. This is also an excellent opportunity for a disciple to work on developing a proper attitude of spiritual compromise that is so “right, needed and rare to find.”

A final word of fellowship in purpose, before we enter the Masters’ Ashram through the portal of group meditation: My friends and co-workers, the “experiment” in group discipleship impelled by the Tibetan Master did not end with his original *DINA* group. We know it did not end because we, and our co-workers in groups all over this planet, have voluntarily chosen to continue that experiment by forming groups and dedicating our lives to their service. Thus, though DK originally addressed his words to another group at another time, they are still addressed to us in our time. The group endeavor that they undertook under DK’s direct guidance, many groups, including our own, have taken on under his *subjective* guidance.

In particular, our group, MGI, was impelled by a response to his specific call for a worldwide group given to unanimous and simultaneous meditation upon “those laws and principles that will control the coming era, the new civilization and the future world culture.” In Volume II of *Discipleship in the New Age*, we are told that this work is necessary to prepare humanity for the coming “jurisdiction of the Christ.” [*Id.*, at pages 236-37] By its nature, ours is the work of preparing a group disciple for its next initiation upon the Path. Thus, the *purpose statement* of MGI is taken from that same source. Many groups are subjectively part of the ashram of DK, which itself is a part of the Ashram of the Masters, with the Christ standing at its center. Groups such as ours—and those with whom we join in serving humanity through our rhythmic group meditations at these monthly CMMs—are, in fact, “attending” a function of these concentric ashrams when we meditate together, as we will do in just a moment.

Let us now be about that service to humanity, carried out upon the plane of mind, for which we have gathered here this evening.

Jeriel Smith, Cancer 2001

Notice

Open Enrolment

The Workshops Listed Below Have Open Enrolment

The Millenium Disciple: Tuesday Mornings From 11:00 AM to 1:00 PM

White Magic: Tuesday Evenings From 7:30 to 9:00 PM

Esoteric Astrology: Thursday Evenings From 7:30 to 9:00 PM

**Please call 310-391-9772 for more information,
or e-mail TheWebdisciple@meditationtraining.org**

Saddle Up!

You often hear about the battle waged by the powers of darkness. Now you are in its very midst. Truly the Hierarchs themselves participate in the combat. The more glorious will be the victory. But hold My Hand as an anchor. I would not speak of the terrible danger without reason. Therefore, let us not lose the moment to unite, and, rejecting the past, let us strive into the future and hold fast in battle. It should be remembered that great is the honor of confronting the giants of evil. I know your tension, but accept it as a sacred ascent. Drive away all that is evil and dark. Invoke Me often whenever the manifestations of Light are threatened. Remember Hierarchy. Hierarchy #142

The times are not a surprise. For over two hundred years there coming has been foretold over and over not only in the Spiritual Teachings of the past 150 years, but in the daily unfolding of the play between the darkness and the light. As the light grew, the darkness intensified, and we are now facing the greatest intensity of that darkness. It is good for all disciples to recall that this manifestation of darkness has been called out by the growing power of the light. It is the waxing power of the overlighting Will of the Christ and his Forces, the reappearing Christ and the externalizing Hierarchy to which the darkness is reacting. It is clear that these burgeoning manifestations of light will not go un-challenged and severely contested, for, for the forces of retrogression, the possible triumph of the Light represents a defeat of great proportions: what has been called the “sealing of the door where evil dwells.”

In this, an explosion was expected.

Thus, the explosions that occurred with a startling suddenness on 9/11/01 were the dense manifestations of an inner building that had been underway for a very long time. These explosions were the most powerful of a series that, like the minor eruptions of a volcano, had been occurring for some time. Many persons do not think they

were the last in the series and expect others, but these, on 9/11/01, were the ones that are finally catching everyone’s attention.

I recall my meditation that morning. I was riding in a car going from Santa Cruz to Los Angeles. It was my wife’s turn to drive. I meditated while she drove. In the meditation there occurred a great sigh in the force. It was like a great release of love, the breaking of a dam, and I went into a very deep place of stillness as the tension of the previous several days seemed to dissipate. When we stopped for gas an hour or so later, I overheard the persons in the station talking about planes that had crashed into some buildings. It was another hour, as we approached Los Angeles and turned on the radio, before we actually began to understand what had happened.

When, a few days later, I read David Spangler’s view of the sacrifice of the people in the WTC buildings, I understood what had occurred in my meditation that morning, and I remembered three similar experiences when I registered, during a period of enormous national pain and suffering, a great release of loving energy into the force field of Humanity. They were when The Kennedy sons and Martin King were killed. I also remember the signature of this phenomena connected to the death of John Lennon and later

For the forces of retrogression, the possible triumph of the Light represents a defeat of great proportions: what has been called the “sealing of the door where evil dwells.”

Princess Diana. And so it is told in the Wisdom that when ever any one of us has his or her life taken by forces of darkness in acts of terror or murder the life essence of goodness and love is released into the float and strengthens the hands of the forces of Light.

However, the sense of the release of tension, which is occasioned by these sacrifices, is but a breathing place. They are, all too brief, signals, indicators of more to come, and enable us to prepare for the next level of the challenge. This attack has opened a door, an opening that is enabling a great deal of more insidious stuff than the actual explosions represented to enter the system.

Their purpose, undoubtedly.

Although an explosion was expected, the nature of the explosion, the heartless slaughter of several thousand unsuspecting, innocent, helpless brothers and sisters, was totally unexpected, totally unexpected but amazingly revelatory. Once again, we knew. We had been told over and over again that the forces of the dark side have no morality. They have no heart sense at all; they are totally unmoved by pity. Love and compassion are not even concepts in their mental make up except that love and compassion appear to them as weaknesses of the Light that can be exploited.

Stripped of all the academic niceties, the intellectual parabolas, and permutations, behind which it likes to hide, this is the face of the specter, this is the frequency of terror and the true meaning of the Great Illusion of Separation, the path of materialism. This is the overshadowing thoughtform of evil, The Lie, the darkness that opposes the light. It is this intelligence, this embodiment of chaos that would lead humanity, through any levels of

slaughter, from the light into the darkness, from the real into the unreal and from our still, by and large, unrecognized immortal state of grace into death.

So, what can we do?

We know that there is neither accident nor coincidence in Hierarchy. The reach of Hierarchy's long range planning is, from our dense point of view, something we can only imagine. However, under the noise and confusion of boasting and posturing personalities, beneath the hysteria, and fear of people and in the midst of the boiling commotion of the media, we can

hear the clarion call of Hierarchy. We are being called, and this is the time for us.

***To accept who and what we are
and to take responsibility for that
realization is the Path of ascent.***

This is the time for which, over the last several life times, we have been trained. Those of us who are in incarnation are here now because we choose to be here now. It is perhaps true that a part of the choice might have been conditioned by the possibility that we were present when last He walked, and wanted to be present again. But the major point is that we are the ones who can best aid in the unfolding evolution of the Plan.

I know, somehow, that every disciple everywhere in the world in his or her own way hears the Call. Is the courage to answer the call, knowing what that means, is the courage there, too? To see the acceptance of this burden as some sort of arrogance is only a personality ploy, an attempt to avoid the call of our hearts in the twisting sinews of our reason. To accept who and what we are and to take responsibility for that realization is the Path of ascent.

And, what is it for which we have been trained, and now, called? We are meditators. We are trained meditators, trained and experienced,

battle wise and tested. Otherwise we would not be here now.

“Saddle up!” This is a term used in one form or another by people going into battle for millennia. It is a good term. It means that it is time for us to put aside our diversions and, turning from the light, present the implacable will of our fiery hearts to the foe.

Meditation, as we all know from lives of experience, leads down many paths of great beauty, into many quiet glades of wonder and profound joy, the highest reaches of our system. But meditation, for the disciple has never been a one-way trip. It is time to understand that the path ahead, the path to which we are being called, is not going to be an easy stroll among the primroses. Our work, our efforts, our meditation is not a yearning to get out of this world. This work will not be a trip into the comfort of the old and familiar, the astral emanations of eons. Likewise, although our training has taught us to pursue the light into the highest realms of Hierarchy, we do not linger there. Getting there is only half the journey. Trying to stay there or failing to complete the journey is a negation of our training. In the wholeness of the daily life of the disciple, there is no exclusivity, and no subjective work from which manifestation is excluded. The disciple is one who knows about the unity of the fires.

Today, meditation is the doorway of labor. It is the doorway into struggle; into strife and stress... these are the conditions of the battlefield. If we will do that for which we have been trained, we will discover that here is no comfort. The way will not be made easy for us. We were not trained to be comforted or to be spared in any way. If we

are looking for ease, for peace, for the gentle susurrant of idleness, we are literally abandoning the training of life times.

It is time to see that today, in these times, meditators are the true warriors in the endless battle between the forces of retrogression and the Light. Always have been. Meditators, working from the dense physical planes of life striving into the highest levels of Truth have always been the warriors, the point, the leaders of humanity in our evolutionary ascent from the darkness into the light, from the unreal into the real and from death into immortality.

It is the meditators who build the bridges, the meditators who link the heart of humanity with the heart of the world, Hierarchy. This is our job; this is what we have been trained for and why we are now called.

With out the meditation of the world discipleship, the world will be lost. The wisdom, the truth, the light, the Christ can come into manifestation only through the sacrifice, the meditation of the sons of men. “From the center, which we call the race of men...” That is we. If God wanted to save the world with out us, he would have done it a long time ago.

So, Saddle up! This is not the first time humans have heard the call in such a manner. We are, as almost everyone is, finally seeing that humanity is engaged in a conflict of life and death. If calling this conflict war makes it meaningful, then let us call it war.

In a conflict or a war, we must have an enemy. I have heard, as we all have been hearing, that this or that individual, currently a brother of ours named Osma Ben Laden, is the enemy. It is

comforting to be able to have an enemy that is visible, that can be located and dispatched. We have, that is humanity has, over the millennia located and dispatched hundreds if not thousands of such enemies. Yet, here we are, faced with the same issue that has been at stake for a very, very long time.

It is important that we realize finally who, or better, *what* the enemy truly is. Bluntly, Osama Ben Laden is not the enemy. *The enemy is the Great Lie, also known as The Great Illusion of Separation.* This is not news to any esotericist. We have had the nature of this enemy explained to us over and over again down the ages; however, actually coming to grips with it seems to be very difficult. The obstacle that blocks our fully grasping this fact, that has always confronted us in every battle is our fear.

Fear comes on all lower planes in a multitude of shapes, and people have, as you all know many fears.

Lying behind and driving all other fears like a dark dynamo is the fear of facing the real nature of The Lie, of seeing it and accepting it for what it is. *The real aim of The Lie and its dark forces is the total slavery and subjugation of the human spirit.* This is more appalling than we can imagine. But it is so, and must be realized as well as we must realize the Light.

It is imperative that the meditators, the true warriors, eliminate all fear including this fear and face the true enemy squarely. We are building the bridge to Humanity's future. We cannot allow it to be constructed on pilings of fear.

In the following passage from *Heart*, M is talking about the individual disciple, but if we think of the Disciple, Humanity, we can see where we have come today.

“We constantly insist upon the conquest of every aspect of fear. This demand is not an abstract one, but is connected with one's immediate ascent. Fear, like many negative qualities, creates a negative magnet as soon as it increases. This magnet during successive existences will impel the personality along the implanted object of its fear. If a man fears anything he will inevitably be compelled to cross precisely the path of this horror, until he exhausts his fear. Therefore it is useful that a man, having realized the invulnerability of his spiritual essence, should liberate himself from all fears, for all threats are insignificant. Even the encounter with powerful dark entities is not dangerous if the firm link with the Hierarchy is safeguarded.” *Heart #222*

We are building the bridge to Humanity's future. We cannot allow it to be constructed on pilings of fear.

It is our fear of facing the real nature of The Lie that has brought us to this place, and it is precisely that fear that allows us to make images of it that we can see, that we can hate, and in turn kill. In this killing, we

only strengthen the Lie. In this killing, as we have experienced over and over again, it is ourselves who die. It is only from a place of wisdom, a fearless place in which loving kindness and compassion rules that we can safely deal with the actual physical representations of evil. The destruction of forms may be, yes, will be necessary; but not from a fear driven motive or place.

Fear does not lead to the plane of buddhi, to the place of wisdom and love. It leads into the very depths of The Lie. Of those in whose equipment it can set up an outpost, it makes tools or channels for its darkness. Even, sadly, us.

Fear is the primary weapon of those who oppose the light. Fear drives us from the battle field of daily striving in meditation to bring in the light,

to calm the emotional tsunamis that fear has raised, to clarify the mental fog of half formed and fear laden thoughtforms that are being unendingly generated by the forces of darkness and those who are, wittingly and unwittingly, in league with them.

Although a spear will pierce the heart, it is fear, not arrows, or swords or their contemporary equivalents of explosions, guns and bullets or rockets and poison gas, but fear that can and does, and has and will, kill us.

The forces of retrogression are not confined to a geographical location, or to a nation or a religion or a person or any form at all. The Dark Lie will and does work through any channel anywhere. Although we must deal with the channels, we must never forget that the channels are not the enemy. It is the Lie that is the enemy, the Lie that is strong enough to cloud the reason of a mind born Son of God, which every one of us is, to the point where he or she allows him or her self to be used.

Thus, the real nature of the enemy is very much more terrifying than any of its channels, witting or unwitting, like the current target of our fear generated hate, Osama Ben Laden.

So, friends, what can we do? We can do what we alone are able to do. Simply put, we can meditate... on the Laws and Principles of the New Age, on the nature of Love, on the fact of Hierarchy, on the Unity that is, on Beauty, Truth,

Infinity, any number of great ideas... remembering always that we are meditating not for our own spiritual advancement, not for knowledge, not for anything at all of a personal nature, but to save the world, all of the world, all kingdoms and all that live and move within them. Meditation on any of the great ideas, selflessly entered into and rhythmically maintained, will give to the meditator exactly what will be most useful and lighted for the service efforts of his or her horizontal life. It is the meditators alone, in co labor with our unseen Brothers, who can build the Path of light for the descent of the Christ into the world.

In this issue of Thoughtline we are publishing the meditation work that will be used in the coming 2002 cycle by many disciples to organize and focus their united effort. We invite anyone who is so moved to participate in this effort. In Unity there is strength, and in synchronicity there is power. We invite the co-efforts of all fiery hearts.

Many conditions of the heart, from soft-heartedness to cruelty, have been marked by the observation of people, but rarely has fiery-heartedness been emphasized. Yet it is precisely this quality that should preoccupy and attract our attention. It is difficult not to fear the black assembly, but no one can prevail over the fiery heart. Let them invent various threats, but one pillar of Light will overthrow all darkness. Heart #183

Tom Carney, Scorpio 2002

Dear Friends:

November 2002

Over the past several months, since the united effort we all made during the 2001 Three Linked Festivals in our own countries, and the intergroup effort that was made in Darjeeling, many of us have been pondering on how the world group of meditating disciples could help in the enormous work of implementing the Great Decision. One possible initiative that has come forward and in which Arcana Workshops is participating is to make a focused and sustained meditation effort to bring the Laws and Principles into the mental range of the planet's intelligentsia. Bringing these ideas more clearly and powerfully into the substance of the mental plane, will do much to help remove the illusion and old thoughtforms that prevent clear thinking on the issues of the times.

This would also help toward the purification of the emotional plane, as the principles will help make love and active goodwill the watchwords in all human situations and relationships; they will also greatly help in the reorientation of humanity towards the good, the beautiful and true, and help replace hate, suspicion and fear with harmony and tolerance and compassion. Their understanding and gradual implementation at all levels of human planning are not only basic to any kind of harmony or world unity and peace, but are the ideas that need to be understood and worked with in the initiating of the new culture and civilization.

The understanding of these principles and laws and their embodiment in new systems of law and commerce will help ensure adequate pranic life force to all lives in form; provide the basics of life necessities to all human beings and repolarize and reorient us toward spirit, away from material form. These ideas must underpin the new civilization and culture, and without them we are in danger of losing our way.

Those in the world wide discipleship group who are interested in participating in this effort will be using these six ideas as meditation keynotes in the upcoming annual cycle. The cycle begins with the new moon on December 14, 2001. We will synchronize our collective efforts by beginning the meditation work with the 3 principles, Essential Divinity, Goodwill, and Unanimity, and then take up the 3 Laws in the out-breathing or embodiment cycle.

This rhythm will organize the daily meditation work for each monthly cycle around the 6 Laws and Principles, so that when we reach the full moon, the high point of each cycle, the meditating group will be ready for a unanimous and united effort to realize the truth of these great lives.

The work will be synchronized with the inbreathing (new moon to full moon) and out-breathing (full moon to dark of the moon) cycle. The dates in the left hand column of the chart below are the new moon dates, the dates upon which we will start our meditation on the next principle or law. All of these dates are for Pacific Standard Time. In some few cases, the date for other places, like New York or London would be the day following the date given. You can consult your copies of Full Moon Magic to get these exactly right for your particular geographical location.

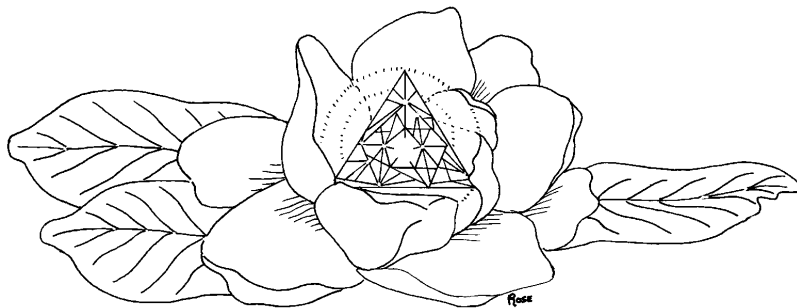
The meditation will be focused on the principle or law; however, on the following document, we are suggesting seed thoughts for each that may or may not be used as each meditator chooses.

Because we have two full moons in Leo, (July 24 and August 22) this leaves the Sagittarius cycle (New moon on December 3, Full on December 19) open. As you all know, in Sagittarius, after the tests of Scorpio, the disciple re-orient his path toward the mountain top. We have chosen to close this years cycle with a seed thought that affirms the unavoidable manifestation of the New World Culture under the guidance and jurisdiction of the Spiritual Hierarchy and its leaders.

At its annual meeting in August, The Los Angeles InterGroup Committee, decided to use the 3 principles in the above manner to organize the meditation work for the Three linked Festivals of Aries, Taurus and Gemini and the 3 Laws for the embodiment cycle of Libra, Scorpio and Sagittarius. The group choose as an over arching theme for the Three Linked Festivals “Creating Principled Globalization” with the following seed thoughts for each of the of the signs: Aries “Essential Divinity- The fact of our Essential Divinity” Taurus “Goodwill- The power of Goodwill” and Gemini “Unanimity- Realizing Unanimity: One-in-All, All-in-One.” As you will see we have picked up those seeds in this work, and will be using them for our daily meditation in those three cycles.

In Unity there is strength. In Synchronicity there is power.

As always, we are loving you, our companions and co-workers on the One Path
Your friends at Arcana Workshops



Meditation Form

The following form is used by Arcana's core groups at their regular weekly workshop meetings and as members choose during the week. It is designed for group meditation, yet, as we know, all of our meditation work is group meditation. So, please feel free to adapt this form to fit your specific situation.

Loving you, Arcana Workshops

BUILDING THE CHALICE

At this point, we prepare the group instrument for an act of group service upon the plane of mind. *Pause.* We gather and blend our forces into a sincere desire and determined will to be a ready instrument for the Forces of Light and Love. With the physical eyes closed, see with the **mind's eye** two persons in this group with whom you already feel a sense of fellowship in service—whether they are present here or at a distance ... **See them and yourself as three points of a triangle** ... Turn toward them with your heart ... Visualize a stream of loving regard, of heart energy, flowing *around* the triangle from you ... to first one ... on to the other ... and return ... Again, send a stream of loving regard from you ... to one, on to the other, and return ... Once more, send love from you ... to one, on to the other, and return—thus circulating heart energy around the triangle three times.

Now, let individual persons fade out of your field of visualization. See each triangle simply as a three-pointed field of heart energy ... the triangles interlacing with one another ... weaving the group chalice. Thus is created the light body of this group. It is a chalice built of relationships, bright and shining with service. *Pause.* Now, as one group self, see our group connecting through loving recognition with two other groups on the planet. Thus is created the planetary network of light and love through which the Christ may reappear.

LIFTING THE CHALICE

Let us raise the chalice, now, into the Light of Hierarchy. *Pause.* As one group self we recognize and take our place within the Ashram. *Pause.* We project a line of light and love through the Ashram to the Christ who stands at the heart of the Ashram of Sanat Kumara, the Lord of the World. The Christ stands at the center of a great triangle made up of the Buddha, The Avatar of Synthesis and the Spirit of Peace. *Pause.* See the energy of the Christ carrying the energy of these three great lords radiating throughout the Hierarchy. Standing within the field of this radiance, let us affirm together: "We assert the fact of our identification with Hierarchy." *Pause.* Extend the antahkarana towards Shamballa, the Center where the Will of God is known ... the Bright Center lying far in the distance. *Pause.*

Holding this alignment, let us open to impression.

[Insert Seed Thought (silence 10-20 minutes).]

CREATIVE INTERLUDE:

Very gently allow the abstract mind to impress the cleared and waiting lower mental substance with the insights gained in the silence. Allow 3 to 5 minutes for this activity.

FILLING THE CHALICE (Anchoring and distributing the energy)

See the energies of *Shamballa* and the *Christ*, transmitting the energies of the *Buddha*, the *Avatar of Synthesis* and the *Spirit of Peace* flowing to all life on Earth. *Pause.* Together sound the affirmation:

At the center of all love we stand; from that center, we, the soul, will outward move; from that center, we, the one who serves, will work. May the love of the divine Self be shed abroad, in our heart, through our group and throughout the world. *Pause.*

[Adapted from *The Externalization of the Hierarchy*, p 315.]

See these energies flowing through the five planetary inlets—New York, London, Geneva, Darjeeling and Tokyo—and through our group, blending with the energies of the New Group of World Servers and with those of people of goodwill everywhere, creating a pathway of Light for the descent of the Christ to Earth. Then see the energy flowing into the divine, lighted center of Earth itself, radiating and uplifting the substance of the Earth.

Sound the Great Invocation, seeing the invoked energies distributed through the 5 planetary inlets and throughout the consciousness of humanity.

Om Om Om

Modified September 2001.

2002 Meditation Cycle Seed Thoughts

New Moon	Seed Thought	Full Moon
Inbreathing Cycle		
12/14 @ 12:48 PM	Essential Divinity "That which will provide the needed incentive towards the re-building of the new world will be the belief in the essential divinity of humanity." Reappearance, P. 165	♃ 12/30 @ 2:42 AM
1/13 @ 5:30 AM	Goodwill "The will-to-good sub-stands all true goodwill." DINA 2, P. 595	♃ 1/28 @ 2:52 PM
2/11 @ 11:42 PM	Unanimity "Immutable is the law of the Oneness in infinite diversity" Infinity # 48	♃ 2/27 @ 1:18 AM
3/13 @ 6:04 PM	Essential Divinity The Fact of our Essential Divinity	♃ 3/28 @ 10:26 AM
4/12 11:22 AM	Goodwill The Power of Goodwill	♃ 4/26 @ 7:01 PM
5/12 @ 2:46 AM	Unanimity Realizing Unanimity: One in All—All in One	♃ 5/26 @ 3:52 AM
Out-breathing/Embodiment Cycle		
6/10 @ 3:48 PM	Right Human Relations "The white magic of right human relations cannot be stopped; it must inevitably demonstrate effectively, because the energy of the seventh ray is present, and the Lord of the Ray is cooperating with the Lord of the World to bring about the needed 'reforming.'" Rays and Initiations, P. 573	♃ 6/24 @ 1:43 PM
7/10 @ 2:27 AM	Group Endeavor "The first objective is, therefore, to weld and unify the group so that each person in it can work in close mental rapport and spiritual cooperation with the others." DINA I, P. 8	♃ 7:24 @ 1:08 AM
8/8 @ 11:16 AM	Spiritual Approach Stand in spiritual Being	♃ 8/22 @ 2:30 PM
9/6 @ 7:11 PM	Right Human Relations "...for right human relations are an expression of the love of God; they will constitute man's major and next demonstration of divinity." Reappearance of the Christ P 211	♃ 9/21 @ 6:00 AM
10/6 @ 3:19 AM	Group Endeavor "Here is the clue to the significance of group work. One of its major functions, esoterically speaking, is to absorb, share, circulate, and then distribute energy." Rays and Initiations P 68	♃ 10/20 @ 11:21 PM
11/4 @ 12:36 PM	Spiritual Approach "Draw near to Him and He will draw near to you" Problems of Humanity, P. 158	♃ 11/19 @ 5:35 PM
12/3 @ 11:35 PM	Realize the presence of New World Culture under the jurisdiction of the Spiritual Hierarchy and its leaders.	♃ 12/19 @ 11:11 AM