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STUDY FOR THE GROUP

OF

FINANCIERS AND ECONOMISTS

A Study For World Servers

STUDY FOR THE GROUP OF FINANCIERS AND ECONOMISTS

Dear fellow student,

The ninth of the ten seed-groups works in the field of finance and economics. It proposes to revive this field by creating new thought patterns which help to dissolve the old forms that do not correspond to the new spirit of the age. The aim of these new forms is to create an economic structure which pursues the well-being of all men and which is based on right human relations.

The world economic crisis makes it clear that the old, outmoded forms are beginning to dissolve and that a change of structure is already taking place in this field. It will lead to great upheavals and transformations, and will create new and better conditions of living. Truly, a new world is coming into manifestation in all fields of human life.

The higher thoughts created in recent decades by many aspirants and disciples are now taking form or shape on the physical plane. This makes clear the power of thought and corroborates the fact that "energy follows thought".

We would now like to sum up what Master Djwhal Khul tells us about this service group in many different passages of the books by Alice A. Bailey:

This ninth group will be composed of Financiers and Economists. They will work with the energies and forces which express themselves through the interchange and the values of commerce; they will deal with the Law of Supply and Demand and with the great principle of *Sharing* which ever governs divine purpose. They will be the great psychometrical workers, for a psychometrist is one whose soul is sensitive to the soul in others and in all forms of life.

The principle of Sharing which must govern economic relations in the future is a soul quality or energy and hence their work of relating soul with soul. They also evoke the soul of the past, linking it with the present and finding it likewise indicative of the future.

(Discipleship in the New Age, Volume I, pages 39-40)

The ninth group, whose project is financial service, will be one of the most practical and interesting from the standpoint of the present world situation and modern conditions.

The task to be undertaken by this group is to study the significance of money as *directed and appropriated energy*. [60] This direction of force produces concretization, and the work is then in the field of magical endeavor. As with the work of the other groups, the task to be carried out falls into three categories of endeavor:

1. The effort to understand the nature of prana or of vital etheric energy, and the three qualities which distinguish it; these are (as you well know) inertia, activity and rhythm or – giving them their Hindu names – *tamas*, *rajas* and *sattva*. When the mineral wealth of the world was undiscovered and unused, we had the stage of *tamas* at its deepest and most inert point. Much concerning money today is related to the karma and destiny of the mineral kingdom. [...] The processes of the pranic life were originally carried out in the realm of barter and the exchange of that which is found upon the surface of the earth and later went down into the depths, thus bringing into fluidity the deepest and densest expression (from the human standpoint) of divinity. This is a point to be remembered.

Today the process is being reversed and money is connected with the produce of the vegetable kingdom in the form of paper money, founded upon the mineral wealth of the world. This is an interesting subjective reality to have in mind.

2. A study of the processes whereby money has been steadily deflected from personal uses, both in the good and in the evil sense.

I do not, however, intend to write a treatise upon finance. It would largely be a record of man's dire selfishness, but I seek to deal with money as the Hierarchy sees the problem, and to consider it as a form of energy, prostituted at this time to material ends or to the selfish aspirations and ambitions of well-meaning servers. They are limited in their view and need to get a picture of the possibilities inherent in the present situation which could deflect much of this form of concretized divine energy into constructive channels and "ways of light." [61]

3. A study of the Law of Supply and Demand, so that there can be made available for the Masters' work through the medium of the world disciples (of pure motive and skill in action and tried responsibility) that which is needed, and, my brothers, sorely needed by Them.

Money has been deflected into entirely material ends, even in its philanthropic objectives. The most spiritual use now to be found in the world is the application of money to the purposes of education. When it is turned away from the construction of the form side and the bringing about solely of material well-being of humanity and deflected from its present channels into truly spiritual foundations much good will be done, the philanthropic ends and the educational objectives will not suffer, and a step forward will be made. This time is not yet, but the spiritualizing of money and its massing in quantities for the work of the Great Ones, the Disciples of the Christ, is part of a much needed world service and can now make a satisfactory beginning; but it must be carried forward with spiritual insight, right technique and true understanding. Purity of motive and selflessness are taken for granted.

(The Externalisation of the Hierarchy, pages 59-61)

I would ask for an intensification of love between all of you, and a growth of real understanding. Forget not, at [335] the same time, that love is the great attractive magnetic force, and will consequently draw to itself all that is needed at the present crisis and for the materialization of the vision in due form on earth. This will require spiritual energy, sound business sense, skill in action and financial support. Remember that money is the consolidation of the loving, living energy of divinity, and that the greater the realization and expression of love, the freer will be the inflow of that which is needed to carry forward the work. You are working with the energy of love and not with the energy of desire, the reflection or distortion of love. I think that if you will ponder on this, you will see the way more clearly.

There are many first ray workers wielding the power of desire and thus materializing money. There are many first ray workers finding their way into the ranks of the workers among the new group of world servers. Unless these workers are swept by love, their first ray energy will wreck the work of the group. Yet they are needed at this time, for they have the strength to stand unmoved at the center. It is the conjunction of the first and second ray workers which can carry the world through the coming crisis of Reconstruction, and it

will be of value if this is borne in mind by all of you in all work connected with the new group. It is important integrating work.

(The Externalisation of the Hierarchy, pages 334-335)

Let us now study the economic problem.

This problem is basically far less difficult of solution. Sound common sense can solve it. There are adequate resources for the sustenance of human life, and these science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

What then must be done, apart from the education of the coming generations in the need for *sharing*, for a free circulation of all the essential commodities? The cause of this evil way of living is very simple. It is a product of past wrong educational methods, of competition and the facility with which the helpless and weak can be exploited. [197] No one group is responsible as certain fanatical ideologists might lead the ignorant to suppose. Our period is simply one in which human selfishness has come to its climax and must either destroy humanity or be brought intelligently to an end.

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the centralization of the world's produce under the control of a handful of people in each country.

These are: first, the recognition that there is enough food, fuel, oil and minerals in the world to meet the need of the entire population. The problem, therefore, is basically one of distribution.

Secondly, this premise of adequate supply handled through right distribution must be accepted, and the supplies which are essential to the health, security and happiness of mankind must be made available.

Third, that the entire economic problem and the institution of the needed rules and distributing agencies should be handled by an *economic league of nations*. In this league, all the nations will have their place; they will know their national requirements (based on population and internal resources, etc.) and will know also what they can contribute to the family of nations; all will be animated by the will to the general good – a will-to-good that will probably at first be based on expediency and national need but which will be constructive in its working out.

Certain facts are obvious. The old order has failed. The resources of the world have fallen into the hands of the selfish, and there has been no just distribution. Some nations have

had too much, and have exploited their surplus; other nations have had too little, and their national life and their financial situation have been crippled thereby. At the close of this war all the nations will be in financial difficulties. All nations will require rebuilding; all will have to attend actively to the settlement of the future economic life of the planet and its adjustment upon sounder lines.

This period of adjustment offers the opportunity to effect drastic and deeply needed changes and the establishing [198] of a new economic order, based on *the contribution of each nation to the whole*, the sharing of the fundamental necessities of life and the wise pooling of all resources for the benefit of everybody, plus a wise system of distribution. Such a plan is feasible.

The new *era of simplicity* must come in. The new world order will inaugurate this simpler life based on adequate food, right thought, creative activity and happiness. These essentials are only possible under a right economic rule. This simplification and this wise distribution of the world's resources must embrace the high and the low, the rich and the poor, thus serving all men alike.

(The Externalisation of the Hierarchy, pages 196-198)

This whole question of money is one of the greatest difficulty at this time and also one of the utmost simplicity. The difficulty is due to the wrong thought which, for generations, has been brought to bear upon the problem, leading to wrong attitudes, even among the most devoted disciples. The attitude of humanity to money has been colored by greed, by grasping for the lower self, by jealousy, by material desire and by the heartbreaking need for it which – in its turn – is the result of these wrong attitudes.

These wrong attitudes lead to [272] the disastrous economic conditions which we find all around us. They are effects of causes which are initiated by man himself. In the regeneration of money and in the changing of man's attitude to it will eventually come world release. If this cannot take place, then some dire condition will arise; money (as we know it) will vanish off the earth and the situation will have to be met in some other way. Let us hope that this will not be needed but that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to real world work. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present, they hold on to it through fear of the future and distrust of each other. The key to the right expenditure of money and to its correct use can be summed up in the following statement to which I would ask all of you to pay attention:

As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Each unit has, in the past, attempted to act as a magnet and to attract to itself that which will meet what it regards as its need – using personal activity and labor, if of no influence or education, and financial manipulation where that was possible.

Groups in the future must act as magnets; they must see to it that they are animated by a spirit of love. I give you a thought here which is capable of much expansion. *Need, love and magnetic power are the three things which – consciously or unconsciously – attract money.* But they must all manifest at once. The need in the past has not always been real, though it has been felt (such is the world glamour and illusion). The love has been selfish or unreal; the demand for things material has been for that which is not necessary to health or happiness. The magnetic force utilized has been, therefore, wrongly motivated

and this process – carried forward over so long a time – has led to the present dire financial situation in the world.

By the transmutation of these factors and the expression of their higher correspondences – through right love, right thought or meditation and right technique – the financial requirements [273] of the new groups and of the New Group of World Servers will be found. I would suggest that an elaboration of these ideas should be disseminated among all whom you know who could help. I would ask you to ponder much on these ideas for, in the education of the intelligent world servers, this question of money and of right attitudes towards money and right meditation upon money must be boldly faced. The emphasis laid by certain large groups on meditation for the raising of funds (usually for personal use or for the selfish ends of their own particular organization or group) has been based upon this emerging concept of the *group use* of money. Being, however, selfishly and personally interested, the money was thought of in relation to the individual and not in relation to the group. This attitude must and will be changed.

(Discipleship in the New Age, Volume I, pages 271-273)

It *must* be realized that money is the energy which can set in motion and make possible the activities of the New Group of World Servers – no matter what their color, caste or church. Money does not yet lie in their hands. Their need for it is great. Millions are needed to spread the required knowledge of the hierarchical Plan; millions are needed to further the work of men of goodwill; millions are needed to educate the masses in the fact that he for whom all men wait is on his way back to ordinary visibility. The billions which are spent at present on luxuries, on expensive and unnecessary objects of desire, the billions (and, my brother, it is billions, as world statistics show) which go towards the purchase of candy, liquor, tobacco, jewelry and expensive furs, the millions which go in the violent search for excitement and for ceaseless nightly pleasure and, finally, the billions which go the way of armed conflict in all nations *must* be deflected towards those expenditures which will make the plans of the Hierarchy possible, which will aid humanity in its search for the new, spiritual and free way, and which will therefore bring into being the new civilization. Billions are required to overcome the materialism which has dominated [226] mankind for untold aeons; billions are also needed to bring about the reconstruction of human affairs and thus purify and beautify our modern world to such an extent that the Christ can appear among men; through the wise expenditure of the financial resources of the world in the many fields of human betterment and uplift, the Christ will be enabled to "see of the travail of his soul and be satisfied." (Isaiah 53:11)

(Discipleship in the New Age, Volume II, pages 225-226)

It is necessary for you all to get a wider vision of the enterprise which this group has undertaken, or else the meditation work which you will do will hinder and not help. The task of the group of World Servers is *not* the spreading of esoteric or occult information. In preparing the world of [232] men for the reappearance of the Christ, the needs of all the many grades in the social order must be met; world groups of every description have to be contacted. Much of the work to be done, therefore, will be purely economic and will concern the right feeding and the development of a true security for millions who – for many lives – will not be interested in matters esoteric.

The reform of the churches of the many world religions is another aspect of the same work, requiring no occult information but the introduction of common sense and progressive ideas into theology, and the shift of the ecclesiastical emphasis from material values to the spiritual. The political regimes of the world need orienting to each other; it has never been the divine plan that all nations and races should conform to some

standard political ideology or be reduced to a uniform general form of government. Nations differ; they have different cultures and traditions; they can function adequately under varying and distinctive governments; nevertheless, they can at the same time attain a unity of purpose, based upon a genuine desire for the true welfare and progress of all men everywhere.

(Discipleship in the New Age, Volume II, pages 231-232)

The aspirant has an appreciation of the occult value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done, and he looks upon money, and that which money can purchase, as something which is to be used for others and a means to bring about the fruition of the Master's plans as he senses those plans. The occult significance of money is little appreciated, yet one of the greatest tests as to the position of a man upon the probationary path is that which concerns his attitude to and his handling of that which all men seek in order to gratify desire. Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where riches increase, they bring with them naught but sorrow and distress, discontent and misuse.

(A Treatise on Cosmic Fire, page 866)

The two most modern groups are the psychologists [412] who work under the Delphic injunction "Man, know thyself", and the financiers who are the custodians of the means whereby man can live upon the physical plane. These two groups necessarily, and in spite of apparent divergences and differences are more synthetic in their foundational aspects, than any of the others. One group concerns itself with mankind, with the varying types of humanity, the mechanism employed, and man's urges, characteristics, and with the purpose – apparent or hidden – of his being. The other group controls and orders the means whereby he exists, controlling all that can be converted into energy, and constituting a dictatorship over all modes of intercourse, commerce and exchange. They control the multiplicity of form-objects which modern man regards as essential to his mode of life. Money, as I have before said, is only crystallized energy or vitality, – what the oriental student calls pranic energy. It is a concretization of etheric force. It is therefore *vital energy externalized*, and this form of energy is *under the direction of the financial group*. They are the latest group in point of date, and their work (it should be borne in mind) is most definitely planned by the Hierarchy. They are bringing about effects upon the earth which are most far reaching.

(A Treatise on White Magic, pages 411-412)

The entire modern economic situation is of an astral nature; it is the outcome of desire and the result of a certain selfish use of the forces of matter. Heat and cold, as we understand the term, in a most peculiar manner are the result of the interplay of the pairs of opposites, and an interesting line of occult study concerns itself with the effects of racial emotions on climatic conditions. We most truly make our climate in one significant sense. When desire has burnt itself out, planetary life comes to an end, as climatic conditions will negate form-life as we understand it.

It must be remembered always that when the pairs of opposites are discerned, when a man balances the forces of his own nature, when he has found the Path and *become the Path*, then he can work with the world forces, can preserve the balance and the equilibrium of the energies of the three worlds and so become a co-worker with the Masters of the Wisdom.

(A Treatise on White Magic, page 225)

The lack of money for the work of preparation:

This is perhaps *the* major difficulty, and it appears at times an insuperable one; it involves the problem of true financial trusteeship and the deflection of adequate sums of money into channels which will definitely aid in the work of preparation for the return of the Christ. It is for this reason that I closed the previous section of this article with the words "right human relations."

The problem is therefore a peculiarly hard one, for the [624] spiritual workers of the world have not only to train people to *give* according to the need and their means, but in many cases they have first of all to provide them with a motive so magnetic in its appeal that they must perforce give; they have also to provide the trust, foundation and organization through which the money given may be administered. This presents them with a most impressively difficult task and one which is responsible for the present impasse. The impasse is not, however, based only on the novelty of raising funds in preparation for the return of the Christ, but it is based also on the trained selfishness of the majority of those who own the world's wealth and who – even if they give – do so because it fosters prestige or indicates financial success. It must be remembered here that every generalization presupposes exceptions.

Money – as with all else in human living – has been tainted by selfishness and grabbed for selfish individual or national ends. Of this, the world war (1914-1945) is the proof, for although there was much talk of "saving the world for democracy" and "fighting a war to end war," the main motive was self-protection and self-preservation, the hope of gain, the satisfaction of ancient hatreds, and the regaining of territory. The two years which have elapsed since the war have proved this to be so. The United Nations is occupied with rapacious demands from all sides, with the angling of the nations for place and power, and for the possession of the natural resources of the Earth – coal, oil, etc., and also with the underground activities of the great Powers and of the capitalists which they all create.

Yet all the time, the one humanity – no matter what the place of residence, what the color of the skin, or what the religious beliefs – is clamoring for *peace, justice and a sense of security*. All this, the right use of money and a realization on the part of many of their financial responsibility (a responsibility based on the spiritual values) would rapidly give them. With the exception of a few great farsighted philanthropists, and of a mere handful of enlightened statesmen, churchmen and educators, this sense of financial responsibility is to be found nowhere.

The time has now come when money must be revalued and its usefulness channeled into new directions. The voice [627] of the people must prevail, but it must be a people educated in the true values, in the significances of a right culture, and in the need for right human relations.

In the face of this disturbing financial situation, what is the answer to the problem? There are men and women to be found in every land, every government, every church and religion, and every educational foundation who have the answer. What hope is there for them and for the work with which they have been entrusted? How can the people of the world, the men of goodwill and of spiritual vision help? Is there anything they can do to change the thinking of the world in regard to money, and to deflect it into channels where it will be rightly used? The answer lies within these people themselves. [628]

There are millions of spiritually-minded men and women in every country who, when they come to the point of approaching in mass formation this question of money, can permanently rechannel.

A great campaign to raise money is not demanded, but the selfless work of thousands of apparently unimportant people is required. I would say, my brothers, that the most needed quality is *courage*; it takes courage to put aside diffidence, shyness and the dislike of presenting a point of view, particularly a point of view connected with money. It is here [629] that the majority fail. It is relatively easy today to raise money for the Red Cross, for hospitals and for educational institutions. It is exceedingly difficult to raise money for the spread of goodwill, or to secure financial sources and the right use of money for forward looking ideas, such as the return of the Christ.

(The Externalisation of the Hierarchy, pages 623-629)

Again let us recognize it – the urgency is great. The emergency is upon us and a united spiritual effort, prayerfully carried forward, wisely adjusted to environing need, widely blended with all the similar efforts which may be working cooperatively in every land with the forces of construction – national, religious and economic – can change the aspect of world affairs in the space of a few years. (published in 1942) If there is not an appreciable change in human relations, then there will be little immediate hope of bringing about that united effort which will lead to world stabilization, interracial and international understanding, economic interdependence and universal good will. For it is the good will of the powerful groups for humanity and therefore for the masses, and the good will of the intelligentsia and of the influential middle classes which will bring about the needed intelligent changes, which can affect every human being. The hope of the world today lies in the development of good will – not peace as the word is usually interpreted, to mean merely an enforced freedom from war, and an expediently enforced pacifism, but the cultivation of a spirit of good will, intelligently applied, and worked out with purpose into the fabric of the individual and national life.

(Esoteric Psychology, Volume II, page 733)

We would like to deal now shortly with the Ashram which is directed by an English Master. All the great labor organizations, national and international, are loosely knit together subjectively, because in each group this Master has His disciples who are working constantly to hold the movement in line with the divine Plan. It is well to bear in mind that all great movements on earth demonstrate both good and evil; the evil has to be subdued and dissipated, or relegated to its right proportional place, before that which is good and in line with hierarchical planning can find true expression.

The Ashram of this Master is therefore occupied with worldwide economic problems, and also with a direct attack upon the basic materialism to be found in the modern world. The problems of barter and exchange, the significance of money, the value of gold (a basic symbol of the third Ray of Active Intelligence), the production of right attitudes towards material living, and the entire process of right distribution are among the many problems dealt with in this Ashram.

The work done is enormous and of great importance in preparing men's mind for the return of the Christ and for the New Age which He will inaugurate. Capitalists and labor leaders, financial experts and thinking workers, and members of all the differing ideologies which are prevalent in the world today are to be found actively working within this (3rd Ray) Ashram. Many of them are what the orthodox religious man or the hide-bound occult student would regard as non-spiritual, yet all of them are in reality deeply spiritual in the

correct sense, but they care not for labels, for schools of thought nor for academic, esoteric teaching. They exemplify within themselves a livingness which is the hallmark of discipleship.

One more point I would like to discuss. Through the work of this Master and His Ashram the "sealing of the door where evil dwells" will come about, because it is essentially this group which (if I dare so express it) is coping [667] with raw materialism and the false values which it engenders. The door has to be sealed by a vast mass of coordinated human forces, and not by one or two enlightened men. This fact must be grasped by you.

The energy of *love-wisdom*, the energy of the second ray, can and will bring in the Kingdom of God;

The energy of the *divine will* can and will galvanize with its dynamic potency the entire human family to the point where a group transition will take place from the fourth into the fifth kingdom.

It is nevertheless this third ray energy, as wielded in the Ashram of this English Master, under the direction of the Mahachohan, the Lord of Civilization, which will force a right attitude toward materialism, which will bring about a balance between the material values and the spiritual, and which will eventually thrust back into futility the Forces of Evil which have for so long distracted the world of men.

You will note, therefore, how the three divine aspects are united in one great movement to bring in the Kingdom of God, and that the first step towards this longed-for consummation is the appearance of the Masters upon the physical plane, and then, somewhat later, the reappearance of the Christ.

(The Externalisation of the Hierarchy, pages 665-667)

Confusion of minds does not permit humanity to think about the Fiery World. Perverted materialism has actually turned thought away from matter as a source of light. The spirit has been rejected and matter forgotten – the bazaar has remained!

People think that what has been said is an exaggeration, but here is a simple example – dispatch one courier with a request for good and one with a request for evil, and compare the results. Counting up the replies, you will comprehend why it is necessary to make haste.

(Fiery World, Volume I, paragraph 182)

Maitreya sends courage.

Maitreya will accept the gift.

Maitreya feels its love.

Maitreya sends blessings upon the joyous labor.

Maitreya bestows labor upon Earth in the name of miracle.

Walk joyfully.

It is a joy to Me to lead the smiling ones.

Discern the Teaching of Light in each manifestation.

Resourcefulness is a quality of My pupils.

(Leaves of Morya's Garden, Book II: Illumination Part Two, page 22)

REFLECTIVE MEDITATION ON ATTRACTING MONEY FOR HIERARCHICAL PURPOSES

STAGE I

After achieving a positive and intended personality quietness, formulate clearly to yourself and in your own words, the answers to the following questions:

1. If money is one of the most important things needed today for spiritual work, what is the factor which is at present deflecting it away from the work of the Hierarchy?
2. What is my personal attitude towards money? Do I regard it as a great and possible spiritual asset, or do I think of it in material terms?
3. What is my personal responsibility in regard to money which passes through my hands? Am I handling it as a disciple of the Masters should handle it?

PAUSE

STAGE II

1. Ponder on the redemption of humanity through the right use of money. Visualise the money in the world today as
 - a. Concretised energy, at present largely used for purely material purposes and for the satisfaction (where the individual is concerned) of purely personal desires.
 - b. Visualise money as a great stream of flowing golden substance, passing out of the control of the Forces of Materialism into the control of the Forces of Light.
2. Then say the following invocative prayer, with focused mental concentration and from a heartfelt desire to meet spiritual demands:

"O Thou in Whom we live and move and have our being, the Power that can make all things new, turn to spiritual purposes the money in the world; touch the hearts of men everywhere so that they may give to the work of the Hierarchy that which has hitherto been given to material satisfaction. The New Group of World Servers needs money in large quantities. I ask that the needed vast sums may be made available. May this potent energy of Thine be in the hands of the Forces of Light."

3. Then visualise the work to be done by those groups which claim your present allegiance (i.e., the IPS, the WGW or any other group which you know is attempting to carry out the hierarchical Plan). Then, through the creative imagination and by an act of the will, see untold and unlimited sums of money pouring into the hands of those who seek to do the Masters' work)
4. Then say aloud, with conviction and emphasis:

"He for Whom the whole world waits has said that whatsoever shall be asked in His Name and with faith in the response will see it accomplished. "

Remember at the same time that "faith is the *substance* of things hoped for and the *evidence* of things not seen". Then add:

"I ask for the needed money for ... and can demand it because

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.”

5. Close with a careful consideration of your own responsibility to the Plan, and each week plan your financial cooperation with the Hierarchy. Be practical and realistic and know that if you do not give, you may not ask, for you have no right to evoke that which you do not share.

STAGE III

We feel true *Love* sweeping through us, and have the fixed intention to express this love to all we contact, and to our group brothers. This *Love* is the great attractive and selfless agent in world affairs.

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.

OM

OM

OM

Remarks:

This meditation on attracting money for hierarchical purposes is done by many disciples every Sunday morning. It is therefore particularly effective for the group of financiers and economists. All who join in are "automatically" included in the already existing meditation group on a global scale.

Information on the work of the group of financiers and economists can be found in all books by Alice A. Bailey.

The ray of this group is the third ray of active intelligence and adaptability.

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

Its short formula states:

Through study of the nature of prana or etheric energy, through study of the deflection of this form of concretised energy into constructive channels and "ways of light". Through study of the Law of supply and demand.

STUDY FOR THE GROUP OF FINANCIERS AND ECONOMISTS

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

The Externalisation of the Hierarchy
Discipleship in the New Age, Volumes I and II
A Treatise on White Magic
A Treatise on the Seven Rays, Esoteric Psychology, Volume II
A Treatise on Cosmic Fire

The page number given after the quotations refers to the English book edition.

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