Money for the New Group of World Servers*  

By Ian Gordon-Brown

The last few years have seen great changes in humanity’s consciousness, and the rapid subjective integration of servers and the increased meeting of workers on the outer plane are very evident today. The tide of the new life has literally swept through from the highest Being in the planet into the world of outer living.

The servers of the race are thus presented with a unique opportunity. Doors are opening wide where previously they had been both shut and locked and the men and women of goodwill everywhere are responding to the New Age note. As the sun turns northward and a new cycle begins, a re-appraisal of the situation and renewed efforts are called for.

One of the opportunities available now is to release the blockage which has hitherto prevented money from being attracted to hierarchical work. To do this would be a most real world service. Few people realise to what extent lack of money has hindered the work of the Hierarchy and the New Group of World Servers.

The Tibetan has referred to this problem on a number of occasions, and the following quotations face us with the issue most clearly:

“The New Group of World Servers needs money in large quantities. The crux of the work problem is a financial one.”

“It must be realised 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 colour, 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 . . . to further the work of the men of goodwill . . . to educate the masses in the fact that He for whom all men wait is on His way back to ordinary visibility . . . to overcome the materialism which has dominated mankind for untold aeons . . . to bring about the reconstruction of human affairs and thus purify and beautify our modern world to such an extent that Christ can

* All quotations are taken from the Tibetan.
appear among men; through the wise expenditure of the financial resources of the world... the Christ will be enabled to ‘see of the travail of His soul and be satisfied’.

“The latest of the seven departments of hierarchical work now being carried forward by the New Group of World Servers is the financial one. This is not new, and has already had great success in its task of diverting large quantities of the golden flowing stream of money from purely selfish purposes into humanitarian work of many kinds. Millions are now so used unselfishly and efficiently for human betterment. The work of this financial group is so successful and so recognised as needed and right that governments are now rapidly increasing all sorts of welfare services supported by general taxation. Billions of dollars are raised and spent every year, also, by private agencies and administered by huge private trusts. The next step in this field is the diverting of equally large sums for the direct use of hierarchical work.”

It is a fact that in every country of the world there are disciples and aspirants whose efforts are only partially effective, or are sometimes stillborn, for want of funds. In addition many opportunities for expanded service cannot be taken up for the same reason.

*Beacon* readers will be familiar with some of the projects of the Hierarchy which are affected. The production of the Tibetan’s books for example goes on but slowly. There are still some books which have no British edition, and the spread of the teaching in other tongues is continually held up; the growth of goodwill work, of information and service centres, and of a goodwill journal, to name but a few of the projects of the New Group of World Servers, are at a relatively embryonic stage. Many other projects of the New Group, both within and outside the esoteric field, are similarly held up. Whilst it is necessary to plan surely and build firmly for the future, and not to precipitate incorrectly or too fast, this side of the one work—the channelling of money for direct use in hierarchical work—is in need of most urgent and dynamic attention.

All those who would serve the divine plan should therefore do five things:

1. Realise again in some detail, and in world terms, the nature and extent of the money need.

2. Realise with clarity the causes of the blockage in the flow of money for hierarchical work. This requires a more acute understanding of the nature and function of money.
3. Analyse their own personal responsibilities and limitations toward the use of money in world service, and ensure that these matters are on a sound basis.

4. Think out what positive steps are needed in order to attract money for hierarchical work.

5. Use skill in action, thus taking a personal part in this group endeavour of diverting large sums of money for the direct use of the Hierarchy and the New Groups.

It goes without saying that unless our personal relationship and attitudes to money are right, we will be of little use in helping re-orient the money in the world to serve constructive purposes. Purity of motive is required together with an attitude that demands nothing for the separated self. Courage is needed in giving, and the servers attitude should reflect confidence that what is needed will be made available. Discrimination is required in rejecting non-essentials, whilst at the same time meeting all personal obligations and responsibilities. It is important too for the server to live a normal life and not prejudice his usefulness by excessive ascetisism or misplaced generosity.

These are matters for each one of us to decide. The important thing is to strike the balance as best we can, not worrying unduly if our motives may be mixed without our realising it. We should gladly accept any consequences that may personally follow from an incomplete purity of motive, provided that our efforts have been of genuine service.

Power to attract money for the Hierarchy and the New Group of World Servers requires that we should be clear in our minds about the nature of money, and the laws governing its use as one aspect of divine life.

We have been told that money is "concretised energy". It is prana, or the vital life force, materialised on the dense physical plane. An understanding of the nature and function of prana, will give us a more sensible appreciation of the nature and function of money, and how it can be directed and controlled. Prana is the energy of life. It is available for our use, to recharge our vitality, provided we attract it and use it in conformity with the law. There is no limit to its availability, except the limit imposed by our lower selves through fear, wrong desire, inhibition and the like. It is
a when invoked by the soul, that enables man to achieve the possible”, giving him energy and power he did not dream he possessed. It is cosmic prana, utilised and directed by Cosmic intelligences which makes possible, or is the agent, through which ages of planetary significance are wrought. Prana never gets up. It may change its form but it is always there.

Money is “concretised energy”—prana. Money, by its direct use, releases energy for constructive purposes. The lack of money is an illusion, but one that has most of us in its thrall. Right direction of money, under soul impulse, and in line with plan, will enable man to achieve the apparently impossible and release limitless human energy. Prana is either in use or in suspended animation”. Money is either in use or cornered, and it be released. The right use of money is to use it, to let it flow.

The correct sequence in such work is “Give-Demand-Receive”. Once we can demand and receive, we must have given to the it. Sacrificial giving has great spiritual potency, and is one of the major factors that can release humanity from the incubus of money. This sequence needs constant iteration.

The Tibetan has said that “Need, love, and magnetic power are the three things which—consciously or unconsciously—ract money. But they must all manifest at once . . . through at love, right thought or meditation and right technique the financial requirements of the new groups and of the New Group of world Servers will be found.”

He has also stated “It is here that the whole mystery of money is hid and the creation and production of money. I would like to point out to you that it is with the third aspect of divinity that the creative process is concerned. It is through the relation of the three aspects of the third divine manifestation—law, affinity, and concretised energy—that money created.

“It is here that many mystics and world servers prove futile. They work from far too high a level and from the standpoint of iritual incentive . . . They normally and naturally (because that where their focus of consciousness is placed) work from the endpoint of the second aspect, whereas it is the third aspect (qualy divine and equally important) which must be invoked and
evoked. Ponder upon these words. It is not the bringing together of spirit and matter as occultism understands these terms, but the relating of physical need and physical supply and the bringing together of two tangibles through the power of the creative imagination. It is for this reason that so many schools of thought prove so successful in materialising that which is required and why other schools of thought so signally fail. They work from too high a plane and have not the ability to carry through."

The work of the financial department of the Hierarchy, touching and affecting as it does all aspects of work in the world, has great potentiality for building synthesis. It is, therefore, work in which everyone can take part, no matter what their methods or field of service, or their ray tendencies.

Realisation of the need and recognition of the opportunity; purity of motive and courage in giving; right love, right meditation, and right technique; the use of the creative imagination in relating physical need and physical supply; these have all been touched on.

The esotericist, viewing the problem as a world problem, should perhaps give more attention to the question of visualisation and the use of the creative imagination than in the past. They appear to be key concepts and to have received relatively little attention. After building a clear picture of the need and the way in which money could be used to implement the plan, the possible sources of new money should be considered. We should ask ourselves for example, from what areas and groups it might come? In what way may the men and women of goodwill serve this need? Are there perhaps trust funds and industrial companies who might be prepared to contribute as a service to humanity in the way that many of them now give money for welfare activities, research, and the meeting of humanity’s physical needs? But obviously one must never visualise a particular source from which the money is to come, neither a person nor special group of persons, nor a particular corporation, or else one would be guilty of coercion. And remembering that what is required is “the relating of physical need and physical supply and the bringing together of two tangibles through the power of the creative imagination,” the server must consider how the relationship between need and supply is to be established.

What is the money needed for? Where will it come from? How can these two be related? With the aid of the creative
imagination on these three questions, esotericists can invoke with power, certain that if their motive is pure, their visualisation clear, and their purpose right, whatever is needed will be available at the right time.

This leads to realisation of the need to work with an attitude of detached conviction, and that the server should focus tension correctly and work with joy.

Finally we should appreciate that money that is channelled to serve the plan, esoterically speaking never returns into the flow of money that is serving personality purposes in the three worlds. Such money should be consciously blessed so that it will be drawn magnetically back to the service of spiritual purposes. Such money is "new money" in more senses than one and such a process will create a cumulative effect. It is this aspect that gives "sacrificial" money its esoteric potency. Money given as the result of sacrifice in response to need, and blessed by a dedicated server, is one of the greatest services we can render at this time.