INTRODUCTION

The personal and the planetary
We see, not so much ourselves as moving into the future, but the relatively immediate future approaching us, bringing not only a raincloud, but a raincloud of knowable things. The immediate future is coming into the present. How can we tune in, how help it to descend? And is it descending – or is it in fact surfacing? A familiar image is of going up the mountain and there reaching out. We need the Other, ‘the other half’, our consciousness. Rather than our moving towards it, consciousness is moving to meet us. It is coming towards us. The building is done both from inside outwards and from outside inwards – perhaps at the same time?

All substance is living substance
When the stage of the ‘raincloud of knowable things’ is reached, hindrances and karma are overcome. Something new is brought from the Raincloud and anchored as usable knowledge. The very plan is substance, dynamic energy. Recipients must become sensitive to this substantial energy and repudiate what is not right for the current time-cycle. The divine plan may lead to something that won’t be recognised for five hundred years, something that cannot be grounded because its time has not
yet come. Personal centring and contact with the Self through practices for raising awareness (the use of mantras, words of power, visualisation) are only the beginning of our inner work. They are preludes to participation in the creative world process of contemplation. Patanjali’s famous saying (above) expresses the need for the individual to move beyond personal transformation to become part of this great world movement, bringing the patterns, archetypes and symbols of the future into present manifestation. Then the science of invocation and evocation can be used to go beyond our personal contract with the soul, which is just the beginning. Thus we may help build the planetary, the rainbow bridge between heaven and earth, the antahkarana linking the worlds of the gods and of humanity.

**The magnetic field**

By ‘tuning’ our being and becoming more alive, we become magnetic, beginning to create a magnetic field that starts to sing – to zing. It’s an aura on which energy can play and link to the wider magnetic field. This aura tries to form as we each find contact with our soul and become more sensitive to impressions. We attract thoughts and images into a field of consciousness; they drop into that field because of the aura we have developed – things pop in at the needed moment. Assagioli said of meditation that it’s not usually recognised that it is inner action – the exploration of inner worlds. The West has defined nirvana as ‘nothing’. Certainly Nirvana is ‘no thing’; yet it is full of energies and qualities, of cause and meaning more real than that to be found in the visible world.

**The avatars of history**

Who are they, the great avatars, those who embody principles – Alpha to Omega, Omega to Alpha, invoking and evoking? Krishna, Lao Tzu, the Buddha, Confucius, Christ, Muhammad Akbar. From 1400 onwards in the West there was a whole series of revolutions: the Renaissance, the Reformation, the rise of printing, the spread of the English language, each brought about by a group of great figures of the time. Such avatars brought a big theme into the consciousness of the planet and embodied profound principles. Groups were involved in the development of science, in the Industrial Revolution, in the American and French Revolutions, the wakening of democracy, the Russian Revolution in 1919 and the mixing
up of East and West. There have been cultural revolutions such as that informed by the Impressionists or, more recently, by those adopting alternative lifestyles.

Individual movements form different streams of the one river. Their avatars are manifest in such great pioneers as Abraham Lincoln, who embody a necessary principle or energy. Groups emerge, followed by a phase of integration. The present era can trace itself back to the founding of the Royal Society in 1660, and of the Masons soon after. Links go back to Benjamin Franklin, leading printer, scientist, inventor, civic activist, diplomat and candlemaker who, more than anyone, invented the idea of an American nation. Also to Tom Paine and his pamphlet, where common sense set the bush-fires alight in America; and the Marquis de Lafayette in France, hero of two revolutions.

Between 1789 and 1989, dominoes toppled in Europe. The river flowed via mechanical geniuses, via poets, musicians and painters of the eighteenth and nineteenth centuries, to the beginning of the Labour movement, the Luddites, and the rise of modern physics – it is arguable that physicists have done more to transform the consciousness of nations than any other group. World Communism followed and, in 1948, the Declaration of Human Rights. Consider Blavatsky and the Theosophical Society, Dag Hammarskjold and the United Nations. Then the psychological field was activated (though with relatively few names – psychology has had good aspects and bad); and the women’s movements, the feminine principle, Gaia and ecology, the awareness of tides and cycles. In 1981, Marilyn Ferguson introduced her Aquarian Conspiracy – con spiro, breathing together, creating a network – and Alison Barnard inspired the Scientific and Medical Network. There has been a process enabling it to happen, and it has happened in good humour.

**Death and rebirth**

There are times and seasons for all things. All substance is living, as we have seen; the Raincloud involves life in *form*, and all forms die as part of
creation. Destruction prepares the way for the infusion of new life; hence the important and necessary cycles of Brahma the Creator, Vishnu the Preserver, and Shiva the destroyer. When the life-force is stimulated and energised, it can be released from form. Shiva and Kali destroy, and thus stimulate energy within. We certainly need them, for Vishnu is lying asleep; without Shiva we would be shocked, for the Self would have to do the destroying.

The last taboo was sex; now it is death. Death and longevity are major themes reflected in the Tibetan science of dying, as in the rise of the hospices. The Raincloud may be about help in the destruction and releasing of life, the death of the form. No crop is successful without ploughing and manuring at the right time of the year, suitable soil and weather, good quality seed – and people to do the job, usually too few in number, who just get on with it, unbothered. Not only are individuals, families and small groups subject to birth, death and rebirth, but organisations and communities, movements, churches, races, nations, religions. We are born, grow, reach maturity and usefulness, live our cycle, our age, our wisdom, decline and die.

Transformational groups
There will be manifestations of any avatar whose principle is about to come into being. It is as if the spiritual guides of the race were beyond the Raincloud but had their agents in the Raincloud; as if they had regular meetings. It is as if individuals come into incarnation, learn lessons and go back. Groups incarnate to accomplish transformational ends – a warming notion. Such groups include not only those who brought about the great revolutions but clusters of musicians, writers, poets and painters. The overall plan of the avatars is to bring in four freedoms: the transformation of human consciousness; the education of the mind of man; world peace and brotherhood (no more war); and beauty.

Schools of initiation
So our work for the Raincloud is in preparation for the mystery schools of the twenty-first century. This is my personal goal, working in the area of heart-consciousness. Much work has to be done before we can plant seeds and get a suitable crop. The early stages of ploughing and seeding have to be repeated many times. Not all clouds are rain clouds; some yield only droplets rather than a decent shower. There will be many groups
aiming for initiation; timing is important. Some things can go forward, others are held back. We may have to step *down* the rates of vibration. Being sensitive to the Raincloud means being sensitive to an ocean of energies. What’s moving, what’s not moving? Do we need to change what we are doing a little bit? We put ourselves in the position of world leaders: ‘What would *I* do if faced with this situation?’

![Chart 9:02 – Links and Threads](chart.png)

*Networks of people serving the world*

Such a network is organised not outwardly but inwardly, by an inner structure of thought, a telepathic medium of inter-relation. Where, inwardly, is this structure coming from? What’s really going on behind the scenes? Is it more organised than we realise – are possibilities being allowed to grow? The timing often seems uncanny – time, tide, destiny and
their cycles – millennial cycles, hundred-year cycles, seven-year cycles. Members of the
human family make links and threads at the personal level, at the level of soul and the
hierarchy, up to the highest levels of all. We remember that the chakras are involved. And life makes us make changes. As someone remarked: ‘It’s as if there’s a Personnel Department on
the “other side”.

Ashrams of humanity
The planetary picture involves three downward-radiating levels: the Crown chakra
(Shambhala, the centre of the world); the planetary Heart centre (the Buddha, Christ,
consciousness and initiation) which, in Alice Bailey’s terms, forms the hierarchy or the group
integration process; and the Throat centre of humanity and the collective, (inner groups or
ashrams). Each ashram with its lotus structure receives a different type of message from the
hierarchy and each movement towards the centre is paralleled by a movement out into the
world. Where are we drawn? We tend to be attracted by the energy field of a group that does a
particular sort of work; we can distinguish impulses that come from our own inner tribe and
teacher. What is our field or style – our archetype or Ray? Are we aware of our role, our part,
task, Dharma? On which side of the bridge are we most comfortable, the orthodox, or the
unorthodox? Which drums do we hear? Are we with those taking orthodoxy into the future, or
with those on the other side of the bridge, bringing the future to the present – working within
the cracks in the system? Many are called, but few are chosen.

Disciples
There are the great avatars, then avatars, lesser avatars and disciples or helpers. The function
of a disciple is to focus a stream of special energy on the physical plane where it becomes an
attractive centre of force and draws to itself similar ideas and thought currents not strong
enough to live by themselves. But watch for inflation and the over-stimulation that leads to it.

The Antahkarana
So we build the Rainbow Bridge of light and substance, of some subtle matter that is within it.
We build it from the ego to the Self, channelling
energy, constructing a reliable channel of conscious communication from the heart to the soul. We prepare our consciousness by looking to our personal alignment and having our own individual picture of the Raincloud; by connecting with the energy of the group and its integration; and by aiming towards a link with the spiritual worlds. We focus on tension and attention. We clamber up our inner chakra ladder, becoming aware of omniscience, (mind and Throat); omnipresence, (love and the Heart); and omnipotence, (will and the Crown). We call in the will: building the bridge involves a mental focus, holding the energy substance at the point of projection. We put our thread up from the Crown chakra to our friends on the ‘other side’, stabilising it and holding the tension. And traffic crosses the bridge in each direction, a Jacob’s Ladder on which angels both ascend and descend.

**Seed thoughts**

They come to us. As we focus our energy on the mental plane, what is our intention, our orientation, our mental understanding? Meditating on the seed, we aim to think clearly; we gather energy, holding the greatest tension without any pressure on the cells of the brain, enlarging and solidifying our consciousness, creating a kind of ring-pass-not. Take each seed; it will render its meaning in time. We identify our own thoughts with the fundamental thoughts going on around the planet – perhaps those concerning, for example, the world’s armed conflicts. We may pick an idea or a theme (sound, light, number); a quality of aliveness; a feeling; an element; colour, beauty, meaning. It may have mental appeal, teaching value, soul purpose; human rights and freedoms, astrology, telepathy, a chakra? It may be an outer place – a city, a sacred spot? Or the petal of a lotus, a plane of consciousness, an inner sanctum? So there is brought into being a magnetic aura on which higher impressions can play.

However, meditating without seed (not putting a seed thought in the middle) is also an important way of holding in the light.

**Sound**

Sound is spirit; it has power and it can be used. Sound your note. Sound your name. Sound the mantra of light, love and will – of consciousness, form, and image. Some forms of prayer have mantric power. In Mantra Yoga the sound goes out and comes back, creating a sculpture of vibrations. Sound the Om; doing it silently is just as powerful as doing it externally.
**Power-words**

We need to organise the powerful energy of words. In Alice Bailey’s teaching, certain words of power correspond with the seven main archetypes. Which for you represents the essence?

**How to generate the magnetic field?**

Energy follows thought: thinking in a certain way will bring in light, love and the will. To energise the heart centre, for instance, think love. Love the Alta Major and it will start to flower. Simplistic? Simplistic processes have a reality.

**Visualisation**

The imagination, an aspect of intuition, pictures the focussed energies. As we have seen, visualisation is different from imaging, where we relax, let go and let what’s waiting there come to the surface. In visualisation, on the other hand, we construct a form to represent a spiritual symbol, drawing on the imaginative processes of the emotional vehicle. For example, we might deliberately visualise a rapport between Buddhic intuition and creative imagination. This ability to use mental energy together with the creative powers of imagination is an important starting point. Penetration leads to visualisation, from which comes the seed on which we reflect. It holds consciousness at the Crown chakra. Allow it; allow energy to flow down more and more. Upon a beam of light can the energy of mind materialise. If we are receptive, precipitation follows, for the thinker has potency and the quality of that potency brings about the precipitation. The gathering of energy is followed by the attaining and maintaining of focus as we picture a form. Our minds give life and direction to the form, and the form embodies purpose. When the soul is creative in this planned and constructive way, a rapport is set up between the mind and the inner world. What sounds, what words of power may be projected from our hearts with the energy of love and wisdom, or from the Crown as energy of the will?

**The thousand-petalled lotus**

What form do we visualise and how do we place it? Perhaps the blossoming of a rose; or a golden lotus, closed, resting in the heart centre. See it, closed. See the light of the soul shining on it; watch it open petal by
petal, a kingfisher-blue light in the middle. See the opening of the thousand-petalled lotus above the head, the petals rising to let the energy out; and then imagine a reversed lotus letting it flow down and in. Build an image of light in the lotus, a figure of light, of the master of the heart, full of the qualities and attributes of the heart chakra, an image or symbol of what is for you the perfection of the heart. Become one with the figure of light. Visualise a bridge – from body to soul, ego to soul. Do not bother about the form the answer comes in; remain detached from any results.

Organisations
Any outer organisation of co-workers need not exist. The work is held together by telepathy and inner magnetism, by breathing together. Take an energy appropriate to any particular chakra and see what it does to the energy fields. The power to communicate is to be found in the very substance of stuff itself; and substance is omnipresent, omnipotent, omniscient. Only what we know and consciously experience for ourselves constitutes our truth. Personal ‘stuff’, as opposed to what we do for the Collective, may come into our consciousness, and not in quite the way we expect. How do we hold our consciousness and build the bigger picture? If we look outside ourselves, thinking: ‘Someone else can do one bit while I do another?’ then what happens when our spiritual colleagues are no longer here? Other people can at best enhance or corroborate it; they may rather create illusion. The answers are always inside us; we can find out what the energy wants to do by an inner dialogue. When the disciple has reached a certain stage, he or she doesn’t need to refer to the teacher very often, being too busy getting on with the work.

Moon rhythms
The cycles of New and Full Moon offer helpful rhythms for sowing and reaping. At the New Moon, we concentrate on activities of good will. Words flow more easily now than at other times in the month, and understanding, receptivity and the power to visualise. At Full Moon, meditation may involve adequate preparation, then elevation to the mountain – the inner mountain – which leads to the sun and out into world. The symbol of the mountain also involves spiritual renewal, from above downwards.
Danger
Remember – energy is substance. There is, as we know, a point of danger in all creative work where the vibrant, subjective thought form has to attract to itself the form it needs for an outlet in the world. This must happen with neither too much energy, nor too little. Too much, and the infant burns in a death by fire; too little and it is stillborn. Often both the anchoring and the timing are difficult. Don’t push too fast – yet if you leave it too long, you’ve got words, not life. None of us is good enough – none of us has our head above the water – and there is a protective function in standing firm. So – stand firm. Keep the channel open; remain aware of the Rainbow Bridge and the traffic on it to and fro.

The Plan
As the disciple develops soul quality, she or he attracts into consciousness from the Raincloud an outline of ‘the plan’, and, thence, of the purpose. This plan is a reservoir on which we can draw. When we make contact with our souls, we become more sensitive to impressions, developing a magnetic relationship with it, invoking both plan and purpose. So, without effort, we create on the physical plane a magnetic aura that draws to itself thoughts not strong enough to live by themselves.

Here we have, esoterically and symbolically given, the indication that there lies before the initiate (advanced as he is) a still further progress, another veil to be penetrated. He has made a great at-one-ment and has unified soul and body. He stands (as regards the three worlds) at the stage called that of isolated unity. But another union becomes possible, that of the soul with the spirit. The Master must become the Christ and to do this the raincloud of spiritual knowledge must be reached, used and penetrated. What lies on the other side of that veil which hides the Father it is needless for us to consider. In our New Testament, when the Father communicated with the Christ, the voice issued out of a cloud. (St. Matthew 17:5).
FOUR EXPLORATIONS FOR GROUPS

Creation – Manifestation – Generation

These four journeys for the Raincloud of Knowable Things, (which may be used in any order as required, together or separately) are aimed at alignment, going straight into and through the Raincloud and into the Temple in the Sun, linking with Ashrams and the Hierarchy. The first is personal, the second for the group, and the third acknowledges the spiritual path. In each, be in touch with the process of creative imagination – contemplative, anchoring, catching – creating. Seek to make your energy field magnetic, involving both invocation and evocation, preserving the state accomplished. Let it open up all areas – body, mind and feelings – so that the future can make an impression on you. Use soul energy and words of power to project across the gap.

Prayer and invocation are important in setting up these journeys, individually or for the group. So, first a period of reflection, followed by reception of the blessings which follow.

EXPLORATION
MY PERSONAL PLACE OF CREATION
(25 minutes)

Begin by making a journey to the Self, to the world where creation is happening. Move into the future to explore the Raincloud of Knowable Things. You can take with you a guide and a Talisman.

Go inward, look around, scan the horizon about you. Look and see. Seek an image for the Raincloud, and for the Knowable things.

Now take the path that attracts your soul, following it to the place to which you are drawn, where your friends are. Discover where it is: an inner place, such as a chakra, the petal of a lotus, an inner sanctum; or an outer place – a city, a sacred spot.

Visit each part of it separately. Which resonates? Recognise that both the place and its function may change.

Invite a general picture, or images, in response to this question: ‘What am I supposed to be doing?’ Your Talisman or wise person is there to help.
EXPLORATION
THE GROUP AND THE ASHRAM
(25 minutes)

What part of the raincloud are you drawn to?
Be in touch with the process of creative manifestation as you know it. Invite a picture of the world. Take an overview; see images of its government, religion, culture, science, economy. Connect with what is for you the Ashram. This is where you will be led to discover your vocation and learn your trade. Sense your place and function – it may change. Are you shaping, designing, creating an atmosphere for it to be present, leading towards reality? Are you group worker, teacher, apprentice, journeyman, master craftsman? Connect also with the hierarchy; be in touch with your tutor or teacher, fellow pilgrim in the process of becoming a wise being. Find an image or visualisation that is helpful as you ask yourself:

What is my Ashram, my Group?
How do I make this manifest, shape and anchor it in the world?
What are my problems in doing this?
What do I need to develop to do this?
Is the time right?
As I look ahead, will my task or function change?

EXPLORATION
THE TEMPLE IN THE SUN
(25 minutes)

Go behind the manifestation to the place of generation. What happens if you put it into practice – will it change? Don’t push it too fast or it won’t happen – it’s a delicate process. As we know, there is a point of danger in all creative work. ‘Not too little, not too much’ – beware the destruction of energy by fire. Begin to recognise a stage that lies beyond the hierarchy. Again, invite images or pictures as you go. Know that this is an inward journey and remember that it involves the chakras:

Visualise the Sun shining overhead.
See yourself moving along a path towards it.
Enter the Sun.
There, you find yourself in an inner Temple, at a central altar;
this is a point where the future can be known.

We recall Patanjali: *Then to the inner ear will speak the voice of silence.*
[and see note at end]

**EXPLORATION**
**ORIENTING THE SELF**
(25 minutes)

You may wish to make a map for the orientation of the Self.
So choose an image or picture, a word or phrase, and become deeply aware of it:
Study its form, symbolically, as a word-picture or image.
Study it from the angle of quality – beauty, clarity, colour, desire.
Study its teaching value and mental appeal, its more fundamental meaning.
Study its very being, its soul-element or sound. Identify yourself with its divine underlying purpose.

Contemplate while you draw.

**SOME WAYS TO THE CENTRE OF LIFE**

Love is a process of self-enlargement. It may include the disciplines of meditation and the inner way – of service and of study. ‘Who am I? Who am I not?’ When meditation becomes part of life, then you become your own guide – you wait for the Self to speak. Reviewing daily, monthly or annually shows how time may stretch, crises cease to repeat, opportunities not be lost. A journal or workbook can record desired qualities, evocative words, dialogues with sub-personalities; help to nourish body, feelings, mind and instincts; encourage us to enjoy our leisure and have fun.

On the journey, the Way, the Tao, we follow a ‘path with heart’, meet masculine and feminine symbols, adopt different modes of travel, see our goal afar. We encounter inner figures for good or ill – including heroes, the
true intermediaries. Images certainly help; but don’t become hooked on them – it’s their energy that’s important. They point up polarities: dismemberment, scattering, dissolving, loss; and taking up, incorporation, gathering.

Don’t help the flowers to grow by pulling them upwards. Forgetting and remembering, we move towards integration. Personal qualities are replaced by transpersonal qualities – inclusion, centralisation, stillness. As one participant commented, ‘My whole life has been informed, knowingly or unknowingly, by my commitment to the journey of self-discovery – and it’s been hard work too!’

*Transpersonal workshops*

They are not for everyone. They are about non-expectation, living with no reward except that of the journey. The impact of the Transpersonal is that we come to know our task. If positive, energy, health, calm and radiance follow and our capacity as catalyst is enhanced. If negative, a fuse blows; defective events occur, and flights of ideas, hyper-activity, depression, *idées fixes*, excessive sensitivity – even a messiah complex. However, our hope is to become more loving and creative, our full lives marked by a spontaneous outflow of joy, simplicity, energy, participation and service to humanity.

The Workshops offer us the chance to sit with our fellows, but at the end we all go our different ways. Confucius said: ‘When will you realise that the way out is through the door?’ The following came from participants:

‘As ye reap, so shall ye sow.’

‘Many are called, but few choose.’

‘When the dragon is slain, let the sword rest.’

‘Don’t push the river.’

‘Stand back; the door opens towards you!’

‘Am I part of the problem, or part of the solution?’

‘Listen, don’t whimper.’

‘I need to care for my own internal child, not seek for adoption.’

‘The lazy are the best on earth – they do the least damage.’

‘Go with the mystery of life.’

‘I intend to go on dreaming; it’s not the same as taking action.’

‘Trust, attention and silence … ’
'The greatest gift from life is your Self.'

You may wish to end with this transformative magical action:

**EXPLORATION**

**THE UNIVERSAL BLESSING OF BUDDHISM**

*Peace to all beings, North – South – East – West, above – below*
*Love to all beings, North – South – East – West, above – below*
*Compassion to all beings, North – South – East – West, above – below*
*Joy to all beings, North – South – East – West, above – below*
*Serenity to all beings, North – South – East – West, above – below*