

# Ashramic Objectifications

Adam De Franco

## Abstract

Today, as we view evolving Humanity, we see many changes. Civilization as a whole is undergoing a rebirth, and transformations are taking place on many levels. This paper considers an aspect of the externalization of the Hierarchy as it pertains to its incarnate ashramic base. With the influx of Aquarian energies, new ashrams are being externalized in the Western hemisphere. This is an out-picturing of a subjective reality and, as expected, is in line with Hierarchical schedules. As magnetic/radiatory centers, the new ashrams inoculate the planetary web with spiritual fire in preparation for the reappearance of the Christ. As such, they stand and herald the creation of a new planetary civilization.



(Group Work by Lynda Vugler)<sup>1</sup>

*One of the things now occupying the attention of the Masters is the externalization of their ashrams on the outer plane.*<sup>2</sup>

*If we look on our planet from above, we will observe...particular vortices of light and darkness.... The importance of pure places are found in the Sacred Writings, in the*

*Bible, and in the Rig-Veda; the Tao likewise contains knowledge of these treasure-places of Earth. We rejoice when We notice the rise of new ashrams, for people so seldom think of the power of their spirits!*<sup>3</sup>

## Introduction

For several thousands of years, a majority of spiritual centers in the world has been located in the East. For various reasons, including safety and protection, the strongholds of the Himalayas, acting as custodians of Wisdom and Mastery, have stood off the beaten track and away from view. But now, with the dawn of the Aquarian Age, many changes are inevitable and new forces are coming into play. A new civilization and a new humanity are being birthed.

People are gaining a sense of themselves as global citizens and many feel part of the One Humanity.

As this contingency is naturally aligned with the Divine Plan, we can see the next step in global evolutionary processes working out into manifestation. What we are witnessing now is an out-picturing of spiritual growth and awareness, the next step in the unfolding drama of human evolution.

As we learn from the work of Alice A. Bailey and Lucille Cedercrans, the new Aquarian civilization is being built on the new

## About the Author

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forms of energetic consciousness. It is being built “from above, downward.” That which manifests on our plane of existence has its roots in a deeper, subjective substrate of reality. The guiding intelligence of humanity is centered in this deeper dimensional field. As a spiritualized, vibrational field, the fifth kingdom, the Kingdom of God, is the intelligent force behind global and planetary evolution. As such, we can understand how the intelligent guiding forces of Hierarchy implement purposeful change to evolve the human species. The establishment of ashramic centers contributes in a multi-dimensional way to this endeavor.

### **The Transmigration of Hierarchical Force**

**T**he transmigration of Hierarchical force to the Western hemisphere is a work in progress. Transmigration proceeds on a schedule of evolutionary design that considers not only the human species, but all that lives and exists on this extraordinary planet of ours. With this in mind, we can see there is a purposeful design for humanity’s growth. The progress of civilization is studied by a great body of illuminated thinkers and seers who foresee, guide and nurture its development.

For thousands of years, the overshadowing spiritual centers of humanity have been in the Eastern hemisphere, the cradle of civilization. For centuries the great religions that began there nurtured and inspired early humanity. It was here, in the historical East, that two world teachers incarnated. The Buddha Gautama of early India and the Christ of Israel instilled and inspired new aspirations, religious ethics, freedom and compassion. But these two world teachers were supported in the background by many hundreds of spiritually evolved human beings. Many of these evolved people are unknown, yet as a large body of supporting disciples and initiates, their contributions are significant. Together, as “one great body,” they form the Hierarchy—an illuminated focus of authentic spiritual power, wisdom and intelligence.

From this epicenter of spiritual Souls, an incarnate group of humans spread over the entire planet and formed a guiding network to bridge and facilitate planetary evolution. Unified by a deliberate focus of spiritual intent, the Hierarchy, as a body of illumined Souls, has over the centuries established certain specific esoteric centers where an externalized incarnate group of personnel gathered. *Ashram* is one of the names by which these gathering places is known. Through immense Hierarchical effort, the ashrams in the Eastern hemisphere have been maintained within the vast stronghold of the Himalayas for thousands of years. Other ashramic bases exist elsewhere in Asia, Europe and the Middle East. But these are never advertised or openly discussed. Their locations are not a matter of public knowledge. Their secret locations are hidden from view and popular interest. Approach by any sincere seeker requires an appropriation of spiritual light. Membership is built on a precedent of consciousness and an individual’s evolutionary/initiatory level. The religious and spiritual ashramic centers and monasteries that are prevalent, advertised or known in the world today are not typically associated with the Planetary Hierarchy. Only those that have their primary focus on the Buddhic plane are being magnetically attracted and manifested on our planet.

Now, however, those centers within the Himalayan focus will be shifting energy in preparation for the emergence of a new civilization. New ashramic objectifications are being established in the mountainous regions of Canada, the United States, and South America. Under due precedence of law, karma and the natural evolutionary processes, this developmental shift in polarization was expected. A quote from *Applied Wisdom* by Lucille Cedercrans addresses the matter:

Those centers [in the East] were established as the focal point of Hierarchical effort to serve the evolving human consciousness until it reached a certain point of development. That point of development is, relatively

speaking, with us now and this shift has to be made.<sup>4</sup>

2025 has been the date slated for the first stage of the externalization of the Hierarchy. The present cycle is called “The Stage of the Forerunner.” It is preparatory in nature, offering a testing period intended to be revelatory in its techniques and results. As such, the entire Hierarchical body at this time is passing through a cycle of great activity. Following upon the sequential steps of externalization, an ashramic group and consciousness is incarnating upon Earth. Foundations have been laid. The superstructure of intent is present in etheric matter. Purposefully oriented to the work at hand, we can see these centers manifesting.<sup>5</sup>

The establishment of the three main centers in the West will have the 2500-year long-range plan of contributing those energies and rays that will assist in bringing in the Age of Aquarius. There is a vast synthetic network of energies sustaining and building the divine circulatory flow of the planet. As an energetic construct, via the quantum etheric grid, more spiritual light is being added daily to planetary substance. With each passing hour, the vibratory frequency of the planetary grid is becoming stronger and brighter and thus more capable of carrying Hierarchical fire and intent. As a prelude to the externalization, a synthesis of all the many global parts and etheric centers must link up into a synergistic working whole. The etheric network of the planet must be considered from many different angles to be fully appreciated. As a harmonic of consciousness, it is actually a planetary fractal and an organic, living hologram. What we are seeing is the sacralization of the planet—a spiritualization of a species—the birth of a new Humanity. What we are feeling is the imposition of a new harmonic accelerating the planet’s etherialization.

### **Ashrams and the Etheric Integrity of the Planet**

*There is no reality in separation. The planetary etheric body is a whole, unbroken and continuous.*<sup>6</sup>

The continuity of this world can be overlooked, but essentially it is one seamless whole. The foundation of this premise is built upon the etheric integrity of the planet. Wholeness is built upon the etheric ley lines, which constitute an invisible electric power grid. All life on the planet is subsumed under this influence. The many evolutionary impacts brought to bear upon humanity and all life flow through and are conditioned by the planetary web. Hierarchy chooses ashramic centers or bases in deep consideration of this fact. To make full use of all available energies and conditions, the vibratory health and spiritual fire of certain areas are scientifically utilized to the best advantage to meet evolutionary protocols. From this epicenter within the quantum field, the establishment of an ashram is an act of radiatory confluence.

The value of the ashramic centers interspersed over the planet cannot be underestimated. As radiating points of magnetic fire, they contribute to the etheric integrity of the planet. They insert new qualities of awareness into the collective consciousness of humanity. Subjectively, they instigate the substance of collective change and transformation.

Besides its contribution to the planetary grid, the ashram is a radiation of consciousness. It is a focal point and precursor of new forms, ideas and beauty. From this center of consciousness the quantum field is effectively transformed; atomic, molecular and cellular transmutation is the result. The human form, its various racial types and even the civilization as a whole, is effectively an out-picturing of subjective awareness. The mutations of consciousness taking place today will result in new forms tomorrow. It can be said that the new racial type is far more *a state of consciousness* than a physical form. Essentially, it is an embodiment of the new consciousness. This new consciousness is carried into the collective milieu by certain individuals who respond and resonate to the frequencies of the ashram. As an international group, they are scattered over the entire planet where they function as the transmitters of the forces of evolutionary

potential. As a discipleship group, these vital centers seed the new ideas of thought and model the new expressions of brotherhood.

Disciples who are representative of any ashramic center, to whatever degree, perform a multitude of service functions and activities merely by the very nature of their solarized consciousness. They become embodiments and projectors of force. Working on etheric levels, they bestow and wield ashramic force and so implement the Plan.<sup>7</sup>

As points of light, these disciples embody the ashramic energy of their particular center and ray group. As projectors of force and rarefied atomic fire, they accord and translate light into the electro-vibratory field of humanity. Together, as an ashramic group life, they literally become a fiery sphere of light, which in turn forms a center of dynamic force within the subtle sheath of the Planetary Logos. The structural integrity of the group field is a potent instrument of the Master's work only insofar as they are able to maintain a coherent, integrated group thought. This unbroken telepathic rapport co-creates the group's radiatory field, which effectively changes human consciousness.<sup>8</sup>

While every human being contributes some small part to the planetary etheric body, disciples, in turn, are integral in supplementing new energies to humanity. Much of their spiritual work as energetic beings is done on subjective levels. From the quantum perspective, higher vibrational atomic substance is being requalified for the creation of new forms. As ashramic outlets and expressions, spiritual workers are often hidden from public view and awareness. Collectively, they contribute a sizable energetic quota into the growing radiatory character of civilization and the planetary web. As points of light, they underlie and invoke the transformations we see in humanity's consciousness. Due to the degree of radiatory light in their vehicles, and by the very nature of the consciousness that they embody, they leave traces wherever they go and accelerate the solarization of the planet. Evolution is co-dependent on this exercise. Even the liberated Master's have such a similarly co-

dependent relationship with their incarnate disciples. They function as the substanding energetic forces in incarnation who implement the ashramic plan into the collective field of humanity. Disciples and initiates who are incarnate Souls inoculate the entire species. "From the standpoint of a clairvoyant vision, the etheric planetary body will grow in vivid radiation and glory as that radiation expresses more and more the true light of the Soul."<sup>9</sup>

## **Constructing the New Centers**

*Forget not, an ashram is a vortex of force and a centre of energy—a centre through which both force and energy flow in order that the vision may be materialized.*<sup>10</sup>

There are many multidimensional considerations when planning for and establishing the new ashramic centers. The energetic condition of the etheric field is "healthier" in some centers than it is in others. Certain energetic fields are healthy in the sense of carrying out the particular vibratory quality of that ashramic center and also in producing and sustaining the mental, astral and etheric bodies of the associated personnel.

Hierarchical choice of such centers is deliberate and consciously qualified to meet the divine circulatory flow. Understanding this we can see how many centers are established at higher altitudes and thus free from certain impacts insofar as world thought and emotion are concerned. The purity of the atmosphere at higher altitudes is significant and also contributes more to the telepathic rapport and clarity of ashramic impressions.<sup>11</sup> But at the core of any ashramic objectification is a Master, or the Masters of the Wisdom. The creative potential of the human hierarchy is but part of our inherent destiny. For the enlightened elders of the race the ability to create and materialize is a pure and purposeful act. Due to their natural alignment to high concentrations of energy and force, and through the power of their directed thought, what they visualize and speak easily manifests. In line with the plan of the Hierarchy, and by the power of their focused intent, these elders attract to themselves those syn-

chronous Souls whose mind, ray and karmic relationships will assist in their planned endeavor.

## The Western Hemisphere's Ashramic Centers

While in time there will be nine ashramic centers established in the Western hemisphere, three, and possibly more, are now being established. All ashramic energies are broadcasted for the sake of humanity.

From Lucille Cedercrans we learn, "The center in South America is concerned almost totally with sound, with the new creative sounds to be imposed upon humanity during the next age."<sup>12</sup>

The South American center was, as of the early 1960's, stated to be the oldest functioning, Western hemispheric center, with 22 people involved in its operation. One might picture a high Andean village of unknown origin being the epicenter of planetary power. Unpretentious and simply constructed, these centers show forth as focal points of light, sound and beauty when viewed etherically. The true authentic power of such centers cannot be underestimated, for their radiation is generating the new world.<sup>13</sup>

The Canadian center will be close to the magnetic North Pole and at a higher altitude than the one in Colorado. And while the work of this center is highly esoteric and yet scientifically exoteric, it will be concerned almost totally with the control of the devic forces of the world. Scientists who are drawn there will be working with Earth's climate and the proper conservation and re-creation of the world's natural resources.<sup>14</sup>

The Estes Park center in Colorado will eventually aid in the externalization of the

Hierarchy, and is the exoteric location of the nucleus center of the western ashrams. As the Synthesis Center, it will carry a synthesized focus of Rays 1, 2 and 7. It has been noted that this center will objectify both a Hall of Learning and a Hall of Wisdom. It will be at the lowest altitude of all the centers and will reside in the vicinity of the great Rocky

Mountain National Park. The Synthesis Center carries a different frequency than the other existing hemispheric centers and is primarily blue-white in color, with gold and what can only be referred to as esoteric purple. The following quote affirms the role of devic life in the creation of this center.<sup>15</sup>

"The frequency of the devic life of the area itself is such as to permit the soul to bring a higher

frequency, a greater quantity and quality of higher energy into focus in that particular area.... The personality has to...make adjustments to the concepts or the soul ideations which are being focused...in the overshadowing, [and] into the brain consciousness."<sup>16</sup>

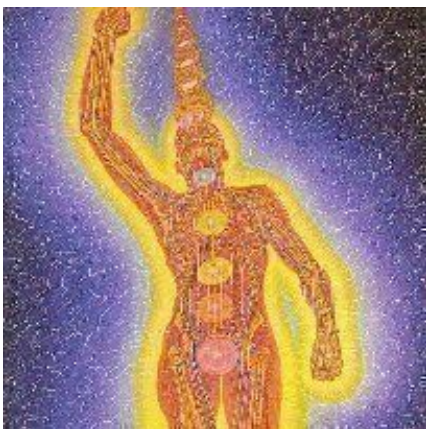
The Estes Park center has the function of directing energy out into the body of humanity. This necessitates the appropriate personnel to maintain it as well as an understanding of how to work with the principles of manifestation and the attending devas. A certain state of consciousness must operate and certain alignments be held in focus so that the devic structure of the center can be built and maintained. Center personnel hold this higher alignment with the Ashram of Synthesis and also with the Avatar of Synthesis. They re-

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ceive, invoke and release the higher streams of energy and consciousness for the working out of the divine Plan. The discipline of the ashramic group personnel is paramount, and they work as a single unit. Every disciple performs specific functions. Via their attentive attitude they remain in alignment with the center of the ashram, the overshadowing Christ and the one universal stream of Life.<sup>17</sup>

The close approximation of the Estes Park center to Rocky Mountain National Park will mean that millions of individual visitors will be suffused with devic substance. Subtly, quietly and gently, they will become effective instruments of change and transformation as they return home to their respective locales. By an act of spiritual design, these visitors will gradually absorb a new paradigm. Their consciousnesses will undergo subtle energetic changes that will allow them to carry within themselves the seeds of change. By the direct implementation of ashramic light, they will undergo subtle energetic changes and their hearts will stream forth with a new feeling of brotherhood and unity. Yet, by external comparison, they may be simply immersed in the extraordinary scenery and beauty of the Creator's handiwork.

### **Intuitive Inclusivity**



(alexgrey.com)

**A** point to bear in mind is that the Soul's ashramic life exists above the level of the three lower worlds and that Soul Life – the purpose, place and function of the Soul

within the ashram – cannot be directly represented as thoughts, words, images, feelings, etc. Interpretation, as such, entails an act of witnessing and pure observation. Such an endeavor entails freeing the mind of its usual constraints and employing the intuition.

Intuitional meditations carry a new force of consciousness—a new objective. The power of aligning to the Soul's life on its own plane brings a new interpretation of inclusivity, cooperative spiritual leadership and shared spiritual endeavor. However, the manner of this endeavor entails the rigors of evolving a continuity of consciousness that lifts us off the mental plane onto the Buddhic plane and, in time, even higher.

Building on the integrated personality, the empowered polarization of consciousness can be aligned to Solar, Atmic and Monadic sources. It can be aligned to deeper sources of resonance and identification with All that Is. But such illumination produces a crisis of consciousness and identity. The egoic structure must be prepared for such wide sweeping paradigmatic transformations. Crystallizations must give way to an open-ended, fluid inclusivity—a new way of knowing. In endeavoring to bring the mind to such a state of lucidity, the mind is kept in a state of free moving energy. Rather than being tinged with substance and set into patterns, it is a free moving body of light energy, which in one moment can assemble itself into a thoughtform and then in the next moment back into its free luminous state. Each particle of mind can become a receptor and transmitter of light. This frees the mind from the concretization of reality without form and a perception of reality without words. The value of this endeavor was explained by Alice Bailey in one of her Friday night group meetings;

We have to learn to use intuition because the Master's ashram is not on the mental plane. The plane on which we shall some day eventually work is not the mental plane. One of the things we have to learn to do in this new era is to get off the mental plane with all the knowledge and detail and

technicalities that we have so painstakingly acquired and begin to develop that something that we call the intuition, which is the source of illumination.<sup>18</sup>

Considering the depth of resonance and purity of motive needed for ashramic contact, we can appreciate the creative process that develops the necessary continuity of consciousness. Meditation above the level of logic, outside of the barriers of form, reveals a purer essence. Only a daring spirit can “hear the soundless sound” (the sound of one hand clapping?) or “see the formless form.”

Part of the inspired guidance to write this article came from a dream. In this dream, I flew into an outpost in a deserted part of South America. Looking around, I noticed many other people arriving. People of various nationalities, all speaking different languages, communicated with each other at a telepathic level. We recognized each other as co-workers in the center’s mission. Many of us were there as students and observers learning about the various aspects of this center’s function and operation. Upon deeper observation I could see the center’s main personnel and the stark lay of the land in the middle of a high desert plateau. The chief personnel seemed wise and appeared to be used to the many comings and goings. The form of telepathy this group employed was implicitly aligned to the functions of this center and was ray induced. The entire center was built on Divine Purpose. Later, as I meditated upon this dream, certain things became clearer. I saw that much of what takes place for ashramic workers and incarnate disciples rarely reaches the light of conscious recognition. The reality of subtle relationships is often missed.

The human kingdom is naturally spread over a wide spectrum of awareness from the spiritually undeveloped to the enlightened. Even with this wide variation of self-realization, at the very core of all human beings there is a subjective recognition of being part of the One Soul Humanity. Embodying, expressing and living with the recognition that we are authentic spiritual beings results

in creating the electro-vibratory field which ultimately gives us access to the fifth kingdom of nature.

“Brotherhood is a fact in nature.” “The souls of men are one and I am one with them.” To state these ideas another way; we are derived from the same quantum material. In ascending the arc of dimensional consciousness one’s sense of separation diminishes. As the experience of non-locality develops and as we come to validate the expansive paradigmatic scope of the Buddhic sphere we become more acquainted with a new time/space continuum. At this level, group consciousness is the norm, but without the loss of authentic individuality. Understanding the energetic construct of the ashram, we can see how the personnel are composed of those from far and wide. The ashram is international in its composition and consists of Souls in and out of incarnation. It is not solely confined to those who know and recognize each other; rather, it is an accomplished synthesis of initiates of various degrees and qualifications. The Brotherhood of a thousand times a thousand stands as one body.<sup>19</sup>

### **Disciplic Chakra Systems: Perceptual Empowerment of the Higher Centers**

**M**editations for ashramic contact vary according to the ray and energetic quality of the ashram and also the individual. It might be presumptuous for us to assume there would be any one specific meditational formula for all ashrams or for the various groups of personnel. There is unity in diversity. Though various meditational formats can be given and the words followed perfectly, we should understand it is the pure nature of consciousness that must be attained.

Continuity of consciousness is the result of higher brain function and the activation of the higher chakra energy centers. Our polarization or focus of consciousness, as indicative of our evolutionary level, would gravitate to a path natural to itself. For simplicity’s sake, a viable alternative is in remembering

that the higher brain centers are the gateways to many forms of ashramic contact. However, we should remember that we are dealing with principles of abstract holism. We are making a leap from the usual Newtonian paradigm of three-dimensional living to an Einsteinian paradigm. We are entering the world of energy and force, and these are the prime determinants. The disciple does much of this work within herself. Ashramic contact hinges on becoming an embodied spiritual awareness or “conscious Soul incarnate.” This allows us to bridge the older Newtonian paradigm with the Einsteinian paradigm within ourselves—to translocate our identity and link up two parallel universes. In this process of developing continuity of consciousness, the Antahkarana is built step by step in a non-linear fashion. The disciple is ever vigilant for this recognition of translocation. By learning to hold one’s alignment day by day, hour by hour, we build the requisite atomic substance in the bodies of the personality. As the radiatory substance of the vehicles approaches the light frequencies of

the Soul in the ashram, we become conscious of the real environment. The paradigmatic reality and experience of the Soul stands outside the normal time/space continuum. While it is beyond the normal temporal and spatial dimensions, it is, paradoxically, closer than hands and feet.

The development of the higher brain centers results via natural evolutionary processes. By means of certain meditational practices and alignments, it can be safely and consciously accelerated beyond the norm. This is the purposeful intent of the new Aquarian age. Each man and woman has this potential, for it is built into the very genetic material of the body. While much has been written in the great spiritual traditions of the East and even in esoteric Christianity, today’s caliber of human being is met more adequately by newer, more modern techniques. This does not result in a disregard for the older traditions; it means that they are approached from a different angle more appropriate to citizens of the 21<sup>st</sup> century. The “old souls” of today’s

humanity are ripe for tremendous expansions of consciousness and adjustments in universal ethics. To meet the newer needs, certain previously guarded meditational teachings have been given out via the writings of Lucille Cedercrans, Alice A. Bailey and others. As representatives of certain Masters of the Wisdom and certain ashrams, these techniques are given with the express purpose of bridging the two worlds of human and superhuman development. The Creator’s plan for Earth and humanity is designed for the ultimate good of all beings. The disciple’s empowered alignment is crucial since it allows her to function consciously within the ashrams in the Buddhic sphere. To cross this bridge into infinity and make that great transition from humanity to Hierarchy takes the will-to-know and endless compassion. Disciples must recognize that they are a “Soul having a human experience.” This requires a new sense of proportion and the fortitude of holding true to the vision. Then the body lives in the Soul, rather than the Soul living in the body. With this new sense of inclusivity disciples must “not become overly preoccupied either with the accumulation of knowledge or the performing of service to humanity.”<sup>20</sup> The focus has to be held very high. We suspend the overbearing hypnotic fixation of the personality with form existence and rise to another level of alignment in serving the Divine Plan of the Hierarchy. To be a conscious member of Hierarchy serves a high calling. The value to the ashram of a trained and functioning disciple lies in his ability to “see with the ashram.”<sup>21</sup>

The developmental activation of the higher centers awakens the intuition. As in all things, this is a gradual process. One’s sense of oneself begins to expand beyond the usual paradigms of self and other. The veneer of perception begins to acquire depth and multidimensionality. Intuitive inclusivity is marked by gradual expansions of consciousness and new dimensional frames of perceptual reference. The chakras work together to allow a working frame of reference. Abstractions take on a new constancy. The mind is adaptable and moves in a stream of consciousness. The magnetized aura of the

disciple becomes susceptible to ideations. We become impressed with a new reality. As the “Buddhic consciousness fully impresses the physical brain, it gives a new value to all the actions and relations of life.”<sup>22</sup> We no longer simply look at a person or thing, but by degrees we learn to identify with that person or object. The sense of separation is diminished. As humans we have the inherent potential to know another as oneself, to perceive his motives and appreciate his part in the movement of life.<sup>23</sup>

The first quantum physicists were seers. They invoked the august potential of the human spirit. The ability to perceive multi-dimensionally and feel the heart of the Logos is built into our genetic structure. It is our natural inspired birthright. The development of the awakened third eye is built on many processes and there is no simple explanation. But as the epicenter of the human instrument is consciousness itself, we should honor our roots. A valuable contribution in understanding the basis of dimensional consciousness was once explained to Alice Bailey by a young Swedish thinker.

The fourth dimension is the ability to see through and around a thing. The fifth dimension is the ability, for instance, to take an eye, and by means of that eye to put oneself en rapport with all other eyes in the solar system. To see in the sixth dimension might be defined as the power to take a pebble off the beach, and by means of it to put oneself in accord with the entire planet. Now in the fifth dimension, where you took the eye, you were limited to a particular line of manifestation, but in the case of the sixth dimension, where you took a pebble, you were put in touch with the entire planet.<sup>24</sup>

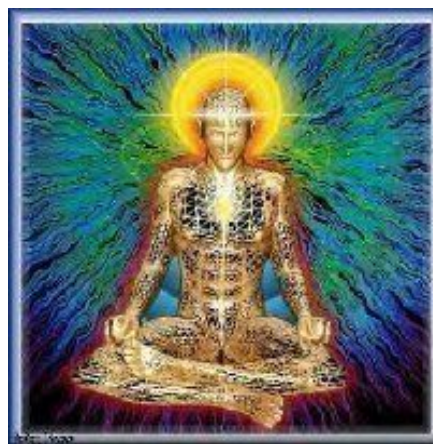
This is something very far ahead of us, but it is interesting to speak about, and holds a promise for each and all.

While the development of the higher centers is ever a work in progress, we know that it does not happen in a step-by-step, linear

sequence. The transformational development of energy from the lower centers to the centers above the diaphragm requires a series of lives. It is a synthetic approach, and changes are occurring simultaneously. For consciousness to respond to Consciousness, which is an aspect of the Soul’s telepathy, we must arrive at a new point in space-time. We must free ourselves from the illusion that we are solely three-dimensional creatures. We must come to know ourselves as multidimensional beings. Such engagement is an invocation of the superconscious and fifth-dimensional spherical time. It represents liberation from the four walls of established time and the release of fixed time sensitivities.

As consciousness is reset from sequential time to NOW, our perception of our form in space is also reset to a newer more inclusive paradigm of multidimensional space-time. The paradigmatic scope of the ego shifts as the polarization of consciousness ascends. This is the end of time as we know it. All dimensions meet here and now. It is the new state of consciousness we are seeking, one in which we are more fully engaged and aware, and one that allows the inclusion of Buddhi and the immediacy of the intuition.

As a point of reference, the process of solarization is depicted for us in the following graphic.



(John Vega)<sup>25</sup>

In a quote by Lucille Cedercrans we are told:

The Head Center constitutes that center in etheric substance of your instrumentality, which is in the same vibratory realm as your home, so to speak, in the ashram. This is a secret little known — an Occult fact — its revelation brings the realization that continuity between the Soul in the ashram and the Conscious Soul Incarnate is but a matter of utilization of these two centers, their alignment, the gradual growth of a magnetic field between them and eventually their merger into one another, until the thousand-petal lotus is manifest as the physical materialization or manifestation of the Spiritual Soul in the ashram... This is only the beginning.<sup>26</sup>

The inner meaning of this quote reveals a wealth of information. The head center, which is a vortex of etheric substance, vibrates at a frequency that tunes it in to the higher energies and frequencies of the Over-shadowing Spiritual Soul. This center is a gateway by which consciousness and the Life Thread are extended from the Spiritual Soul to its lower reflection. The head center also functions as our own personal *stargate*, allowing us to move from the dimensions of space-time to time-space. The rate at which it is reflected downward into the head center is the result of the evolutionary processes of initiation and meditation. We should understand that both the human entity and the Soul on its own plane of existence are developing concurrently. On the path of discipleship this relationship is investigated. Building this Rainbow Bridge, or Antahkarana, facilitates the process of Soul-infusion. As the disciple

is seeking to become an incarnate Soul she willingly makes use of the higher head centers. The more these centers are consciously used the stronger they become.

In advanced disciples, the head center is

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located approximately six inches above the head, but in the case of the new disciple, it usually extends three inches beyond the head. As the energy of the head center is reflected downward, it descends as a funnel shape into the center of the head.<sup>27</sup> There it creates the "cave in the head." It is in this cave that the incarnate consciousness focuses itself as the spiritual Soul. The

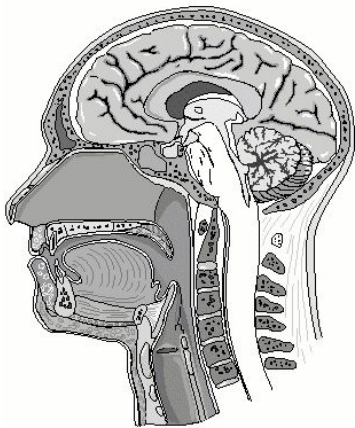
cave or synthesis center becomes part of the head center. Working together they hold the vibratory frequencies of the conscious Soul. Therefore, identification as the Conscious Soul Incarnate takes place within the cave center.

Conscious utilization of the centers sets into motion a new energy, force and substance. Appropriate to the 21<sup>st</sup> century, the new techniques utilized within the Synthetic Ashram illuminate the higher activations of the head centers to accelerate Soul-infusion and initiation. Continuity of consciousness and a life of service are the prime objectives of this endeavor.

Within the cave center some disciples have the experience of becoming the body of light. Essentially, the cave center is more than a geographical focus in the center of the head. As a location in the brain center it cannot be accurately located solely by its physiological coordinates. It is located within time and space yet not limited thereby. It is a conflu-

ence of energetic forces, the ley lines of consciousness itself in its descent into matter. The two diagrams that follow are very descriptive for understanding the cave center's placement.

As a golden radiant sun, the cave center reveals the body of light as a group point of light within a greater light. In this light, and within the ashramic field, the individual becomes the group. Consciousness registers this oneness to such a degree that the disciple experiences the Conscious Soul in his own cave center. But now it is holographically expanded so that the disciple is in every cave. This reaffirms the group conscious nature of the Soul and speaks to the idea of *Buddhi*—escape from the limitations of form identification and the entering into fourth and fifth dimensional consciousness.<sup>28</sup>



The Cave, *kutashta*, or the spiritual center of the Soul in the physical body. Also referred to as the *Cave of Brahma*.<sup>29</sup>

One exercise that can give us an experience of the higher brain centers is to focus our thinking on the point that lies exactly between the two eyes. The attention is fixed gently and calmly. This is not a forcing process, just a slight alertness. When we fix our thought on the mid-point between the two eyes light streams in of its own accord.

Another exercise requires looking at the tip of your nose. The moment you look at the tip of your nose you become alert to a sense of the third eye and will be drawn to the center of your head. (The higher centers are synthetic.) But there is no forced movement—

one moment, the tip of the nose, the other moment, the cave center. This is an effortless awareness; there is no strain, just an inner focus. Yet let us remember that the cave center is more than a geographical or physiological location in time and space. Even though its approximate location is near the pineal and pituitary glands, it is, above all, a state of consciousness. Its vibratory frequency is a gravitation of consciousness located in the vicinity of the center of the head. A descriptive quote clarifying this point is taken from Alice Bailey:

The gradually increasing downpour of fiery energy increases steadily the “light in the head,” or the effulgence found in the brain in the neighborhood of the pineal gland. This is to the little system of the threefold man in physical manifestation what the physical sun is to the solar system. This light becomes eventually a blaze of glory and the man becomes a “son of light” or a “sun of righteousness.”<sup>30</sup>



The Head Center<sup>31</sup>

Through meditation and ashramic affiliation the evolving disciple becomes aware of the higher brain centers and learns how to use them in service. Each brain center has its own specific and affiliating resonant frequencies and applicability. Each represents a different window of awareness. Therefore, consciousness can be “tuned” via the appropriate use of higher chakric activity.<sup>32</sup> As we bring the alignment from the head center to the cave, into the tone or note of the Soul in the ashram, we are working from the *Buddhic* sphere. From this intuitive center of

consciousness within the quality of its frequency we work and bring the ashramic frequency into the incarnate—our focus is consciousness. As a member of the ashram, we are changing the lower frequencies in our makeup into the ashramic frequencies because the ashram is where we live, move and have our being.<sup>33</sup>

One can picture the consciousness thread projected from the overshadowing spiritual Soul (ashramic focus) extending downward into the threefold instrument. This movement downward represents an omnilateral substitution and transference of the pure consciousness of Buddhi into the higher mental body. In time, this activity creates the Conscious Soul Incarnate or Incarnate Soul. Two parallel universes are thus bridged—the supermundane with the mundane or spirit with matter.

Dr Viola Petitt Neal has given us an accurate description of her experience:

When I make contact with the ashram—I pull into a central point in the center of my head which must be about where the pineal gland is, and is a pinpoint of focus or pinhead of focus—a short point of focus. In this case, I simply seemed to move in consciousness inside my head, and to a chamber inside the head, or a cave in the head rather than a point of focus. Maybe it was a large area which I was pulling into focus.<sup>34</sup>

### **Ashramic Impressions: Bringing Heaven to Earth**

Receptivity to ashramic ideations is a practical matter for disciples. The core of their work is fundamental and native to the group consciousness of the ashram. For such an abstract alignment it is necessary for continuity of awareness to be anchored in the brain consciousness as much as possible in order to carry it through into the world of everyday affairs. The intent of ashramic work involves “bringing the highest into the lowest” or bringing heaven to earth. The quality of such an alignment is maintained and fine

tuned by the grounded and practical application of the Soul’s forces. While reaching up for the stars, disciples’ feet are planted firmly on the ground. Their vertical-subjective alignment is meant to be lived and expressed horizontally and outwardly in the three worlds of human endeavor. Wherever they go, and whomever they are with, they are the embodied representation of the Soul’s frequency and the ashramic group consciousness.

The practicality of this endeavor cannot be overlooked. As outposts for the ashram, disciples need to maintain their connection. Considering the abstract qualities necessary for continuity into the ashramic field, this might seem a paradox. But the practicality lies in its embodiment. Disciples are meant to be functional. They are meant to be grounded in their work even though it may be subtle and abstract. As an expression of their evolutionary status, this brings their multidimensionality into focused spiritual living. They impress their magnetized consciousness and auric fields on their surroundings. They transmute and alter the quantum-etheric field surrounding themselves as they have done within themselves. Disciples serve a purpose in which the energy, force and substance of spiritual ashramic reality can and will make entrance into the world of men. Their ability to hold alignment, to bridge the fourth and fifth kingdoms is subtle yet powerful.

### **Two Examples of Ashramic Meditations**

There are different meditational alignments for ashramic contact. Groups vary in approach, and this is reasonable considering their different energetic qualities. The emerging ashrams of the Western hemisphere are more modern and applicably “tuned” to the emerging tone of the Aquarian Age. The vibratory field of Aquarius will initiate a Seventh Ray civilization more applicable to synthesis and brotherhood. With this in mind let us survey two meditational approaches. Understandably, there are many more, yet this sampling should allow us the opportunity to intuit the variations.

Remember that what we have presented is but a sampling. This first meditational format follows a Seventh Ray (ceremonial magic) approach and was given by the Master John. Living in the 20<sup>th</sup> century, John was a physically active, incarnate disciple and co-worker of the Master Rakoczi. His affiliation in establishing the American Ashram in Estes Park was insightful and profound. It continues to this day.<sup>35</sup>

One will notice that in this, as in many ashramic meditations, there is often some specific intended purpose. The following meditation has a focus on economy. Even though it was not intended for beginners, it is included because it reveals a particular meditational process that highlights the newer ashramic approaches in appropriating spiritual energy. It makes use of the “magic of consciousness” and is appropriate to Seventh Ray techniques, which are specifically intended for the correct utilization and deployment of the higher energy centers.

From the Master John via Lucille Cedercrans: (*abridged version.*)

Focus the consciousness in the cave and identify as the conscious soul incarnate. Establish the higher alignment through the head center with the overshadowing spiritual soul in the ashram and with the Christ.

Establish the lower alignment with the devic forces of the mental, astral and etheric environment, via your threefold vehicle, realizing that all physical appearances are reflections of the real environment, which is subjective.

Focus the attention upon the stated problem of Economy. Realize that all resolutions of the problem are a working out of that economy which best serves the evolutionary and service plan of the soul. Realize that right activity — action — doing proceeds from Be-ing. One must be before one can do. Contemplate that be-ing that is Soul for at least three minutes.

Visualize soul being occupying a radiant body of light standing in overshadowing above the top of the head. Visualize its quality as radiance and beauty. Visualize its purpose as service to the One life. Visualize its movement down into the threefold instrument via the center system.

Visualize now the conscious soul incarnate within the radiant light body as entering into the physical brain and nervous system—taking hold of the body of appearance—life, quality and appearance of being. See the soul being moving the physical body into right activity. Visualize the activities of the day as being carried out by the soul being that you are inside of the total instrument.

Gather this thoughtform and lift it from the throat center to the ajna center, from the ajna center to the cave, from the cave to the head center. When it has been lifted into the head center, hold it there in silence and in the light, waiting for the Christ as the Father to act upon it, producing within your life and affairs that Divine Economy that serves the Divine Plan for humanity.

Try to maintain silence as long as possible in a dynamic wakefulness or alertness, and then sound the OM, focusing right economy into and through the instrument and into outer appearance.<sup>36</sup>

Now, to exemplify another ray approach, we present a meditation given to us by the Master Djhwal Khul. This (abridged) meditation provides more of Second Ray, love-wisdom approach. In this approach we are being asked to hold the mind positive and attentive and use the faculties of the imagination and visualization simultaneously.

GROUP INSTRUCTION (given December 1941, via Alice A. Bailey.)

During the Full Moon, you must link up first with all the group members, pouring yourself out in love to each

of them, [this is Master DK's Naming and Loving process] and to all collectively, and associating yourself with them as a part with the whole. Then in united effort attempt the following procedure:

1. Having linked up with all your group brothers, and having raised your consciousness as high as you possibly can, endeavor then to hold steady, holding the mind unwaveringly "in the light," and letting the brain consciousness and its registration drop below the level of consciousness.
2. Then initiate a new effort. Realize that, on my side, I also stand steady, pouring out upon you my love and strength and endeavoring to lift you up into a higher state of consciousness.
3. Visualize ahead of you (if I may use so inadequate a word) a disk or sphere of indigo, a deep electric blue. In the center of that disk imagine that I, your Tibetan brother, am standing. My appearance and personality matter not.
4. When you have visualized me thus standing waiting, then endeavor to see—stretching between yourself, the group and me—a band of golden light and know this to be the symbol of the Path that we are all treading. See this path gradually shortening, thus bringing us closer together, slowly and steadily, until you enter into the heart of the blue disk.

Hold the mind positive and attentive, using simultaneously the faculties of imagination and of visualization. I would ask you also to make a careful record every full moon—from two days before until two days after the full moon—of all experiences and visions.<sup>37</sup>

## Conclusion

*I look at my groups of disciples always subjectively and as a group. It is the total radiance which I see; it is the united rhythm which I note and the united tone and colour; it is the sound they collectively emit which I hear.*<sup>38</sup>

An ashram is an archetype of beauty, love and power. In the coming New Age there will be the out-picturing of the inner ashram upon the outer plane. This will be the first time in history in which disciples will recognize each other as members of the Master's group. The inner ashram is a focus of spiritual Souls, free and unlimited. Under the new Aquarian experiments of externalization, these ashrams will be a potent composite focus of personalities and Souls.<sup>39</sup>

An ashramic or esoteric center is a specific state of consciousness acting as a focal point for the transmission and radiation of Soul awareness into the body of Humanity. It is a vortex of force and center of energy.<sup>40</sup> As foci of extraordinary energy and consciousness, all ashrams originate within the planes of superconscious endeavor. They function at a frequency level much higher than that of the three planes of human endeavor. Not constrained by the time-space continuum as we know it, these ashrams skirt the normal purview of mundane consciousness. Time shifts linearly to a spherical form. The requisite polarization to participate at this level of consciousness and lucidity is very high. Simply stated, as the atomic light substance of the vehicles begins to resonate with a viable quantity of Buddhist substance, we perceive that which was hidden.<sup>41</sup> By intuitive expansion we become available to ashramic impression. We become conscious of our Soul's life in the ashram as the Overshadowing Spiritual Soul. By an "Act of Alignment" disciples transfer their identity from an individualized self-identity to a state of Triadal consciousness. This translocation of identity results in a bridge between the fourth and fifth kingdoms in nature.<sup>42</sup>

This process involves an extension from above downward, moving from Hierarchy or the fifth kingdom, down into the three worlds of human endeavor. This medium of descent

is a cycle of precipitation and manifestation from that which is within the inner spiritual dimension of humanity outward into expression.

Ashramic members are moved and stirred from within the deep well of their Soul relationships. The active complexities of modern life, however, often hinder this awareness from being recognized. Subjective ashramic affiliations run deep, but typically are neither apparent nor obvious to conscious awareness. However, all proceeds according to law. Those who resonate with the ashram's purpose are drawn into its spiritual center of fiery power.<sup>43</sup>

We may be able to picture how together and en masse disciples distribute the energies of consciousness. As solarized vehicles they are transducers of spiritual fire. They invoke, distribute and precipitate the energy, force and substance of the ashram. They work together as one dedicated unit. The direction of ideation and the purposeful intent of their work are in service to the Divine Plan. This activity is orchestrated by the illumined mind of the Master at the energetic core of each ashramic focus.

Relationships by their very nature exist for different purposes. But within the ashram, Souls are related to each other by the commonality of their thoughts. The Center Impulse, or central fire, reaches them subjectively. This nucleus of fire is a living organism of luminous substance and divine consciousness. The incarnate group is overshadowed by their own overshadowing spiritual Souls from within the ashram. As outposts and points of radiatory fire, they magnetize the environment in which they live. They are projectors and conduits of spiritual force, distributing Solar and Monadic forces. The incarnate group becomes part, in some measure, of that Master's impulse which overshadows the etheric light body of the ashram. Together, as One flawless instrument and as non-separate individuals, they serve the Divine Plan.

The esoteric design of any ashramic center is magnificent. As an energetic construct it is constituted of a nucleus, petals and its radiatory auric field. It is built on prototypical designs of the highest order. As disciples come to fulfill their roles under the purpose of their Souls, certain petals are activated within the center's life. Then the ashram becomes more magnetic and radiatory. In the beginning, there are few to fill the ranks, but as time and energy builds, more come to fulfill their Soul plan and recognize their place and function within the ashram. In this way the spiritual body we know as the ashram begins to fulfill its function and serve the evolutionary development of humanity.<sup>44</sup>

All the many ashrams together form the one body of the Hierarchy. This vast ashram comes under the overshadowing of the Christ Maitreya Buddha. The Christ is focusing the evolutionary purpose through all these various ashrams. All disciples, whether conscious of the fact or not, are part of this great ashramic Group Life.<sup>45</sup>

<sup>1</sup> [http://www.sevenray.net/sri\\_journal\\_v4n3\\_vugler\\_art6.html](http://www.sevenray.net/sri_journal_v4n3_vugler_art6.html) (accessed November 1, 2009).

<sup>2</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. II* (New York: Lucis Trust, 1955), 521.

<sup>3</sup> Helena Roerich, *Fiery World, Vol. I* (New York: Agni Yoga Society, 1943), 664.

<sup>4</sup> Lucille Cedercrans, *Applied Wisdom* (Whittier: Wisdom Impressions, 2007), 1202.

<sup>5</sup> Lucille Cedercrans, *Ashramic Projections* (Whittier: Wisdom Impressions, 2004), 135.

<sup>6</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Publishing Company, 1976), 645.

<sup>7</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. I* (New York: Lucis Trust, 1944), 759.

<sup>8</sup> Bailey, *Discipleship in the New Age, Vol. II*, 504. "Disciples in my Ashram have a dual responsibility ... It is through the unbroken conscious thinking of a welded group of disciples that the Master of an Ashram works. It is not so much the active outer service of a group of disciples which is of major importance (though it has necessarily a vital purpose) as the coherent, integrated group thought which is so potent in effecting changes in the human consciousness."

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- <sup>9</sup> Alice A. Bailey, *Esoteric Psychology Vol. I*, (New York: Lucis Publishing Company, 1936), 132.
- <sup>10</sup> Bailey, *Discipleship in the New Age, Vol. I*, 731.
- <sup>11</sup> Helena Roerich, *Supermundane IV*, (New York: Agni Yoga Society, 1938), 723.
- <sup>12</sup> Cedercrans, *Applied Wisdom*, 546.
- <sup>13</sup> *Ibid.*, 546.
- <sup>14</sup> *Ibid.*, 544.
- <sup>15</sup> *Ibid.*, 544.
- <sup>16</sup> *Ibid.*, 1200.
- <sup>17</sup> *Ibid.*, 173-193.
- <sup>18</sup> Alice A. Bailey, *Friday Evening Talks*, <http://www.esotericstudies.net/aabtalks/aab03-05-43.pdf> (accessed November 2009). "We have to learn to use intuition because the Master's ashram is not on the mental plane. The plane on which we shall some day eventually work is not the mental plane. One of the things we have to learn to do in this new era is to get off the mental plane with all the knowledge and detail and technicalities that we have so painstakingly acquired and begin to develop that something that we call the intuition, which is the source of illumination."
- <sup>19</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. I*, 728.
- <sup>20</sup> Bruce Lyon, *Occult Cosmology*, <http://www.shamballaschool.org/Cosmology/OCI.htm> (accessed September 7, 2009). "Hierarchy needs souls to take up their conscious functioning within the ashrams on the Buddhist plane. To do this they must cross over the great transition from Humanity to Hierarchy and not become overly preoccupied either with the accumulation of knowledge or the performing of service to humanity."
- <sup>21</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. II*, 391.
- <sup>22</sup> *Ibid.*, 391.
- <sup>23</sup> C.W. Leadbeater, *The Masters and the Path* (Adyar, Madras: The Theosophical Publishing House, 1940), 665.
- <sup>24</sup> Alice A. Bailey, *The Consciousness of the Atom* (New York: Lucis Publishing Company, 1922), 138-139.
- <sup>25</sup> [http://www.iamshman.com/galleries/4' med/the-artist.htm](http://www.iamshman.com/galleries/4%20med/the-artist.htm), (accessed November 1, 2009).
- <sup>26</sup> Lucille Cedercrans, *Applied Wisdom*, 217.
- <sup>27</sup> *Ibid.*, 160.
- <sup>28</sup> *Ibid.*, 266-67.
- <sup>29</sup> <http://www.kryaoga/english/encyclopedia/Kutashta.htm>. (accessed November 1, 2009)
- <sup>30</sup> Alice A. Bailey, *The Light of the Soul*, (New York: Lucis Trust, 1927), 180.
- <sup>31</sup> The Head Center Credit: Public domain.
- <sup>32</sup> Lucille Cedercrans, *Applied Wisdom*, 1533-1534
- <sup>33</sup> From the private notes in an on-line unpublished Teacher Training class with Pam Nissen.
- <sup>34</sup> Viola Pettitt Neal and S. Karagulla, *Through the Curtain* (Camarillo: DeVorss and Co., 1983), 61.
- <sup>35</sup> Lucille Cedercrans, *Applied Wisdom*, 932.
- <sup>36</sup> Course notes from Pam Nissen, 11-3-61 Estes Park – *Economy*.
- <sup>37</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. II*, 16-17.
- <sup>38</sup> Alice A. Bailey, *Discipleship in the New Age, Vol. I*, 9.
- <sup>39</sup> *Ibid.*, 707.
- <sup>40</sup> *Ibid.*, 723.
- <sup>41</sup> Two Disciples, *The Rainbow Bridge*, (Staten Island: Triune Foundation, 1981), vii.
- <sup>42</sup> <http://thesynthesist.org/new-centers-consciousness> (accessed August 6, 2009).
- <sup>43</sup> Alice A. Bailey, *Discipleship in New Age, Vol. I*, 723.
- <sup>44</sup> Lucille Cedercrans, *Applied Wisdom*, 173-179.
- <sup>45</sup> Lucille Cedercrans, *Applied Wisdom, Vol. II*, 820.