

# LEADERSHIP TRAINING

## Chapter 1

### Group Integration

Techniques in Service,  
Cooperative Leadership,  
Problems in Relationships,  
Manifesting the Vision

First I should like to make a few suggestions regarding group integration and the way in which you can gain the most from it. Most of the instruction which you are to receive will be projected on First and Seventh Rays and will have to do primarily with First and Seventh Ray techniques in service. As is always the case with a group of potential leaders, it may present some problems in relationship. Realize that leadership, insofar as the disciple is concerned, is a matter of cooperative, creative service. First it will be necessary to overcome the competitive patterns which are, particularly in the present civilization, related to the subject of leadership. The moment that the concept of leadership makes an impact upon the consciousness of the individual in this particular society and civilization, it creates within him reactive patterns of competition, for the present structure is built upon the basis of competition for leadership.

Those of you who have had some experience in endeavoring to answer the need for leadership have met with the effects of this particular condition, have come, unconsciously perhaps, face to face with this problem. Within you there has been stirred into greater or lesser degrees of activity the competitive reactive patterns.

The concept of leadership toward which you are aspiring within your own Soul consciousness, and which you are on that level ideating into a relationship with your own function in the world of affairs, is that of cooperative leadership – shared responsibility in the service of the Divine Plan for humanity. This concept overshadows, not only a group, not only the overall group life, but the whole of humanity today, who, because of its particular point in evolution, finds cooperative leadership (the sharing of responsibility for the welfare of humanity) to have become the common necessity. The Soul then, the Soul life of humanity, aspires toward the perfect ideation of this

particular concept, an ideation which will relate cooperative leadership (inspirational creativity within the life and affairs of mankind) with the present world conditions.

A group, then, coming together for the purpose of receiving training in leadership, brings into an invocative and evocative focus both the problem within the human consciousness (the effort in the Soul life to ideate the solution to that problem) and, by means of alignment with the Hierarchy and with your own Monadic center, you invoke the solution through you as a channel.<sup>1</sup> Thus in one sense you are, as a group, a mediator bringing that which overshadows the Soul into its right activity within the Soul life and from here the ideated solution into the life and affairs (by means of your own activity) of the human family.

Try to realize, then, as you meet with problems of relationship, and of the organization of the overall group life into that activity which will best serve the Ashramic purposes and plan, that being to a degree representative, you are serving humanity in the very focusing of a particular problem. If you see it as a world problem rather than either a personal or a group problem, you will be able to deal with it as such, and thus help to formulate that science of right relationship in the level of leadership which can then be of service to humanity.

The reactive patterns within the equipment have to be overcome, brought under control, before the disciple can actually enter into the field of leadership and serve effectively within it.

You are going to be given specific problems in leadership activity to resolve within the group. This will be a part of your training. You will be presented with problems which constitute, at this time, the obstacles to the leadership function, on a discipleship level, within the world of affairs. In working out these problems, you then come into the beginning of your own function in this particular field. You are initiating a period of growth and development, and a service activity, which is to cover many incarnations.

Competition and striving for leadership is a fallacy. You are working with a plan that takes in many incarnations. Realize as you consider this that you are in no way being criticized or reprimanded. You are what you are in consciousness and in instrumentality. You are a part of the present civilization, as well as being a part of the Ashramic effort. So that your equipment, with all of its apparent defects (if you would call them that – though from my perspective they are not) is a part of your service equipment. Because in meeting

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<sup>1</sup> For our purposes, the monad is defined as the focus of spiritual individuality or Christ Consciousness.

the problem the equipment presents, you are helping to solve the problem for humanity. You are coming to grips with the human situation – finding the solution for it – experimenting with the wielding of energy, force, and substance and learning to be effective.

Now in this particular incarnation, look at your position. It is not one of importance in the world sense. None of you holds a position, objectively, which carries any great influence insofar as world affairs are concerned, but you are in training. Where you will be, shall we say, in the next incarnation or in three incarnations from now, will be something else. Those individuals who function in the world in a leadership capacity today, and particularly those on a discipleship level, have come through what you are entering, in their own relationship with their particular service job, the problems of humanity in their time and place, etc. One does not attain to a position of world influence without having undergone training for it prior to that time. You can deflate the ego, when it appears to expand itself overmuch, and at the same time strengthen the spiritual identification with this realization.

The effort now is being made to train disciples, something rather unique in that the disciple who receives his training today receives it in the midst of the daily life and affairs of the human family. Prior to this time, the disciple received his training, you might say, during an incarnation or several incarnations of retreat from the world of affairs.

The black magician evolves his magic just as the white magician evolves his white magic. So does leadership evolve on both paths. Then do the disciples of both the white and the black lodge come into position of equal influence in the world of affairs, and I am speaking now insofar as the outer appearance is concerned.

Something that I would have you consider very deeply is the subject of the long range plan and the fact that as surely as you are evolving, as surely as you have taken certain steps upon the path of discipleship, you are individually and collectively moving toward, through function after function, positions of influence in world affairs. You are now building the foundation, even in your service activity, for what you will be doing later in a more conscious way. You will have overcome the built-in patterns which result in competition so that you will be able to function in a cooperative leadership pattern. But it is necessary now, if this is to occur, that you begin to work with the concept – that you begin to enter into a cooperative leadership relationship with one another, in dealing with the problems with which you are presented in the present service activity.

In the future, when the disciple now being trained, has, by reason of his evolutionary development, created a position of power and influence in the world

of affairs, then he will not be presented with this particular problem. This is what we are working toward now. By that time, cooperative leadership will have become a fact in nature among that particular group. That group then will be able to demonstrate the perfection of cooperative leadership and so change the present civilization. Between now and that time, a certain amount of influence can be brought to bear upon world conditions through the subjective influence of the group as it meets with those problems which are those obstacles to cooperative leadership. As the group meditates upon, as it brings into its thought life, emotional feeling life, and into the substance of its daily action, this concept of cooperative leadership, it sets into motion a movement of the energy, force, and substance of the concept itself. That degree of expansion and embodiment of the concept that the group is able to achieve is made available to leaders functioning in the world today via the subjective relationship of the group with those leaders.

Then they can draw upon this reservoir of spiritual effort, energy, force, and substance, and use it in their particular dealings with world problems. Understand that the disciple functioning within the world of affairs in a position of influence today has not within his grasp the concept of cooperative leadership. The concept is new. The concept has relationship with the age into which we are now moving. It becomes the common necessity because of the old concept of leadership, the old methods which produced the building of the present civilization, and the evolutionary development of humanity up to this point are outmoded and outworn. It precipitates its own defects, so to speak, its lack in providing a solution for humanity. So that within the world today we find the problem, particularly on a leadership level, being of such a nature that only the concept of cooperative leadership can solve it.

Therefore, pressure is put to bear upon the disciple who functions today in a position of world influence – world power. None of the old methods or techniques work. The threat of force does not work. Nothing which has in the past been applicable to the problems with which a leader was faced is today applicable. Therefore these leaders, these disciples, are under tremendous pressure. They in turn put a pressure upon a group such as this, that through its invocative effort, because of its very nature, it will bring into focus that solution which is right for this time and place that which overshadows humanity as the right answer.

Therefore, you have a very definite service relationship with all disciples who function in positions of leadership, in positions of influence and power in the world of affairs today. It is vitally important to the development of your service potential that you recognize this relationship and that you learn to make use of it. For here, in the subjective sense, you bring your weight to bear upon the solution to the problems of humanity. You bring your forces into the effort, and in so doing, place yourselves in line for your own function in like po-

sitions at a later date. You are in service to the degree that you are able to recognize your relationship, maintain the subjective link or relationship with the leadership in the world, and at the same time, through your own efforts, bring into focus this concept.

Do not forget that you are going to be functioning on a little higher level than previously, for you will be ideating on Soul levels a new concept in relationship to the human family. When I tell you it is new, this is exactly what I mean. You as yet have no grasp whatsoever of cooperative leadership. As a group in cooperation with me you will be ideating as I project the impulse for that ideation.

Now once again, and from perhaps a different perspective, I wish to discuss the first problem with which you will be faced – and probably the last problem in the initiation and the completion of this training. That is, the problem of relationships, which is always activated, always presented, when a group of potential leaders come together for any purpose whatsoever. You will be invoking a great deal of First and Seventh Ray energy, and hence, in your daily life and affairs, you will bring into the brain consciousness many ideas. Some of them will be good, some of them will be not so good; and some of them may be ridiculous. But in most instances you will love your ideas. You will carry the dynamism, the enthusiasm of the First Ray and your love of your work. The first problem with which you could be faced would be the cold water effect of discovering that your ideas are perhaps not necessarily apropos, or that someone else perhaps has a better idea.

You have to learn to use First Ray in your interrelationships with one another – not as swords but as interrelating lines of inspiration, of actually inspirational relationships. You are building a network of light – not an army of fencers. This is important. When you wield the First Ray as a sword, let it be as a group – one group – one two-edged sword of discrimination.

It is important to define areas of responsibility, areas of function. This is the first step that must be taken in the organization of the energy, force, and substance of any life into an activity. Then you can begin to find your own function and each one, as the group function is clarified, can define his particular function in relationship to it. This is the beginning of cooperative leadership. Cooperative leadership necessitates a network of leaders who share a responsibility for the manifestation of the Divine Plan for humanity as they see it. It has to be seen as a network rather than as a graded level or chain of command.

At the leadership level, if you are to make any kind of a beginning, you must think in terms of group leadership – of cooperative leadership where each relates with the other in his proper function – according to his particular vision

of that plan and his responsibility for its manifestation. Thus, each must allow for each other's function and endeavor to cooperate with it. Now on this level you are not going to have anyone making appointments. The group itself may make appointments from among those who relate with it in an organizational sense below the level of leadership. But the leadership itself is that of a cooperative group endeavor, each one aligned with the Divine Plan in such a way as to inspire a following within his area of responsibility.

Also, as you proceed, you must think in terms of cooperative leadership as overshadowing, as superseding any organizational structure which you shall create, because, as time proceeds you will find the necessity (insofar as your service activity is concerned) to enter into different organizational structures. One or three or five or more may organize another structure here. Each of these structures then act as a part of the service equipment of the entire group and thus of the Ashramic Group Life. Therefore, the network of leadership must be seen as functioning above and yet through these vehicles. Thus, the integration of such a group is based upon its shared vision of the Divine Plan, upon its shared alignment with Divine Purpose, and upon its shared responsibility for the carrying out into manifestation of that purpose and plan. Therefore, each of you, as you come into your own function in the leadership sense, must define that function so that each of the others of you can cooperate with it.

Thus, this is the first step you are taking. Each one of you, as you begin to realize more fully what your function is (as differentiated from the function of others) defines it and clarifies it for the group, giving each an opportunity to cooperate with each function. Thus, you have the beginning of a true cooperative effort on the leadership level. Therefore, begin with first things first. If you are going to establish such a structure as one vehicle through which the group can work, then you must begin with first things first. This first thing is cooperative leadership, where each comes into an understanding of his right function – is able to define that function as well as enter into it, and thus inspire cooperation from the others on their own levels, and inspire a following from within that humanity in which he is focused in his service relationship.

I would have you also understand that as each one of you comes into an understanding of your function, bit by bit, that it may change. You may find yourself, today, in the natural place or position to fulfill a particular function. But this changes as you, through evolution and training, come into that function which is the function of the Soul within the Ashramic Group Life. As you begin to arrive at a greater clarity regarding function, there will come an understanding of the center function and its application, its appropriation, its utilization, in the economy of the overall group life. Now, each individual, from the beginning student clear through the entire group, has his proper function within the group, in relationship to the group function itself. Before

you can organize the energy, force, and substance of the group into a planned activity, there must be an understanding of function, both of the group function and of the individual function.

The Hierarchy functions on a cooperative leadership basis. There are offices within the Hierarchy which have to be filled. These are filled by those whose evolutionary status – whose individual expression of the one life and relationship within the One Life, and whose capacity, makes or places them in such a position. They are not appointed. They move into their office naturally and normally as they relate their function with the purpose and plan of the total Hierarchy.

The leadership group inspires its followers. Each one moves into his right function because it is his right function. I would have you realize that this is a class in leadership training. You have been given a problem to consider, not to build a legal structure, but rather to consider this first problem involved in the organization of the energy, force, and substance of the group life into a planned activity.

Now, whether or not you arrive at a solution, and whether or not the solution you arrive at is put into operation, is beside the point at this time. What is important is that you are making an effort to understand this first problem (which is always presented in the establishing of any leadership group or network which is to be based upon the concept of cooperative leadership). You are going to be faced with the competitive patterns within the equipment which could very definitely either block the individual from recognizing another's right function or, on the other hand, create a concept of function which was not right function.

You will find this a most difficult effort in some ways, for the energy of the First and Seventh Ray, which you are receiving, is a blend. It has to be directed to a specific goal. It has to be brought in via a one-pointed focus, set into a specific direction, and maintained in that direction until the goal is achieved. You find this difficult in arriving at a goal and then moving the First Ray along a specific direction. Instead, it takes as many directions as there are individuals within the group.

A disciple is responsible for the manifestation of his particular vision, and, in the degree of his vision, for the Divine Plan for humanity. His area, and his degree of responsibility, is dictated by his vision of the Plan and his *responsibility* is to that Plan. Thus, his vision indicates his function.

The definition of the First Ray, insofar as this particular *planetary* effort is concerned, is to bring into focus and to interpret Cosmic Love – that Love which is Pure Reason. The cognition of its purpose then gives it direction as

the Will to Love. Consciously condition and qualify First Ray as the energy and the concept of Divine Love-Wisdom.