

Disciples and the Year 2025

Nancy Seifer

Abstract

This article is an effort to alert disciples to both the dangers and opportunities of our time, the “Stage of the Forerunner.” The author highlights the importance attached by the Tibetan Master to *humanity’s* recognition of three aspects of reality before the year 2025: the existence of the subtle “world of meaning,” the Spiritual Hierarchy, and the Divine Plan. The task of communicating knowledge of subtle realities to a broader public was assigned to disciples, although this fact is often overlooked or underestimated. To a surprising extent, the Plan depends upon the willingness and ability of esoteric students to carry out this work effectively in time to avert possible disaster.

Introduction

The books of Alice Bailey are filled with electrifying statements about our times. “This is... the most amazing period in the history of humanity,”¹ the Tibetan states in *The Externalization of the Hierarchy*. “We stand at the gateway of the new world, the new age, and its new civilization, ideals and culture,”² he declares in *Esoteric Astrology*. “A new revelation is hovering over mankind... A new heaven and new earth are on their way,”³ writes Alice Bailey in *The Reappearance of the Christ*.

Appearing throughout the books is the vision of a glorious future, with humanity working in alignment with the Hierarchy and Shamballa to precipitate the Kingdom of God on Earth. We are told that “humanity is undergoing a true initiation as it enters into the new age of Aquarius.”⁴ Moreover, we are assured that the work of preparation for the Reappearance of the Christ is well underway, and that “Certain of the Masters have the work under Their control, and through Their grouped disciples are already actively engaged in [it].”⁵

The sheer volume of such statements about the future tends to create the impression that the Plan is unfolding inexorably—an impression that can make our own contribution seem negligible. Yet the Tibetan repeatedly advises us not to be lulled into complacency. A kind of “fine print,” in the form of understated cautionary notes, appears frequently in the books. These notes indicate that the plans of the Hierarchy are continually under review and subject to revision, and that they will come to fruition *only if* all the necessary elements come into play.

One of the essential elements in this transitional stage is the work entrusted to disciples. It may be difficult for us to fully comprehend this, especially in light of the cosmic forces at play—the incoming energies of Aquarius and the influx of the seventh ray—plus the impacts from Shamballa and actions of the Hierarchy. However, we are told repeatedly that our role is critical. Before the Hierarchy can externalize or the Christ can reappear, humanity must have recognized, to some degree, Their existence. The task of fostering that recognition is largely ours.

In *The Externalization of the Hierarchy*, the Tibetan points out in several places the need for our assistance. In one instance, describing “the scheme of preparation for the transition period between the old and the new as it is in process of completion in the Council Chamber of the Great Lord,”⁶ he states: “Your acceptance and understanding of it and of its sym-

About the Author

Nancy Seifer is a writer and longtime student of the Ageless Wisdom. She recently published *Russian Odyssey*, a spiritual memoir, and is co-author of the forthcoming *When the Soul Awakens: The Path to an Age of Universal Spirituality*.

bolic implications are dependent upon your capacity to assimilate truth, to use your intuition, and thus *to assist in the work itself when the right time comes.*⁷

Surely the right time has come. There now exist both an unprecedented opportunity and a looming deadline. As the forces of destruction carry out their work, the crisis atmosphere hovering over our world has created fertile ground for new seeds of understanding. As old thought-forms about material reality crumble, there is a new openness to learning about Higher Reality. Our window of opportunity, however, is small. A reading of the Tibetan's "fine print" reveals that our work has a deadline that is now less than twenty years away.

We are told that a "great General Assembly of the Hierarchy"⁸ is held in the 25th year of every new century. The Members of the Hierarchy meet at that time to make decisions that determine Their plans for the remainder of the century, based upon what has or has not transpired by that time. The next Assembly, in 2025, will be of monumental importance. It will launch the events of the millennium in which the Aquarian civilization is due to emerge into manifestation.

The period from the publication of the Bailey books to the next Great Assembly, designated "The Stage of the Forerunner,"⁹ was intended as a period of preparation and testing. Many developments previously set in motion by the Hierarchy—in spheres such as world governance and world religion—were projected to reach a culminating stage by 2025. More generally, with the tide of spiritual life shifting from East to West, a new spiritual consciousness was expected to "reach its zenith between the years 1965 and 2025."¹⁰

For disciples on the Path, the Stage of the Forerunner has been depicted as a time of great spiritual opportunity. The Tibetan tells us that: "a great and new movement is proceeding and a tremendously increased interplay and interaction is taking place"¹¹ between Shamballa, Hierarchy and Humanity. This movement involves the "process of substitution and replacement"¹² taking place as Chohans enter the Council Chamber of the Lord of the World, senior Masters replace Chohans, initiates become Masters, disciples take initiation, and pledged disciples become accepted disciples.

It has been the Hierarchy's intent, in this preparatory stage, to increase and expand working relationships between disciples in the world and their Masters, enabling the Masters' plans to be carried out. And it was anticipated that the interaction between humanity and Hierarchy would produce changes of such magnitude that by 2025, at the next great General Assembly of the Hierarchy, "the date in all probability will be set for the first stage of the externalization of the Hierarchy."¹³

The phrase "in all probability," one of many such caveats in the books, is easily overlooked by stu-

dents assimilating the magnitude of the statement surrounding it: that a date is to be set for the Hierarchy's emergence into physical form. Yet this phrase is crucially important, especially when viewed in the light of other forecasts for that portentous year. The statement, written with three quarters of a century remaining before the next conclave, carried the Tibetan's note of positive expectancy that the needed preparatory work *would* in fact be executed in time. Still, he indicated that the timing of the first stage of the externalization was not assured, and could well be delayed.

The period from the publication of the Bailey books to the next Great Assembly, designated "The Stage of the Forerunner,"¹ was intended as a period of preparation and testing. Many developments previously set in motion by the Hierarchy—in spheres such as world governance and world religion—were projected to reach a culminating stage by 2025.

If there is to be a delay in the Hierarchy's plans, what, we may well wonder, might be its cause? The Tibetan asserted that the Hierarchy was actively seeking to remove "barriers which militate against the return of the Christ and the emergence of the Hierarchy as a fully functioning body on earth."¹⁴ Most of those barriers probably have little if anything to do with disciples. But could it be that we, in some way, might be responsible for delaying the process?

Our Role

As mediators between the Hierarchy and Humanity, disciples have a dual role to play. If we were, in fact, a contributing factor in delaying the unfolding Plan, it would be logical to look for the cause of delay in one of the two aspects of our role:

- the inner work of building the an-tahkarana—creating the bridge in consciousness to the degree that a relationship with our Ashram is formed and a sense of our task on behalf of the Ashram is perceived; and
- the outer work of bridge-building to humanity.

The two aspects are, of course, intimately related. The more we meditate and practice spiritual disciplines, the more solid the inner bridge to the Guides of the Race becomes, and the more our capacity for outer service grows. Likewise, the more we serve, the greater our ability to invoke the inspiration and guidance needed for our work. For all practical purposes these two aspects of discipleship work are inseparable. However, at this moment in history, the role of outer service, often undervalued by esoteric students, appears to be crucial to the unfolding Plan.

The Tibetan says as much in a compelling prediction for 2025 that appears in *Discipleship in the New Age II*. He states that three "recognitions" must take root within humanity by 2025. They must be assimilated in such a way that they will "produce fundamental changes in human thought, awareness and direction."¹⁵ The importance of achieving these recognitions is: "*Above everything else required at this time.*"¹⁶ Moreover, if these fundamental

changes in consciousness fail to occur, he sounds a dire warning: "These three recognitions must be evidenced by humanity and affect human thinking and action *if the total destruction of mankind is to be averted.*"¹⁷

The required changes in consciousness are worded as follows:

- a recognition of the world of meaning,
- a recognition of Those Who implement world affairs and Who engineer those steps which lead mankind onward toward its destined goal, plus
- a steadily increased recognition of the Plan on the part of the masses.¹⁸

Disciples are at times referred to by Djwhal Khul as "world knowers"—human beings who have attained a degree of higher knowledge and are responsible for communicating that knowledge in service to world need. In 1945, at the time he made the statement about the necessary recognitions, eight decades remained for disciples to convey to humanity knowledge of these three subjective realities: the reality of the inner world of the Soul, the existence of the Masters of Wisdom as Custodians of an evolutionary Plan, and the fact that such a Plan exists. Now, in 2006, with less than two decades remaining, we face a grim prospect—if the Tibetan's forecast is correct, and if humanity as whole remains oblivious to these realities.

Living through these times, watching the present order unravel, the reason for the Tibetan's sense of urgency becomes increasingly clear. The underlying cause of all our interrelated global crises can be directly related to ignorance of the dimensions of inner Reality that he enumerated. The present state of affairs would be inconceivable if large numbers of people understood the true nature of the human soul and the laws by which it evolves; if they accepted *as fact* that there is a God, a Kingdom of God, and a Plan leading humanity to fulfill its divine potential.

Sadly, at this point in time there is little evidence that these recognitions are taking root in human consciousness, particularly among the masses. While there is cause for optimism regarding a growing awareness of the soul,

knowledge presented about the soul in popular mainstream publications is conspicuously vague. The *world* of the soul—with its laws, its evolutionary perspective, and its higher dimensions of consciousness—remains relatively unknown beyond esoteric circles. Even less well known are the existence of the Hierarchy and the Plan. In fact, based on the awareness of the Hierarchy reflected in Alice Bailey's comments about her own time, we may, in fact, have slid backward in this regard.

The books tell us that at the end of an age, it is intended that knowledge once held as esoteric be made exoteric. The purpose is twofold: to foster the evolution of human consciousness as a whole, and to allow for the transmission of further esoteric teachings. Disciples, the “world knowers,” are the only ones equipped to meet the evolutionary need of our time by translating and simplifying essential esoteric principles. No matter how far we have penetrated the inner realms experientially (whether or not we have completed both spans of the inner bridge), we have knowledge of spiritual realities that few other human beings currently have.

From all appearances, the work of informing humanity is not taking place on the scale required. Perhaps the reason is the natural proclivity of disciples—those who are esoteric students—to focus on the cosmic and timeless rather than that which is immediate. Or perhaps the sense of urgency concerning this work, buried in the fine print, has simply been overlooked. Whatever the reason, the Tibetan warns of dire consequences if we fail to carry out this service. In a very real sense, he has given us a specific task with a specific deadline: to convey the above-mentioned recognitions to humanity at large—through writing, teaching, or various other creative means – by the year 2025.

In addition, he has given us the method of accomplishment:

[T]he truth must be stepped down and adapted in such a way that the advanced minds, the enquiring minds, and the . . . masses may have opportunity proffered

them, to the measure of their receptivity. Did not the greatest of all the Great Ones do this Himself in the synagogue and with His disciples in Judean days?¹⁹

Encouragement and Urgency

Along with his request that this work be carried out, the Tibetan offered his encouragement. While noting (in 1945) that the period until the year 2025 was “a brief space of time indeed to produce fundamental changes in human thought, awareness, and direction,” he also stated that it was “quite possible [of] achievement, provided the New Group of World Servers and the men and women of goodwill perform a conscientious task.” Underscoring the need, he added: “Evil is not yet sealed. The spread of the Christ consciousness and His recognized Presence with us is not yet attained. The Plan is not yet so developed that its structure is universally admitted.”²⁰

In 2006, these goals appear to be far from attainment, although we know that significant progress has been made in many ways and that tremendous help—of which we may be largely unaware—is coming “from the inner side.” Hopefully, the urgency of our times will stimulate a growing pool of disciples to address the need of humanity by sharing some of the knowledge that is ours. It goes without saying that a great responsibility rests on our shoulders.

Though the dangers of our time are more apparent than its opportunities, the latter are substantial and growing. A hint of this lies in one of the names assigned to the present era: the Age of Uncertainty. Uncertain minds tend to be receptive minds. When long-held ideas about the nature of reality are inadequate to explain the happenings of the time, thinking people seek truth wherever they can find it. To a certain extent, the growing thirst for spiritual truth is being quenched by the current outpouring of books reaching the mainstream. But the deeper truths—on which the future of humanity hinges—still remain largely buried, waiting for disciples to bring them into the light of day.

-
- ¹ Alice A. Bailey. *The Externalisation of the Hierarchy*. Lucis Publishing Company, 1957, p. 567.
- ² Alice A. Bailey. *Esoteric Astrology*. Lucis Publishing Company, 1951, p.148.
- ³ Alice A. Bailey. *The Reappearance of the Christ*. Lucis Publishing Company, 1948, pp. 148-149.
- ⁴ *Ibid.*, p. 82.
- ⁵ *The Externalisation of The Hierarchy*, p. 504.
- ⁶ *Ibid.*, p. 503.
- ⁷ *Ibid.*, author's italics.
- ⁸ *Ibid.*, p. 530.
- ⁹ *Ibid.*
- ¹⁰ Alice A. Bailey. *The Light of the Soul*. Lucis Publishing Company, 1927, p. xii.
- ¹¹ *The Externalisation of the Hierarchy*, p. 530.
- ¹² *Ibid.*, p. 529.
- ¹³ *Ibid.*, p. 530.
- ¹⁴ *Ibid.*, pp. 550-1.
- ¹⁵ Alice A. Bailey. *Discipleship in the New Age*, II. Lucis Publishing Company, 1955, p. 164.
- ¹⁶ *Ibid.*
- ¹⁷ *Ibid.*, author's italics.
- ¹⁸ *Ibid.*, bullets added.
- ¹⁹ *The Externalisation of the Hierarchy*, p. 503.
- ²⁰ *Discipleship in the New Age*, II, p. 164.

