

**THE**

**ARCANE**

**SCHOOL**

**SERVICE OF THE PLAN**

**STUDY FIVE**

**DEPARTMENT OF EDUCATION**

**PHILOSOPHY**

## **Department of Philosophy**

### **KEYNOTE**

The truth about all things exists.

*A Treatise on White Magic*, p. 16

## SERVICE OF THE PLAN

### Study Five: Philosophy

## DEPARTMENT OF PHILOSOPHY

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**A. INTRODUCTION TO THE STUDY**

In the future the true method of training disciples will be to develop the sense of synthesis and of "place" in the one world and thus decentralise him. The theme of direction underlies the system of instruction.

*Discipleship in the New Age*, p. 302

Today, slowly, the esoteric groups are awakening to the realisation that their major service to humanity is to crystallise the immaterial, to render vocal and evocative the silent invocative recognitions of the masses of men and to stand, therefore, as a militant group between the attentive Hierarchy and expectant, suffering humanity.

The Tibetan's Letter to the Arcane School, September 1947

The Arcane School was established (in 1920) to aid the Hierarchy in its world work. It is hierarchical plan and purpose which claim our attention and our allegiance; we have accepted a conscious responsibility in the spiritual drive of Hierarchy at this time.

It is therefore essential that we provide a training programme to help "determined aspirants" become conscious disciples; we should also include studies which help each one to discover his own right field of service in relation to hierarchical work in the world. The Hierarchy functions through three major aspects or "departments", each one of which is reflected into its counterpart in human affairs. These three are the Department of Government, the Department of Religion and the Department of Education. Each Department also contains various aspects, and these too find a correspondence in human affairs.

Since all disciples are in training for world service in terms of the Plan of Hierarchy, it is necessary that as we begin to expand our consciousness, to contact and to respond to the soul which relates us to the Hierarchical centre, we should also begin to establish a mental link and response to that hierarchical field of work in which we are destined, through ashramic affiliation, to serve. Therefore, we have prepared seven sets of papers related to the three Departments of Hierarchical work, setting out the laws and principles, the energies and forces, and the main points of emphasis within each Department, so far as these can be ascertained from the teachings we have. These should be linked in with a study of existing trends and possibilities which would require knowledge of contemporary conditions and an evaluation of current events. Newspapers, periodicals and specialised journals provide this type of news and information. Out of it, the student should be able to train himself for a better application of spiritual law and principle and ashramic intention to the field of his chosen, or recognised, discipleship responsibility to the ashram.

Bearing in mind that the Hierarchical Department of Education, under the Lord of Civilisation, is concerned with the evolutionary progress of civilisation, through science, philosophy, psychology, culture and the arts, as well as through formal education itself, we have prepared studies as follows:

1. The Hierarchical Department of Government. One set of papers is geared in to the three main aspects of this Department:
  - (a) Politics – Statesmanship.
  - (b) Law – Legislation.
  - (c) Economics – Finance.

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Through right orientation and occult meditation our esoteric work should help to vitalise the subjective underlying factors originating within the inner government.

2. The Hierarchical Department of Religion. Again, one three-part set of papers is prepared:
  - (a) The New World Religion, and the Universality of Life.
  - (b) The Process of Initiation into the Life of God.
  - (c) The Science of Invocation-Evocation.
3. The Hierarchical Department of Education. Five sets of papers, one for each of the main areas of work within this comprehensive Department are available:
  - (a) Education – universal techniques of right development as a whole being.
  - (b) Science – revealing the underlying occult structure through scientific fact.
  - (c) Philosophy – the spiritual principles and seed ideas which should condition thought and attitudes of mind in the new age.
  - (d) Psychology – the constitution of man as a three-fold being, made in the image of God, and the consequent field of his relationships.
  - (e) Culture and the Arts – training the creative mind to reflect the beauty and harmony of the universe in daily life.

The student is given the choice of these seven studies as he begins to identify his own field of service, or to help him towards that goal by stimulating his sense of recognition and sensitive response.

He may require only one of the seven studies available; or he may need several or all of them before the vision of his discipleship work begins to open up for him.

In addition to the material in the study set, the student is expected to inform himself of current and developing events. Contemporary material, which becomes quickly out of date due to the rapidity of change in these transition years, cannot be included here. This study includes much of the basic teaching contained in the Tibetan's books. Our task is to understand the teaching, the laws and principles, the values and meaning of the world of causes and, in relating these to current trends and events, begin to vision the future and the immediately possible.

So the mind begins to function as a bridge, a channel of energy communication, between the Plan as it exists in the conscious intent of Hierarchy, and world affairs as they must change and adapt to planetary purpose held "in solution" by Hierarchy. Thus the disciple cooperates in the task of establishing "the thoughtform of solution" and also trains himself for active service in human affairs.

This set of papers presents the basic esoteric teaching in philosophy, as an aspect of the Department of Education. It is important to remember, however, that while Hierarchy – and human affairs – functions through three departments, they are nevertheless interdependent and interactive. Education, and educators, are essential to an intelligent understanding of right governmental processes and to participation in it. So also are the true spiritual values which it is the task of the religious field to inculcate in the people. All aspects of human life interact on one another with either good or bad effects.

The ashrams of Hierarchy are also today fusing and blending their work in a new way and as a basic factor in establishing a synthesis of thought and action in the working out of the Plan on Earth. Each Department of Hierarchy, therefore, while responsible for a major aspect of God's Plan, includes and is included by all others, "... so strenuous is the work of breaking down national group isolation and

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separateness that it takes the united energies of three groups of workers to bring about the desired results. The seven groups of workers are organised therefore as follows:

1. In the department of politics.....First, sixth and seventh rays.
2. In the department of religion .....Second and fourth rays.
3. In the department of education....Third and fifth rays.

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis and a great preparatory drive towards a revelation of such wonder that I cannot yet detail it." (Rays I, p. 178) As we seek to develop our techniques of service this factor of synthesis and interaction is an important one, so that our vision is broad and our horizons wide as we concentrate energy in a specific area of accepted responsibility.

The Tibetan tells us: "The servants of the spiritual Hierarchy and the world disciples are found in every nation; they are loyal to that nation's ideology or political trend of thought or government; the members of the new group of world servers embrace every political creed and recognise the authority of every imaginable religion. Men and women of goodwill can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for cooperators in any one school of thought, political creed, or national government. It finds them in all and cooperates with all. This I have frequently said, yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

Thus we find, as well you know, members of the new group of world servers scattered everywhere. They are the only agents which the Hierarchy chooses to employ at this time and to them is committed the task of doing the following things:

1. restoring the world balance through understanding and goodwill;
2. bringing harmony and unity among men and nations by the revelation of the widespread goodwill everywhere existent;
3. precipitating, through spiritual perception and correct interpretation, the kingdom of God on Earth."

*A Treatise on the Seven Rays, Vol. II, pp. 739-40*

#### The use of the will

Although the following paragraphs from The Rays and the Initiations relate specifically to the third degree initiate, the information given on the use of the different aspects of the will in relation to the three Departments of Hierarchy is of value for all students:

"In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of the three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

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"If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of 'divine Will'. Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of the Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential purpose. If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad. Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine.

"Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied. "

*A Treatise on the Seven Rays, Vol. V, pp. 310-11*



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**B. MEDITATION**

**Formula: Lead us ... FROM DEATH TO IMMORTALITY**

The idea of meaning, cause and being underlies the symbology or the significance of the formula with which we are concerned.... This formula concerns Time and the consciousness of the spiritual man who is unaware of separation, of divisions in time and space or of the spell of the Great Illusion. It deals with the face of immortality and with the unshatterable continuity of consciousness and life.... This formula has been called by one of the Masters "the seed of all philosophies"....

To the initiate who uses this formula ... the following six thoughts are emphasised in his consciousness; these six thoughts will give you the intent of the formula as clearly as is possible...:

1. God IS. The Lord for aye stands firm. Being exists alone. Naught else is.
2. Time IS. Being descends to manifest. Creation is. Time then and form agree. Being and time do not agree.
3. Unity IS. The One between comes forth and knows both time and God. But time destroys that middle One and only Being IS.
4. Space IS. Time and space reverberate and veil the One who stands behind. Pure Being IS – unknown and unafraid, untouched, for aye unchanged.
5. God IS. Time, space, the middle One (with form and process) go, and yet for aye remain. Pure reason then suffices.
6. Being cries forth and says: ... (untranslatable). Death crumbles all. Existence disappears, yet all for aye remains – untouched, immutably the same. God IS.

... As you ponder these six sentences, try to give them an interpretation which will come to you from the world of meaning, producing a practical application, from the world of causes, producing an enlightened understanding, and ... from the world of being, producing inclusiveness. These formulas have naught to do with personalities or with souls in deep incarnation, identified with form in the three worlds; they concern world movement, great and universal developments, and human progress (as a whole) towards the divine.

*Discipleship in the New Age, pp. 283-85*

**MEDITATION**

I   Polarise yourself upon the mental plane; orient yourself to the spiritual Triad; take one of the six thoughts into consciousness and ponder deeply upon its meaning for some minutes, extracting its quality and life, thus lifting your thoughts to as high a plane as possible.

II   Seek to identify the essence in meaning and significance extracted from the thought chosen and universalise the concept by observing its relationship to world affairs and its usefulness and spiritual value to humanity as a whole.

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III Analyse with clarity the work done and determine how to make the idea practical in terms of the enrichment of philosophical thought related to human evolution. This embodies the service of the disciple.

IV Take the extracted essence, or idea, resulting from the meditation work and, using the creative imagination, breathe out the idea as a formulated, living thoughtform into the great stream of mental energy in constant movement within human consciousness.

V Sound out the Great Invocation, in service, circulating energy through the five active planetary inlets for hierarchical energy (New York, London, Geneva, Darjeeling, Tokyo), irradiating the consciousness of the race of men.

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men –  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM

OM

OM

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### **Study Five: Section C**

#### **C. WORK TO BE DONE**

If this study is chosen by the student as an addition to the regular degree work in the Arcane School, it is recommended that it should not supersede the degree work to which adequate time must be given. Study of the Hierarchical Departments and fields of service for the disciple is a continuing one; it is one that will build over a period of time to reveal the reality of the work to be done and equip the server to work.

It is therefore recommended that the student give whatever time he can to the study itself and to ways and means of familiarising himself with the contemporary scene. There is no limit set on sources of study. In addition to this set of papers and the book references already given which could profitably be explored, the books themselves contain more valuable teaching, and books by other authors should also be investigated.

The daily fifteen minutes of reflective meditation recommended to the student should not substitute for the regular degree meditation. It can be fitted in at another time, and would be particularly appropriate at the close of a period of study of this philosophy section of the Department of Education.

No written work is expected from the student. It is suggested, however, that each student build up his own framework of reference by noting all relevant and significant material that comes his way which enlightens the mind and expands his thinking. All new ideas and thoughts resulting from the meditation should also be noted down and developed in further reflection – or discarded as irrelevant.

Although at this stage no reporting or written work is expected, the headquarters group welcomes any thought, comments, ideas or questions you may wish to send in with your regular monthly meditation report. We want to know how you are progressing, what values the study has for you and to what extent you are able to relate the basic teaching to things as they are in the field of philosophy and to what they should be in the future. Some direct experience "in the field" itself, giving actual and factual knowledge, would obviously be invaluable. Your experience can be helpful to others.

We are ready also to offer help, suggestion or advice. This is a group effort to cooperate more consciously and usefully in externalising hierarchical methods of work and in linking inner cause to outer effect. A sharing of thought and energy is stimulative and evocative.

It may be helpful for the student to organise his thoughts around certain key questions:

1. Why is philosophical thought of value to human evolution? What is the major contribution to world thought of those who can penetrate into "new worlds and dimensions of thought"?
2. What can the esoteric server contribute over and above the capacity to use the mind as the "searchlight of the soul"?
3. What are the main areas of development lying immediately ahead of humanity to which enlightened philosophical thought can contribute?
4. What are the pioneering aspects of philosophy which stimulate, lift and enlighten human consciousness?
5. What can I specifically do to train my mind for penetrating, interpretative service?

## **D. INTRODUCTORY STATEMENTS**

### **PHILOSOPHY DEFINED**

Philosophy: pursuit of wisdom; a search for truth through logical reasoning rather than factual observation; a discipline comprising logic, aesthetics, ethics, metaphysics and epistemology.

(Webster's Seventh New Collegiate Dictionary)

Philosophy in its technical sense as the love of wisdom will increase as men understand increasingly the meaning of wisdom and become epochally wiser.

*A Treatise on White Magic*, p. 339

Philosophy is the open ended forefront of speculation for science, whereafter a certain point of refinement a new special science is born. Philosophy is thus a creative activity, probing the unknown.

(Harold J. Dumain, *A Synthesis of Philosophy*)

Philosophy is the "presentation of great conditioning ideas".

*A Treatise on the Seven Rays*, Vol. V, p. 594

### **ON THE WORK OF PHILOSOPHY**

Under the Law of Correspondence, there is ever a numerical relation with established numerical entities. The six stages of discipleship are naturally related to the six schools of Indian philosophy which were in reality the six "seed schools" for all philosophical surmise and work.

*Discipleship in the New Age*, Vol. I, p. 761

Philosophy in the Orient has never been a detached speculation. It has been an adjunct of a way of life.... While the West sometimes prides itself upon the fact that its metaphysics and theology tend to express themselves in ethical codes and social effort, these outflows of theory appear for the most part in the guise of corollaries or applications, whereas in the East the speculative truth is the immediate garb or framework for the religiously directed action. And the goal of that action is an experience in which the "good" of action and the "true" of thought are inseparably fused.

(William Hocking's Foreword to *The Theory and Art of Mysticism* by Radhamakal Mukerjee)

In ancient epochs the meaning of life was understood more profoundly than at present.... The philosophers of antiquity often knew how to present very profound formulas of life.

(*Brotherhood*, p. 510)

The group of philosophers of more modern date are already powerfully moulding thought, whilst the ancient schools of Asiatic philosophers are just beginning to influence Western ideas. Through analysis, correlation and synthesis, the thought power of man is developed and the abstract mind can be unified with the concrete. Through their work therefore that interesting sensitivity of man, with its three outstanding characteristics of instinct, intellect and intuition is brought to a condition of intelligent coordination. Instinct relates man to the animal world, intellect unites him to his fellow men, whilst the intuition reveals to him the life of divinity. All these three are the subject matter of philosophical investigation, for the theme of the philosophers is the nature of reality and the means of knowledge.

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*A Treatise on White Magic*, p. 411

Philosophers have ... always been with us, but they have been for the most part isolated units who have founded schools characterised by partisanship and separativeness. Now there are no outstanding figures as in the past, but groups who represent certain ideas.

*A Treatise on White Magic*, p. 406

Philosophic students will endeavour simultaneously to link [the scientific and religious] schools of thought, and to demonstrate the factor of intelligent adaptation of the electrical phenomena which we call matter – of that energised active material we call substance – to the life purpose of a cosmic Being. In these three lines of thought, therefore – scientific, religious and philosophic – we have the beginning of the conscious building or construction of the antahkarana of that group which we call the fifth rootrace.

*A Treatise on Cosmic Fire*, p. 430

One of the great schools of thought or trend of ideas which is destined to pass away is that of the current philosophies as we now know them. Philosophy in its technical sense as the love of wisdom will increase as men understand increasingly the meaning of wisdom and become epochally wiser, but the present schools of philosophy have nearly served their purpose. This has been the formulation of ideas concerning God and His relation to man, concerning divinity, eschatology and spiritual relationships.

The last great gestures of the philosophical schools remain yet to be made. Their place will be taken in later centuries by those who will in deed and in truth be cosmologists, for once the Word of Mankind is understood and grasped and the significance of the individual appreciated, the Word of the Cosmos will receive due and more correct attention, and the laws and nature of that great Being in Whom we live and move and have our being will be studied. The cosmic Christ can never be known by any except the individual Christ.

*A Treatise on White Magic*, p. 339

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**E. THE MEANS OF KNOWLEDGE**

Stronger than every obstacle and counter-argument is the instinct which tells us that, to be faithful to Life, we must know; we must know more and still more; we must tirelessly and unceasingly search for Something, we know not what, which will appear in the end to those who have penetrated to the very heart of reality.

Teilhard de Chardin, *Future of Man*, p. 20

We must assume our existence as broadly as we in any way can; everything, even the unheard-of, must be possible in it.

Rainer Maria Rilke

**ON THE NATURE OF KNOWLEDGE**

Knowledge comes from two directions. It is the result of the intelligent use of the five senses, and it is also developed from the attempt to seize upon and understand ideas. Both of these are implemented by curiosity and investigation.

*Education in the New Age*, p. 81

The esoteric aspects of knowledge are really those zones of consciousness which are not yet conquered and brought within the radius of control of the indwelling Entity.

*A Treatise on Cosmic Fire*, p. 287

Knowledge might be divided into three categories:

First, there is theoretical knowledge. This includes all knowledge of which man is aware but which is accepted by him on the statements of other people, and by the specialists in the various branches of knowledge. It is founded on authoritative statements and has in it the element of trust in the writers and speakers, and in the trained intelligences of the workers in any of the many and varied fields of thought. The truths accepted as such have not been formulated or verified by the one who accepts them, lacking as he does the necessary training and equipment. The dicta of science, the theologies of religion, and the findings of the philosophers and thinkers everywhere colour the point of view and meet with a ready acquiescence from the untrained mind, and that is the average mind.

Then, secondly, we have discriminative knowledge, which has in it a selective quality and which posits the intelligent appreciation and practical application of the more specifically scientific method, and the utilisation of test, the elimination of that which cannot be proved, and the isolation of those factors which will bear investigation and are in conformity with what is understood as law. The rational, argumentative, scholastic and concretising mind is brought into play with the result that much that is childish, impossible and unverifiable is rejected and a consequent clarifying of the fields of thought results. This discriminating and scientific process has enabled man to arrive at much truth in relation to the three worlds. The scientific method is, in relation to the mind of humanity, playing the same function as the occult method of meditation (in its first two stages of concentration and prolonged concentration or meditation) plays in relation to the individual. Through it right processes of thought are engendered, non-essentials and incorrect formulations of truth are ultimately eliminated or corrected, and the steady focusing of the attention either upon a seed thought, a scientific problem, a philosophy or a world situation results in an ultimate clarifying and the steady seeping in of right ideas and sound conclusions. The foremost thinkers in any of the great schools of thought are simply exponents of occult meditation

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and the brilliant discoveries of science, the correct interpretations of nature's laws, and the formulations of correct conclusions whether in the fields of science, of economics, of philosophy, psychology or elsewhere is but the registering by the mind (and subsequently by the brain) of the eternal verities, and the indication that the race is beginning ... to bridge the gap between the objective and the subjective, between the world of form and the world of ideas.

This leads inevitably to the emergence of the third branch of knowledge, the intuitive. The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen. These truths are always present, and these laws are ever active, but only as the mind is trained and developed, focused and open-minded can they be recognised, later understood, and finally adjusted to the needs and demands of the cycle and time. Those who have thus trained the mind in the art of clear thinking, the focusing of the attention, and consequent receptivity to truth have always been with us, but hitherto have been few and far between. They are the outstanding minds of the ages. But now they are many and increasingly found. The minds of the race are in process of training and many are hovering on the borders of a new knowledge. The intuition which guides all advanced thinkers into the newer fields of learning is but the forerunner of that omniscience which characterises the soul. The truth about all things exists, and we call it omniscience, infallibility, the "correct knowledge" of the Hindu philosophy. When man grasps a fragment of it and absorbs it into the racial consciousness we call it the formulation of a law, a discovery of one or other of nature's processes. Hitherto this has been a slow and piecemeal undertaking. Later, and before so very long, light will pour in, truth will be revealed and the race will enter upon its heritage – the heritage of the soul.

*A Treatise on White Magic*, pp. 14-16

## **INTUITION**

The imagination is the seed of the intuition, because that which is not existent somewhere within our apparently complex planetary system cannot be imagined.

*Discipleship in the New Age*, p. 373

The members of an Ashram ... do not sit down for a joint meditation. One of the qualities, developed through an ashramic contact, is the ability to live always within the field of intuitive perception – a field which has been created, or a sphere of energy which has been generated, by the united purpose, the combined planning and the concentrated energy of the Hierarchy.

*Discipleship in the New Age*, p. 105

It is the intuition which interprets and illumines the mind. The power of thought as employed in the work of the Ashram is dependent upon the power of the disciple to focus and raise the conscious mind, to contact the soul and evoke the intuition. When that has been successfully done, then comes the unison of the three factors: mental illumination, soul impulse and intuitive perception. This triple combination will produce that type of thought which will be effective in activity, productive of the Plan, conducive to selflessness and motivated by love.

*Discipleship in the New Age, Vol. I*, p. 698

The intuition is a function of the mind also and, when rightly used, it enables a man to grasp reality with clarity and to see that reality free from glamour and the illusions of the three worlds. When the intuition functions in any human being, he is enabled to take direct and correct action for he is in

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touch with the Plan, with pure and unadulterated fact and undistorted ideas – free from illusions and coming direct from the divine or universal Mind. The unfoldment of this faculty will bring about a world recognition of the Plan and this is the greatest achievement of the intuition in this present world cycle. When that Plan is sensed, there comes the realisation of the unity of all beings, of the synthesis of world evolution and of the unity of the divine objective. All life and all forms are seen then in their true perspective; a right sense of values and of time then eventuates.

*Discipleship in the New Age, Vol. I, p. 25*

The intuition is to the world of meaning what the mind is to the three worlds of experience.

*Glamour: A World Problem, p. 194*

Intuition distinguishes the soul nature and it works through the mind, the heart center and the head centre.

*A Treatise on the Seven Rays, Vol. II, p. 417*

Inclusive reason ... is that pure intuitional infallible comprehension which grasps cause and effect simultaneously, and sees why and whence and to what end all things are moving.

*A Treatise on the Seven Rays, Vol. II, p. 395*

Intuitional response is the name we give to the instinctual life of the soul – the higher correspondence to the instinctual life of the human body.

*A Treatise on the Seven Rays, Vol. II, p. 176*

The "raincloud of knowable things"...can be tapped and used...through the free play of the intuition.

*Glamour: A World Problem, p. 135*

The opposite pole of illusion is ... the intuition.

*Glamour: A World Problem, p. 67*

Once man is impersonal and free from the reactions of the lower self, and his consciousness is illumined by the clear light of the intuition, then his "window of vision" becomes clarified and his sight into reality is unimpeded. Obstructions (always erected by humanity itself) are removed and he sees all life and form in their true relation and can comprehend, and even occultly "see", the "passage of the energies".

*A Treatise on the Seven Rays, Vol. III, p. 422*

Uranus causes the great transference in the human consciousness from intellectual perception to intuitive knowledge.

*A Treatise on the Seven Rays, Vol. III, p. 139*

In Sagittarius, the intellect which has been developed, used and finally illumined, becomes sensitive to a still higher type of mental experience and to this we give the name of intuitive perception.

*A Treatise on the Seven Rays, Vol. III, p. 180*

The higher aspect of the energy of Pisces ... is awareness of the group, of the whole and of the universe. It is the energy of buddhi .... It is intuitional control.

*A Treatise on the Seven Rays, Vol. III, p. 471*



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The intuition is entirely concerned with group activity; it is never interested in or directed to the revelation of anything concerned with the personality life.

*A Treatise on the Seven Rays, Vol. V, p. 711*

The intuition is literally the synthetic and immediate grasp of the truth, as it essentially exists, and the Lord of the second ray will bring to a conclusion the entire evolutionary process through the development in humanity of that perfect insight which will make every human being a complete and intelligent cooperator with the Plan.

*A Treatise on the Seven Rays, Vol. I, p. 134*

The world must begin to accept and give weight to the conclusions of its intuitives; they have ever taken the first needed steps in the unfoldment of the human consciousness.... The intuition (as the philosopher understands it) is the ability to arrive at knowledge through the activity of some innate sense, apart from the reasoning or logical processes. It comes into activity when the resources of the lower mind have been used, explored and exhausted. Then, and then only, the true intuition begins to function. It is the sense of synthesis, the ability to think in wholes, and to touch the world of causes.

*A Treatise on the Seven Rays, Vol. III, p. 516*

## **INTERPRETATION**

### **THE LAW OF CORRESPONDENCES**

Students should never forget the Law of Analogy as an interpretive agency.

*A Treatise on the Seven Rays, Vol. III, p. 10*

This Law of Correspondences or of Analogy is the interpretive law of the system, and explains God to man.

*A Treatise on Cosmic Fire, p. 7*

How significant is the coming Science of Comparison; not yet has this science of comparative analysis been turned into a definitely recognised line of approach to truth. The Law of Analogy is the key which unlocks the understanding.

*A Treatise on the Seven Rays, Vol. V, p. 131*

The only way in which we can find the clue to the mystery of the rays, systems, and hierarchies, lies in the study of the law of correspondences or analogy. It is the one thread by which we can find our way through the labyrinth, and the one ray of light that shines through the darkness of the surrounding ignorance.... In the study of this Law we need to remember that the correspondence lies in its essence, and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible.... The moment [one] attempts to reduce to chart form and to tabulate in detail, he enters realms where he is bound to err.

*Initiation, Human and Solar, pp. 6-7*

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The Law of Analogy and of Correspondences breaks down at a certain point upon the path of understanding, and something new and utterly different enters in. The Law of Analogy holds good when considering the microcosm within the life of the Macrocosm, but if you ventured outside that limited and manifested Life ... you would contact other Laws and other approaches to truth, existent on cosmic levels.

*A Treatise on the Seven Rays, Vol. V, p. 661*

He who reasons by the Law of Correspondences and who has grasped the basic essential relativity of the three aspects to each other has arrived at the knowledge that back of all form is a subjective Life which is known by its quality, its color, and its attributes.

*A Treatise on Cosmic Fire, p. 1241*

In the study of these correspondences in the different departments of the manifested universe ... the beauty of the synthetic whole and the illuminating of the microcosmic life ensues. Let us enumerate or tabulate in broad general fashion....

1. The threefold solar system.  
The threefold evolving jiva.  
The three aspects of the Logos.  
The threefold Monad.  
The spiritual Triad, the Ego.  
The threefold Personality.  
The three worlds of human evolution.  
The three persons of the Deity.
2. The four Lipika Lords.  
The four Maharajahs.  
The fourfold lower man, the quaternary.
3. The five planes of human evolution.  
The five senses.  
The fivefold department of the Mahachohan.  
The five kingdoms of nature.
  - (a) The mineral kingdom.
  - (b) The vegetable kingdom.
  - (c) The animal kingdom.
  - (d) The human kingdom.
  - (e) The spiritual or superhuman kingdom.The fifth principle of manas.
4. The seven rays or hierarchies.  
The seven colours.  
The seven planes of manifestation.  
The seven Kumaras.  
The seven principles of man.  
The seven centres.  
The seven sacred planets.  
The seven chains.  
The seven globes.

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The seven rounds.

The seven root-races and subraces.

The seven initiations

To the adept the correspondence of all these is perfectly known and exists in terms of consciousness, in terms of form, and in terms of intelligence. He knows it ... in terms of colour when dealing with form; in terms of sound when dealing with the life side, and in terms of vitality when dealing with intelligence, or the activity aspect.

*Letters on Occult Meditation*, pp. 228-29

## SYMBOL

There are many ways in which the intuition can be drawn into activity, and one of the most useful and potent is the study and interpretation of symbols ... the outer and visible forms of the inner spiritual realities.

*Glamour: A World Problem*, p. 6

A symbol, as we well know, is an outward and visible sign of an inward and spiritual reality. What is this inward reality?... The reality of relationship.

*A Treatise on the Seven Rays, Vol. I*, p. 285

Symbols ... are signs which convey cosmic truths, and instruction, and can be comprehended alike by the evolved of both evolutions [diva and human].

*A Treatise on Cosmic Fire*, p. 666

Symbols emerging from the remote past constitute the working tools ... of the Thinkers Who guide our racial and planetary evolution.

*A Treatise on White Magic*, p. 553

Many ancient philosophers left behind them only symbolic definitions. They either consciously concealed the actual terms or, in the usual course of teaching, made use of abbreviated signs.

(AUM, p. 551)

The student of the new era will approach much that he has to master through the medium of the eye, learning thereby to appreciate and to solve that which is presented to him in the form of lines and diagrams. All is symbol and these symbols must be mastered.

*A Treatise on Cosmic Fire*, p. 1231

As progress is made upon the path, the forms in which truth can be given become more and more simple, whilst the meaning grasped becomes more and more wide and inclusive, and hence involves (on analysis) more and more complexity. Finally, resort is had to symbols and the cosmic plan is grasped through the presentation of geometrical forms to the inner eye.

*A Treatise on White Magic*, p. 257

All impressions must necessarily be translated and interpreted in symbols, in word forms or in pictorial representations.

*Telepathy and the Etheric Vehicle*, p. 106

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We are told that God geometrises, when referring to the activity of the second aspect, and that a subtle geometrical form lies behind the exoteric manifestation. These forms convey to the occult student the symbolism of the world of meaning.

*Discipleship in the New Age*, p. 304

All symbols emanate from three groups of Creators:

The solar Logos, Who is constructing a "Temple in the Heavens not made with hands".

The planetary Logoi, Who – in Their seven groups – create through seven ways and methods, and thus produce a diversity of symbols and are responsible for concretion.

Man, who builds forms and creates symbols in his work of every day, but who as yet works blindly and largely unconsciously. Nevertheless, he merits the name of creator, because he utilises the faculty of mind and employs the rational quality.

*A Treatise on Cosmic Fire*, pp. 1233-234

Where the converging lines of any symbol meet and where the many lines cross there is a point of force and of illumination, a focused centre through which the illumined mind can pierce.

*Discipleship in the New Age, Vol. I*, p. 279

On the mental plane psychometry and symbology (including numerology and geometry) are used by the perceiver to arrive at an understanding of the lower mental levels.

*The Light of the Soul*, p. 93

Certain Symbols of Interest

The star of creation is a six-pointed star and not a seven-pointed star.

*Discipleship in the New Age*, p. 377

The symbol which expresses the door of evolution is the crescent moon; that of the process of evolution – as it affects the material or substantial life of the man – is the waxing and the waning moon – the symbol of growing desire and of the dying out of desire. The symbol of the world of meaning is Light – the light which shines upon the ways of men, interpreting events and bestowing revelation. The symbol of the world of mediation is the revolving Cross, whilst the symbol of the world of purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun. Remember that when we talk and think in symbols, we are placing something between ourselves and reality – something protective, interpretive and significant, but something nevertheless veiling and hiding.

*A Treatise on the Seven Rays, Vol. V*, pp. 177-78

Man the essential triangle of energy, man the square, man upon the Cross, and finally, man the five-pointed star! In these four simple symbolic forms lies the whole history of the fourth kingdom in nature.

*A Treatise on the Seven Rays, Vol. III*, p. 382

Esoterically speaking, we have, in the mineral world, the divine Plan hidden in the geometry of a crystal, and God's radiant beauty stored in the colour of a precious stone. In miniature and at the lowest point of manifestation, we find the divine concepts working out. The goal of the universal concept is seen

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when the jewel rays forth its beauty, and when radium sends forth its rays, both destructive and constructive. If you could really understand the history of a crystal, you would enter into the glory of God. If you could enter into the attractive and the repulsive consciousness of a piece of iron or lead, you would see revealed the complete story of evolution. If you could study the hidden processes which go on under the influence of fire, you would enter into the secret of initiation. When the day comes when the history of the mineral kingdom can be grasped by the illumined seer, he will then see the long road that the diamond has travelled and – by analogy – the long road that all sons of God traverse, governed by the same laws and unfolding the same consciousness.

*A Treatise on the Seven Rays, Vol. I, pp. 226-27*

## **MYTH**

Birds and serpents are closely connected with wisdom, and therefore with the psychic nature of God, of men, and of devas. The study of mythology should reveal certain stages and relationships which will make this matter clearer.

*A Treatise on Cosmic Fire, p. 896*

A myth is the summarised belief and knowledge of the past, handed down to us for our guidance and forming the foundation of a newer revelation, and ... it is a stepping-stone to the next truth. A myth is a valid and proven truth which bridges, step by step, the gap between the past gained knowledge, the present formulated truth, and the infinite and divine possibilities of the future. The ancient myths and the old mysteries give us a sequential presentation of the divine message as it went forth from God in response to the need of man, down the ages. The truth of one age becomes the myth of the next, but its significance and its reality remain untouched, and require only reinterpretation in the present.

*From Bethlehem to Calvary, p. 7*

## **NUMBER**

Under the Law of Correspondence, there is ever a numerical relation with established numerical entities.

*Discipleship in the New Age, Vol. I, p. 761*

Initiation and the mystery of numbers primarily concern consciousness.... They deal with the subjective life, life as part of the consciousness and self-realisation of a planetary Logos, or Lord of a Ray, and not life in matter as we understand it.

*A Treatise on Cosmic Fire, p. 697*

Life would be simple indeed if the average man had only seven factors to consider, with which to conform, to work with and to use. Advance into the world of spiritual values and into the realm of triadal existence ... is definitely an advance into simplicity. It is an advance from the complications of the multiplication table and its resultant arithmetic into the simplicity of the symbolic formulas as used in the higher mathematics; it is a moving out of the world of kaleidoscopic figures in constant movement, into the world of meaning; it is a process of getting behind the world of effects into the world of causes, realising that one simple cause or directed movement of energy can set in motion a myriad of effects.... Complexity lies in the thinking of the neophyte.

*A Treatise on the Seven Rays, Vol. V, p. 149*

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Arbitrary tabulations, the divisions into triplicities and septenates, and the diversified enumeration of forces ... are but intended to give the student an idea of the world of energies in which he has to play his part.

*A Treatise on the Seven Rays, Vol. I, pp. 159-60*

It is the great simplicities which must be ever kept in mind: the three great divine aspects, the septenates of the evolutionary process, the divine qualities or principles, and the relation of energy to force. With these held clearly in mind, the detail is of small moment; the intuition rapidly assimilates and relates the detail, if there be need to do so, to the manifesting whole.

*A Treatise on the Seven Rays, Vol. V, p. 377-78*

Never does the geometrical pattern, the numerical progression or the Law of Correspondences break down in the understanding of the purpose and the plans of the planetary Logos.

*Telepathy and the Etheric Vehicle, p. 90*

"Control of form through a septenate of energies" (as it is defined in the Old Commentary) is an unalterable rule in the inner government of our universe and of our particular solar system, as well as in the case of individual man.

*A Treatise on the Seven Rays, Vol. III, p. 11*

It should ever be borne in mind that seven is the number which governs the evolution of substance and of form building in the solar system, but that nine is the number governing the development of consciousness within that form of the psyche. This is seen in the sevenfold display of logioic life through the planetary scheme, and the ninefold nature of egoic unfoldment.

*A Treatise on Cosmic Fire, p. 609*

The number of the deva evolution is six, as that of man is now five, and as ten stands for perfected man, so twelve stands for perfection in the deva kingdom.

*A Treatise on Cosmic Fire, p. 914*

Five is the number of the mind and of man.

*A Treatise on the Seven Rays, Vol. I, p. 346*

Six is the number of the great work of the period of manifestation.

*A Treatise on the Seven Rays, Vol. III, p. 128*

The number 6 is the number of form or of manifestation, which is the agent or medium through which ... realisation comes and by which the consciousness is unfolded.... The initiate is defined as "one who becomes the perfected 6 – form, the instrument and expression of spirit".

*A Treatise on the Seven Rays, Vol. V, pp. 79-80*

The number 24 is of deep interest, expressing as it does the double 12 – the greater and the lesser zodiac. Just as the number 6 expresses space, so the number 24 expresses time, and is the key to the great cycle of manifestation. It is the clue to all cyclic appearance or incarnation. Its two figures define the method of evolution; 2 equals the quality of love-wisdom, working under the Law of Attraction and drawing man from one point of attainment to another; whilst 4 indicates the technique of conflict and the achieving of harmony through that conflict; 4 is also the number of the human hierarchy, and 2 is the

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number of the spiritual Hierarchy ... "the 2 and the 4 ... when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2".

*A Treatise on the Seven Rays, Vol. V, p. 80*

The number 8 inaugurates ever a new cycle, following after the number 7, which is that of a relative perfection. It is the number of the Christ-consciousness; just as 7 is the number of man, 8 is the number of the Hierarchy, and 9 is the number of initiation or of Shamballa.

*A Treatise on the Seven Rays, Vol. V, pp. 80-81*

The student should study very carefully ... the significance of the numbers three, four and five in the evolution of consciousness. Numerology has hitherto been studied primarily, and rightly, from the substance aspect, but not so much from the standpoint of conscious energy.... In this solar system, the above numbers are the most important from the angle of the evolution of consciousness.

*A Treatise on Cosmic Fire, pp. 695-96*

Thirty signifies the perfecting of the three aspects of the personality – the physical body, the emotional nature, and the mind. These three compose the form side of man, and veil or hide the soul. They are in reality his mechanism of contact with the outer world, the equipment whereby his consciousness unfolds or awakens.... When these three parts of man's lower nature are functioning smoothly, and together form a unit for the use of the inner man, an integrated personality, or an efficient lower self, is the result. To this the number thirty testifies. Ten is the number of perfection, and thirty testifies to perfection in all three parts of the equipment of the soul.

*From Bethlehem to Calvary, p. 88*

Only when the light of reason is dimmed by the radiant sun of wisdom will all things be seen in their just proportions, and will the forms assume their exact colours, and their numerical vibration be known.

*Letters on Occult Meditation, p. 252*

## MAN

Man on the physical plane is the exoteric symbol of an inner subjective idea.

*A Treatise on Cosmic Fire, p. 1236*

To get to the core of God at His greatest, one must first get into the core of himself at his least, for no one can know God who has not first known himself. Go to the depths of the soul, the secret place of the Most High, to the roots, to the heights; for all that God can do is focused there.- Meister Eckhart -

One of the main means whereby man arrives at an understanding of that great sum total we call the Macrocosm – God, functioning through a solar system – is by an understanding of himself, and the Delphic injunction "Man, know thyself", was an inspired utterance, intended to give man the clue to the mystery of deity. Through the Law of Analogy, or correspondences, the cosmic processes, and the nature of the cosmic principles are indicated in the functions, structure and characteristics of a human being. They are indicated but not explained or elaborated. They serve simply as signposts, directing man along the path whereon future signposts may be found and more definite indications noted.

*A Treatise on White Magic, p. 18*

Man is ever profoundly interested in himself, and before he can duly develop must comprehend scientifically the laws of his own nature, and the constitution of his own "mode of expression".

*A Treatise on Cosmic Fire, p. 680*

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It is interesting to bear in mind that through ... three aspects (or reflections of the divine being) man is brought en rapport with the existing universe, and therefore with God, immanent in nature. The physical body enables us to touch the tangible ... world. The emotional ...nature enables us to say, "I lift up my heart unto the Lord". Most people live in their heart nature and in the feeling body, and it is through the heart that we find our way to the Heart of God. Only through love can Love be revealed. When through right use and understanding the mind is definitely directed and properly oriented, it is brought en rapport with the Mind of God, the Universal Mind, the Purpose, the Plan and the Will of God. Through the illumined mind of man, the Mind of Deity stands revealed. Thus man is seen as "made in the image of God". (Gen., I:26).

*From Bethlehem to Calvary, p. 88*

For the wise student the line along which wisdom comes is the interpretative one; he who knows himself (in objective manifestation, essential quality, and comprehensive development) knows likewise the Lord of his Ray, and the Logos of his system. It is only then a matter of application, conscious expansion and intelligent interpretation, coupled to a wise abstention from dogmatic assertion, and a recognition that the correspondence lies in quality and method more than in detailed adherence to a specified action at any given time in evolution.

*A Treatise on Cosmic Fire, pp. 87-88*

A solar Logos achieves through Will what a planetary Logos does through wisdom or buddhi, and man (on his tiny scale) through manas.

*A Treatise on Cosmic Fire, p. 333*

A man is a coherent unit in objective manifestation for very brief periods on the physical plane simply because as yet he works only through manas and not through wisdom. His cycles are consequently soon run, and gone like a flash in the night. A planetary Logos, Who is perfected manas and works through wisdom, has longer cycles, and from the angle of vision of man endures for aeons; His life is the basis of the comparative permanence of the egoic cycles of man. The cycle of objectivity of a solar Logos persists for the greater mahamanvantara or solar cycle because it is based on will as well as on wisdom and manas. Therefore, it will be apparent that:

1. Manas or intelligence is the basis of the separative manifestation of man.
2. Wisdom or buddhi is the basis of the group manifestation of a Heavenly Man.
3. Will is the basis of the One Life which synthesises all groups.

*A Treatise on Cosmic Fire, p. 334*

From the buddhic plane (in a planetary or solar sense) comes the vitality and impulse which galvanises the dense physical vehicle into purposeful and coherent action; it is on the mental plane, therefore, that this impulse is first felt and the contact between the two realised. Herein lies a hint which will serve a purpose if pondered upon. The student should study the place and purpose of the mental plane, and its relation to the planetary Logos and a solar Logos. As he investigates more closely the nature of his own etheric body, he must extend that knowledge to higher levels, and must endeavour to comprehend the constitution of the greater sphere of which he is but a part. As the nature of his own centres, and their effective action upon his own dense physical body, is better understood, he will pass to a fuller comprehension of the corresponding effect in the body of the Logos.

*A Treatise on Cosmic Fire, p. 683*

The correspondence between [the Logos] and His reflection, Man:



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1. Both are in objective manifestation on the physical plane.
2. Both are at their point of deepest involution.
3. Both are trammelled by matter, and are developing consciousness (egoic consciousness) on the physical plane – man on the solar physical and the Logos on the cosmic physical plane.
4. Man has to bring down into conscious full control the God within. Through that control he must dominate circumstance, make his environment his instrument and manipulate matter. On cosmic levels the Logos does likewise. Both are far from achievement.
5. Both work in, with, and by electrical force.
6. Both come under the laws governing forms and hence both are controlled in time and space by KARMA, which is the Law of forms. It has to do with quality, as force has to do with vibration.
7. Both work through forms made up of:
  - (a) Three main types of forms: A mental form, one aspect of manifestation; an astral form, a second aspect; and a physical form, the third aspect. The mental vibration sets the key measure and seeks to utilise and coordinate the physical body at Will. It deals with or links up the consciousness to the three forms in one direction; it repulses and causes separation in another. The astral vibration deals with the quality, with the attractive measure. It is the psychic element. The physical is the meeting ground of consciousness with the material form. This last is the result produced by the union of the key measure and the quality of tone.
  - (b) Seven centers of force which hold the three forms in one coherent whole, and cause their vitalization and their coordination. They put the triple unit into correlation with their main centre of consciousness on the higher planes, whether that center is the causal body of man, of a planetary Logos, or of a solar Logos.
  - (c) Millions of infinitesimal cells, each embodying a lesser life, each in a condition of constant activity, and each repulsing other cells so as to preserve individuality or identity, yet each held to each by a central attractive force. Thus we have produced the objective form of a crystal, a vegetable, an animal, a man, a planet, a system.

Finally, both work, therefore, in a dual manner and each demonstrates both attraction and repulsion.

Attraction of matter to Spirit and the building of a form for the use of Spirit is the result of electrical energy in the universe, which in each case brings the lesser lives or spheres into its range of influence. The magnetic force, the life of the Logos gathers together His body of manifestation. The magnetic force of the Heavenly Man, the planetary Logos, gathers out of the solar ring-pass-not that which He needs for each incarnation.

The magnetic force of the Ego gathers, at each rebirth, matter within the particular sphere or scheme within which the Ego has place. So on down the scale, we find the lesser pursuing its round ever within the greater.

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Therefore we have (during a period of Attraction and Repulsion, or a life cycle) that which we call Time and Space, and this holds equally true in the life cycle of a Logos or an ant, or a crystal. There are cycles of activity in matter, due to some energising Will, and then Time and Space are known. There are cycles of non-being when Time and Space are not, and the energising Will is withdrawn. But we must not forget that this is purely relative, and only to be considered from the standpoint of the particular life or entity involved, and the special stage of awareness reached. All must be interpreted in terms of consciousness.

*A Treatise on Cosmic Fire*, pp. 282-84

## **F. THE NATURE OF REALITY**

### **TEN BASIC PROPOSITIONS**

1. There is one Life, which expresses Itself primarily through seven basic qualities or aspects, and secondarily through the myriad diversity of forms.
2. These seven radiant qualities are the seven Rays, the seven Lives, Who give Their life to the forms, and give the form world its meaning, its laws, and its urge to evolution.
3. Life, quality and appearance, or spirit, soul and body, constitute all that exists. They are existence itself, with its capacity for growth, for activity, for manifestation of beauty, and for full conformity to the Plan. This Plan is rooted in the consciousness of the seven ray Lives.
4. These seven Lives, Whose nature is consciousness and Whose expression is sentiency and specific quality, produce cyclically the manifested world; They work together in the closest union and harmony, and cooperate intelligently with the Plan of which They are the custodians. They are the seven Builders, Who produce the radiant temple of the Lord under the guidance of the Mind of the Great Architect of the Universe.
5. Each ray Life is predominantly expressing Itself through one of the seven sacred planets, but the life of all the seven flows through every planet, including the Earth, and thus qualifies every form. On each planet is a small replica of the general scheme, and every planet conforms to the intent and purpose of the whole.
6. Humanity ... is an expression of the Life of God, and every human being has come forth along one line or other of the seven ray forces. The nature of his soul is qualified or determined by the ray Life which breathed him forth, and his form nature is coloured by the ray Life which – in its cyclic appearance on the physical plane at any particular time – sets the quality of the race life and of the forms in the kingdoms of nature. The soul nature or quality remains the same throughout a world period, its form life and nature change from life to life, according to its cyclic need and the envioning group condition. This latter is determined by the ray or rays in incarnation at the time.
7. The Monad is the Life, lived in unison with the seven ray Lives. One Monad, seven rays and myriads of forms – this is the structure behind the manifested worlds.
8. The Laws which govern the emergence of the quality or soul, through the medium of forms, are simply the mental purpose and life direction of the ray Lords, Whose purpose is immutable, Whose vision is perfect, and Whose justice is supreme.
9. The mode or method of development for humanity is self-expression and self-realisation. When this process is consummated the self expressed is the One Self or the ray Life, and the realisation achieved is the revelation of God as the quality of the manifested world and as the Life behind appearance and quality. The seven rays Lives, or the seven soul types, are seen as the expression of one Life, and diversity is lost in the vision of the One and in identification with the One.

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10. The method employed to bring about this realisation is experience, beginning with individualisation and ending with initiation, thus producing the perfect blending and expression of life-quality-appearance.

This is a brief statement of the Plan.

*A Treatise on the Seven Rays, Vol. I, pp. 141-43*

### BEING: ONE....TWO....THREE!

The only true Reality is ... the great central life force, remaining unchanged and unmoved at the centre of the changing evanescent temporal forms.

*The Light of the Soul, p. 376*

There is one Boundless Immutable Principle; one Absolute Reality which antecedes all manifested conditioned Being. It is beyond the range and reach of any human thought or expression.

The manifested Universe is contained within this Absolute Reality and is a conditioned symbol of it. In the totality of this Manifested Universe, three aspects are to be conceived.

1. The First Cosmic Logos, impersonal and unmanifested, the precursor of the Manifested.
2. The Second Cosmic Logos, Spirit-Matter, Life, the Spirit of the Universe.
3. The Third Cosmic Logos, Cosmic Ideation, the Universal World-Soul.

From these basic creative principles, in successive gradations there issue in ordered sequence the numberless Universes comprising countless Manifesting Stars and Solar Systems. Each Solar System is the manifestation of the energy and life of a great Cosmic Existence, Whom we call, for lack of a better term, a Solar Logos. This Solar Logos incarnates, or comes into manifestation, through the medium of a solar system. This solar system is the body, or form, of this cosmic Life, and is itself triple. This triple solar system can be described in terms of three aspects, or ... Three Persons.

Electric Fire, or Spirit

1st Person.....Father. Life. Will. Purpose. Positive energy.

Solar Fire, or Soul

2nd Person.....Son. Consciousness. Love-Wisdom. Equilibrated energy.

Fire by Friction, or Body, or Matter

3rd Person.....Holy Spirit. Form. Active Intelligence. Negative energy.

Each of these three is also triple in manifestation, making therefore:

- (a) The nine Potencies or Emanations.
- (b) The nine Sephiroth.
- (c) The nine Causes of Initiation.

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These, with the totality of manifestation, or the Whole, produce the ten (10) of perfect manifestation, or the perfect MAN. These three aspects of the Whole are present in every form.

- (a) The solar system is triple, manifesting through the three above mentioned.
- (b) A human being is equally triple, manifesting as Spirit, Soul and Body....
- (c) The atom of the scientist is also triple, being composed of a positive nucleus, the negative electrons, and the totality of the outer manifestation, the result of the relation of the other two.

The three aspects of every form are interrelated and susceptible of intercourse, because

- (a) Energy is in motion and circulates.
- (b) All forms in the solar system form part of the Whole, and are not isolated units.
- (c) This is the basis of brotherhood, of the communion of saints, and of astrology.

These three aspects of God, the solar Logos, and the Central Energy or Force ... demonstrate through seven centres of force – three major centres and four minor. These seven centres of Logoic Force ... form corporate Entities. They are known as

- (a) The seven planetary Logoi.
- (b) The seven Spirits before the Throne.
- (c) The seven Rays.
- (d) The seven Heavenly Men.

The Seven Logoi embody seven types of differentiated force, and ... are known under the names of Lords of the Rays.

*A Treatise on Cosmic Fire*, pp. 3-5

There is a constant changing and shifting, an endless interweaving and interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of Spirit and matter. There is constant rotation in the Rays and planes, in their relative importance from the standpoint of time. ... But we can rest assured that there is some fundamental principle directing all the activities of the Logos in His system, and by wrestling to discover the basic principle on which our microcosmic lives rest, we may discover aspects of this inherent logoic principle.

*A Treatise on Cosmic Fire*, p. 598

Even the Great Ones Themselves but dimly sense reality and though They are aware of deeper underlying purposes than are Their chelas, yet even They see not the ultimate goal. They, too, are forced to use such unmeaning terms in Their teaching as Absolute Reality, and Ultimate Realisation.

*A Treatise on White Magic*, p. 408

Reality is "none of these but only the One and the Other in relation with each other". This is one of the occult phrases ... which is descriptive of manifestation.

*Glamour: A World Problem*, p. 221

There exists in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is.... This great Life is the basis of Monism, and all enlightened men are Monists. "God is One" is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and

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space, of the central universal energy. Life in manifestation produces existence and being. It is the root cause, therefore, of duality. This duality which is seen when objectivity is present and which disappears when the form aspect vanishes is covered by many terms, of which for the sake of clarity the most usual might be here listed:

Spirit Matter  
Life Form  
Father Mother  
Positive Negative  
DarknessD Light

Students must clearly have this essential unity in mind e'en when they talk (as they needs must) in finite terms of that duality which is everywhere, cyclically, apparent. *A Treatise on White Magic*, p. 8

One of the most difficult problems in metaphysics ... covers in its consideration the whole perplexing mystery of the reason why there is objectivity at all.

It ... has been asked ... by religious people who enquire: "Why did God create at all? Why is existence forced upon one and all?"; by scientists in their search for the ultimate truth and in their endeavour to find out the motivation of all that is seen, and to account for sensuous life; by philosophers in their equally diligent search for that animating subjectivity that is expressing itself through all the moral and ethical sciences in every civilisation and among every people; by the biologist in his persistent application to search for the discovery of the source of life, and in his strenuous endeavour to account for the principle of life that is seen ever to evade his investigations; by the mathematician, who ... decides that God geometrises, that law and rule pervade universally, that the one exists by means of the many, and who yet is unable to solve the problem as to who that geometrising Identity may be.... God the Universal Mind, Energy, Force, the Absolute, the Unknown – these terms and many others are forced from the lips of those who, by means of the form side, seek the Dweller within the form, and cannot find Him as yet....

The problem of duality is the problem of existence itself, and cannot be solved by the man who refuses to recognise the possibility of two occult facts:

1. that the entire solar system embodies the consciousness of an Entity, who originates on planes entirely without the solar ring-pass-not;
2. that manifestation is periodical and that the Law of Rebirth is the method that evolution takes in dealing with a man, a planetary Logos, and a solar Logos. Hence the emphasis laid in the Proem of the Secret Doctrine on the three fundamentals-
  - (a) the Boundless Immutable Principle
  - (b) the periodicity of the Universe
  - (c) the identity of all souls with the Oversoul.

... The duality of the solar system will eventually be recognised as dependent upon the following factors:

1. Existence itself.
2. Time and space.
3. The quality of desire or necessity.

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4. The acquisitive faculty inherent in life itself. This faculty, by the means of motion, gathers to itself the material whereby it achieves its desire, whereby it fabricates the form through which expression is sought, and whereby it confines itself within the prison of the sheath in order to gain experience....

This theory takes for granted a mighty Intelligence who works thus through an ordered plan, and Who consciously takes shape and incarnates in order to carry out specific purposes of His own.... This Entity, Whom we call the solar Logos ... is the sum total of all the evolutions within the entire solar system, including the human, which is an evolution standing at the middle point in relation to other evolutions.

*A Treatise on Cosmic Fire*, pp. 237-39

Two factors are universally recognised in all systems that merit the name of philosophy; they are the two factors of spirit and matter.... In manifestation the two are approximated; they interact upon each other; activity supersedes quiescence; positivity replaces negativity; movement is seen ... and the two primordial factors ... attract and repulse, interact and utilise. Then, and only then, can we have form animated by life, and consciousness demonstrated through appropriate vehicles.

How can this be expressed? In terms of fire, when the two electric poles are brought into definite relationship we have demonstrated, along the line of occult sight and occult feeling, both heat and light. This relationship is brought about and perfected during the evolutionary process. This heat and light are produced by the union of the two poles, or by the occult marriage of male and female, of Spirit (father) and matter (mother). In terms of the physical, this union produces the objective solar system, the Son of the Father and the Mother. In terms of the subjective, it produces the Sun, as the sum total of the qualities of light and heat....

For a clearer comprehension of this abstract matter, we might consider the microcosm, or man evolving in the three worlds. Man is the product of the approximation (at present imperfect) of the two poles of Spirit (the Father in Heaven) and of matter (the Mother). The result of this union is an individualised Son of God, or unit of the divine Self, an exact replica in miniature on the lowest plane of the great Son of God, the All-Self, Who is in Himself the totality of all the miniature sons, of all the individualised Selves, and of each and every unit. The microcosm, expressed in other terms or from the subjective point of view, is a miniature sun distinguished by the qualities of heat and light....

The relationship of the Son of the Father, and of the Mother, is to the Sun the same as man's relationship to the vehicle through which he functions. It is His mode of enterprise, His vehicle of expression; it is the form which His life animates for the specific purpose of

- (a) gaining experience
- (b) making contact;
- (c) developing full self-knowledge.
- (d) achieving full mastery or control.
- (e) attaining "manhood" cosmically....
- (f) expanding His consciousness.

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All these stages have to be achieved on cosmic levels, in exactly the same sense as the microcosm, on systemic levels, likewise strives for similar ideals.

*A Treatise on Cosmic Fire*, pp. 225-31

## BECOMING

The one Life, manifesting through matter, produces a third factor which is consciousness. This consciousness, which is the result of the union of the two poles of spirit and matter, is the soul of all things; it permeates all substance or objective energy; it underlies all forms, whether it be the form of that unit of energy which we call an atom, or the form of man, a planet, or a solar system. This is the Theory of Self-Determination or the teaching that all the lives of which the one Life is formed, in their sphere and in their state of being, become, so to speak, grounded in matter and assume forms whereby their peculiar specific state of consciousness may be realised and their vibration stabilised; thus they may know themselves as existences. Thus again the one Life becomes a stabilised and conscious entity through the medium of the solar system, and is essentially, therefore, the sum total of energies, of all the states of consciousness, and of all forms in existence. The homogeneous becomes the heterogeneous, and yet remains a unity; the one manifests in diversity and yet is unchanged; the central unity is known in time and space as composite and differentiated and yet, when time and space are not (being but states of consciousness), only the unity will remain, and only spirit will persist, plus an increased vibratory action, plus capacity for an intensification of the light when again the cycle of manifestation returns.

Within the vibratory pulsation of the one manifesting Life all the lesser lives repeat the process of being – God, angels, men, and the myriad lives which express themselves through the forms of the kingdoms of nature and the activities of the evolutionary process. All become self-centred and self-determined.

*A Treatise on White Magic*, pp. 8-9

All souls are identical with the Oversoul.

1. The Logos of the solar system is the Macrocosm. Man is the Microcosm.
2. Soul is an aspect of every form of life from a Logos to an atom.
3. This relationship between all souls and the Oversoul constitutes the basis for the scientific belief in Brotherhood. Brotherhood is a fact in nature, not an ideal.
4. The Law of Correspondences will explain the details of this relationship. This Law of Correspondences or of Analogy is the interpretive law of the system, and explains God to man.
5. Just as God is the Macrocosm for all the kingdoms in Nature, so man is the Macrocosm for all the subhuman kingdoms.
6. The goal for the evolution of the atom is self-consciousness as exemplified in the human kingdom. The goal for the evolution of man is group consciousness, as exemplified by a planetary Logos. The goal for the planetary Logos is God consciousness, as exemplified by the solar Logos.
7. The solar Logos is the sum total of all the states of consciousness within the solar system.

*A Treatise on Cosmic Fire*, p. 7



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**EVOLUTION**

The simple truth of God Immanent ... is the clue to the evolutionary process, and the eternal hope of all forms in all kingdoms in nature.

*The Externalisation of the Hierarchy*, p. 591

The entire evolutionary process ... is, in the last analysis, the working out of the interrelation between God and His world, between cause and effect, and between Life and form.

*A Treatise on the Seven Rays*, Vol. III, p. 626

The entire story of evolution is the story of consciousness, and of a growing expansion of the "becoming aware" principle, so that from the microscopic interest of the self-conscious man ... we have a slowly developing inclusiveness which finally leads him into the consciousness of the cosmic Christ.

*A Treatise on the Seven Rays*, Vol. I, p. 14

The object for which life takes form and the purpose of manifested being is the unfoldment of consciousness, or the revelation of the soul. This might be called the Theory of the Evolution of Light. When it is realised that even the modern scientist is saying that light and matter are synonymous terms, thus echoing the teaching of the East, it becomes apparent that through the interplay of the poles, and through the friction of the pairs of opposites light flashes forth. The goal of evolution is found to be a gradual series of light demonstrations. Veiled and hidden by every form lies light. As evolution proceeds, matter becomes increasingly a better conductor of the light, thus demonstrating the accuracy of the statement of the Christ, "I am the Light of the World".

*A Treatise on White Magic*, pp. 9-10

Every form has its own area of awareness, and evolution is the process whereby forms respond to contact, react to impact, and pass on to greater development, usefulness and effectiveness.

*Telepathy and the Etheric Vehicle*, p. 63

Seven great energies ... manifest as dualities and ... produce when anchored within one body (whether that of a planet, a man or an atom) an area or cycle of distress, as it is called; this distress produces the evolutionary urge and is itself the cause of manifestation, whilst its effect (which is karma) is the liberation ultimately of the perfect and the good.

*A Treatise on the Seven Rays*, Vol. IV, pp. 294-95

The evolutionary process – from the standpoint of the ordinary human being – is to make the non-sacred planet, our Earth, responsive to cosmic impacts thus bringing more interrelated and inner integration into the logoc body of expression.

*A Treatise on the Seven Rays*, Vol. III, p. 494

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle.... It underlies the Law of Evolution as well as the Law of Karma and is, in reality, the Law of the Life Purpose of the planetary Logos; it is an expression of His dynamic intention as it forces all substance in manifestation and in time and space to act and react in conformity to His Will. He thus enables His form –

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the planet which is a compound of all the seven kingdoms in nature – to express logocentric intention for the "duration of the Great Breath"; of this breath, time and space are the two aspects.

*A Treatise on the Seven Rays, Vol. V, pp. 519-20*

The thought of union and of fusion underlies the entire scheme of evolution; Man, the Heavenly Men, and the cosmic Man (the Son of the Father and the Mother) have to:

1. Radiate occult heat beyond their own individualised ring-pass-not.
2. Occultly blaze forth and demonstrate light or fiery objectivity.
3. Expand so as to include that which lies beyond their own immediate spheres.
4. Fuse and blend the two fires so as to produce perfectly the central fire, solar fire.
5. Blend Spirit and matter so that a body is produced that will adequately express Spirit.
6. Merge the essence within the form, which is occultly qualified during evolution, with the essence in all forms....
7. Attain human, systemic and cosmic manhood.
8. Achieve mastery on the three planes of the solar system, humanly speaking.
9. Achieve mastery on five planes of the solar system, when speaking of a Heavenly Man.
10. Achieve mastery on three cosmic planes when speaking of the cosmic Christ, the Son, or the Logos manifesting objectively.

*A Treatise on Cosmic Fire, pp. 232-33*

## **SACRIFICE**

The cosmic Christ was crucified upon the cross of matter, and by that great sacrifice opportunity was offered to all evolving lives in all kingdoms of nature and in all created worlds. Thus they could progress. The work, in space and time, and the stupendous march of living beings towards an at present unrealised goal, began. We can give no reason for the choice made by Deity thus to act. We do not know His ultimate purpose or plan; and only aspects of His technique and method begin to appear to the illuminated mind. It has been hinted by Those Who know so much more than we, owing to their longer life cycle and experience, that some glimmering of that eternal and cosmic Intent is beginning to dawn in the consciousness of Those Who have taken some of the higher initiations. Their nature must necessarily remain incomprehensible to mankind. All that the intelligent human being can grasp as he looks back over the history of the planet (as far as modern history can give it to him) is that there has been:

1. Progress in the human power to be conscious.
2. A growing and paralleling refinement of the forms of life in the various kingdoms of nature.

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3. An intensification of conscious activity, on a developing scale of rapid living, that tends constantly to transcend time as we know it.
4. An expanding realisation of progress from one dimension to another, until today we talk in terms of a fourth dimensional state of consciousness Andean grasp the fact that five or six dimensions are beautifully possible.
5. An increasingly scientific control of the elements in which we live, and of the forces of nature. Today we talk in terms of air mastery just as five hundred years ago (when such a thing was deemed impossible) they talked in terms of the mastery of oceans. We are offsetting the gravitational pull of the Earth so that we can "fly into the face of the sun".
6. From the instinctual life of sense consciousness in material forms, we have progressed to the intellectual life of self-conscious human beings and to the intuitive realisations of those who are beginning to function as superhuman entities.

All this has been brought about as the result of the determined, conditioned activity of a Great Life, Which chose to make a major sacrifice and to be crucified upon the cardinal Cross of the Heavens, and thereby pass through a cosmic initiation; Which, from our minor and relatively uninformed angle, stands today crucified upon the fixed Cross in the Heavens, and through the medium of the mutable Cross is nevertheless producing changes in the evolutionary cycle, in order to bring about the developed consciousness, the increasing refinement of form, and that intensification of life which distinguishes His creation.

A study of those expressed objectives –

- (a) a development of consciousness,
- (b) a refining of forms,
- (c) an intensification of realised Life,

will convey to the earnest student a meagre understanding of the lowest aspects of the divine purpose.

*A Treatise on the Seven Rays, Vol. II, pp. 89-91*

Only the initiated Sons of God can grasp the significance of the four signs which comprise the Cardinal Cross, or understand the relation which exists between the four major divine energies which – pouring through the four arms of this Cross – produce the vortex of force (a synthetic force) which constitutes that "pool of pure, fiery light" through which all those who take the higher initiations must eventually pass. Those taking the first two initiations must tread the Path as it passes through the Burning Ground. Those taking the higher initiations have to plunge into the sea or pool of fire which is essentially the fire of God as it has been cleansed from every aspect of the material form through the complete purification of desire.

*A Treatise on the Seven Rays, Vol. III, p. 316*

Under the Law of Sacrifice, the Lord of the World remains ever behind the scenes, unknown and unrealised by all the "seeds" He came to save.... From the standpoint of the forms of life in the four kingdoms of nature, Sanat Kumara is non-existent. In developed humanity, prior to moving on to the

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Probationary Path, He is sensed and dimly sought under the vague word "God". Later, as the life which the "seeds" have manifested reaches the higher layers or brackets in the human hierarchy, there emerges ... the assurance that behind the phenomenal world is a world of "saving Lives" of which he may eventually form a part; he begins to sense that behind these Lives there stand great Beings of power, wisdom and love Who, in Their turn, are under the supremacy of Sanat Kumara, the Eternal Youth, the Creator, the Lord of the World.

*Discipleship in the New Age, Vol. II, p. 288*

## **THE FIELD OF EVOLUTION**

Physics has discovered  
That there are no solids,  
No continuous surfaces,  
No straight lines;  
Only waves,  
No things,  
Only energy event complexes,  
Only behaviours,  
Only verbs,  
Only relationships.  
(B. Fuller, Intuition, p. 39)

## **TIME**

Time and energy are interchangeable terms upon the inner planes. Time is an event, and an event is a focused expression of force of some type or kind.

*The Externalisation of the Hierarchy, p. 347*

Time to the occultist is that cycle, greater or lesser, in which some life runs some specific course, in which some particular period begins, continues, and ends, in connection with the awareness of some Entity, and is recognised only as time when the participating life has reached a considerable stage of awareness. Time has been defined as a succession of states of consciousness, and it therefore may be studied from the point of view of:

1. Logocic consciousness, or the successive states of divine realisation within the solar sphere.
2. Planetary consciousness, or the consciousness of a Heavenly Man as He cycles successively through the scheme.
3. Causal consciousness, or the successive expanding of the intelligent awareness of a human being from life to life.
4. Human consciousness, or the awareness of a man on the physical plane, and progressively on the emotional and mental planes.

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5. Animal, vegetable and mineral consciousness which differs from the human consciousness in many particulars, and primarily in that it does not coordinate, or deduce and recognise separate identity. It resembles human consciousness in that it covers the response to successive contacts of the units involved during their small cycles.
6. Atomic consciousness, demonstrating through successive states of repulsion and attraction. In this last definition lies the key to the other states of consciousness.

*A Treatise on Cosmic Fire*, pp. 278-79

We might ... consider time as that process of activity, or that progression in development, wherein the indwelling Consciousness is seeking its opposite, and coming under the Law of Attraction.... The duration of the interplay, the period of the search of Spirit for Spirit, and the vibratory process necessitated by the utilisation of the form, this we call Time, whether in connection with a man, a planetary Logos, or the Deity.

*A Treatise on Cosmic Fire*, pp. 280-81

Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession....

The Law of Cycles ... underlies all the processes of nature and its study would lead a man out of the world of objective effects into that of subjective causes ... Time ... is simply a succession of states of consciousness.... This truth ... underlies the great system of mental science and Christian Science in the Occident, and many of the Oriental philosophies. This sutra [52] gives the key to the relation between matter and mind, or between substance and its informing soul, and this can be realised when the words of a Hindu commentator are considered. He says:

As an atom is a substance in which minuteness reaches its limit, so a moment is a division of time in which minuteness reaches its limit. Or a moment is that much of time which an atom takes in leaving the position in space it occupies and reaching the next point. The succession of moments is the non-cessation of the glow thereof.

When we can realise that an atom and a moment are one and the same, and that back of these lies the Realiser or Cogniser of both, we have got the clue to all states of consciousness itself, and to the nature of energy. We shall also have reached a true understanding of the Eternal Now, and a just appreciation of the significance of the past, the present and the future. This ... can be gained by concentrated meditation upon time and its units.

*The Light of the Soul*, pp. 362-63

Time is the sequence of events and of states of consciousness as registered by the physical brain. Where no physical brain exists, what humanity understands by time is non-existent.

*A Treatise on the Seven Rays*, Vol. IV, pp. 403-04

Ponder upon the significance of time as an expression of the will, realising that this expression is a thought – instantaneous and effective – in the mind of the planetary Logos.

*Discipleship in the New Age*, Vol. I, p. 210

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## SPACE

"Space is an entity" [Secret Doctrine], and this entity is one and the same as the cosmic Christ, the "Body of Christ", referred to by St. Paul in I. Cor.. XII.

*The Light of the Soul*, p. 365

The field of conscious awareness is created through the interplay of all living intelligent forms within the area of the etheric body of that great Life which we call SPACE.

*Telepathy and the Etheric Vehicle*, p. 179

Space and substance are synonymous terms; substance is the aggregate of atomic lives out of which all forms are built.... This is both an occult and a scientific truism. Substance is, however, a soul concept, and is only truly known to the soul.

*A Treatise on the Seven Rays*, Vol. V, pp. 105-06

Space is an entity and the entire "vault of heaven" ... is the phenomenal appearance of that entity. You will note that I did not say the material appearance, but the phenomenal appearance.

*A Treatise on the Seven Rays*, Vol. III, p. 8

Space, again, is included in the idea of consciousness, and its utilisation of matter. Space, for the Logos, is literally the form wherein His conscious activities and purposes are worked out – the solar ring-pass-not. The space wherein a planetary Logos works out His plans is similarly as much of solar space as His consciousness is developed enough to use. Man again repeats the process and his ring-pass-not is included in the radius of his consciousness.

*A Treatise on Cosmic Fire*, p. 281

The individual etheric body is ... an integral part of the etheric body of ... the human family; this kingdom in nature, through its etheric body, is an integral part of the planetary etheric body; the planetary etheric body is not separated off from the etheric bodies of other planets but all of them in their totality, along with the etheric body of the sun, constitute the etheric body of the solar system. This is related to the etheric bodies of the six solar systems which, with ours, form a cosmic unity and into these pour energies and forces from certain great constellations. The field of space is etheric in nature and its vital body is composed of the totality of etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic golden web there is a constant circulation of energies and forces, and this constitutes the scientific basis of the astrological theories. Just as the forces of the planet and of the inner spiritual man (to mention only one factor among many) pour through the etheric body of the individual man upon the physical plane, and condition his outer expression, activities and qualities, so do the varying forces of the universe pour through every part of the etheric body of that entity we call space and condition and determine the outer expression, the activities and qualities of every form found within the cosmic periphery.

*A Treatise on the Seven Rays*, Vol. III, pp. 10-11

## TIME AND SPACE

Time and space ... are simply forms of ideas to express the cyclic activity of an entity.

*A Treatise on Cosmic Fire*, p. 281

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The ideas dealt with in connection with cyclic evolution cannot be posited apart from the concept of consciousness. The ideas of time, of space, and of activity ... can only be conceived as relative to some conscious entity, to some Thinker.

*A Treatise on Cosmic Fire*, pp. 277-78

Students would ... do well to ponder on the distinction between the breath and the Sound, between the process of breathing and of creating directed vibratory activity. The one is related to Time and the other to Space and they are distinct from each other; and (as the Old Commentary puts it) "the Sound, the final and yet initiating Sound, concerns that which is neither Time nor Space; it lies outside the manifested ALL, the Source of all that is and yet is naught". [No thing. AAB]

*A Treatise on the Seven Rays*, Vol. V, pp. 54-55

When the path of evolution is trodden to its end, what remains will be the divine purpose and the all-enveloping Life as it materialises the plan in time and space. This is the result of the turning of the greater Wheel of Life, causing all the lesser wheels – in time and space – also to turn.

*A Treatise on the Seven Rays*, Vol. V, p. 108

"I am," says the human unit and regards himself as the self, and identifies himself with the changing form. Time and space are for him the true realities. "I am That," says the aspirant and seeks to know himself as he truly is, a living word, part of a cosmic phrase. For him space no longer exists; he knows himself as omnipresent. "I am That I am," says the freed soul, the liberated man, the Christ. Neither time nor space exist for him, and omniscience and omnipresence are his distinctive qualities.

*The Light of the Soul*, p. 367

## **ASTROLOGY: CHARTING THE FIELD OF EVOLUTION**

The Ancient Wisdom teaches that "space is an entity". It is with the life of this entity and with the forces and energies, the impulses and the rhythms, the cycles and the times and seasons that esoteric astrology deals.

*A Treatise on the Seven Rays*, Vol. III, p. 7

Astrology is a science which must be restored to its original beauty and truth before the world can gain a truer perspective and a more just and accurate appreciation of the divine Plan, as it is expressed at this time through the Wisdom of the Ages ... .

Astrology is essentially the purest presentation of occult truth in the world at this time, because it is the science which deals with those conditioning and governing energies and forces which play through and upon the whole field of space and all that is found within that field. When this fact is grasped and the sources of these energies are better comprehended and the nature of the field of space is correctly understood, we shall then see a far wider and, at the same time, a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities will be grasped, and we shall then begin to live scientifically.

*A Treatise on the Seven Rays*, Vol. III, p. 5

In esoteric astrology we are ... dealing with the Life and Lives which inform the "points of light" within the universal Life. Constellations, solar systems, planets, kingdoms in nature and microscopic man are all of them the result of the activity and the manifestation of energy of certain Lives ... .

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The ether of space is the field in and through which the energies from the many originating Sources play.

*A Treatise on the Seven Rays, Vol. III, p. 9*

Intuitional astrology ... must eventually supersede what is today called astrology, thus bringing about a return to the knowledge of that ancient science which related the constellations and our solar system, drew attention to the nature of the zodiac and informed humanity as to the basic inter-relations which govern and control the phenomenal and subjective worlds.

*A Treatise on the Seven Rays, Vol. III, pp. 3-4*

## MAN – THE MEDIATOR

We are beginning to realise that our nobility consists in serving, like intelligent atoms, the work proceeding in the Universe. We have discovered that there is a Whole, of which we are the elements. We have found the world in our own souls. (Teilhard de Chardin, *Future of Man*, p. 17)

Man is an animal plus a living God within his physical shell.

H. P. Blavatsky

There is no higher or lower and no greater or lesser in our universe of reality. There is only the interpenetration of substances which are all basically expressions of matter, and their vitalisation and organisation into forms of expression of the unknown Real. This essential Reality, we call spirit or life. As a result of the interplay of these two, humanity eventually appears in time and space. Humanity is the result of all subhuman forms of expression and experience and of the activity of superhuman Beings.

*A Treatise on the Seven Rays, Vol. V, p. 78*

Every living being or manifested life – from the planetary Logos down to the tiniest atom — either has been, is, or will be a man ... Therefore, the fact of humanity and of that for which humanity stands is probably the primary and major aspect of the divine purpose ... It is, therefore, the first clear fact which indicates the measure and the magnitude of a human being ...

The keynote, therefore, of the Lord of the World is HUMANITY for it is the basis, the goal and the essential inner structure of all being. Humanity itself is the key to all evolutionary processes and to all correct understanding of the divine Plan, expressing in time and space the divine Purpose. Why HE chose that this should be so, we know not; but it is a point to be accepted and remembered in all study of the Science of Impression because it is the factor that makes relationship and contact possible and it is also the source of all understanding.

*Telepathy and the Etheric Vehicle, pp. 126-27*

All grades of matter meet in man, and all the states of consciousness are possible to him. Mankind can work in all directions and lift the subhuman kingdoms into heaven and bring heaven down to Earth. *A Treatise on White Magic*, p. 538

The glory of man lies in the fact that he is aware of space and can imagine this space as the field of divine living activity, full of active intelligent forms, each placed in the etheric body of this unknown Entity, each related to each other through the potency which not only holds them in being but which preserves their position in relation to each other; yet each of these differentiated forms possesses its own



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differentiated life, its own unique quality or integral colouring, and its own specific and peculiar form of consciousness.

*Telepathy and the Etheric Vehicle*, p. 178

The fourth ray is pre-eminently the ray of the fourth Creative Hierarchy, the human kingdom, and therefore has a peculiar relation to the functions, relationships and the service of man, as an intermediate group, a bridging group, upon our planet. The function of this intermediate group is to embody a type of energy, which is that of at-one-ment ...the relation of the human family to the divine scheme, as it exists, is that of bringing into close rapport the three higher kingdoms upon our planet and the three lower kingdoms of nature, thus acting as a clearing house for divine energy. The service humanity is to render is that of producing unity, harmony and beauty in nature, through blending into one functioning, related unity, the soul in all forms.

*A Treatise on the Seven Rays, Vol. II*, pp. 363-64

Humanity is that evolution through which the Son aspect is to express itself most perfectly in this cosmic incarnation. Man blends the pairs of opposites, and the three fires meet in him. He is the best expression of the manasic principle and might be considered, from one very interesting standpoint, the chef-d'oeuvre of Brahma. He is the sheath for the life of God; he is the individualised consciousness of the Logos, manifesting through the seven divine Manasaputras, or Heavenly Men, in Whose bodies each unit of the human family finds place. He is the Vishnu aspect in process of development, through the intelligence of Brahma, impelled by the will of Mahadeva. Therefore, in a peculiar sense man is very important, as he is the place of at-one-ment for all the three aspects; nevertheless, he is very unimportant for he is not the apex of the triangle, but simply the middle point, if we view the triangle thus:

Spirit-Father

The Son or man

Matter-Mother

The evolution of the Son, or the cosmic incarnation of the Christ, is of immense importance in the plans of the Being greater than the solar Logos, HE ABOUT WHOM NAUGHT MAY BE SAID. The animating principles of allied constellations and systems watch the progress of the evolution of the Son with keenest attention.

*A Treatise on Cosmic Fire*, pp. 241-42

## HUMANITY IN THE UNIVERSE

The four major goals which the Workers with the Plan have set Themselves ... .:

1. The ... primary aim is to establish, through the medium of humanity, an outpost of the Consciousness of God in the solar system ... .
2. To found upon Earth ... ..a powerhouse of such potency and a focal point of such energy that humanity – as a whole – can be a factor in the solar system, bringing about changes and events of a unique nature in the planetary life and lives (and therefore in the system itself) and inducing an interstellar activity.

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3. To develop a station of light, through the medium of the fourth kingdom in nature, which will serve not only the planet, and not only our particular solar system, but the seven systems of which ours is one ...
1. To set up a magnetic centre in the universe, in which the human kingdom and the kingdom of souls will, united or at-oned, be the point of most intense power, and which will serve the developed Lives within the radius of the radiance of the ONE ABOUT WHOM NAUGHT MAY BE SAID ... .
2. In these four statements we have sought to express the wider possibility or occasion as the Hierarchy sees it today ... ..Those great Sons of God, Who have passed beyond the point of development of those Masters Who work entirely with the human kingdom, have plans of a still vaster and broader sweep, and Their objectives involve humanity only as an item in the Plan of the Great Life "in Whom we live and move and have our being".

*A Treatise on the Seven Rays, Vol. II, pp. 217-18*

Running all through human history is a triple thread and in the interplay of these three threads the story of evolution is to be found. One thread guides the thoughts of man as he deals with the development of the form aspect, with the racial trends, and it shows how undeviatingly the forms of races, of countries, and of the fauna and flora of our planetary life have kept pace with the needs of the slowly emerging sons of God. The second thread leads us to an understanding of the growth of consciousness, and indicates emergence from the instinctual state into that of intelligent awareness, and on to that intuitional illumination which is the present goal of consciousness.

The third thread concerns the Plan itself and here we enter the realm of the truly unknown ... ..Until the illumined mind and the power of intuitional response are developed in the human family, it is not possible for us to grasp the basic concepts which are to be found in the mind of God Himself.

*A Treatise on White Magic, p. 605*

Humanity constitutes a centre of energy within the cosmos, capable of three activities:

1. First of all, humanity is responsive to the inflow of spiritual energy. This pours into it from the cosmic and, speaking symbolically, these energies are basically three in number:
  - (a) Spiritual energy, as we inadequately term it. This emanates from God the Father and reaches humanity from the level of what is technically called the monadic plane, from the archetypal sphere, the highest source of which a man can become conscious ... .
  - (b) Sentient energy – the energy which makes man a soul. It is the principle of awareness, the faculty of consciousness, that something, inherent in matter (when brought into relation with spirit), which awakens responsiveness to an outer and far-reaching field of contacts ...This energy of sentient consciousness comes from the second aspect of deity, from the heart of the sun, just as the first, technically but symbolically speaking, emanates from the central spiritual sun. The parallel to these two types of force in a human being is the nervous energy working through the nervous system with headquarters in the brain, and the life energy which is seated in the heart.
  - (c) Pranic energy, or vitality. This is that vital force, inherent in matter itself and in which all forms are immersed, as they constitute functioning parts of the greater form ... .

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Humanity, being the meeting-place for all the three types of energy, constitutes therefore a "midway point" in the consciousness of the Creator... Humanity is intended to be the medium wherein certain activities can be instituted. It is in reality the brain of the planetary Deity, its many units being analogous to the brain cells in the human apparatus. Just as the human brain, made up of an infinite number of sentient responsive cells, can be suitably impressed when quiescence has been achieved, and can become the medium of expression for the plans and purposes of the soul, transmitting its ideas via the mind, so the planetary Deity, working under the inspiration of the Universal Mind, can impress humanity with the purposes of God and produce consequent effects in the world of phenomena ... ..

The purpose for which humanity exists, the objective before the group of world mystics and workers, and the ideal set before the individual aspirant are the same as in the individual meditation; the achieving of that focused attention and mental quiet wherein reality can be contacted, the true and the beautiful can be registered, divine purpose can be recorded, and it becomes possible to transmit to the phenomenal form, upon the physical plane, the needed energy whereby the subjective realisation can be materialised ... ..

2. The second type of activity of which man is capable is an intense progressive and spiral development within the human ring-pass-not. This sentence covers the mode of development and the entire procedure of unfoldment of all the evolving units that we call men ... ..
3. The third type of activity which should occupy the attention of humanity, and one as yet little understood, is that it should act as a transmitting centre of spiritual forces – soul force and spiritual energy united and combined – to the prisoners of the planet and to the lives, held in embodied existence in the other kingdoms of nature. Human beings are apt to be primarily concerned with their higher group relations, with their return to the Father's home, and with the trend which we call "upwards" and away from the phenomenal world ... This is right and in line with divine intention but it is not all of the plan for man ... .

When a man has found his soul and the principle of unity is sufficiently revealed to him ... ..he is pledged to the magical work, to the salvaging of souls, to the releasing of the prisoners of the planet. This is the goal for humanity as a whole, and when all the sons of men have attained the objective, these prisoners will be released.

*A Treatise on White Magic*, pp. 525-30

## **THE FACTOR OF MIND**

When ... ..the esoteric side of astrology, and of mystical geometry, has been studied, and alliance has been made between these two sciences, a flood of light will be thrown upon this matter of the intelligent principle; when the inner workings of the Law of Cause and Effect ... ..is better comprehended, then – and then only – will the sons of men be able to study with profit the place of manas in the evolutionary scheme.

*A Treatise on Cosmic Fire*, p. 396

Subjective evolution is the main enterprise of the Logos, of a planetary Logos, and of a man. Active intelligent love (the bringing forth from latency of the inherent quality of love by the intelligent application of the mind faculty) will be the result of the evolutionary process. Just as objectivity is dual,

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life-form, so subjectivity is dual, mind-love, and the blending of the two produces consciousness. Spirit alone is unity, and is undivided; the development of Spirit (or its assumption of the fruits of evolution) is only to be realised and brought about when the dual evolution of the form and the psyche is consummated. Then Spirit garners the fruits of evolution and gathers to itself the qualities nurtured during manifestation – perfect love and perfect intelligence showing forth then as active intelligent love-wisdom.

We might, therefore, answer the questions: "What is the Mind aspect and why is it so important?" by saying that the mind aspect is in reality the ability or capacity of the logoc Existence to think, to act, to build, and to evolve in order to develop the faculty of active love ...Manas ... is the means whereby evolution becomes possible, comprehension is achieved, and activity is generated and utilised.

*A Treatise on Cosmic Fire*, pp. 268-69

Potencies produce precipitation ... ..These three words ... sum up the history of the Creator and the life story and environing conditions of every human being. They account for all that is, and lie back of the law of rebirth. These potencies are driven into activity by the power of thought and hence, in training them to be creators and in teaching them to govern and control their own destinies, the Teachers of the race begin with the mind aspect of aspirants. They emphasise that which will govern the potencies; they deal with that which produces the objective form, which is qualified by them, is energised by them and which fulfils the purpose of the Thinker.

A thinker, then, is the essential factor, and it will become apparent... just what is going on in the world today. The trend of our modern civilisation ... ..is to produce thinkers. Education, books, travel, in its many and varied forms, enunciations of science and of philosophy, and the driving inner urges which we call religious, but which is in fact the drive towards truth and its mental verification – all these factors have one objective, and this is to produce thinkers. Given a real thinker, you have an incipient creator and (unconsciously at first, but consciously later on) one who will wield power in order to "precipitate" or cause to emerge objective forms.

*A Treatise on White Magic*, pp. 551-52

The place of man in the cosmic plan becomes more vital and apparent when it is realised that one of his main responsibilities is the direction of energy currents from the mental plane, and the creation of that which is desired on higher levels. Men, as a whole, are undergoing evolutionary development in order that they may become conscious creators in matter. This involves:

a realisation of the archetypal plan;

an understanding of the laws governing the building processes of nature;

a conscious process of willing creation, so that man cooperates with the ideal, works under the law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race;

a comprehension as to the nature of energy, and an ability to direct energy currents, to disintegrate (or withdraw energy from) all forms in the three worlds;

an appreciation of the nature of the devas, their constitution and place as builders, and of the words and sounds whereby they are directed and controlled.

*A Treatise on Cosmic Fire*, p. 952

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**MAN AND THE SUBHUMAN KINGDOMS**

Humanity is the divine Messenger to the world of form; it is essentially Mercury, bringing light and life to other divine manifestations.

*A Treatise on the Seven Rays, Vol. III, p. 200*

The outstanding characteristic of humanity is intelligent sensitivity to impression ... The knowledge of substance and of form ... will make it possible for humanity eventually to act as the major impressing agent in relation to the three subhuman kingdoms in nature; that is humanity's primary responsibility.

*Telepathy and the Etheric Vehicle, p. 128*

Mankind has a special function in saving and regenerating nature. The "saving force" – a circulatory combination of the three major energies – is radiated by humanity as a group-creative impulse, and this gradually sweeps all forms of life into the field of its magnetic potency, thus relating them (or rather the soul of each kingdom) to the Hierarchy and to Shamballa.

*A Treatise on the Seven Rays, Vol. V, p. 160*

Man's work is to raise the "dead" to life, to bring brotherhood into expression on the physical plane, and to transmit divine energy to a waiting world of forms ... Man's work for the animal kingdom is to stimulate instinct until individualisation is possible. His work for the vegetable kingdom is to foster the perfume-producing faculty, and to adapt plant life to the myriad uses of man and of animals. Man's work with the mineral kingdom is to work alchemically and magically.

*A Treatise on the Seven Rays, Vol. I, p. 267*

Humanity is macrocosmic in relation to the subhuman states of consciousness, and this H.P.B. has well pointed out. The effect upon these lesser and more material states is primarily four-fold.

1. The stimulating of the spiritual aspect, expressing itself as the soul in all forms, such as the form of a mineral, a flower or an animal. The positive aspect of energy in all these forms will wax stronger, producing radiation, for instance, increasingly in the mineral kingdom. In this lies a hint of the nature of the process that will set a term to our own planetary existence and, eventually, to our solar system. In the vegetable kingdom, the effect will be the demonstration of increased beauty and diversity, and the evolution of new species with an objective impossible to explain to those not yet initiate. The production of nutritive forms which will serve the needs of the lesser devas and angels will be one of the results.

In the animal kingdom the effect will be the elimination of pain and suffering and a return to the ideal conditions of the Garden of Eden. When man functions as a soul, he heals; he stimulates and vitalises; he transmits the spiritual forces of the universe, and all harmful emanations and destructive forces find in the human kingdom a barrier. Evil and its effects are largely dependent upon humanity for a functioning channel. Humanity's function is to transmit and handle force. This is done in the early and ignorant stages destructively and with harmful results. Later when acting under the influence of the soul, force is rightly and wisely handled and good eventuates. True indeed it is that "the whole creation travaileth in pain until now, waiting for the manifestation of the sons of God".

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2. The bringing of light. Humanity is the planetary light bearer, transmitting the light of knowledge, of wisdom, and of understanding, and this in the esoteric sense. These three aspects of light carry three aspects of soul energy to the soul in all forms, through the medium of the anima mundi, the world soul ... .
3. The transmission of energy ... The downpouring spiritual Triangle and the upraising matter Triangle meet point to point in humanity when the point of balance can be found ... ..Mankind itself is the world Saviour, of which all world Saviours have been but the symbol and the guarantee.
4. The blending of the deva or angel evolution and the human.

*A Treatise on White Magic*, pp. 99-100

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**G. CERTAIN BASIC LAWS OF THE UNIVERSE**

**THE NATURE OF A LAW**

A law presupposes a superior being who, gifted with purpose and aided by intelligence, is so coordinating his forces that a plan is being sequentially and steadily matured. Through a clear knowledge of the goal, that entity sets in activity those steps and stages which, when carried forward in order, will bring the plan to perfection.

*A Treatise on White Magic*, pp. 10-11

A law is but the effect of the continued intelligent activity of the Life aspect as it works in conjunction with matter.

*A Treatise on the Seven Rays*, Vol. I, p. 377

God works under the law of His Being, and this Law demonstrates to us as the laws of nature.

*A Treatise on White Magic*, p. 463

**THE LAW OF LOVE**

**LOVE IN THE UNIVERSE**

Our planetary purpose is mysteriously related to the revelation of love upon our little planet, the Earth, through the process of creation.

*A Treatise on the Seven Rays*, Vol. V, p. 728

The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. It is love that builds the forms that cradle temporarily the inner hidden life, and love is the cause of the disruption of those forms and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving Monad onwards to its goal, and love is the key to the deva kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system, and in the rearing of the structure that shelters the Spirit, and love works through the abstract rays for the full and potent development of that inherent divinity. Love demonstrates, through the concrete rays, the aspect of divinity forming the persona that hides the one Self; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within. Love in the concrete rays leads to the path of occultism; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life; love causes the logoc vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

*A Treatise on Cosmic Fire*, p. 594

The principle of Love – the fundamental principle of the universe – had not been revealed before Christ came. God is love, and in the fullness of time this outstanding characteristic of the divine nature had to be revealed and in such a manner that man could grasp it. It is thus that Christ embodied in himself the greatest of the cosmic principles. This Law of Love can be seen functioning in the universe as the Law

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of Attraction, with all that is involved in that term – coherency, integration, position, direction and the rhythmic running of our solar system; it can be seen also in the disposition of God towards humanity, as revealed to us through Christ. This unique function of Christ as the custodian and the revealer of a cosmic principle or energy lies behind all he did; it was the basis and the result of his achieved perfection; it was the incentive and impulsion to his life of service, and it is the principle upon which the kingdom of God is founded.

*From Bethlehem to Calvary, p. 90*

The objective of the evolutionary process to which all lives on our planet have to submit has been to develop this sensitivity which will make revelation possible, and it might be said that ... ..the goal of all experience has been revelation – each revelation "carrying the initiate closer to the Heart of the Sun wherein all things are known and felt, and through which all forms, all beings and all things can be bathed in love".

*A Treatise on the Seven Rays, Vol. V, pp. 727-28*

## LOVE AND HUMANITY

The goal of all human effort is loving understanding.

*The Externalisation of the Hierarchy, p. 359*

The law of love, expressed intelligently, must be applied to all human relationships.

*A Treatise on the Seven Rays, Vol. II, p. 674*

The Law of Love, in the three worlds ... ..holds all together, and draws all upward.

*A Treatise on Cosmic Fire, p. 584*

Love is the right apprehension of the uses and purposes of form, and of the energies involved in form-building, the utilisation of form, and the eventual dissipation of the superseded form. It involves a realisation of the Laws of Attraction and Repulsion, of the magnetic interplay between all forms, great and small, of group relationships, of the galvanising power of the unifying life, and the attractive power of one unit upon another, be it atom, man or solar system. It involves an understanding of all forms, form purposes and form relationships; it concerns the building processes in man himself, and in the solar system; and it necessitates the development of those powers within man which will make him a conscious Builder, a solar Pitri of a coming cycle.

*A Treatise on Cosmic Fire, p. 881*

The Hierarchy is working at this time to bring about the fecundation of the race by the cosmic principle of love, so that love and intellect can proceed hand in hand and thus balance each other ... ..For this reason ... the fact of the existence of the spiritual Hierarchy must be brought to the attention of the masses ... ..in order to enhance the magnetic power of the love aspect of the hierarchical effort, and not in order to awaken fear or awe.

*A Treatise on the Seven Rays, Vol. II, p. 576*

The "love of God" ... is ... that free flowing, outgoing, magnetically attractive force which leads each pilgrim home to the Father's House. It is that force which stirs in the heart of humanity and finds expression through the medium of world avatars, through the mystical yearning found in every human being, through all movements that have for their objective the welfare of humanity, through philanthropic



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and educational tendencies of every kind, and (in the natural world so-called) through the instinct of protective motherhood. But it is essentially a group sentiency, and only in the coming Aquarian age will its true nature find correct understanding and right appropriation.

*A Treatise on White Magic*, p. 321

Much light comes if we can ponder deeply on the three expressions of Love: Love in the Personality, Love in the Ego and Love in the Monad. Love in the Personality gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and His kin. Love in the Ego gradually develops from love of humanity into love universal – a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of divine manifestation. Love in the Personality is love in the three worlds; love in the Ego is love in the solar system; whilst love in the Monad demonstrates a measure of cosmic love, and embraces much that is outside the solar system altogether.

*A Treatise on Cosmic Fire*, p. 593

## **THE LAW OF PERIODICITY**

There is a basic law called the Law of Periodicity. This law governs all manifestation, whether it is the manifestation of a solar Logos through the medium of a solar system, or the manifestation of a human being through the medium of a form. This law controls likewise in all kingdoms of nature.

*A Treatise on Cosmic Fire*, pp. 5-6

## **CYCLIC IMPULSION IN THE UNIVERSE**

Reincarnation is implicit in the manifested universe and is a basic and fundamental theme underlying systemic pulsation.

*A Treatise on the Seven Rays, Vol. III*, p. 312

The Law of Rebirth ... is the major corollary of the Law of Evolution.

*The Reappearance of the Christ*, p. 115

Rebirth is, in truth, a magical and magnetic interplay between the form side of life and life itself ... consciously undertaken by the soul which is the product of the two related factors.

*A Treatise on the Seven Rays, Vol. III*, p. 326

The Law of Cycles ... is the principle of periodic appearance – a beneficent operation of the love-wisdom of innate divinity, for it produces that sequence of the states of consciousness which we term Time.

*A Treatise on White Magic*, p. 533

In the understanding of the law of cycles, we gain knowledge of the underlying laws of evolution and come to a realisation of the rhythmic work of creation ... We have with us always that symbolic daily occurrence wherein the part of the world in which we live swings out into the clear light of the sun, and later returns into the healing dark of the night. Our very familiarity with the phenomenon causes us to

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lose sight of its symbolic significance and to forget that under the great law, periods of light and dark, of good and evil, of submergence and emergence, of progress into illumination and apparent betrayal into darkness, characterise the growth of all forms, distinguish the development of races and nations.

*A Treatise on White Magic*, pp. 242-43

Cyclic appearance ... governs the rays as well as the kingdoms in nature and the forms contained therein. It determines the activity of God Himself. Races incarnate, disappear and reincarnate, and so do all lives in form. Reincarnation or cyclic activity lies behind all phenomenal activity and appearance. It is an aspect of the pulsating life of Deity. It is the breathing out and the breathing in of the process of divine existence and manifestation. It is that which lies behind the science of chemical affinity, of the relation of the polar opposites, and of the marriage relation, whether that of men and women or of the soul and its expression, the personality.

*A Treatise on the Seven Rays, Vol. I*, pp. 266-67

The law of cycles is the law governing the appearing and the disappearing of great and active energies which pass in and out of manifestation, fulfilling the purposes of Deity and yet limited and handicapped by the quality of the forms upon which they make their impact.

*The Externalisation of the Hierarchy*, p. 278

The history of evolution is in reality and from the occult point of view the history of the freeing of the spirit by the mode of steadily developing forms which – in orderly unfoldment and at the demand of spirit – meet its requirements in any particular cycle and at every stage of growth, consequent upon the response of substance to spiritual impact and impression.

This impact and this impression relate to the bringing together of substance and spirit, of form and matter, and is also closely connected with the cyclic appearance of the rays, with their varying ray influences, qualities and intentions, for they all contribute to the evolutionary process as they cycle in and out of manifested expression.

*A Treatise on the Seven Rays, Vol. V*, p. 419

All of the seven rays are forever functioning, and functioning simultaneously but ... cyclically and under the directed plan of the Minds (who are embodied by the Rays), certain of these influences and forces are more dominant at one time than at another, and certain lines ... and ... results of ... activity are demonstrated under one ray influence more than another. These influences pour through all forms in all kingdoms, producing specific effects, definite and different forms of life, peculiar types of realisation and particular expressions of consciousness in form which are, for that period, the product of the united and concerted plan of the building forces, working in complete harmony, but temporarily under one or another of their number. They enter into constructive activity; they pass through that particular cycle; they then pass out, or die to that activity, and are then "raised into heaven", until such time as their cycle again comes round. This process they constantly enact and re-enact, repeating the drama of birth, death and resurrection.

In this ray activity will be found the true significance of the Law of Rebirth and it lies behind the process of incarnation and of reincarnation.

*A Treatise on the Seven Rays, Vol. I*, p. 266

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Every manifested life has its three great cycles:

Birth ..... Life ..... Death

Appearance ... Growth ..... Disappearance

Involution ... Evolution ... Obscuration

Inert motion ... Activity ... Rhythmic motion. Tamasic life ... Rajasic life ... Sattvic life.

*A Treatise on Cosmic Fire*, pp. 6-7

Cycles of creative building, of performance and of subsequent disintegration ... are true of a solar system, of a human being, and of the thoughtforms of a creative thinker. The secret of all beauty lies in the right functioning of these cycles.

*A Treatise on White Magic*, p. 279

In the sign Cancer ... will be found certain basic indications as to the nature and the processes of the Law of Rebirth ... Basically, it is not desire which prompts a return but will and knowledge of the plan. It is not the need for achieving an ultimate perfection which goads the ego on to experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration (which the spiritual soul can give) and the determination that they too may attain planetary status equivalent to that of the sacrificing soul. It is in order eventually to negate the space-time concept and to prove it an illusion that the door in Cancer opens to the sacrificing, serving soul. Bear this always in mind as you study the subject of rebirth. In themselves, rebirth and reincarnation are misleading terms and "cyclic impulsion", "intelligent purposeful repetition" and "conscious in-breathing and out-breathing" would more accurately describe this cosmic process ... To grasp this idea ... necessitates the ability to identify oneself with the One Who thus breathes – the planetary Logos.

*A Treatise on the Seven Rays*, Vol. III, pp.324-25

The periods in a cycle that are of real moment are the termini, and those where overlapping and merging occur. They demonstrate on the physical plane in great revolutions, gigantic cataclysms and fundamental upheavals in all three departments of the Hierarchy ... At the points of merging in a cycle, cross-currents are found, and all the system seems to be in a chaotic condition. The middle part of a cycle, where the incoming vibration is stabilised and the old has passed away, manifests in a period of calm and apparent equilibrium.

*Letters on Occult Meditation*, pp. 40-41

## REBIRTH AND HUMANITY

The moulding of the life by ... the Law of Rebirth and the Law of Love would save humanity and rebuild our civilisation.

*A Treatise on the Seven Rays*, Vol. I, p. 302

If the goal of right human relations will be taught universally by the Christ, the emphasis of his teaching must be laid upon the Law of Rebirth ... In the recognition of this law will be found the solution of all the problems of humanity, and the answer to much of human questioning.

*The Reappearance of the Christ*, p. 116

The Law of Rebirth ... is closely related to and conditioned by the Law of Cause and Effect ... It accounts for the differences among men and – in connection with the Law of Cause and Effect ... it accounts for the differences in circumstances and attitudes to life.

*The Reappearance of the Christ*, p. 118

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The Law of Rebirth embodies the practical knowledge which men need today to conduct rightly and correctly their religious, political, economic, communal and private lives and thus establish right relations with the divine life in all forms.

*The Reappearance of the Christ*, p. 120

The integration of an individual into his environment is proceeding apace ... but the integration of the human being into time has not been accomplished ... Man's origin and his goal remain largely unconsidered, and he is studied from the angle of this one short life, and from the point of view of his present equipment. Until he is integrated into time as well as into his environment and until the Law of Rebirth is admitted as the most likely hypothesis, there will be no real understanding of the process of evolution ... There will be no true wisdom. Knowledge comes, as the individual integrates into his environment. Wisdom comes as he becomes co-ordinated into the processes of time.

*A Treatise on the Seven Rays, Vol. II*, p. 324

The great Law of Rebirth is the controlling and major law in all the processes of manifestation. It governs the exoteric expression of a solar Logos or of a human being, and the object of this constantly recurring process is to bring an increasingly perfect form to the expanding service of the soul. For the first time since its inception, the human family is in a position to note for itself the processes of the rebirth of a civilisation as an expression of spiritual culture at a particular point in evolution.

*The Externalisation of the Hierarchy*, p. 112

The point of greatest interest lies in the fact that it is group rebirth which is taking place all the time and that the incarnation of the individual is only incidental to this greater happening ...

Groups of souls come into incarnation cyclically and together in order to further the Plan and permit that interplay to proceed between spirit and matter which makes manifestation possible and which extends the working out of the divine ideas as they exist in the Mind of God. When the Plan (as the Hierarchy understands it) is more familiar in its objectives and its mode of functioning upon the outer plane of life, we shall see a complete change in the presentation of the teaching concerning the Law of Rebirth. We shall see more clearly the existent synthesis of:

1. the divine Plan as it manifests in time;
2. the basic relations as they manifest in space;
3. the developing effects as they demonstrate in groups;
4. the evolving understanding as intellect merges into the intuition;
5. the fivefold nature of the logoc expression as it unfolds itself through the five kingdoms;

and this, when correctly intuited, will produce a revelation and a presentation of this abstruse theme beyond anything at this time sensed by man.

*A Treatise on the Seven Rays, Vol. III*, pp. 325-26

I would suggest to investigators that the entire theme of "cyclic impulse" be approached from the angle of the group ... The sweep of known history will aid in this, indicating – as it does – the possibility

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of clarification and the usefulness of classifying and isolating group activity and character down the ages. When the major reincarnating groups are thus distinguished and their work for the fourth kingdom along many lines is more clearly seen then the whole subject will be better understood, evoking the play of the intuition ...The theme of service and sacrifice runs, unrecognised, through history. The key to the understanding of these reincarnating, saving factors lies in a coming intuitive ability to recognise the reincarnating groups, as groups and not individuals, through their ray qualities ...The history of the future will be the history of the evolving plans of God as they work out through the serving groups of egos who will come into physical incarnation under the influence of "divine duality" to carry forward the development of the lives which constitute the form through which divinity is seeking full expression.

*A Treatise on the Seven Rays, Vol. III, pp.326-27*

## **THE LAW OF CAUSE AND EFFECT, OR KARMA**

The Law of Cause and Effect ... is the law governing matter.

*A Treatise on White Magic, p. 470*

## **THE WORKINGS OF KARMA**

The past and the present exist in reality. The form assumed in the time concept of the present is the result of developed characteristics, and holds latent seeds of future quality.

*The Light of the Soul, p. 398*

The great Law of Karma ... determines the sequence of evolution, of evolutionary progress, the period of karmic recognitions, and the conclusion of a karmic cycle ...It is always difficult to convey any true concept of Karma, because it predominantly concerns cycles and the sequence of world events.

*Discipleship in the New Age, Vol. II, p. 339*

The Law of Karma is the most stupendous law of the system and one which it is impossible for the average man in any way to comprehend for, if traced back along its central root and its many ramifications, one eventually reaches the position where causes antedating the solar system have to be dealt with, and this point of view can only be usefully grasped by a high initiate.

This great law really concerns, or is based on causes which are inherent in the constitution of matter itself and on the interaction between atomic units, whether we use this expression in connection with an atom of substance, a human being, a planetary atom or a solar atom.

We might express it also in saying that the will aspect or initiatory impulse is primarily that which produces cause, which is cause itself. It should be remembered ever that cause involves the idea of duality, i.e. that which initiates, and that which is produced simultaneously by the initiation. The two ideas are inseparable, yet nevertheless the second idea in its most abstract connotation must not be considered literally as an effect; true effect involves a third idea. Some appreciation of the problem may be gleaned by a consideration of phenomena which ever involves this dual initiatory cause and its objective effect:

(a) Spirit-matter in dual activity produces the objective universe.

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- (b) Electric fire and fire by friction when brought into contact produce solar fire; it flashes forth from darkness, yet a darkness which is potent with energy.
- (c) Will-desire is the cause of incarnation; the will-to-be reacting on substance (whose main quality is desire or responsiveness to sensation) produces the forms through which the central Life or Existence seeks expression.
- (d) Ideas and thought-matter together produce thought-forms.

If the student considers these points, it will become apparent that it is not possible for him to do more than study the effects produced by the juxtaposition of the pairs of opposites; he cannot dissociate them in his mind and deal with Spirit, per se, or with matter per se, any more than the atom of substance in man's physical body can dissociate itself from that body and consider itself independently of form influences. All atoms are always controlled by the following factors, just as man in the body of a planetary Logos, and a planetary Logos within His greater Whole, will be equally controlled by the same basic principles:

The influence and quality of the organ or unit in which it finds a place. In the human atom this means his group force or influence.

The life influence of the entire physical body of which any atom is a corporate part. In the human atom this means the influence of the particular centre in which his egoic group has a place, and the type of energy which it embodies.

The life influence of the desire or astral body, the strongest karmic agency which has to be considered. In the human atom, this involves the influence of the three centres in the body of the Heavenly Man which form any specific "force triangle", and which have much to do with the liberation of groups of Egos from manifestation.

The life influences of the mental body, or of that principle which imposes upon the atom the quality of activity in form, which governs the reaction of the atom to its group life, and which enables the quality of its life to be demonstrated. In the human atom this concerns those causes which are incident to a man's Ray, or literally the influence of the life of the planetary Logos as he functions as a self-conscious Life on His Own plane, as He works out His Own plans, and consequently sweeps into activity the cells of His body as mere incidents where He (the basic central life) is concerned.

The life impulse of the Thinker functioning in the causal body who – through a great abstraction or the Absolute where the cellular life is concerned – is nevertheless a potent and active factor in the imposition of rhythm upon the atom in every body. In the human atom, this brings in the influence of the life of the solar Logos, for that Life imposes rhythm upon every human atom in the system, and does so through the agency of substance and its inherent quality, sensation.

In these thoughts, we have but approached the study of karma from a fresh angle, and endeavoured to show the sources of the "influences" which play upon all atomic lives.

The atom likewise is controlled by its own "esse", or by its own inherent nature or vibration, which was the quality of matter itself before it was aggregated into a solar system, and which was the vibratory activity produced through the rhythmic life of an earlier solar system. This is equally true of all

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atoms of all grades, but only in connection with the atom of substance, and to some degree with the human atom, is it in any way possible to ascertain the predisposing causes.

*A Treatise on Cosmic Fire*, pp. 798-01

Only in the human family and only among those human beings who are consciously using mind power are any causes of any kind being generated. All causes, being initiated by a mind of some kind, functioning consciously and thinking clearly posit a Thinker ...Our solar system is a thought-form but one having real existence just as long as thought persists. All that is forms part of the current of ideas emanating from the divine Thinker. All thoughts are part of a divine stream.

*A Treatise on White Magic*, p. 464

Every thought-form comes under the law of Karma through the effect it produces ... Only cosmic and solar lords formulate thoughts. The lunar Lords and all lesser intelligences do not do so. Therefore, the two above mentioned groups come under karmic law. They only are self-conscious, and therefore responsible. Where self-consciousness is not, there is no responsibility.

*A Treatise on Cosmic Fire*, p. 562

The doctrine of Emergent Evolution and the modern theories of the work of a catalyst upon two substances which – when brought into relation with each other under the effect of the catalyst produce a third and different substance – carry in them much of the truth anent karma ...The Law of Karma, rightly understood and rightly wielded, can bring that which produces happiness, good and freedom from pain more easily than it brings pain, with its chain of consequences.

*A Treatise on the Seven Rays, Vol. IV*, p. 20

Behind all happenings in the world of phenomena ( ... the three worlds of human evolution) exists the world of energies; these are of the greatest diversity and complexity, but all of them move and work under the Law of Cause and Effect ...Experimental spiritual energies ... are constantly seeking impact upon or contact with the world of phenomena. This they do, under spiritual direction, in order to implement the Plan.

*Education in the New Age*, p. 60

## KARMA TRANSCENDED

Liberation from karma ... is ... the freeing of the atom from its own personal problem (the problem of response to unitary sensation), and its conscious acquiescence in group response and work. It marks the dissociation of the human atom from the rhythm imposed upon him by the lower "influences" which find their channel of approach through his vehicles, or lunar bodies, and his consequent willing recognition of the will-impulse of his greater whole, or the life of the egoic group – a centre in the planetary body. It involves atomic control, but involves also conscious subjection to the karma of the Heavenly Man. Man is no longer the slave of the rhythm of matter per se, but controls it in the three worlds of his endeavour; he is still nevertheless controlled by the group karma of the planetary centre, by its influence, life and vibratory impulse. The same can be predicated of a Heavenly Man and of a solar Logos.

*A Treatise on Cosmic Fire*, p. 802

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When a true perspective and a balanced point of view have been attained, and some awareness of the Eternal Now is beginning to penetrate ... then the past, the present and the future will be lost to sight in the consciousness of the inclusiveness of the moment that IS; then the limitations of time will be ending and the Law of Karma be negated.

*A Treatise on the Seven Rays, Vol. V, p. 437*

Manifestation and the Law of Cause and Effect are related; where manifestation exists, there this great Law - governing substance and innate in matter – must control and must condition form. The Master, however, stands free, endowed with the Christ-consciousness. He then wields this Law, but is not wielded by it.

*Discipleship in the New Age, Vol. II, p. 340*

## **MAN UNDER THE LAW**

The Law of Cause and Effect is of far greater importance than the Law of Rebirth, because it necessitates action upon the part of the aspirant, and that action inevitably conditions the future.

*The Externalisation of the Hierarchy, p. 696*

The Law of Karma is today a great and incontrovertible fact in the consciousness of humanity everywhere. They may not call it by that name, but they are well aware that in all today's events the nations are reaping what they sowed. This great law – at one time a theory – is now a proven fact and a recognised factor in human thinking. The question "Why?" so frequently asked brings in the factor of cause and effect with constant inevitability. The concepts of heredity and of environment are efforts to explain existing human conditions; qualities, racial characteristics, national temperaments and ideals prove the fact of some initiating world of causes. Historical conditions, the relationships between nations, social taboos, religious convictions and tendencies can all be traced to originating causes – some of them most ancient. Everything that is happening in the world today and which is so potently affecting humanity – things of beauty and of horror, modes of living and civilisation and culture, prejudices and likings, scientific attainment and artistic expression, and the many ways in which humanity throughout the planet colours existence – are aspects of effects, initiated somewhere, on some level at some time, by human beings, both individually and en masse.

Karma is therefore that which Man – the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man – has instituted, carried forward, endorsed, omitted to do or has done right through the ages until the present moment. Today, the harvest is ripe and mankind is reaping what it has sown, preparatory to a fresh ploughing in the springtime of the new age, with a fresh sowing of the seed which will (let us pray and hope) produce a better harvest.

The outstanding evidence of the Law of Cause and Effect is the Jewish race. All nations prove this Law, but I choose to refer to the Hebrew people because their history is so well known and their future and their destiny are subjects of worldwide, universal concern. The Jews have always had a symbolic significance; they sum up in themselves – as a nation, down the ages – the depths of human evil and the heights of human divinity.

*A Treatise on the Seven Rays, Vol. IV, pp. 262-63*



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We are reaching a climaxing period in human history; in this period the Lords of Karma are unusually active; the Law of Cause and Effect is bringing the results of past activities, the subjective thinking and the secret impulses to the surface, and exacting penalty and the planned cleaning of the slate of human history. When He Whom all disciples serve was on Earth two thousand years ago, He said that secret things would be made plain; by this emergence of the good and of the bad into prominence, men will arrive at knowledge, at understanding, and will be forced to take those steps which will be needed to build a new and better world, based on the Law of Love and not on the Law of Separateness and hate.

*The Externalisation of the Hierarchy*, pp. 423-24

The Law of Cause and Effect holds good eternally and particularly so in the realm of spiritual insight ... which enables the seer to see the future as it may be and to forecast coming eventualities. There are several ways in which such prevision can ... be developed in the race of men:

1. Through the development of soul contact among the advanced members of the race ... ..
2. Through the development of the science of astrology ... ..
3. Through the recurrence of "soothsaying" and the reappearance of those ancient "informers of the race" who, in Roman times, were called "sibyls".

*The Destiny of the Nations*, pp. 27-28

A gigantic thoughtform hovers over the entire human family, built by men everywhere during the ages, energised by the insane desires and evil inclinations of all that is worst in man's nature, and kept alive by the promptings of his lower desires ... It is this piece of creative bungling ... which the Great Ones are occupied in destroying. Under the Law of Karma it has to be dissipated by those who have created it; the work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating the sons of men in gradually increasing degree, so that they can see clearly this "Dweller on the Threshold" of the new life and the antagonist who stands between the fourth kingdom of nature and the fifth.

*A Treatise on Cosmic Fire*, p. 948

Within limits, man definitely does "control his destiny", and can initiate action which produces effects recognisable by him as being dependent upon his activity along a particular line. He does, on a miniature scale, repeat the procedure of the Logos on a vaster scale, and thus is the arbiter of his own destiny, the producer of his own drama, the architect of his own home, and the initiator of his own affairs. Though he may be the meeting place of forces outside his control, yet he can utilise force, circumstance and environment and can turn them, if he so will, to his own ends.

*A Treatise on Cosmic Fire*, p. 804

Initiation is a progressive sequence of directed energy impacts, characterised by points of crisis and of tension, and governed ... by the Law of Cause and Effect. This Law of Cause and Effect (from the spiritual angle) appears to the progressing initiate to reverse the process which has up till now governed his life. Instead of his being impelled forward on the path of evolution by spiritual energies which from higher spheres invoke and evoke his response and a developing expansion of consciousness, each successive initiation undergone, understood and demonstrated upon the physical plane becomes the cause and influence which propels the initiate forward upon the Path of Initiation. In one case the cause of progression is a streaming downward of the energies, producing effects in that which is thus stimulated; in the other case, the cause is to be found in the soul-infused personality and constitutes an upward movement of the initiatory self-directed activity, of the measure of love energy which his soul can

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express, and of the energy of will which is in itself the result of all the fusions he has at any given moment been capable of consciously focusing and using.

*A Treatise on the Seven Rays, Vol. V, pp. 565-66*

## **H. PARTICIPATION IN THE CREATIVE ACTIVITY OF DIVINITY**

### **KEY THOUGHTS**

The next sequential revelation will be that of creativity, the world of thought-forms and the desire which each human being and humanity as a whole have created, and ... the setting in motion by humanity and in relation to its own destiny, the Law of Cause and Effect, or of Karma.

*Discipleship in the New Age, Vol. II, p. 323*

Intuitive understanding ... is, in reality, inclusive participation in the creative activity of divinity. The divine idea must become the possible ideal, and this ideal must become unfolded and manifested in substance upon the physical plane.

*A Treatise on the Seven Rays, Vol. V, pp. 468-69*

The group of Creative Workers ... are communicators between the third aspect of Divinity, the Creative Aspect – as it expresses itself through the creative work and in response to the thought world – and the first aspect, Life ... Their work is also largely philosophical and concerned with the task of relating – factually and scientifically – the other nine types of groups so that they may work creatively upon the physical plane and the divine Plan may clearly appear as a result of this synthesis which they bring about.

*Discipleship in the New Age, Vol. I, p. 40*

Disciples and world workers have to function as MINDS, as receptive and perceptive intelligences and as creators in mental matter.

*Telepathy and the Etheric Vehicle, p. 49*

The disciple ... becomes ... "a sower of the seed within the world of men"; he distributes ideas, living and potential, in the field of the world, and these he receives from two sources:

1. His own soul, as his intuition awakens.
2. The Ashram, as he grasps more of its purposes and becomes accustomed to assimilating its teachings.

*Discipleship in the New Age, Vol. II, p. 142*

The whole goal of the future and of the present effort, is to bring humanity to the point where it – occultly speaking – "enters into light". The entire trend of the present urge forward, which can be noted so distinctly in the race, is to enable the race to acquire knowledge, to transmute it into wisdom by the aid of the understanding, and thus to become fully enlightened.

*Education in the New Age, p. 52*

There are a few true creators who are endeavouring to make their sound heard, to speak those mystical words which will enable humanity to see the vision. Thus will be dispersed eventually the clouds of thoughtforms which at this time shut out the clear light of God.

*A Treatise on White Magic, p. 477*

### **THE PLANETARY MEDITATION**

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The Lord of the World, through meditation, is carrying forward processes which He instituted in His original, creative meditation – back in the darkest night of the time when He decided to create this planet of ours for strictly redemptive purposes. The whole creation is the result of His directed and controlled thought – a process of sustained thinking which sweeps all the creative energies into evolutionary and cyclic activity, in conformity to the pattern which He eternally visualises. He has organised a group which is responsive to His meditative intention; these Beings aid Him by Their concentrated and realised Purpose to bring into our planetary livingness certain extra-planetary energies which are needed to carry forward the planned work of the planetary Logos. Shamballa itself is also permeated with His thought and conscious (if I may speak symbolically) of that which the Logos has visualised. They are the Custodians of His Purpose, as it is revealed to Them, cycle by cycle. The length of these cycles is one of the mysteries which is strictly guarded in the Council Chamber of the Lord of the World; these cycles have reference only to manifestation in the three worlds wherein the concepts of time and space control.

The Hierarchy is the Custodian of that aspect of the cyclic, planetary Purpose which is called the Plan; this covers such relatively brief periods as civilisations – where humanity is concerned. In relation to Shamballa, the intermediate group of mediating creative Workers is called into activity in order to receive impression of the immediate, desired hierarchical activity, to transmit the needed energies from Shamballa to the united Ashrams and thus, esoterically, "inform" the Hierarchy of that which merits immediate attention.

Again, upon a lower level of the evolutionary spiral, the Hierarchy in its turn impresses the new group of world servers with the Plan to be at once applied to the helping of humanity. This group is the major creative agent in the three worlds for the remainder of this cycle of planetary experience. This has not always been the case. Humanity can now intelligently work with the presented Plan, and this for the first time in human history. I would have you note this. Men can now do their little share in bringing the divine Purpose into manifestation, because they have now unfolded the needed mental capacity. The control and the creative development of the three lower kingdoms in nature is slowly being taken out of the hands of the deva evolution (hitherto responsible) and placed under the supervision of mankind; as it is said in the ancient Archives of the Masters:

"Eventually, the solar Lords, through manas (the mind) will control the lunar lords of elemental substance, and not alone their own but that which looks to them for aid. Thus will redemption come to all through man, and thus the glory of the Lord of Life be seen."

Focused intention, concentrated meditation, visualisation, directed invocation (producing evocation) and leading to responsive results, are the major processes of creation upon all levels and by all beings. Prayer, focused desire, meditation and focused intention are the graded and sequential lessons which mankind has to learn. Worship, or recognition of divine Transcendence and divine Immanence, underlies all the mass recognition of spiritual potency. Thus the meditation of the planet penetrates into that which lies beyond the planet and is fused and blended in a solar sense with the Voice of Him Who has brought all into being, and with the Will of Him Who is carrying all forms of His livingness towards the perfection which He purposes; in so doing, the great processes of Redemption are furthered, to which all World Saviours (in relation to humanity) are the symbol, the guarantee and the eternal testimony.

*Discipleship in the New Age, Vol. II, pp. 222-24*

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## PLANETARY MEDIATORS

Intermediate between the great planetary centres, a group of those who can meditate creatively can be found; they are chosen out of each of the larger centres and from among those who are already accustomed to meditation... I refer to all who – in quiet reflection, focused appeal and with a true background of knowledge – are able to "think through" into a higher state of consciousness than the one of which they are normally aware; in that higher state they arrive at those intuitional and spiritual "discoveries" which can produce the seed of a new creation ... ..The motive of all such group meditation must be selfless service; the keynote of all such groups is creativity they are all of them demonstrations of the perfected third aspect of active intelligence, plus other developing aspects; all of them are in direct relation or alignment with one of the Buddhas of Activity.

*Discipleship in the New Age, Vol. II, p. 200*

The Buddhas of Activity ... embody within Themselves the essence of the third Ray of Active Intelligence, through which the third aspect can successfully project and express itself ...They are Embodiments of the intuition, and control the inflow of intuitional energy into the minds of men.

*Discipleship in the New Age, Vol. II, p. 200*

The Buddhas of Activity relate [the initiate] ... ..to the third aspect of divinity, that of active intelligence.

*A Treatise on the Seven Rays, Vol. IV, p. 146*

The new group of world servers ... ..are to humanity what the Buddhas of Activity are to Shamballa, and the group of divine Contemplatives (the Nirmanakayas) are to the Hierarchy. It might be stated ... ..that:

1. The Buddhas of Activity are Themselves impressed by the WILL of God as it energises the entire planetary life.
2. The Nirmanakayas are impressed by the LOVE of God as it demonstrates itself as the attractive force which impulses the Plan inspired by the Purpose. In other words, it is the Hierarchy, impelled to action by Shamballa, or the Will-to-Good, externalising itself as goodwill.
3. The new group of world servers are impressed by the active INTELLIGENCE of God; they translate this divine impression and step it down in two great stages, therefore, bringing it into concrete manifestation.

*Telepathy and the Etheric Vehicle, pp. 45-46*

The Nirmanakayas gather Their personnel out of the Hierarchy, the second great planetary centre. Their relation to Shamballa is not one of affiliation, nor is it the same as that of the new group of world servers to the Hierarchy. Their major relationship is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or of "energy flooded with creative light" is made available to the Hierarchy at all times and when needed for Their creative work; it is a part of that dynamic, galvanising energy which feeds the enthusiasm of the new group of world servers, binds them together in the One Work, and enables them to work intelligently and with creative ability.

*Discipleship in the New Age, Vol. II, pp. 201-02*

The [group of] Nirmanakayas ... ..is the receptive group which receives impression from Shamballa in relation to the planetary creative purpose ...They, on Their own level of atmic activity, build – through contemplative meditation – a vast reservoir of potent energies which are impregnated with the

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qualities of the seven energies of the seven planetary Rays. They are the Custodians of life, under the direct inspiration of the Buddhas of Activity, and They spend the aeons of Their planetary service:

1. In active contemplation of the divine Purpose.
2. In a developed receptivity to that aspect of the Purpose which must be expressed through the medium of the divine Plan, and thus presented to the Hierarchy.
3. In developing that spirit of sevenfold receptivity which will make Them a channel for the inflow of ray energies from Shamballa into the Hierarchy. Their united aura or area of influence and the extent of Their magnetic and dynamic radiation correspond roughly to the aura of the planet itself. They contain (within Their ranks) Members Who are identified with the Lords of the seven Rays.

They are, in a peculiar sense, the creative agents of life as it streams forth from Shamballa into all the aspects, areas, kingdoms and fields of manifestation. This They are enabled to do through sustained, concentrated, intensive and dynamic meditation. They are necessarily a second ray group (as the second ray is the ray at present of the planetary Logos) but They focus Their meditation largely along first ray lines (which is a subray of the second ray in this solar system, as you know) because They are the creative agents of life itself and the knowers and the custodians of the will of the planetary Logos, as it works itself out in manifestation. They are the source in reality of planetary invocation and evocation.

*Discipleship in the New Age, Vol. II, pp. 210-11*

The Nirmanakayas ... relate the invocative appeal of the Hierarchy to karmic law, and thus determine "in the deep silence of Their united work" what can be possible because it does not infringe upon karmic intention, and what is not yet possible in time and space – those two major factors which are governed by karmic law.

*Discipleship in the New Age, Vol. II, p. 206*

Just as there is a group of Contemplative Initiates, called ... .. Nirmanakayas, Who function in deep meditation at a point midway between the Hierarchy and Shamballa, so [a] much higher group of Ray Lords function in the deepest cosmic meditation between our planet, the Earth, and our sister planet, Venus ... ..A lower correspondence to these two important groups has been forming midway between the Hierarchy and Humanity, and to it we give the name of the new group of world servers. All these three groups are fundamentally "transmitters of energy".

*A Treatise on the Seven Rays, Vol. V, p. 734*

The new group of world servers is fast becoming a major centre of planetary meditation. Much of this meditation is far from being of an occult nature but that is of no importance; it is largely based upon deep reflection upon the problem of humanity, backed and aided by the deep aspiration of the mystics found within its ranks, and aided also by the meditation of those few esotericists (technically speaking) who are working there also. This group is a reflection of the invocative and evocative capacity of the Nirmanakayas, but this aspect of their activity is only in process of being learnt and applied ...The creative meditation of the new group of world servers has for its objectives the creation of the new civilisation and of the new world order.

This group itself works through another group: the intelligent men and women upon the mental plane, those who, added to the intelligence, possess a love of their fellow-men; these, in their turn, work through the idealists who seek a better world and those who respond to the inspiration of goodwill. This

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last group, in its turn, works with all who are emotionally implicated in the desire to help humanity change its living conditions for the better. These people are not open to direct spiritual impression but the intellectual approach and the presentation of ideas appeal to them.

*Discipleship in the New Age, Vol. II, pp. 211-12*

From one point of view, the new group of world servers can be regarded not only as a relating group, but also as a great transforming station, dowered later (though not noticeably so at the present time) with two functions in relation to the Ashram:

1. One function is to enable "externalising units of perfection" (the higher initiates and the Masters) to step down Their individual potency to such a degree that They will be able to work in physical objectivity on the Earth, with no undesirable effects upon humanity. I refer to average and undeveloped human beings. Students should bear in mind that contact with Those Who are initiates of high degree and members of an Ashram has the following three effects upon humanity:
  - (a) On evolved men, aspirants, probationers and disciples, the effect is stimulating and magnetic.
  - (b) On average human beings, capable of little response yet susceptible to impact and sensitive to impression, the effect is not helpful and is often destructive, because their etheric bodies are not competent to entertain and employ such high vibrations.
  - (c) On undeveloped humanity, the effect has been called "condensation or concretisation"; all their natural qualities (the qualified substance of their three bodies) are solidified; thus they create an automatic barrier to the entry of the too high impulses and vibrations.
2. The second function is to enable those who are making definite soul contact, reorienting themselves and nearing the periphery of the Ashram, to absorb with profit the radiation of the Hierarchy.

*A Treatise on the Seven Rays, Vol. V, pp. 373-74*

## **THE ENERGY STREAM OF IDEAS**

Just as the Science of Redemption, under the hierarchical Plan, is the technique employed to redeem the world of appearances, so – on a much higher level –...the Science of Energy...is the redemptive process...influencing the work of those who labour for redemption in the world of meaning... .

This comes under the three stages of Penetration, Polarisation and Precipitation, for it is related to the assembling of the redemptive energies brought into our ring-pass-not through the activity of Beings at Shamballa Who can penetrate into extra-planetary spheres and then focus (within the Council Chamber at Shamballa) the energies thus assembled. They can then precipitate them into the ring-pass-not of the Hierarchy, and consequently hasten the redemptive work and carry the energies from the highest levels of the cosmic physical plane down to the lowest level of outer, dense physical manifestation.

The agent of this process is the energy of the intuition or the energy of pure reason. This is the mental quality "within the ring-pass-not of the Universal Mind" which is increasingly employed ... in the work of assembling energies ...

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The plane of pure reason or ... the buddhic plane ... is the lowest of the cosmic etheric levels; it is therefore a plane of "transitional ejection" – a level from which the new and assembled energies are "let loose upon the world of outer forms".

*Discipleship in the New Age, Vol. II, pp. 404-05*

The "raincloud of knowable things" ... is that impending, overshadowing and revelatory storehouse of energy which is the immediate cause of all events on Earth and which indicates the emergence of that which is new and better and progressively right ... .

Precipitation of the new and long awaited energies is brought about ...by the direct action of the Hierarchy as its Members train Their disciples to tap this source of inspiration, to become sensitive to the awaited impression, and to bring down that which is needed for the enlightenment and restoration of mankind to its original high spiritual state.

*Discipleship in the New Age, Vol. II, pp. 160-61*

It is well to bear in mind that the following factors govern the emergence of the idea out of the Universal Mind into the world of tangible forms. These are:

1. The energies emanating from the archetypal plane. This plane is the focus of the attention of the highest group of Intelligences on our planet. Their consciousness can respond and be inclusive to this sphere of activity whereon the Mind of God expresses itself, free from the limitations of what we understand as form. They are the custodians of the formula; they are the mathematicians who prepare the blueprints of the great Plan; they calculate the effects of the forces with which the work is carried forward, and the energies which must be manipulated; they allow for the strains and stresses to which the forms must be subjected under the impact of the life force, they deal with the cyclic impulses to which the evolutionary process must respond; they concern themselves with the relation between the form aspect and the life urge.
2. The intuitional state of awareness. On this level of consciousness, we find the Masters of the Wisdom carrying on their work, and it is in this sphere of influence that they work with the greatest ease and facility, as much so as does normally intelligent man work on the physical plane. Their minds are constantly in touch with the archetypal minds, who are the custodians of the formulas, and they – taking the blueprints (I speak again in symbolic fashion), deal with the specifications, look for those suitable for the control of the work, and assemble the needed personnel. Among their disciples they search until they find the one most suited to be the focal point of information on the physical plane, or the group most eligible to carry into manifestation the desired part of the Plan. They work with those so chosen, impressing upon their minds that eternal triplicity of idea quality-form until the details begin to emerge, and the work of what is literally a "precipitation" can go forward.
3. The activity of the mental state of consciousness. It is on the mental plane that much of this work is necessarily done, and here is reason sufficient for the development, on the part of the aspirant, of a trained intellect. The "raincloud of knowable things" precipitates first of all on the mental plane, and a further precipitation goes forward when disciples and aspirants are the recipients. These latter, in their turn, seek to impress and guide the lesser workers and aspirants who, karmically or by choice, lie within their radius of influence. Thus the "idea" presented is seized upon by many minds and the formula aspect of the great work has played its part.



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It will be seen how this work is consequently and essentially group work, and is therefore only truly possible for those who have somewhat mastered the meditation process and can "hold the mind steady in the light". This light in reality streams forth from the Universal Mind and is of varying kinds, and was (esoterically speaking) generated in a previous solar system and must be used and developed in this one.

In the words "the light of the intuition" we have conveyed to our minds that type of energy which embodies the purpose, the will of God, the Plan, as we regard it. In the words "the light of the soul" we have an expression which sums up the purpose, the plan, the will of those entities who, incarnated in human form and at times functioning out of the body, have the responsibility of materialising the divine concepts in the four kingdoms in nature. The human kingdom is, par excellence, the medium of expression for the Universal Mind, and when the sons of God in human form are perfected, the problems of the natural world will be solved in a large measure. The fully conscious sons of God, aware of themselves whilst in the human form (and they are few as yet), constitute literally the brain of the planetary life.

There is a truly occult significance to the words "to throw the light" upon a problem, a condition or a situation. In its essential meaning it connotes the revelation of the presented idea, of the principle which underlies the outer manifestation. It is the recognition of the inner and spiritual reality which produces the outer and visible form. This is the keynote of all work in symbolism. The work of ascertaining the formulas, of drawing up the subjective charts or plans of intuitive impression and of intense activity on the mental plane is the sole work of the organised planetary Hierarchy. The second phase of the work is carried on by those workers who, cooperating consciously with the Hierarchy, demonstrate the reality of that work in the three worlds of human evolution. They bring the germ of the idea, and the embryonic concept into outer and completed existence, through the process of right thought, the awakening of desire and the nurturing of right public opinion. They thus bring about the needed physical activity.

*A Treatise on White Magic*, pp. 458-61

## **THE INTUITIVES**

All great ideas come forth from the world of divinity through the medium of the great Intuitives, and the history of humanity is essentially the history of ideas – their coming forth through the medium of some intuitive thinker, their recognition by the few, their growth in popularity, and their eventual integration in the thought world, the pattern world of the thinkers of the race.

*From Bethlehem to Calvary*, pp. 167-68

If a group of minds can be so drawn together and fused into an adequate synthesis, and if they ... keep focused or oriented towards that which can be apprehended, great concepts can be grasped and great ideas intuited. Men can train themselves – as a group – to think these intuited ideas of the true and the beautiful and of the Plan into manifested existence, and thus a creation of beauty, embodying a divine principle, can be built.

*A Treatise on the Seven Rays, Vol. I*, pp. 11-12

The materialisation of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation. Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries. Always the Law holds good – in descent,

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differentiation. The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea.

*A Treatise on White Magic*, p. 368

Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focused through the world intuitives and released to the general public by the world thinkers.

*Glamour: A World Problem*, p. 167

The hope of the world and the dispelling of illusion lies in the development of intuitives and their conscious training.

*Glamour: A World Problem*, p. 184

One of the major tasks of the Hierarchy is to seek for and find those who are sensitive to revelation and whose minds are trained so that they can formulate the emerging truths in such a way that they reach the ears of the world thinkers, relatively unchanged. All revelation, however, when put into words and word forms, loses something of its divine clarity.

*Glamour: A World Problem*, pp. 185-86

A few ... of the disciples and intuitives of the world today are standing together in a twofold activity: one activity is to sense and touch with greater accuracy the steadily unfolding subjective plan; the other is to speak and teach with greater clarity and to choose with wiser exactitude the right words (written and spoken) by which to express the truth.

*Discipleship in the New Age, Vol. I*, p. 55

Our trained intuitives and thinkers ... will be able to work directly in the world of concepts and bring through (for the use of the race) the pattern ideas upon which to build.

*Education in the New Age*, p. 115

Intuitives ... have ever the problem of materialising.

*Discipleship in the New Age, Vol. I*, p. 285

The manifestation of intuitive perception upon the physical plane is greatly aided by the effort to understand and then to express that understanding in words. This is never an easy task for a natural intuitive ...but it is one that will bring high reward.

*Discipleship in the New Age, Vol. I*, p. 329

The following capacities, inherent in the soul ... must be developed if you are to do your share in meeting world need, and work for the Hierarchy in the field of world service. Let us briefly enumerate them:

1. Intuitional response to ideas.
2. Sensitiveness to the impression which some member of the Hierarchy may seek to make upon the mind of the disciple ...
3. Quick response to real need ... I refer not here to a solar plexus reaction but to heart knowledge ...

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4. Right observation of reality upon the soul plane. This leads to right mental perception, to freedom from illusion and glamour, and to the illumination of the brain.
5. Correct manipulation of force, involving, therefore, an understanding of the types and qualities of force and their right creative weaving into service upon the outer plane.
6. A true comprehension of the time element, with its cyclic ebb and flow and the right seasons for action ...

*Discipleship in the New Age, Vol. I, pp. 49-50*

It is this new Science of Impression which forms the subjective basis and the united element which binds together the entire realm of knowledge, of science and of religion.

*Telepathy and the Etheric Vehicle, p. 47*

Today, a group or a unit of groups can be the nurturers of the seed of the intuition; the cultivation of sensitivity to telepathic impression is one of the most potent agencies in developing the coming use of the intuitive faculty.

*Telepathy and the Etheric Vehicle, p. 35*

As the disciple begins to demonstrate soul quality, and the second divine aspect takes possession of him and controls and colours his entire life, automatically the higher sensitivity is developed; he becomes a magnet for spiritual ideas and concepts; he attracts into his field of consciousness the outline, and later the details, of the hierarchical Plan; he becomes aware eventually of the planetary Purpose ... These impressions... drop into his field of consciousness because he has created a magnetic aura which invokes them and brings them "into his mind".

*Telepathy and the Etheric Vehicle, p. 95*

It is through telepathy that ideas have been disseminated in the world by the process of mentally impressing the mind of some disciple or sensitive person. It is then their task to find and direct the mind and activities of those individuals whose task is not only to be responsive to this impression but to bring it out into the consciousness of the world thinkers.

*Discipleship in the New Age, Vol. I, p. 63-64*

In connection with any telepathic work ... it is the impression of ideas and not imposed direction which is the group ideal.

*Discipleship in the New Age, Vol. I, pp. 64-65*

There is ... a group of devas connected with the Lodge of Masters, whose work it is to build the aspirational forms towards which average man may aspire. They are divided into certain groups – three in number – connected with science, religion and philosophy, and through these groups of deva substance the Heads of the three departments reach men.

*A Treatise on Cosmic Fire, p. 677*

It is essential ... that the world intuitives learn to use and control and understand the faculty of spiritual perception, of divine isolation and appropriate response which characterises the intuition. This they can do through the practice of the Technique of the Presence.

*Glamour: A World Problem, p. 178*

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The Technique of the Presence ... establishes contact with the directing spiritual Agent and enables the disciple to assume the attitude of the detached Observer and an agent of the Plan ... It brings the intuition into play and the world of meaning (lying behind the world of phenomena) stands revealed, thereby dispelling illusion. Truth, as it is, is seen and known. Forms in the outer world of phenomena ... are seen to be but symbols of an inward and spiritual Reality.

*Glamour: A World Problem*, p. 190

As has occultly been said, "Man only becomes aware of reality when he has destroyed that which he himself has created".

*Glamour: A World Problem*, p. 200

The world must be saved by ideas.

*Discipleship in the New Age, Vol. I*, p. 561

Ideas are formless and are in effect points of energy, outward moving in order eventually to express some "intention" of the divine creating Logos.

*A Treatise on the Seven Rays, Vol. V*, p. 50

All ideas stream into the planetary consciousness along the channel of the seven rays ... The Hierarchy is wide open ... to the seven major groups of ideas which are the IDEA of God for any specific point in time, expressed in seven major ways – all of them equally right and serving the sevenfold need of humanity.

*Glamour: A World Problem*, p. 130

The world of ideas is the world of the soul, and of the higher mind. The stream of human thoughts and of opinions is that of the public consciousness and of the lower mind. The aspirant must function free in both worlds. *A Treatise on White Magic*, p. 491

Ideas very seldom come into the world consciousness and into the human mind direct from the intuitional levels ... They can come from the intuitional levels only when there is a very highly developed soul contact, a potent mind control, a trained intelligence, a purified emotional body, and a good glandular equipment ...

Most ideas, when of a very high order, are stepped down into the consciousness of a disciple by his Master and are imparted to him through mental telepathy, and as a result of his sensitivity to the "psychic gift waves" ... Ideas are also sensed in the interplay between disciples. Frequently, when disciples meet together and thus stimulate each other's minds and centralise each other's focused attention, they can unitedly make a contact with the world of ideas which would otherwise be impossible, and bring through the newer concepts into being. Again, certain great ideas are to be found existing as currents of energy upon the mental plane, and can there be contacted and forced into embodiment through the trained attention of disciples. These currents of mental energy coloured by a basic idea, are placed there by the Hierarchy.

*Glamour: A World Problem*, p. 61

The disciple ... has to learn ... the nature of ideas and their distinction from contacted thoughtforms ... which ... are merely the broad, general and universal perceptions and world inclusions which the gradually developing intelligence of mankind has registered and recognised and which the foremost thinkers of the race grasp with facility ...

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Ideas deal primarily with that which will eventually be, and are those formative new spiritual and creative impulses which will supersede the old and build the "new house" in which humanity will live; cycle after cycle and civilisation after civilisation, the fresh stream of inflowing ideas have conditioned the dwelling places of man and his mode of life and expression; through the medium of these ever-living and ever-appearing ideas, humanity passes on to something better and greater and more appropriate to the life of the slowly manifesting divinity.

Ideas when intuitively contacted ... via the antahkarana, must be brought consciously down to abstract levels of thinking where ... they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being ... Therefore, remember the three factors:

1. The Intuition ..... which contacts and reveals new ideas.
2. The Abstract World ... in which they are given form and substance and which is to the thoughtform ... what the etheric body is to the dense physical vehicle.
3. Concrete Thought ... producing the concretising of the thoughtform and thus making the idea available to mankind.

*Discipleship in the New Age, Vol. II, pp. 280-81*

Aries is the place where the initial idea to institute activity takes form. It is the birthplace of ideas, and a true idea is in reality a spiritual impulse taking form – subjective and objective.

*A Treatise on the Seven Rays, Vol. III, p. 92*

The history of the world is based on the emergence of ideas, their acceptance, their transformation into ideals, and their eventual superseding by the next imposition of ideas. It is in this realm of ideas that humanity is not a free agent ... Once an idea becomes an ideal, humanity can freely reject or accept it, but ideas come from a higher source and are imposed upon the racial mind, whether men want them or not. Upon the use made of these ideas (which are in the nature of divine emanations, embodying the divine plan for planetary progress) will depend the rapidity of humanity's progress or its retardation for lack of understanding.

*The Destiny of Nations, pp. 7-8*

The potency of ideation, the forms which ideas must take, and the promotion of the cult of right ideas is one of the major problems to be tackled in the new age.

*A Treatise on the Seven Rays, Vol. II, p. 255*

The task before the modern disciple is to carry forward into the new age the idea of the bringing of glamour and of the great illusion into the light. In the light, it will disappear.

*Discipleship in the New Age, Vol. I, p. 69*

## ENUNCIATION OF TRUTH

A man's power to connect his thought with its proper symbol, and so to utter it, depends upon the simplicity of his character, that is, upon his love of truth, and his desire

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to communicate it without loss.

Ralph Waldo Emerson *Quoted in Manas*, 19/3/75

The goal of all work done in the Ashram of any of the Masters is Truth – on all levels and at all times.

*Discipleship in the New Age, Vol. I*, p. 708

It is in the enunciation of truth that security for all men lies.

*Discipleship in the New Age, Vol. II*, p. 238

The newer truths of the Aquarian age can only be grasped as a result of group endeavour.

*The Externalisation of the Hierarchy*, p. 30

All formulations of truth and of belief are only partial in time and space, and are temporarily suited to the temperaments and conditions of the age and the race.

*A Treatise on White Magic*, p. 408

All past ideals and so-called formulations of truth have only been ...signposts ...The signpost indicates the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time. The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from preconceived ideas fanatically held, and from ancient idealisms which must be recognised as only partial indications of great unrealised truths.

*Glamour: A World Problem*, p. 170

You can ... help construct the thoughtform of the new age teaching ...by your practical application of any truth, which you may have understood, to your personal life at any cost.

*A Treatise on the Seven Rays, Vol. II*, p. 712

Truth is entirely relative whilst evolution proceeds, and is progressive in its manifestation. It might be defined as the demonstration on the physical plane of as much of the divine reality as the stage in evolution and the medium employed permit. Truth, therefore, involves the ability of the perceiver or aspirant to see correctly the amount of the divine which a form (tangible, objective, or of words) clothes.

It involves, therefore, the capacity to penetrate to the subject and to contact that which every form veils. It involves also the ability of the aspirant to construct a form (tangible, objective, or of words) which will convey the truth as it is. This is in reality the first two stages of the great creative process:

1. correct perception
2. accurate construction

and it leads on to ... the effectiveness of all words and acts to convey reality or truth as it is ...The adept not only sees truth in all things but comprehends how to make truth visible, thus aiding the evolutionary process and "casting images upon the screen of time".

*The Light of the Soul*, pp. 195-96

## KNOWLEDGE AND WISDOM

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"I plunge myself into the pool of wisdom. From thence I come, bearing a knowledge of its mysteries for my fellow men."

*Discipleship in the New Age, Vol. I, p. 357*

Everyone who has realised the fundamentals of evolution has the responsibility of sharing his knowledge with a certain number of people.

*Agni Yoga, p. 153*

Knowledge used is force expressing itself; wisdom used is energy in action.

*A Treatise on the Seven Rays, Vol. V, p. 453*

Wisdom ... is love in manifested activity.

*Education in the New Age, p. 20*

Knowledge deals with the ascertained and the effectual on the physical plane and in the three worlds; wisdom deals with inherent capacities and possibilities of spiritual expression. Knowledge can be expressed in concepts and precepts; wisdom is revealed through ideas against which (very frequently) much mundane knowledge powerfully militates.

*Discipleship in the New Age, Vol. II, p. 279*

Wisdom is the sublimation of the intellect, but this involves the sublimation of the higher as well as of the lower aspects of the mind. It is a blend of intuition, spiritual perception, cooperation with the plan and spontaneous intellectual appreciation of that which is contacted, and all this is fused and blended with and by ... love ... plus that esoteric sense which must be unfolded before the second initiation can be taken.

*The Externalisation of the Hierarchy, p. 99*

The sense of immortality, the surety of an eternal future, the innate belief in God, the revelation of the light, the achieving of a wisdom which helps and aids is not the prerogative of the Senecas, of the St. Pauls, of the Akbars of the race. It is found (and sometimes in its purest form) in the humblest peasant. Words of wise counsel fall from the lips of the illiterate, and a knowledge of God and a belief in the soul's immortality are discovered to be latent in the hearts of the most unlikely ... But when the highly evolved and the most intelligent of the race discover in themselves the divine Flame ... they are very apt ... to classify those who do not have their mental grasp of the differentiations of the evolutionary development as differing so widely from them as not to deserve the name of Sons of God.

*A Treatise on White Magic, p. 356*

From ... patience and clear thought, wisdom must come.

*Discipleship in the New Age, Vol. I, p. 441*

Only the energy of wisdom will suffice to dispel the forces of the world glamour and the world illusion.

*Discipleship in the New Age, Vol. I, p. 70*

The soul has outstandingly the quality of love which demonstrates as wisdom also when the intelligence of the body nature is fused with the love of the soul. *A Treatise on White Magic, p. 40*

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We are ... in process of reinterpreting and rearranging what can be called "the doctrinal structure underlying the relationship between knowledge and wisdom". This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old.

*Discipleship in the New Age, Vol. II, p. 403*

... the wisdom of the Triad exists for the use of the personality, but is barred by the disquisitions of the lower mind. When the fire of mind burns too fiercely, it forms a current which counteracts the higher downflow, and forces the lower fire back into seclusion. *A Treatise on White Magic, p. 80*

[When the disciple] knows ... why this planet is – for wise and adequate reasons – the planet of distress, dispassion and detachment ... he knows all that our planetary life can tell him and reveal to him. He has transmuted knowledge into wisdom.

*A Treatise on the Seven Rays, Vol. V, p. 540*

## **IDEALS**

The new ideals concern the life and not the form.

*Discipleship in the New Age, Vol. II, p. 532*

An ideal is a temporary expression of a basic idea; it is not intended to be permanent but simply to serve a need and to indicate a way out of the past into a more adequate future. All the present ideals, expressing themselves through the current ideologies, will serve their purpose and eventually pass away ... and will give place, eventually, to a recognised spiritual relationship, a subjective fellowship, as a defined and expressed brotherhood.

*Glamour: A World Problem, pp. 134-35*

Ideals must go as they are now formulated because we are entering into a new age wherein all things will become new. They can safely be relinquished when their place is taken by a real soul love for humanity – inclusive, sane and practical. Ideals are formulations by the human mind. The Hierarchy has no ideals. The Hierarchy is simply the channel for pure love and where love exists there is no danger of harshness, of cruelty, of misunderstanding, of evasion of facts or of harmfulness.

*Discipleship in the New Age, Vol. II, pp. 530-31*

Today two qualities are "tincturing" the ideal of the coming civilisation for which all disciples are working: freedom and spiritual security.

*Discipleship in the New Age, Vol. II, p. 392*

The Aquarian man will bring into manifestation great ideals, because the channel of contact between soul and brain, via the mind, will be steadily established through right understanding, and the mind will be used increasingly in its dual activity as the penetrator into the world of ideas and as the illuminator of life upon the physical plane. This will ultimately produce a synthesis of human endeavour and an expression of the truer values, and of the spiritual realities such as the world has never yet seen.

*Education in the New Age, p. 122*

## **THOUGHTS ON THE NEW AGE**

Joy will be the keynote of the coming new age.



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*Education in the New Age*, p. 120

Liberty, Equality, Fraternity ... are the three words which must govern the new age.

*The Externalisation of the Hierarchy*, p. 271

The concepts of death, of substitution, of the vicarious at-one-ment and of sacrifice, will – in the new age – be superseded by the concepts of resurrection or of livingness, of spiritual unity, of transference and of service, so that a new note will enter into human life, bringing hope and joy and power and freedom.

*A Treatise on the Seven Rays, Vol. II*, p. 437

The value of the individual is surely based on the inherent divinity of the human spirit and on the integrity of the whole. It is founded also on the knowledge ... that at the very heart of the universe is a divine Power and on the faith that love is the very law of life itself.

*The Externalisation of the Hierarchy*, p. 380

Certain basic ideas ... should be immediately inculcated: the unique value of the individual, the beauty of humanity, the relation of the individual to the whole and his responsibility to fit into the general picture in a constructive manner and voluntarily.

*Education in the New Age*, p. 74

The establishment of the Science of Right Relations is the next immediate step in the mental unfoldment of the race.

*Education in the New Age*, p. 94

The Science of Impression ... is, in fact, the basis of the theory of relationships and will lead to the expansion of the idea of right human relations ...

The Science of Impression ... will put mankind into a right relationship with all aspects and expressions of the divine nature, deepening subjective contact and bringing about a diviner objective manifestation and one more in line with divine purpose.

*Telepathy and the Etheric Vehicle*, pp. 48-49

The very best of all that is past must be preserved but should only be regarded as the foundation for a better system and a wiser approach to the goal of world citizenship.

*Education in the New Age*, p. 80

Sharing or distribution ... is the keynote to the general well-being of humanity ... There is a lack of free flow of the necessities of life to the points of distribution; these points of distribution are idle; the direction of the distribution is faulty, and only through a sane and worldwide grasp of the new age principle of sharing will human ills be cured ... This presupposes an eventual and scientific recognition of the etheric body of the planet, and consequently of man.

*A Treatise on the Seven Rays, Vol. IV*, pp. 549-50

## **I. TOWARDS SYNTHESIS**

### **PHILOSOPHY**

This impulse which in our time is so irresistibly attracting all open minds towards a philosophy that comprises at once a theoretical system, a rule of action, a religion and a presentiment, heralds and denotes, in my view, the effective, physical fulfilment of all living beings.

Teilhard de Chardin *Future of Man*, p. 21

Philosophy, which once – along with the organised religions – supplied a cohesive force is no longer providing the social cement it did. In his book *The Undiscovered Self*, Carl Jung has pointed out that philosophy today is no longer a way of life as it was in antiquity; it has turned into an academic affair for intellectual isolationists and spiritual eunuchs; it carries no seminal potencies for fertilising a new culture for mankind. Philosophy should be more than sterile analysis of the meanings of words and sentences in the inherited languages of the world; it should be a way of life, as the Greeks and the Romans thought of philosophy. We need to recapture that attitude and outlook – especially since the traditional religions of the world are no longer instruments of social control and moral guidance.

Actually, of course, we have oversimplified the story a bit. At present there are two major conceptions of the functions of philosophy. As C. D. Broad has indicated, the two main tasks are these:

1. Critical Analysis (a) Analysis of scientific concepts: law, of Concepts causality, uniformity, space, time, etc.  
  
(b) Ordinary language analysis, e.g. Oxford program (this was not anticipated by Broad).
2. Speculative Synthesis Philosophy as a Synthesis of the Sciences (Spencer), the search for wisdom as a guide to life and social development.

Each of these is a legitimate programme. The ideal is to combine both: we need analysis and synthesis, complementing each other.

For three decades as a teacher of philosophy, I have asked myself, what obligation does the philosopher have in the contemporary fragmented world? My own best answer is the historical one of Plato: philosophy should provide wisdom, synoptic vision, and guidance. It is all the more necessary to restore philosophy to this definitive role because wisdom is so lacking in our modern world. To indicate how this historic role may be fulfilled, I shall offer seven theses.

Hypothesis I. The organic unity of the Western World has been shattered, almost beyond repair.

Our world faces social disintegration unless we can build a new synthesis out of materials at hand and new principles to be fabricated in short order.

The enormous acceleration and changing content of modern scientific discoveries, beginning slowly in the seventeenth century and reaching a crescendo in the twentieth, and still racing ahead, has left in its wake the destruction of a massive intellectual heritage, along with certain terribly complex

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scientific findings and statements which have yet to reach the level of comprehension for the creative breeding that is needed.

In a word, we who live in the second half of the present (twentieth) century are actually witnessing the destruction of our Western cultural patterns. Prior to the body blows of modern scientific advances there was an implicit synthesis – or at least the promise and potency of a synthesis – in the ordered movement of Western cultural advances. This promise now faces mortal dangers.

With his usual penchant for oversimplification, Bertrand Russell has declared that modern Western civilisation is a product of three factors – the Bible, the Greeks, and machinery. Roughly this is correct. The Bible, i.e. the Old and the New Testaments, gave us our religious tradition – the Judaeo-Christian synthesis. The Greeks gave us science and political rationalism – as witness Plato's Republic and Aristotle's Politics and Organon. And machinery, which is a short name for the industrial revolution, gave us the factory, large cities, the assembly line, and all the problems created by the machine civilisation.

To be sure, this synthesis was never completely harmonious. There were always discords: Christianity could not always be reconciled with the Greek rational component, and business and industry could not always be harmonised with the ethics of Jesus – and so on.

With the passing decades of the present century time has been running against the survival of this traditional synthesis, the great bequest of the Roman Empire before it collapsed. Not only are the on-rushing scientific developments out of harmony with traditional ideas and institutions. It is also the constantly accelerating rate of new breakthroughs that disorganise us. We have not only one new crisis at a time, with insufficient leisure to meet it; but also the increasing number of radical concepts, forced upon us, multiplying faster and faster with each new impact. Here are the major breakthroughs:

1. Atomic structure; relativity physics; quantum mechanics; nuclear physics; cosmic rays.
2. Mass media communications: teletype; radio; cinema; television.
3. Biological heredity; selective breeding; DNA.
4. Psychiatry (Freudian and Jungian psychoanalysis), and psychosynthesis (Assagioli and Aurobindo).
5. Radar; radio telescopes and astronomy.
6. Anaesthesia; immunisations; aseptic surgery; antibiotics; tranquilisers.
7. Electroencephalographic studies ("brain waves").
8. Cybernetics; information theory; electronic computers.
9. Artificial satellites and outer space conquests.
10. Plasma physics; super-light velocity theory; cosmic magnetism (magnetohydrodynamics).

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It will be noted that there have not been comparable breakthroughs in religion or philosophy. There has been no "knowledge explosion". In spite of this, the staunch adherents of traditionalism will not admit that the old world – thirty centuries of civilisation – is on the way out. They will urge that the dramatic breakthroughs are in physics (thermonuclear energy), in chemistry (synthetics), in biology (DNA), in medicine (antibiotics, tranquilisers), in industry (automation), and that we have already demonstrated our ability to "roll with the punch" and utilise such changes without any radical overhauling of our fundamental concepts or values. The authoritarian religious views are still valid – eternally perfect as a testament – though to be sure, we may not be able to apply the notion of the messianic mission of Christ to the inhabitants of other stellar bodies, if these inhabitants have not been guilty of the "original sin" of Adam and Eve in the Garden of Eden.

The conservative view, which seeks to assimilate the benefits of modern science to the coming synthesis without making any fundamental change in the remainder of the concordance, simply will not stand up under careful scrutiny. To exhibit its fallacy, let me state my second hypothesis, as follows:

Hypothesis II. It is my assumption that there is a close parallelism between the confusion existing with reference to the fundamental concept of science, mathematical and physical, and the confusion about the methods, purposes, and value characteristic of modern life, socially and morally.

As the former have been brought to the front by findings in recent physical science, so confusions in social and moral life are mainly traceable to the impact of applied science, through inventions and technologies, upon old institutions, traditional mores and current social activities. Crises in our political-economic-ideological systems parallel the need for theoretical reconstruction in scientific formulations. I therefore wish to explore this hypothesis regarding the necessity for readjustments in social relations and in the theoretical foundations of science as two phases of the same unitary approach. At the very least, it is clear that one cannot clarify social concepts (e.g. human freedom, responsibility, democracy) without clarifying concepts used in natural science (e.g. law, determinism, teleology, etc.). Not even communism with its solidified party line, is able to work out an individual and social ethics for mankind in terms of dialectical materialism.

The problem of effecting a synthesis within the field of the natural sciences, as to their postulates, methods and general conclusions, is that of the philosophy of nature and of man; the problem of achieving not only this unification but the further harmony between its conclusions and the purposes and values of the cultural life of humanity is that of philosophy in its widest sense. Up to the moment, philosophy has failed on both counts.

This task is not of my invention. It is presented by modern civilisation. The task is to harmonise the methods, general theory, and specific conclusions of science in a variety of fields and bring them into integrative relation to the conflicts that arise in contemporary human existence in its immense variety and lines of interests and actions.

Hypothesis III. We humans living in the second half of the 20th century must consciously create a new synthesis, a planetary way of thinking and feeling, which will do for the next century what Thomism (Scholasticism) did for the medieval world and what Marxism allegedly is doing for one half of the modern world.

This new synthesis must be a world philosophy – no longer the exclusive property or contribution of "Western man" – and will have to be applicable to the Oriental and Occidental cultures.

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Hypothesis IV. In order to grasp the contemporary basis for thought in all areas of knowledge, there must be a thoroughgoing understanding of "prehistory", namely, an explicit history of the evolution of philosophy, science, religion, psychology, political science, and the rest.

It is only through an integrated study of this prehistory that it becomes possible to deal creatively with the altered structure which characterises the radical and novel preconceptions in all domains of the twentieth century. If we don't want to repeat the tragedies of history, we must understand the past – and then transcend it.

To be sure, there are innumerable histories of philosophy and of science, already at hand, but these are all too often mere records of events with little synoptic vision of the meaning of the causal chains. The general public has therefore been excluded from an insight into the overall significance of the immense conceptual changes that have taken place – almost in his own lifetime – which has literally altered the very ground on which we stand. These new ideas, which affect basic preconceptions, ramify into all areas of existence and include not only the natural sciences and the social sciences, but religion and philosophy as well.

Einstein has stated that the atom bomb has changed everything except our ways of thinking. He recognised the need for a "new way of thinking" – but himself was powerless to evolve this new approach. This brings us to our fifth hypothesis.

Hypothesis V. Science and philosophy have a two-fold task: (a) to bring out the implicit implication that a new form of thought and orientation must become operative in the coming civilisation if man is to survive on this planet; and (b) to try to foresee what the earth, humanity, and the cosmos will appear to be when they are understood in terms of these emerging principles.

The new vision cannot be an a priori super-position from above. It must be the emergent outcome of a creative evolution on the human level.

Hypothesis VI. The task of philosophy is to provide the mental foetus for world unity; it should supply the morphogenetic forces for social creativity. But the coming world unification cannot be completely novel.

It must come as a creative synthesis of all human efforts, past and present. Only in this way can the human adventure be salvaged. Myths are the dreams of the race, the subliminal aspirations of mankind, in this case the straining toward the reconstruction of humanity as an archetypal image for a new model of man.

No people or age knows fully what it is about, what it is trying to do. The unuttered strivings of humanity are the foreshadowings of a future ideal world, which, like St. Augustine's City of God, has its beginning in this world of the present and projects itself into a world of the future, beyond the angry and ragged horizon of an ugly present.

Hypothesis VII. The emergence of the new synthesis is not guaranteed either by "divine providence" or natural law.

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Man must learn to bend the arc of human history into the spiral of a time-binding synthesis. The "dead past" is what it is – or was – though what that was "in itself" we don't know; but the past as living history, i.e. history as illuminated by man's imagination – is what the scholars think it is, and if, as a result of new perspectives, our seers attain novel glimpses into the meaning of history as a socio-cultural chain of causality, we have actually changed history. A thing, event or process, is what it is partly because of its effects in later times, and if we change the effects (i.e. the reverberating consequences) by learning its "lessons" and modifying our future actions, we have altered the events themselves. Any event lives in its radiating consequences. History, therefore, constantly needs to be rewritten if we are to progress, because progress is changing the consequence of antecedent links in the causal chain of the human adventure. This is the organismic, non-Aristotelian – as opposed to an elementalistic, Aristotelian – mode of explanation.

This integration of knowledge is a difficult undertaking. But we face an extraordinary crisis, and for that crisis to be comprehended by reason and coped with, a disciplined historical survey of the organisation of human thought must be encompassed, following which we must come to an understanding of the incredible shocks to that organisation in the past 150 years. Following that, we must explore what can be done – where we go from here.

Oliver L. Reiser *Synthesis as the Function of Philosophy*

(Extracted from an article published by The Psychosynthesis Research Foundation)

## HUMANITY

The plan as at present sensed, and for which the Masters are steadily working, might be defined as follows: –It is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time. It will make available to every man all past achievements and knowledges, it will reveal to man the true significance of his mind and brain and make him the master of that equipment and will make him therefore omnipresent and eventually open the door to omniscience.

*A Treatise on White Magic*, p. 403

The important aspect ... of the basic oneness underlying all forms, and which the workers of today must immediately emphasise, is the fact of the kingdom of God, of the planetary Hierarchy. The citizens of that kingdom and the members of that Hierarchy are gathered out of every nation, every political party, every social group, every religious cult or sect, and every organisation – no matter what their expressed objectives – and the universality of the field from which these people emerge, demonstrates their underlying unity. When this unity assumes adequate proportions in the eyes of mankind, a real synthesis will follow ...

The call has gone out to see the Christ as he is, in order (as The New Testament puts it) that "as He is, so should we be in the world". To disciples and initiates the call goes out to reveal to the world the grouped formation of all spiritual workers, the nature of the Christ consciousness which knows no separation, which recognises all men everywhere as Sons of God in process of expression. This is all desired because of the need to emphasise the all-inclusive approach of divinity to humanity. These working disciples and initiates regard all as essentially one and as brothers, which ... says to all men everywhere: "We are all the children of God; we are all equally divine; we are all on our way to the revelation of divinity and this upon the physical plane of existence; it is what we reveal that is of importance; what is revealed to us is of lesser importance, though it has its due place in the process of training and perfecting.

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*A Treatise on the Seven Rays, Vol. V, pp. 300-01*

We must rid ourselves of a prejudice which is deeply embedded in our thought, namely the habit of mind which causes us to contrast unity with plurality, the element with the whole and the individual with the collective, as though these were diametrically opposed ideas. We constantly argue as though in each case the term varied inversely, a gain on the one side being ipso facto the other side's loss; and this in turn leads to the widespread idea that any destiny on "monist" lines would exact the sacrifice and bring about the destruction of all personal values in the Universe.

The origin of this prejudice, which is largely imaginary, can no doubt be traced to the disagreeable sense of loss and constraint which the individual experiences when he finds himself involved in a group or lost in a crowd. It is certainly the case that any agglomeration tends to stifle and neutralise the elements which compose it; but why should we look for a model of collectivity in what is no more than an aggregate, a "heap"? Alongside these massive inorganic groupings in which the elements intermingle and drown, or more exactly at the opposite pole to them, Nature shows herself to be full of associations brought about and organically ordered by a precisely opposite law. In the case of associations of this kind (the only true and natural associations) the coming together of the separate elements does nothing to eliminate their differences. On the contrary, it exalts them. In every practical sphere true union (that is to say, synthesis) does not confound; it differentiates.

Teilhard de Chardin (*Future of Man*), pp.54-55

The immense social disturbances which today so trouble the world appear to signify that Mankind in its turn has reached the stage, common to every species, when it must of biological necessity undergo the coordination of its elements. In our time Mankind appears to be approaching its critical point of social organisation.

*Ibid.*, pp. 41-42

We can progress only by uniting: this ... is the law of Life. But unification through coercion leads only to a superficial pseudo-unity. It may establish a mechanism, but it does not achieve any fundamental synthesis; and in consequence it engenders no growth of consciousness. It materialises, in short, instead of spiritualising. Only unification through unanimity is biologically valid. This alone can work the miracle of causing heightened personality to emerge from the forces of collectivity. It alone represents a genuine extension of the psychogenesis that gave us birth. Therefore it is inwardly that we must come together, and in entire freedom.

*Ibid.*, p. 77

The more I consider the fundamental question of the future of the Earth, the more it appears to me that the generative principle of its unification is finally to be sought, not in the sole contemplation of a single Truth or in the sole desire for a single Thing, but in the common attraction exercised by a single Being. For on the one hand, if the synthesis of the Spirit is to be brought about in its entirety (and this is the only possible definition of progress) it can only be done, in the last resort, through the meeting, centre to centre, of human units, such as can only be realised in a universal, mutual love. And on the other hand there is but one possible way in which human elements, innumerable diverse by nature, can love one another; it is by knowing themselves all to be centred upon a single "supercentre" common to all, to which they can only attain, each at the extreme of himself, through their unity.

"Love one another, recognising in the heart of each of you the same God who is being born." Those words, first spoken two thousand years ago, now begin to reveal themselves as the essential

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structural law of what we call progress and evolution. They enter the scientific field of cosmic energy and its necessary laws.

*Ibid.*, pp. 78-79



