

**THE
ARCANE
SCHOOL**

SERVICE OF THE PLAN

STUDY VII

DEPARTMENT OF EDUCATION

CULTURE AND THE ARTS

SERVICE OF THE PLAN

Study Seven: Culture and the Arts

KEYNOTES

Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the methods and schemes, the results and effects on the physical plane, and endeavour to contact the forces of Shamballa or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are – not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilisation of the New Age. *Externalisation of the Hierarchy*, p.73

The future world order will be the effective expression of a fusion of the inner spiritual way of life and the outer civilised and cultural way of acting. *Ibid.*, p. 193

The man of culture relates the world of meaning to the world of appearances and regards them in his mind ... as constituting one world with two aspects. *Education in the New Age*, p. 43

Our modern civilisation has received a death blow from which it will never recover, but which will be recognised someday as the “blow of release”.... All this ... *had to* take place before there could come the emergence of the Hierarchy into public consciousness; all this had to do its work upon the souls of men before the New Age could come in, bringing with it the Restoration of the Mysteries and the rehabilitation of the peoples of the Earth. *A Treatise on the Seven Rays, Vol IV*, pp. 450-51

Members of the Hierarchy ... will work as members of the human family and not as proclaimed members of the kingdom of God or of souls, known to us as the Hierarchy; they will appear in office of some kind or another; they will be the current politicians, businessmen, financiers, religious teachers or churchmen; they will be scientists and philosophers, college professors and educators; they will be the mayors of cities and the custodians of all public ethical movements. The spiritual forcefulness of their lives, their clear, pure wisdom, the sanity and the modern acceptableness of their proposed measures in any department in which they choose to function, will be so convincing that little impediment will be set in the way of their undertakings. *Externalisation of the Hierarchy*; pp. 570-71

We are now one people. The heritage of any race lies open to another; the best thought of the centuries is available for all; and ancient techniques and modern methods must meet and interchange. Each will have to modify its mode of presentation and ... make an effort to understand the underlying spirit which has produced a peculiar phraseology and imagery, but when these concessions are made, a structure of truth will be found to emerge which will embody the spirit of the New Age. *From Intellect to Intuition*, p. 4

No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.

Booker T. Washington, *Up From Slavery*

Culture is esoterically related to those within any area of civilisation who specifically, precisely and in full waking consciousness, through self-initiated effort, penetrate into those inner realms of thought activity which we call the creative world. These are the realms which are responsible for the outer civilisation. *The Reappearance of the Christ*, p. 129

CULTURE AND THE ARTS

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A. INTRODUCTION TO THE STUDY

In the future the true method of training disciples will be to develop a 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, Vol. II, 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 in 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 during this epic century.

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 studies relating 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, the seven studies we have prepared are as follows:

1. The Hierarchical Department of Government. One set of papers is geared 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 with 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 Univsality 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 which daily life can reflect.

We therefore offer the choice of these seven studies to help you to identify your own field of service, or to help you towards that goal by stimulating your sense of recognition and sensitive response.

You may require only one of the seven studies available; or you may need several or all of them before the vision of your discipleship work begins to open up for you.

In addition to the material in the study set, students are expected to inform themselves 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 meanings 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 disciples cooperate in the task of establishing “the thoughtform of solution” and also train themselves for active service in human affairs.

This set of papers presents the basic esoteric teaching in the “Department of Education – Culture and the Arts”. 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

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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 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." (*A Treatise on the Seven Rays, Vol 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 co-operators in any one school of thought, political creed, or national government. It finds them in all and co-operates with all. This I have frequently said, and 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

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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

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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.

“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 three-fold personality is related to the soul, expresses the three major aspects of 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

Loving understanding should be the hallmark of the cultured...goup, plus an ability to correlate the world of meaning with the world of outer effects.
(Education in the New Age, p. 54)

CLIMBING TOWARDS THE PRESENCE

After achieving physical comfort, emotional control and mental poise, sound the OM three times as the soul, integrating the waiting threefold personality, and purifying and strengthening all the bodies.

Then use the following visualisation exercise, making it as dynamic and brief as possible:

See yourself standing at the foot of a high mountain. Then see yourself climbing this mountain, singing as you go. See and hear your fellow pilgrims moving with you.

Suddenly you see the sun rising over the top of the mountain; see yourself climbing up into the light of the sun. You climb on, singing, along with others.

Picture yourself standing upon the mountain top, seeing all that you have longed to see, and hearing the music of the spheres, always with others.

Join these others in a great group dedication of yourself and all selves who seek to walk in the light, to the service of humanity. Then go down from this high place to work out that service in the daily life.

Ponder for a few minutes then upon the following seed thoughts:

First and second month –

I tread the Way of Love. And on that Way see the Presence. That Presence is myself.

Third and fourth month –

The Way of Love is the Lighted Way. I see that Presence as myself, and merge myself in light.

Fifth and sixth month –

The sons of men must all be led to tread the Way of Love. That way leads to the Presence and in that lighted place I take my stand.

Seventh and eighth month –

*Within the light that streams from the Presence the Plan is seen. The Plan has three great goals:
the revelation of love,
the illumination of the mind,
the evocation of the will.*

Sound the Great Invocation, visualising the flow of energies and forgetting the form of words.

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Circulate energy through the five planetary inlets: New York, Geneva, London, Darjeeling and Tokyo. See the consciousness of the whole human race irradiated.

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 Pan 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 Seven: 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 students give whatever time they can to the study itself and to ways and means of familiarising themselves 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, the Alice Bailey 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 section on culture and the arts.

No written work is expected from students. It is suggested, however, that all students build up their own framework of reference by noting all relevant and significant material that comes their way which enlightens the mind and expands their thinking.

All new ideas and thoughts resulting from the meditation should also be noted down and developed in further reflection – or discarded as irrelevant.

We are ready also to offer help, suggestions or advice. This is a group effort to co-operate more consciously and usefully in externalising hierarchical methods of work and in linking inner cause to outer effect.

It may be helpful for the student to organise his or her thoughts around certain key questions.

How does a civilisation produce a “culture”? What are the essential ingredients of a “cultured way of life”?

What should emerge from the dying civilisation of the Piscean age?

What appear to be the cultural essentials of the incoming Aquarian age; how can they be incorporated by esoteric servers into human life as a basis for the civilisation of Aquarius?

What constitutes “creative activity” and how can it be most usefully developed?

These questions could form the basis of a written paper as a means of sharing ideas resulting from the study and meditation work.

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Study Seven: Section D

D. CULTURE – THE ESSENCE OF A CIVILISATION

The great law of culture is: Let each become all that he was created capable of being.
Thomas Carlyle, *Richter*

The new age will bring in eventually a civilisation and a culture which will be utterly different to anything hitherto known. I would remind you here that all civilisations and cultures are externalisations – modified, qualified and adapted to racial and national needs – of the potent, vibrating and planned activity of the world initiates and disciples who constitute the Hierarchy of the time. Their plans, Their thinking and Their living potency pour out ceaselessly and affect the consciousness of their disciples; these latter step down the inflowing energies so that the thinkers and idealists can grasp these new emerging truths more accurately. Eventually the truths thus grasped change the consciousness of humanity as a whole and raise it ... thus modes of daily living, civilised methods of conduct and cultural developments eventuate. All this is traceable to the group of initiates upon the inner side who thus serve their fellowmen and carry forward, consciously and with intent, the Law of Evolution. Whilst doing this, They Themselves are preparing to tread the “Way of the Higher Evolution”.

Discipleship in the New Age, Vol II, p.271

The slow and careful formation of the New Group of World Servers is indicative of [today’s] crisis. They are over-seeing or ushering in the New Age and are present at the birth pangs of the new civilisation and the coming into manifestation of a new race, a new culture and a new world outlook.

Education in the New Age, p. 44

In every race and nation there are those who – down the ages – have again and again incarnated in certain races and groups. There are also those who have incarnated in a particular race in order to acquire ... certain valuable qualities with which a race or nation can endow a man, or to use that racial and national experience as a means whereby there can be the breaking of such bonds, a consequent release and a subsequent entering into the freedom of humanity itself. Ponder on this, my brother...

Discipleship in the New Age, Vol II, p.600

Every disciple has to achieve complete freedom from racial limitations.

ibid, p.602

The spiritual Directors of our life ... stand ready to strengthen those with true vision, ready to indicate not only the reason for events in the various departments of human living, but also to make those revelations which will enable humanity to move forward out of darkness into light.... The general public and the world aspirants in their varying degrees have among them those who stand out from the general average as possessing a deeper insight and understanding; they occupy a no-man’s land, intermediate in the one case between the masses and the esotericists, and on the other between the esotericists and the Members of the Hierarchy.

ibid pp. 166-67

I would have you bear in mind that the “threads of lighted consciousness” which we unfailingly create, and which eventually form the antahkarana, have to be woven between each and every hierarchical unit, and that within the human kingdom itself these connecting relationships and bridging factors have to be established between unit and unit and between group and group.

In the earlier stages this is effected on a mass scale by the means of the influence of the prevailing culture

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and civilisation. This, through its external impact and through the medium of its telepathic influence, makes a gradual and slow change, for at the beginning of the evolutionary process development is so slow as to be scarcely recognisable. Inevitably, however, subjective changes are wrought in the life of the individual. As evolution proceeds the process becomes increasingly rapid, until today in the so-called civilised countries, the areas affected by civilisation are speedily widening and the cultural effects are as rapidly deepening.

Education in the New Age, pp. 126-27

I would like here to enlarge somewhat upon the interpretation of the much used words (frequently also misused): *culture and civilisation*. For it is the production of some form of culture – material or spiritual, or material and spiritual – which is the objective of all education. Education is the major agent in the world.

Civilisation is the reaction of humanity to the purpose of any particular world period. In each age, some idea must be expressed in the current racial idealism. In Atlantean times the idea that predominated was basically sensory religious idealism or mysticism, expressing itself in terms of approach to a felt but unseen deity, an expression of the way of feeling....

Culture is the approximation of the two ways – feeling and mind; of two worlds – sensitivity and thought; and of the attitudes, relational in nature, which will enable a man to live as an intelligent, subjective being in a tangible physical world. The man of culture relates the world of meaning to the world of appearances and regards them in his mind ... as constituting one world with two aspects. He moves with equal freedom in both worlds, and with simultaneity as far as his consciousness or his sense of awareness is concerned. Even in Atlantean times there were those who comprehended the significance of culture as an outgrowth of civilisation.

The masses must be civilised as a step towards giving them that culture which will make of them true and significant human beings. A human being has perforce to be a man, capable of living in the world of external realities, and at the same time capable of recognising himself as living in an inner world, as a mind and a soul.

Education in the New Age, pp. 39-43

Co-operative goodwill is all that can, at this time, be expected from the masses, and this is the sublimation of the forces released through civilisation. *Loving understanding* should be the hallmark of the cultured, wiser group, plus an ability to correlate the world of meaning with the world of outer effects. Ponder on this sentence. *Group love* is, and must be, the outstanding characteristic of the Illuminati of the world, and it is at this time the motivating power of the Masters of the Wisdom, until such time that enough disciples are expressive of this particular force.

ibid., p. 54

The cultural factor in any civilisation is its preservation and consideration of all the best the past has given, and its evaluation and study of the arts, the literature the music and the creative life of all nations – past and present. It concerns the refining influence of these factors upon a nation and upon those individuals in a nation who are so situated (usually financially) that they can profit from them and appreciate them. The knowledge and understanding thus gained enable the man of culture to relate the world of meaning (as inherited from the past) to the world of appearances in which he lives and to regard them as one world, but one existing primarily for his individual benefit. When, however, to an appreciation of our planetary and racial inheritance, both creative and historical, he adds an understanding of the spiritual and moral values, then we have an approximation to what the truly spiritual man is intended to be.

Problems of Humanity, p. 39

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When the will or sacrifice petals of the human egoic lotus are opened, there will be the appearance of a still higher triad of correspondences. These will be known as: Participation ... Purpose ... Precipitation ...

All this concerns the cultural unfoldment of the race and is proceeding apace. When the conditioning factors are better understood and their method and purpose are grasped, we shall see an effort on the part of those interested in education to move with greater rapidity; this will hasten the achievement of culture by the masses, and the attainment of illumination by the more intellectual group.

Education in the New Age, p. 55

It is of importance that you realise that today something new is happening. There is the emergence of a new kingdom in nature, the fifth kingdom; this is the Kingdom of God on Earth or the kingdom of souls. It is precipitating on Earth and will be composed of those who are becoming group-conscious and who can work in group formation. This will be possible because these people will have achieved a self-initiated perfection (even if relative in nature) and will be identified with certain group expansions of consciousness. It will also be because they have arrived at love of their fellowmen, just as they have loved themselves in the past. Think on this with clarity, my brothers, and grasp, if you can, the full significance of this last sentence.

Discipleship in the New Age, Vol I, p. 3

In time to come, the phrase “life in the three worlds” will be discontinued; men will talk in terms of “life in the five worlds of the manifested Kingdom of God”. Think in these terms today if you can, and begin to grasp somewhat the significance of the truth therein embodied. In the beautiful Eastern symbology, “The Bridge of Sighs” which links the animal world with the human world ... is rapidly being replaced by the radiant Rainbow Bridge, constructed by the sons of men who seek pure light. “They pass across the bridge into the Light serene which there awaits hem, and bring the radiant light down to the world of men, revealing the new kingdom of the soul; souls disappear, and only the soul is seen.”

Discipleship in the New Age, Vol II, p. 408

There is being formed in the world that “bridge of souls and servers” which will make possible the merging of the inner subjective Hierarchy of souls and the outer world of humanity. This will constitute an actual fusion or blending and will mark the initiation of the human family through the achievement of its foremost pioneering members. This is the true “marriage in the Heavens” of which mystical Christianity speaks and the result of this fusion will be the manifestation of the fifth kingdom in nature, the kingdom of God. In the past history of the race, a great event occurred which brought into manifestation the fourth kingdom in nature, the human kingdom. We stand now on the verge of a similar but still more momentous event – the appearance of the fifth kingdom, as a result of the planned activity of the New Group of World Servers, working in collaboration with the Hierarchy of perfected souls, and under the guidance of the Christ Himself. This will usher in the New Age wherein five kingdoms in nature will be recognised as existing side by side upon earth.

Discipleship in the New Age, Vol I, p. 32

Again and again teachers have come forth, manifested as much of the divine nature as the racial development warranted, spoken those words which determined the culture and the civilisation of the peoples, and then passed on their way, leaving the seed sown, to germinate and bear fruit. In the fullness of time Christ came and, if evolution means anything at all and if the race as a whole has developed and unfolded its consciousness, the message He gave and the life He lived must necessarily sum up all the best in the past, completing and fulfilling it, and proclaim a possible future spiritual culture which will greatly transcend all that the past may have given.

Fron Bethlehem to Calvary, p. 58

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Life, as you know theoretically, is one long series of presented opportunities – opportunities to make decisions.
Discipleship in the New Age, Vol II, p. 536

Is it not possible to build our theory of history upon the great and good ideas which have conditioned the nations and made them what they are? To emphasise the creativity which has distinguished all of them? Can we not present more effectively the great cultural epochs which – suddenly appearing in some one nation – enriched the entire world and gave to humanity its literature, its art and its vision?

Problems of Humanity, p. 44

Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children of the world must be built – upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact.
Education in the New Age, p. 46

The objective is to elucidate the cultural unfoldment of the race and to consider the next step to be taken in the mental development of humanity. Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a spiritual future indicated. It is that which is required now.
ibid, p. 1

The history of the growth of man's perceptive faculties under differing national and racial conditions is of profound interest. The outstanding figures of history, literature and art, and of religion, will surely be studied from the angle of their effort and their influence for good or evil upon their period; the quality and purpose of their leadership will be considered. Thus the child will absorb a vast amount of historical information, of creative activity and of idealism and philosophy, not only with the maximum of ease but with permanent effect upon his character.

The continuity of effort, the effects upon civilisation of ancient tradition, good and evil happenings, and the interplay of varying cultural aspects of civilisation will be brought to his attention ... All branches of human knowledge could, in this way, become alive and reach a new level of constructive usefulness. There is already a definite tendency in this direction and it is good and sound....

The creative aptitude of the human being should also, under the new era, receive fuller attention.... Thus he will be induced to contribute what he can of beauty to the world and of right thought to the sumtotal of human thinking.... The livingness of the influence and the proclaimed purpose behind the constant appearance of spiritual, cultural and artistic world leaders down the ages will be studied and their lives subjected to research, both historical and psychological. This will open up before the youth of the world the entire problem of leadership and of motive.... The student's mind will not only be enriched with historical and literary facts but his imagination will be fired, and his ambition and aspiration evoked along true and right lines; the world of past human effort will be presented to him in a truer perspective and the future thrown open to him also in an appeal for his individual effort and personal contribution.

ibid, pp. 85-6

Basically speaking, the energy of love, expressed with wisdom, is the line of least resistance for the manifested lives in our solar system. This ray qualifies the life of all the planets, and the attractive magnetic love of God pours through His created universe; it emerges in the consciousness and determines the objective of all evolving forms. Each human being, as a whole, therefore, lives in a universe and on a planet which is constantly the objective of God's love and desire, and which constantly (as a result of this love) is itself attracted and attractive.
A Treatise on the Seven Rays, Vol I, p. 334

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Liberty is a thing of the human soul and is found throughout the entire human race. Civilisation is a universal human right ... I tell you that humanity is everywhere spiritually minded and that the new race, the coming civilisation, and the new age culture will be found throughout the world – the universal inheritance of the human race.... When men think in terms of human liberty ... they *together* take the needed steps to ensure human happiness, and learn in so doing to face world conditions *as they are*, not hiding their heads in a dream world of their own making. The world of the future, of which men in all lands dream, is more than a possibility if men will shoulder their just responsibilities and together make it a fact in human experience.

Externalisation of the Hierarchy, p. 236

Men and women everywhere are already striving towards individual betterment; groups in every nation are similarly motivated; the urge to move forward into greater beauty of expression, of character and of living conditions is the outstanding eternal characteristic of mankind. In the earlier stages of racial history, this urge showed itself in a desire for better material circumstances and surroundings; today, this urge expresses itself in a demand for beauty, leisure and culture; it voices the opportunity to work creatively and passes gradually but inevitably into the stage where right human relations become of prime importance.

Problems of Humanity, p. 9

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E. THE TRANSITION PERIOD

The highest possible stage in moral culture is when we recognise that we ought to control our thoughts.

Charles Robert Darwin, *The Descent of Man*

YESTERDAY – TODAY – TOMORROW

The history of mankind is fundamentally the history of the growth of ideas, progressively realised and of man's determination to live by them; with this power goes the capacity to sense the unknown, to believe in the unprovable, to seek, search and demand the revelation of that which is hidden and undiscovered and which – century after century owing to this demanding spirit of investigation – **is** revealed. It is the power to recognise the beautiful, the true and the good and by means of the creative arts to prove their existence. It is this inherent, spiritual faculty which has produced all the great Sons of God, all truly spiritual people, all artists, scientists, humanitarians and philosophers and all who, with sacrifice, love their fellowmen. *Problems of Humanity*, pp. 35-6

In terms of the last two or three thousand years, the development of world education has been progressively along three main lines, starting in the East and culminating today in the West. In Asia we have had the intensive training, down the centuries, of certain carefully chosen individuals, and a complete neglect of the masses. Asia and Asia alone has produced those outstanding figures who are, even today, the object of universal veneration – Lao Tse, Confucius, the Buddha, Shri Krishna and the Christ. They have set their mark upon millions and still do.

Then in Europe, we have had educational attention concentrated upon a few privileged groups, giving them a carefully planned cultural training but teaching only the necessary rudiments of learning to the masses. This produced periodically such important epochs of cultural expression as the Elizabethan period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

Finally, in the newer countries of the world, such as the United States, Australia and Canada, mass education was instituted and was largely copied throughout the entire civilised world. The general level of cultural attainment became much lower; the level of mass information and competency considerably higher. The question now arises: What will be the next evolutionary development in the educational world? *ibid*, p. 50

Two major ideas should be taught to the children of every country. They are: *the value of the individual* and *the fact of the one humanity*... These two principles, when properly taught and understood, will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity.

In the schools of today ... there can be seen an imperfect and symbolic picture of the triple objectives of the new education: Civilisation, Culture, Unification. The grammar or primary schools might be regarded as the custodians of civilisation ... The high schools or secondary schools should regard themselves as the custodians of culture.... Our colleges and universities should be a higher extension of all that has been

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already done.

Education in the New Age, pp. 48-9

The old rules to which disciples have been subjected down the centuries still hold good, but are susceptible of fresh and often different interpretations. The training to be given during the coming New Age will be fitted to their more advanced development. The evolutionary progress – from century to century – presents a steadily ripening and developing human mind.... This, in itself, demands a new approach, a wider presentation of truth and the permitting of a greater freedom of action upon the part of the disciple.

Discipleship in the New Age, Vol I, p. ix

It is very largely the work done in our fifth civilisation, our present Aryan race, which will, in cooperation with the fifth principle of the mind, bring a shift into a higher level of consciousness. This will produce a harmonising of all the centres through an act of the will, intellectually and intelligently applied, with the objective of producing harmony. This point warrants thought.

A Treatise on the Seven Rays, Vol IV, p. 50

The world today is in such a distressing condition that the major need in every country is the appearance of “steadily shining points of light” which can illumine the way for others, dispel the gloom and produce right reaction, based upon a clear seeing of the issues involved.

Discipleship in the New Age, Vol I, p. 260

Two things must now happen: the imparted theories which have guided the disciples thinking hitherto must become practical experiences, and there must be such a shift in consciousness that the present vision must become the past experience and a new and deeper and entirely different recognition must take the place of the old goals.

Discipleship in the New Age, Vol II, p. 255

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....

ibid, p. 530

Disciples ... have no national allegiances but stand for the One Humanity; this [is a] basic lesson.

ibid, p. 616

It might here be noted that *disciples in an Ashram are primarily occupied with world affairs*. As a group they are pledged to world work; as individuals, they are learning so to work. Would-be disciples need to distinguish between the effect (magnetic and dynamic) of the group and the conscious effort which the group may make, under united desire and the direction of the Master, to reach the minds of those directing world affairs and world happenings. The outer happenings are, to a certain point, predictable; they are the precipitated effects of hidden causes which lie deep in the subconscious of humanity. These can be noted and (up to a certain point) offset or stimulated by the group potency. This is one of the major tasks of the Hierarchy.... To work dominantly with the focal points of spiritual energy upon the outer plane immediately involves certain factors:

1. A deep unerring love which “sees” in the light. Love is truly the revealer.
2. The power to withdraw completely, as individuals and as a group, from the world of physical reactions, emotional biases, and to work purely on mental levels....
3. Next follows the power, as a group, to formulate the desired thought effect in such a manner that it will reach the mind or the soul of those you seek to contact, to project the thoughtform, built in such

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a way that it will be of the type and quality needed to evoke response, and so meet the need of those the disciple is seeking to help and strengthen. The projected thoughtform will embody the light and love, as well as the idea of the group in conformity with group vision.

Discipleship in the New Age, Vol I, p. 705

Initiates of a high degree and Masters on all the rays have Their Own Ashrams, but not all are teaching centres; this is a point to be remembered, as well as the fact that all of them are not concerned primarily with the unfoldment of the human consciousness and with the needs of the human kingdom. There are other types of consciousness of deep and real importance in the great chain of Hierarchy, stretching from below to far above the human kingdom. This is a point apt to be forgotten.

Discipleship in the New Age, Vol II, p. 609

Only as man appreciates his position, midway between the higher three kingdoms and the lower three, will the true significance of the contribution of the fourth kingdom to the entire scheme of evolution appear.

A Treatise on the Seven Rays, Vol I, p. 222

The life ... of all Ashrams ... is one of inner and outer relationship, of sensitivity to the impression of the Hierarchy and the hierarchical idea at any given time, of correct perception of truth as it underlies relationship and impression, and of a true creative activity in the world of forces.

Discipleship in the New Age, Vol II, p. 584

There is a straight line of spiritual descent from the Masters into the ranks of men, and – in the New Group of World Servers – the task of “modifying, qualifying and adapting” is carried forward. Mistakes are often made, because this triple work is dependent upon clear vision and a balanced judgment, but in spite of everything, the work goes on and (in the long last) that which is the divine idea does emerge as an accepted ideal and, in due time, is the means of carrying the entire human family onward along the Path of Evolution.

ibid, p. 393

Humanity has now reached a point of development where there is a definite grasp of the Plan of the Hierarchy – call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recognition by the thinkers and esotericists of the world, by the religious people of enlightenment, by broad-minded statesmen, and even today by the man in the street; divine purpose, however, implemented or engineered by the divine will, eludes as yet the most advanced.

ibid, p. 136-7

There is much to do and much to study and explain before the work can come to fruition. There are many groups, working under the Masters, who have been in training for years, fitting themselves for the task to be done. Slowly and gradually, the new concepts and the new techniques of civilisation and of group work – suitable for the New Age – are emerging in the consciousness of the disciples in the world.

Discipleship in the New Age, Vol I, p. 136

The disciple in the past sought to establish harmonious relations with his environment – harmony being one of the liberating forces which must precede the release of energy for use after initiation. He practised patience and forbearance and helpfulness and rendered service, and this was worked out through the process of *right external conduct* based upon right inner orientation and attitude. But under the new system (made necessary by achieved racial progress) this process of right external adjustments must be paralleled in the New Age by *right inner relations*, *consciously* established and *consciously* held and recognised for what they are by the conscious mind and brain of the disciple. This, therefore, involves

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true knowledge of the disciple's inner group relation, spiritual penetration to the inner life of a brother disciple and the consequent fusion in the heart-mind-brain of the disciple, simultaneously, of all that is known on both the outer and the inner planes. *ibid*, pp. 58-9

In this age, we have mastered, too well perhaps, the forces of nature and have brought out for our own benefit the material resources of the physical plane. We have conquered them and bent them to our will and use, often selfishly, yet sometimes with good and pure intent. In the New Age, a paralleling control will take place over the world of astral phenomena and over the forces of glamour and illusion. We seek to control them today mentally and theoretically. But only the energy of wisdom will suffice to dispel the forces of the world glamour and the world illusion. Practise wisdom, my brothers, and thus aid humanity. *ibid*, pp. 69-70

There is a crisis in the affairs of men. This crisis must be viewed in terms of opportunity ... Just as in the life of an aspirant to discipleship there comes a life or a series of lives wherein there is direct conflict between the soul and the lower nature, so there is now an analogous crisis upon our planet. The object in both cases is that the soul may assume an increasing control over the form aspect ... Just as every human being struggles through in some one life to personality achievement so it is among the nations ... Tendencies towards materialism and towards personality achievement must, under the larger plan and the will-to-good, be offset by a counter move of spiritual living and this must be the objective of all working disciples.

Let such working disciples see to it, therefore, that their love for all beings deepens and that the growth of their love comes through their tapping the group love which lies back of all world happenings. My brothers, when will the time come when the world will realise that the *love* aspect of the Logos – as it affects the human kingdom – is focused through the inner subjective group of workers? That love is now in the stage of anchoring itself physically through the new groups ... which are in process of forming all over the world. These new groups are centres (or should be) of divine love, magnetic, constructive and pure. See to it, therefore, that your conformity to the requirement is met in the measure of your physical strength, bearing ever in mind that you are equal to more effort and to greater strain than ever before.

ibid, pp. 19-21

Those who refuse to share in the world karma and pain will find their entire progress inevitably slowed down, for they will have put themselves outside the great tide of spiritual force now sweeping in regenerating streams throughout the world of men. The present world conflict is analogous to the stern conflict which is going on within the hearts and lives of all the world aspirants and disciples and is inevitably a sign that they are setting their feet upon the Path of Conscious Discipleship. The higher Self and the personality meet face to face for the determination of the decision for which the soul (the Self) upon its own plane is waiting. This is what is also happening with the world aspirant.... Ponder with care upon this idea. It is not possible for the New Group of World Servers to divorce themselves from the acute situation now to be seen and felt. They cannot and must not escape into a cul-de-sac of personal training and individual interests. *ibid*, p. 772

[As] the new world, with its coming civilisation and culture begins to take shape, an increasing emphasis will be laid upon the *purpose* of the Controlling Deity or basic Life or Energy as it is working out through humanity. This will be done by those who are trained esotericists. Much that is now being said by world leaders and serving workers in every nation is an indication of an unconscious response to the Shamballa energy. Towards the end of the century and during the first few decades of the twenty-first century, teaching anent Shamballa will be given forth. The effort of the abstract mind of man will be towards the

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comprehension of this.

Discipleship in the New Age, Vol II, p. 261

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F. SIMPLIFICATION – A NEW AGE TECHNIQUE

The simplicity of the soul opens the way into Shamballa.

Discipleship in the New Age, Vol II, p. 518

A high point in evolution can be reached unconsciously and the disciple is frequently not truly aware of what he IS. He has to become consciously aware of his exact point of attainment *before* he can really know what the next step is which he must consciously take....

He begins to understand ... that *he is faced with a profound simplicity*.... He has to wrestle with the problem of this simplicity, with its penetrating potency, and with its swift comprehension of the basic truth underlying the many truths; he learns, finally, to substitute the intuition – with its swiftness and its infallibility – for the slow and laborious work of the mind, with its deviousness, its illusions, its errors, its dogmatisms and its separative thinking and cultures. *Discipleship in the New Age, Vol II, pp. 414-5*

Every person in the world is dealing with the multiplicity of units and combinations of forces which make up his entire daily life and which create his environment and his life circumstances. 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 (in which the initiate moves) 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. The way of the initiate is not a complicated one, once he has grasped the fact that he must release himself from the world of seeming and of illusion and stand free in the world of light, where all stand clearly revealed. Then he can begin to face the lessons and the training which will enable him to handle energy – having released himself from the control of forces – and can begin to direct energy in conformity with the great Plan. The complexity lies in the thinking of the neophyte. The initiate knows it not.

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

Your goal ... should be simplicity in all affairs and in all relationships. To this simplicity I would have you add a greater sense of personal dignity – a dignity which will work out as a physical reticence; of this, you as yet know little, but it will reveal itself to you as you reflect upon the word. To these two necessities of your physical plane expression I would have you add understanding – an understanding based upon love and not upon any mental process. *Discipleship in the New Age, Vol II, p. 718*

Personality motives in life and service will have to come under review, and their relation to soul motive. The result of this entire process of thinking will be the subjugation of your motives to soul motive, and again, therefore, we shall have *the simplification of your life* and the opening up of a wider vision into Shamballa. Shamballa and simplicity, will and motive, will become the directing currents of thought which will sweep you on your way, closer to my Ashram, nearer to my heart (and here I am speaking both lovingly and technically), and nearer and closer to humanity. *ibid, p. 521*

Simplification proceeds rapidly as one nears the goal of the spirit. Will ever concerns itself with the essentials and not with the details of manifestation. Love concerns itself with the transitional, evolutionary fundamentals, whilst intelligence concerns itself with the detail and its coherent coordination

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in response to the impulse and attractive force of divine love and the dynamic impulse of the spirit. *A Treatise on the Seven*

PRACTISING THE TECHNIQUE OF THE PRESENCE

The mystic is ever aware of duality; of the lower man and the indwelling soul; of the tired disciple and the Angel; of the little self and the real Self; of human life expression and of spiritual life expression. Many other qualities stand for the same expression of reality. But behind them all looms – immanent, stupendous and glorious – that of which these dualities are but the aspects: the Presence, immanent yet transcendent, of Deity. In the nature of this *One*, all dualities are absorbed and all distinctions and differences lose their meaning.

When you are told to develop the consciousness of the Presence, it indicates, first of all, that you are at this time somewhat aware of the Angel and can now begin to respond, dimly and faintly, to that great Whole which lies behind the subjective world of being, as that world lies behind the physical, tangible world of everyday life.

A symbol of this can be seen in the knowledge that the entire planet lies outside of the room in which you are pondering my words and is only separated from you by the window and the extent of your conscious awareness. The outer universe of the planet, the solar system and the starry heavens, lies revealed to you through that sheet of glass which reveals, if clean and unveiled, but which acts as a barrier to vision, if soiled or hidden by a blind. This and your ability to project yourself into the immensity of the universe, governs the extent of your knowledge at any given time. Think this out, my brother, and look through the window of the mind to that Light which reveals the Angel which, in its turn, veils and hides the vast unknown, yet alive and vibrant, Deity.

This practice of the Presence can be dealt with in so many different ways and there are many techniques of contact.... The practice should connote simplicity, peace and joy. Cultivate simplicity of thought and remember that bewilderment and undue concern as to conditions and people and a puzzled attitude towards life indicate mind activity but not soul understanding. It is soul activity towards which you should strive.

Discipleship in the New Age, pp. 390-1

The theme of [the Technique of the Presence] is ... concerned primarily with:

1. *The process of revelation.* This process has been and today is the main testimony and guarantee of the existence, behind the scenes of the phenomenal life, of a revealing Group or Agency whose task is of a triple nature:
 - a. To gauge the unfoldment of the human consciousness and to meet its constant appeal and demand for further light and knowledge.
 - b. To judge what is the next needed revelation and what form it should take, though what medium it should emerge, and where and when it should appear.
 - c. To ascertain with what obstructions, hindrances and preconceived ideas the new incoming revelation will have to contend.
2. *The fact of the Presence.* This Presence is the impelling force behind all revelation and is in reality God Immanent, striving ever for recognition and Itself impelled thereto by the fact of God Transcendent.
3. *The influence of the Angel,*
who is the individualised seed of consciousness through whom ... will come the revelation of the

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Presence. All true revelation is concerned with the unfolding glory of divinity in some field of expression, thereby testifying to the latent hidden Presence.

4. *The reaction of the intuitives* throughout the world to that revelation and the form in which they present it to the world thinkers. These latter are ever the first to appreciate the new truth. The intuitives present the next phase of truth in a relatively pure form even though at the time of presentation it may be symbolically veiled.

5. *The response of the thinking word* to the presented truth. *Glamour: A World Problem*, pp. 175-7

Some time ago I told the group that *initiation was simplification*. Therefore, simplify your remaining years by ever acting "as if". Through this living process you will let loose the fires of comprehension ... Govern yourself always "as if" your divine comprehension was perfected and the result in your daily life will be "as if" all concealed glammers and all hiding deceptive veils were non-existent. The disciple acts "as if" he were initiate and then discovers that "as a man thinketh in his heart so is he" because the heart is the custodian of the power of the imagination. The imagination is released into creative activity when the disciple acts "as if" he were the soul in full expression, "as if" the Master were ever aware of the doings of his disciple, "as if" he walked in full liberation consciously ... These two words will bring release and happiness....

This *as if* behaviour is one of the most occult of practices. It in reality presupposes the imposition of the highest grasped aspiration upon the normal personality in the form of changed behaviour. This injunction is not the same in meaning as the injunction "as a man thinketh in his heart, so is he". That injunction, if rightly followed, brings about the imposition of mental control upon the personality; it affects the brain, and therefore the two lower vehicles. The *as if* type of behaviour (for the disciple) brings in a still higher factor than that of thought; it involves the constant attempt to live *as if* the soul (not the mind but through the mind) is in constant control and the dominating aspect of expression.

This may involve close thinking about the soul and its relation to the personality, but it is a great deal more than just that. It necessitates, when correctly applied, the growing automatic control of the entire lower threefold man by the soul. *Discipleship in the New Age, Vol II*, p. 554-57

Odd how the creative power at once brings the whole universe to order. *Virginia Woolf, Writer's Diary*

BEAUTY: THE RESULT OF SIMPLICITY

Beauty is as much of divinity as can be expressed through any one form.

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

Where ... there is a true union of the higher and the lower energies you will have the emergence of beauty in form, the enshrining of some aspect of truth in appropriate expression, and thus the enriching of the world. Where there is this synthesis, the true creative artist begins to function.

A Treatise on the Seven Rays, Vol I, p. 289

The submergence of personal interests in the good of the family or in that of another person is often to be found, for the beauty of the human heart has manifested itself down the ages. To find such an attitude in a group of people and to see such a point of view maintained with an unbroken rhythm and demonstrating

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spontaneously and naturally – this will be the glory of the New Age....

Can you not see, therefore, how a miniature replica of the Brotherhood can be established on earth and how in decades to come the working disciples of the world, the isolated initiates in the many world organisations and the personnel of the New Group of World Servers will automatically respond to the telepathic sensitivity of such groups as will be found working in the many Ashrams of the Masters? The result of this success will not be the recognition of any particular group but it will lead to the recognition of a universal power and the state of mind of disciples of all degrees. This will establish in time and without controversy the unity of all beings. The revelation of unity through the power of thought is the glorious consummation of the work of the Brotherhood and to this ... all disciples respond in [their] highest moments. It can, in a smaller way and according to the measure of your consecration, be your glory and your goal also if you hold the thought of *oneness*, of *service*, and above all else, of *love*.

Discipleship in the New Age, Vol I, pp. 23-5

The blending, merging and fusing of the subjective beauty and the outer beautiful reality is your daily task. Those who ... are intuitive must train themselves to be interpreters. The task of the interpreter of reality and of beauty should increasingly drive you into organised and planned activity.... How this is to be done is for you to decide. I but indicate your goal. As one gets older, the method of active expression has perforce somewhat to alter, and the ways of demonstrating the inner recognitions, and the task, should inevitably change, though growing all the time in potency. This implies no lack of potent achievement, but only the using of a different medium in which to work.... The goal is intensification of the potent life *at the centre*; that life must inevitably find its outlets. *ibid, p. 287*

Based on the words of the initiate, Paul: "Forgetting the things which are behind, press forward". Dwell no longer on the past, but make [of the] years which are left to you of this life, years of usefulness and of purpose ... This will require the acquisition and the recognition of a spirit which is unembarrassed by ambition but which is pledged to the *perfecting of each day's relationships*. Preoccupation with the beautifying and the spiritualising of the day's affairs will give no time for any reaction to glamour.

Discipleship in the New Age, Vol II, p. 732

Much that is repulsive when alone becomes beautiful in its relation. To find the ennobling relation is the task of life and of art. *Oscar W. Firkins, Letter (1922)*

Disease, both physical and psychological, has its roots in the good, the beautiful and the true. It is but a distorted reflection of divine possibilities. The thwarted soul, seeking full expression of some divine characteristic or inner spiritual reality, produces – within the substance of its sheaths – a point of friction. Upon this point the eyes of the personality are focused, and this leads to disease. The art of the healer is concerned with the lifting of the downward focused eyes unto the soul, the true Healer within the form. The spiritual or third eye then directs the healing force, and all is well.

A Treatise on the Seven Rays, Vol IV, p. 564

The *good* controls the man via the head centre ... the *beautiful* controls via the heart centre and ... the *true*, as an expression of the divine, finds its point of centralisation in the throat centre. *ibid, pp. 568-69*

The development of certain types of people demonstrates through their control of force. With other types it shows in their control of the time factor and their ability to understand the practical significance of times and seasons, and their right and regulated use.... In achievement along this ... line will come for you release and the establishment of *beauty*. There is a mystical beauty to be achieved, as we all know,

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through art. It conveys a general sense of beauty, colour and inspiration, and thus it clothes and *veils* ideas. There is an occult (hidden) beauty also to be achieved in the field of art. This conveys a different sense of beauty, colour and inspiration, clothed in those forms which *reveal* ideas. Mystical beauty veils, in beauty, the ideal. Occult beauty reveals, in beauty, the ideal ... The occult achievement must be the goal, and the revelation of ordered beauty in time and space must constitute your synthetic effort. Ponder on these words and definitions, for in them is to be found the secret of true creativeness. Meditate upon the distinctiveness of mystical inspiration and occult revelation and on their synthesis in all great achievements.

... Spend your time *listening*. Give expression to the sensed vision. Cultivate the waiting attitude of psychic attentiveness, and when you hear the unheard and sense the intangible, endeavour to formulate it into words and expression of some kind, preserving the spirit of psychic drama which informs all such events. Forget not the occult truth that time and events are one basic phenomenal happening.

Discipleship in the New Age, pp. 283-4

Liberation ... is freedom from the past, freedom to move forward along certain predetermined lines (predetermined by the soul), freedom to express all the divinity of which one is capable as an individual, or which a nation can present to the world.

A Treatise on the Seven Rays, Vol IV, p. 260

Perfection calls imperfection to the surface. Good drives evil always from the form of man in time and space. The method used by the Perfect One and that employed by Good is harmlessness ... [which is] perfect poise, a completed point of view and divine understanding.

ibid, p. 295

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G. CREATIVE ACTIVITY

The Balinese have an old saying; 'We have no art. We do everything as well as we can'.

Marshall McLuhan (recording) *The Medium is the Message*

[One of the objectives of Hierarchy is]: To stimulate the aspiration in the hearts of men so that human receptivity to the good, the beautiful and the true may be greatly increased. These energies will bring in the new creative era, which will sweep into expression as soon as world tension has subsided; then men will be free to think and to create the new forms for the new ideals; then they will bring into manifestation in words, in colour, in music and in sculptured forms the new revelation and the new world which the coming of Christ will inaugurate.

Externalisation of the Hierarchy, p. 649

THE INJUNCTION TO EXPRESS

A creative act ... is inspiration being seized ... recognised ... developed by the form side, and understood and fostered by the brain and the heart of man.

A Treatise on the Seven Rays, Vol II, p. 213

Certain words will recur again and again as we work and study together; such words as *meaning*, *quality*, *value* – all of which stand revealed in their vital spiritual significance when man learns to grasp the *fact* of the higher realities and bridges the gap between his higher and his lower consciousness. The significance also of creative activity and the right understanding of what we call genius will likewise be made clearer, and in this way creative work will no longer be regarded as unique and manifesting sporadically as is now the case, but will become the subject of trained attention, and so assume its normal place in man's unfoldment. It might be added here that creative activity in the field of art becomes possible when the first aspect of the bridging energy of man can function and the soul (manifesting its third or lowest aspect) can begin to work. Creative work can be carried forward when two of the "knowledge petals" of the egoic lotus are unfolded. The man can produce, through knowledge and creative energy, something upon the physical plane which will be expressive of the soul's creative power. When two of the "love petals" are also unfolded, then a genius makes his appearance.

Education in the New Age, pp. 17-18

One of the first lessons that humanity will learn under the potent influence of the seventh ray is that the soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual

The prime cosmic function of the seventh ray is to perform the magical work of blending spirit and matter in order to produce the manifested form through which the life will reveal the glory of God.

A Treatise on the Seven Rays, Vol I, pp. 365, 369

The human body is an instrument for the production of art in the life of the human soul.

Alfred North Whitehead, *Adventure in Ideas*

Art is not an end in itself. It introduces the soul into a higher spiritual order, which it expresses and in some sense explains. Music and art and poetry attune the soul to God because they induce a kind of contact with the Creator and Ruler of the Universe. The genius of the artist finds its way by the affinity of

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creative sympathy, or co-naturality, into the living law that rules the universe. This law is nothing but the secret gravitation that draws all things to God as to their centre. Since all true art lays bare the action of this same law in the depths of our own nature, it makes us alive to the tremendous mystery of being, in which we ourselves, together with all other living and existing things, come forth from the depths of God and return again to Him.

Thomas Merton, *No Man Is An Island*

[One] of the developments which will manifest when the ray of the soul is admitted and recognised and developed ... will be: a *period of creativity*, due to the third aspect of the soul which is the creator aspect. This development will produce definite habit changes in the physical plane life of the aspirant. It will lead to the consecration of the disciple to certain types of endeavour summed up in the words “artistic career”....

The development of the new art will be expressive of a sensitive response to ideas. The art of the past expressed largely man’s understanding of the beauty of God’s created world, whether it was the phenomenal wonder of nature or the beauty of the human form. The art of today is as yet almost a childish attempt to express the world of feeling and of inner moods and those emotionally psychological reactions which govern the bulk of the race. They are, however, to the world of feeling-expression what the drawings of the caveman are to the art of Leonardo da Vinci. It is in the realm of words today that this new art is most adequately expressing itself. The art of music will be the next approach nearer to the truth, and to the revelation of the emerging beauty; the art of the painter and of the sculptor will follow later. None of this is the art of expressing ideas creatively, which will be the glory of the Aquarian age.

A Treatise on the Seven Rays, Vol II, pp. 705-08

As you achieve initiate status, self-interest declines until it disappears and, as an ancient Word has it, “only God is left”; only that remains in consciousness which is THAT, which is beauty, goodness and truth; which is not form but quality, which is that which lies behind the form and that which indicates destiny, soul, place and status. Ponder on these words, for they convey to you where ... you will later lay the emphasis.

In considering the word Express I can, I believe, make this distinction somewhat clearer. When the beginner on the Path ponders the significance of expression, he is occupied with his ability to express the truth which he theoretically recognises but to which he cannot as yet give form. This is valuable because it feeds his aspiration, centres his attention upon himself and increases his naive self-interest. This, frequently, presents its own problems, such as a sense of failure or an undue registration of success, or it fails to develop a sense of proportion.

When, however, the initiate takes into his consciousness this injunction to express, it signifies to him not his own needs or requirements, but the need of others for those expressions of truth which will guide them on their way. This word, therefore, is to him an injunction to be creative. The initiate creates outside himself that which is his individual contribution to the totality of the creative forms whereby the Hierarchy is attempting to create “a new heaven and a new earth”. He is not occupied with what he himself expresses as a soul within a personality; he has developed the habit of right soul expression in the three worlds, and the appearance of his quality (... life, *quality*, appearance) is automatic and without any planning on his part. He is, however, occupied with the sequence of activities which I will list as follows:

1. The preservation of hierarchical contact
2. An awareness, unbroken and consistent, of his ashramic *place* ...

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3. Reflective concentration upon the hierarchical Plan as his particular Ashram has assumed responsibility for a measure of it ...
4. Recognition of the immediate contribution of the Ashram and his immediate contribution as an integral part of it
5. A study of the creative methods of his particular Ray and an imaginative visualisation of that which will be expressed when the desired creative work has taken due form.
6. Conscious projection of his contribution onto the outer physical plane. A tangible creative project is undertaken and eventually produced.
7. He thus plays his part in bringing into objectivity the creative undertaking of his Ashram.

The seed of this creative work is that which the Ashram has planned for the exact moment of humanity's presented need, correct as to timing and placement. ... The creative task, therefore, of working disciples and initiates is to produce that presentation (appearance) of the necessitous truths in such a manner that the recognition of humanity may be so sound that right action can duly be taken.

A Treatise on the Seven Rays, Vol V, pp. 293-95

Disciples must be taught this work of presentation and the relation of time and the event. A right sense of timing is something that every worker for the Hierarchy must cultivate ... this *correct sense of timing* ... will prevent the disciple from taking precipitate or premature action; it will give him the key to the real meaning of the *Eternal Now* – the synthesis of the Past, Present and Future. He will next be taught the art of precipitation, or the mode of conveying these ideas to the minds of the intellectuals in the world ... His work lies primarily with the advanced, pioneering thinker and not with the demanding masses. I would ask you to remember this.

Discipleship in the New Age, Vol II, pp. 186-87

Right timing and a sound knowledge of the working of the Law of Karma, plus a large measure of intuitive perception, are essential to the high art of spiritual healing. To this must be added the knowledge that the form nature and the physical body are not essentially the major considerations or of the vast importance that some may think.

A Treatise on the Seven Rays, Vol IV, pp. 110-11

Every Ashram or inner group is essentially a reservoir of thought and that reservoir has for its spring or source, the ideas, dreams, vision and aspiration of the Master. This is impelled by His monadic potency, influenced by the One Who is his Master and developed and fed by His experience, unfolded as His wisdom grew and His capacity to further the hierarchical Plan had been dedicated, used and increased. Then it becomes a clear pool of thought, augmented and fed from the spring of many lives, from the pure vision and consecrated dreams of many disciples.

To this reservoir of pure thought, every pledged disciple is asked to make his contribution and, if he can do so, it will enable the Ashram to meet the need and help every aspirant to pass off the Probationary Path on to the Path of Accepted Discipleship. Every centre or focus of power has a definite sphere of influence and a true, active Ashram is a positive force within the centre which we call humanity.

Discipleship in the New Age, p. 697

Seek, my brother, at any cost, to be alive and eager for the future ... Learn to recognise opportunity when it stands before your thought and be ready to change the stable rhythms of a high grade and adequate

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personality for the eager, forward looking attitude of a world disciple. Changes will then come because your inner attitude has prepared the way. *Discipleship in the New Age, Vol II, p. 751*

In all mystical and occult writings the idea of vision, of seeing a vision or of materialising a vision, runs like a golden thread through the thinking of the aspirant. It is connected in his mind with spiritual achievement, with the attainment of his goal and with the recognition of that which lies at the heart of all high spiritual adventure. The mystical writings refer to visions and always in terms of that which lies ahead, of that which is deeply desired. *ibid, p. 338*

To grasp the meaning of [occult formulas] ... the creative imagination must be brought into play; it must be remembered that these words, symbols and forms ... are in the nature of keys to a door and – when properly grasped, understood and used – they render the disciple capable of demanding entrance on the basis of demonstrated, effective and creative work. They show also (and I would like you to note this with care) that each initiation is the evidence in the disciple's life that he has succeeded in grasping *some great divine idea*. *ibid, p. 344*

The imagination is a creative faculty. Wherein are you thus creative? *ibid, p. 706*

CREATING AS THE SEED CREATES

Writing, like life itself, is a voyage of discovery. The adventure is a metaphysical one: it is a way of approaching life indirectly, of acquiring a total rather than a partial view of the universe. The writer lives between the upper and lower worlds; he takes the path in order eventually to become that path himself.... It is the quality about all art which gives it a metaphysical hue, which lifts it out of time and space and centres or integrates it to the whole cosmic process. *Henry Miller, The Wisdom of the Heart*

I want to emphasise to you the word “seed”. It is the germ, and only the germ, of the spiritual life with which you have to deal, and I want you to withdraw your thinking and your emphasis from the concept of the flowering of your life in the coming years to the concept of nurturing and fostering the seed or germ of the new life which is just beginning to emerge. The *Old Commentary* says:

“The seed develops five flowers and five only. One flower long precedes the others. The second flower is hard to grow, the third is harder still. The fourth flower dies, and, dying, gives forth light, and in that light the fifth flower blooms.”

I leave you to interpret this for yourself ... Three words – Constructive, Organised, Creative – have been chosen by me with care and I would ask you to reflect upon them. What is the constructive contribution which you can now make to the work that your chosen co-workers are doing? How can you organise your life so that there is a definite result and something to show for any activity instituted? How can the intense activity of your mind be slowed down and channelled so that something creative and worthwhile may emerge? *Discipleship in the New Age, Vol II, pp. 713-14*

It is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the will which initiates.

A Treatise on the Seven Rays, Vol III, p. 597

Is your creative work the result of a desire to create, or is it impelled by love of humanity and, therefore,

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an automatic intelligent response to human appeal? Are you nurturing a small and healthy seed or are you endeavouring to transplant a tree? This last question has far more significance than perhaps you guess. It holds in its correct answering the secret of success. Are you co-operating with the Plan, or in reality with your plans? Again, a question of importance. *Discipleship in the New Age, Vol II, p. 448*

THE URGE TO CREATIVE LIFE

Much is heard today of the New Age, of the coming revelation, of the imminent leap forward into an intuitive recognition of that which has hitherto been only dimly sensed by the mystics, the seer, the inspired poet, the intuitive scientist, and the occult investigator who is not too preoccupied with the technicalities and the academic activities of the lower mind. But one thing is oft forgotten in the great expectancy. There is no need for too great an upward straining or too intense an outward looking, to use terms which the usual limited point of view can grasp. That which is to be revealed lies all around us, and within us. It is the significance of all that is embodied in form, the meaning behind the appearance, the reality veiled by the symbol, the truth expressed in substance.

Only two things will enable man to penetrate into this inner realm of causes and of revelation. These are:

First, the constant effort, based on a subjective impulse, to create those forms which will express some sensed truth; for thereby and through this effort, the emphasis is constantly shifted from the outer world of seeming to the inner side of phenomena. By this means, a focusing of consciousness is produced which eventually becomes stable and withdrawn from its present intense exteriorisation. An initiate is essentially one whose sense of awareness is occupied with subjective contacts and impacts, and is not predominantly preoccupied with the world of outer sense perceptions. This cultivated interest in the inner world of meaning will produce not only a pronounced effect upon the spiritual seeker himself but will eventually bring about the emphasis, recognised in the brain consciousness of the race, that the world of meaning is the sole world of reality for humanity. This realisation will, in its turn, bring about two subsequent effects:

1. A close adaptation of the form to the significant factors which have brought it into being on the outer plane.
2. The production of a truer beauty in the world and, therefore, a closer approximation in the world of created forms to the inner emerging truth. It might be said that divinity is veiled and hidden in the multiplicity of forms with their infinite detail, and that in the simplicity of forms which eventually will be seen, we shall arrive at a newer beauty, a greater sense of truth and at the revelation of God's meaning and purpose in all that He has accomplished from age to age.

Secondly, the constant effort to render oneself sensitive to the world of significant realities and to produce, therefore, those forms on the outer plane which will run true to the hidden impulse. This is brought about by the cultivation of the creative imagination. As yet, humanity knows little about this faculty, latent in all men. A flash of light breaks through to the aspiring mind; a sense of unveiled splendour for a moment sweeps through the aspirant, tensed for revelation; a sudden realisation of a colour, a beauty, a wisdom and a glory beyond words breaks out before the attuned consciousness of the artist, in a high moment of applied attention, and life is then seen for a second as it essentially is. But the vision is gone and the fervour departs and the beauty fades out. The man is left with a sense of bereavement, of loss, and yet with a certainty of knowledge and a desire to express that which he has contacted, such as he has never experienced before. He must recover that which he has seen; he must

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discover it to those who have not had his secret moment of revelation; he must express it in some form, and reveal to others the realised significance behind the phenomenal appearance. How can he do this? How can he recover that which he has once had and which seems to have disappeared, and to have retired out of his field of consciousness? He must realise that that which he has seen and touched is still there and embodies reality; that it is he who has withdrawn and not the vision. The pain in all moments of intensity must be undergone and lived again and again until the mechanism of contact is accustomed to the heightened vibration and can not only sense and touch, but can hold and contact at will this hidden world of beauty. The cultivation of this power to enter, hold and transmit is dependent upon three things:

1. A willingness to bear the pain of revelation.
2. The power to hold on to the high point of consciousness at which the revelation comes.
3. The focusing of the faculty of the imagination upon the revelation, or upon as much of it as the brain consciousness can bring through into the lighted area of external knowledge. It is the imagination or the picture-making faculty which links the mind and brain together and thus produces the exteriorisation of the veiled splendour.

If the creative artist will ponder upon these three requirements – endurance, meditation and imagination – he will develop in himself the power to respond to this fourth rule of soul control, and will know the soul eventually as the secret of persistence, the revealer of the rewards of contemplation and the creator of all forms upon the physical plane.

This use of the creative imagination and the fruits of its endeavour will work out into the many fields of human art according to the ray of the creative artist. We must not forget that the artist is found on all rays; there is no particular ray which produces more artists than another. The form will apparently take spontaneous expression when the inner life of the artist is regulated, producing the outer organisation of his life forms. True creative art is a soul function; the primary task, therefore, of the artist is alignment, meditation and the focusing of his attention upon the world of meaning. This is followed by the attempt to express divine ideas in adequate forms, according to the innate capacity and the ray tendencies of the artist in any field which he may choose and which is for him the best medium for his endeavour. It is paralleled by the effort, constantly made upon the physical plane, to equip, instruct, and train the mechanism of brain and hand and voice through which the inspiration must flow, so that there may be right expression and a correct externalisation of the inner reality.

The discipline involved is great and it is here that many artists fail. Their failure is based on various things – on a fear that the use of the mind will cripple endeavour, and that spontaneous creative art is, and must be, primarily emotional and intuitive, and must not be crippled and handicapped by too great an attention to mental training. It is based on inertia which finds creative work the line of least resistance and which seeks not to understand the way in which the inspiration comes, or how the externalisation of the vision becomes possible, or the technique of the inner activities, but simply follows an impulse. Again it indicates an uneven, unbalanced development which results from the fact that, through specialisation or focused intense interest over a period of lives, there comes a capacity to make a soul contact *along one line of endeavour*, but not the capacity to be in contact with the soul. This is facilitated by the fact that the artist for many lives comes under the influence of one particular personality ray. Hence the occult paradox stated above, which warrants the attention of artists. Another factor upon which failure is often based is the supreme conceit and ambition of many artists. There is the ability to excel in some field and, in that one particular, to evidence greater capacity than the average man. But there is not the ability to live

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as a soul and the vaunted excellence is only in one direction. There is frequently no life discipline or self-control but instead there are flights of genius, stupendous achievement in the chosen line of art, and a life lived in contradiction to the divinity expressed through the artistic achievement. The understanding of the significance and technique of genius is one of the tasks of the new psychology. Genius is ever the expression of the soul in some creative activity, thus revealing the world of meaning, of divinity, and hidden beauty which the phenomenal world usually veils but will some day indicate in truth. *A Treatise on the Seven Rays*,

INTEGRATING INTO GROUP CREATIVITY

The time has now come when the purpose of the soul, in time and space, must become a pronounced conviction governing all future activity and all expression upon the physical plane, subordinating the entire lower nature (the three bodies) with fixed intent to the directed will of the soul.

Discipleship in the New Age, Vol II, p. 444

There are many types of crisis in the lives of all aspirants, but in the case of those who are pledged disciples there are always two major crises in their lives: There is first of all *the crisis of opportunity* and its wise recognition. At some time, every disciple is faced with some determining choice which leads eventually to the distinctive nature of his life service. This usually takes place between the ages of twenty-five and forty, usually around the age of thirty-five. I refer not here to the choice which every able bodied ... man has to take when he determines his life work, his place of living and his life associates. I refer to a free choice made when these other lesser choices have been made ... This crisis of opportunity relates ever to life service. This is true in spite of karma or environing conditions. It is not a choice of the personality, based upon expedient or earthly motives, necessity or anything else. It is a choice based upon the relation of the soul to the personality and *only confronts disciples*.

The second crisis is *the crisis of expression*. This usually comes towards the later years of a disciple's life. It concerns his stabilised life tendency and puts to the test all that he believes and for which he has stood and fought throughout his life ... and for those in preparation for initiation it is peculiarly acute. The conditions of the test may apparently seem no worse than the tests and difficulties which assault other people, but ... they have to be met on all planes at once. Soul energy is ever involved thereby and this intensifies the response of each individual body in the lower man and also the personality as a whole, the integrated man. The stage of responsiveness which every disciple has achieved in relation to his environment, his associates and his service greatly aggravates his difficulties.

... True triumph is dependent upon specific achievement upon the inner planes and upon wresting the true values out of any situation, and of these values based upon the physical plane are by far the least important. *ibid*, pp. 644-5

It is not easy to induce aspirants and disciples to function in this preparatory group formation and to make it the major interest in their lives, for they *must* at the same time fulfil as perfectly as may be their family and social responsibilities and their business obligations. None of you would have been offered this opportunity had you not been capable of this dual life. I would ask you to study carefully the background of this present hierarchical undertaking (I had almost said, adventure) and fulfil your part in the preparatory work which is demanded. *ibid*, pp 410-11

The world of competitive business and the struggle with the financial situation calls for all the resources of your lower mind and this strengthens and brings your mind into practical effectiveness. The process is, therefore, one of a pronounced technique for the integration of soul and personality. The same process in

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the case of the average citizen produces an integration of the personality – what we might call an integration *downwards*. In the case of a disciple ... it produces an integration *upwards*, leading to a definite reorientation of the life forces and the calling into creative activity the centre at the throat.

ibid, pp.572-73

The expression of the creative faculty is radiation and magnetism. These bring to its possessor the material for creation and a magnetic capacity which arranges in due form and beauty that which radiation has evoked. Creativity is a consequence of a particular state of mind and a specific state of being; it signifies a point in evolution wherein the disciple is definitely radioactive. He can no more help creating in some form or another than he can help living. After all, my brother ... karma is ever the source of physical plane creation, happenings and events; it is the instrument of the soul in producing a personality.

ibid, pp. 539-40

There is a peculiar quality in every human being – an innate, inherent characteristic which is inevitably present – to which one might give the name of “mystical perception”. I use this term in a far wider sense than is usually the case, and would have you regard this quality of mystical perception as inclusive of:

1. The mystical vision of the soul, of God and the universe.
2. The power to contact and appreciate the world of meaning, the subjective world of the emerging reality.
3. The power to love and to go out to that which is other than the self.
4. The capacity to grasp and to intuit ideas.
5. The ability to sense the unknown, the desirable and the desired. The consequent determination and persistence which enable man to seek, search for and demand that unknown reality. It is the mystical tendency which has produced the great mystics of world renown, the large number of explorers, discoverers and inventors.
6. The power to sense, register and record the good, the beautiful and the true. It is this that has produced the writer, the poet, the artist and the architect.
7. The urge to discover and to penetrate to the secrets of God and of nature. It is this which produced the scientist, and the religious man.

From a study of these definitions you will see how inclusive the term “mystical perception” is. It is no more and no less than the power, innate in man, to reach out and to grasp that which is greater and better than himself, and which has driven him on, through progressively developing cultures and civilisations, until today he stands on the verge of a new kingdom in nature. *Education in the New Age*, pp. 113-14

The first requirement is *sensitivity*. What exactly is this?... I refer to the capacity whereby you are enabled to expand your consciousness so that you become aware of ever-widening ranges of contact. I refer to the ability to be alive, alert, keen to recognise relationships, quick to react to need, mentally, emotionally and physically attentive to life and rapidly developing the power to observe upon all three planes in the three worlds simultaneously ... The sensitivity which I want to see developed is alertness to soul contact, impressionability to the “Voice of the Teacher”, an aliveness to the impact of new ideas and to the

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delicacy of intuitional responsiveness. These are ever the hallmark of the true disciple. It is spiritual sensitivity which must be cultivated; this is only truly possible when you learn to work through the centres above the diaphragm and to transmute solar plexus activity (which is so dominant in the average person), turning it into heart activity and the service of your fellowmen.

Discipleship in the New Age, Vol I, pp. 47-8

The Master does not train a group of men and women to be good and obedient disciples, carrying out his wishes and working out his purposes. He is training them eventually to take initiation and become Masters themselves and he never loses sight of this objective. You, as disciples, have, therefore, to learn to handle force and to draw energies into the destined area of service and this is a fact you must constantly have in mind ... I would have you, therefore, ponder carefully upon the following recognitions:

1. The recognition of the vision.
2. The recognition of the Plan, for vision and Plan are not the same.
3. The recognition which the Master accords to a group of dedicated aspirants when He accepts them as His disciples.
4. Your recognition of the Master's ideas as goals to future endeavour.
5. Your recognition of each other as souls and servers.

When these recognitions are properly understood, there will then be eventual recognition, by the Hierarchy, of a group of disciples who can be used as a channel through which spiritual energy, light and love can be poured into a needy and agonising world. The group will then be endowed with power to serve but it will not be power given to it by the Master. It will be a potency which it has engendered itself

When you, as a disciple, try to live harmlessly – in thought, word and deed – and when nothing is held back materially, emotionally or from the angle of time, when physical strength is so given and the gift of all resources is accompanied with happiness, then the disciple will have all that is needed to carry on his work and the same is true of all working groups of servers. Such is the law. Perfection is not yet possible, it is needless for me to say, but greater effort on your part to give and serve is possible. *ibid*, pp. 691-92

The Science of Impression – if studied by the disciples in the world and by the New Group of World Servers – will greatly facilitate the presentation of those ideals which must and will condition the thinking of the New Age and will eventually produce the new culture and the new civilised expression which lies ahead of humanity, superseding the present civilisation and providing the next field of expression for mankind. When ... the Science of Impression has been correctly apprehended and has been brought down to the level of an educational objective, it will be found to be closely linked to the emerging teaching anent invocation and evocation, and will be expanded to include not only right human relations to the superhuman kingdoms, but right human relations with the subhuman kingdoms also.

Telepathy and the Esoteric Vehicle, p.48

COLOUR

Remember, colour as we know it is the realisation by the man using a fifth root-race body in the fourth

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round on the fourth chain, of a vibration that contacts the human eye. What then will colour be as visioned by a man of the seventh round in a seventh root-race body? Even then a whole range of colours of wondrous beauty will be outside and beyond his comprehension.

Letters on Occult Meditation, pp. 222-23

Endeavour to keep clear in your own mind ... that colours are the expressions of force or quality. They hide or veil the abstract qualities of the Logos, which qualities are reflected in the microcosm in the three worlds as virtues or faculties. Therefore, just as the seven colours hide qualities in the Logos, so these virtues demonstrate in the life of the personality and are brought forward objectively through the practice of meditation; thus each life will be seen as corresponding to a colour. Ponder on this. *ibid*, p. 228

The very use of the word “colour” shows the intention for, as you know, the definition of the word conveys the idea of concealment. Colour is therefore “that which does conceal”. It is simply the objective medium by means of which the inner force transmits itself; it is the reflection upon matter of the type of influence that is emanating from the Logos, and which has penetrated to the densest part of His solar system. We recognise it as *colour*. The adept knows it as differentiated force, and the initiate of the higher degrees knows it as *ultimate light*, undifferentiated and undivided. *ibid*, p. 211

The point I seek specially to emphasise is the *life side* and not the *form side* of colour.... *Colour is but the form assumed by force, of some kind, when that force is moving at a certain measure, and when its action and movement is impeded or unimpeded by the material through which it plays.* In this sentence lies the key to the solution of the problem as to the colour differences on the higher planes and on the lower. The resistance of matter to the downflow of force or life, and its relative density or rarity, accounts for much of the colour distinction. *ibid*, p. 232

It was no idle boast of the prophet of Israel when he said, “The leopard shall lie down with the lamb” or that “the desert shall blossom like a rose”. It will be brought about by the domination of certain vibrations and the bringing in of certain colours veiling certain virtues or influences.... If colours are but the veil cast over an influence, and if you can, by use of the intuition, find out which colours thus shroud a virtue, you have the key to the matter in hand. *ibid*, pp. 236-37

The method employed in the utilisation of colour and sound in healing, in promoting spiritual growth, and in exoteric construction on the physical plane, will be based on the laws that govern the mental body, and will be forms of meditation. Only as the race develops the dynamic powers and attributes of thought – which powers are the product of meditation, rightly pursued – will the capacity to make use of the laws of vibration be objectively possible. Think not that only the religious devotee or mystic, or the man imbued with what we call higher teaching, is the exponent of the powers attained by meditation. All great capitalists, and the supreme heads of finance, or organised business, are the exponents of similar powers. They are personifications of one-pointed adherence to one line of thought, and their evolution parallels that of the mystic and the occultist. I seek most strongly to emphasise this fact. *They are the ones who meditate along the line of the Mahachohan, or the Lord of Civilisation or Culture ...* All they need to do is to transmute the motive underlying their work and their achievement will then outrun that of other students....

The Law of Vibration will gradually, therefore, be more and more understood, and be seen to govern action in all of the three departments of the Manu, the World Teacher and the Mahachohan. It will find its basic expression and its familiar terminology in those of colour and sound. Emotional disorder will be regarded as discordant sound; mental lethargy will be expressed in terms of *low* vibration, and physical

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disease will be numerically considered. All constructive work will eventually be expressed in terms of numbers, by colours, and through sound. *ibid*, pp.251-2

SOUND

It is a truism to say that sound is colour and colour is sound, yet so it is, and the topic I really seek to bring to your attention is not so much sound *as* sound, but the colour effects of sound. I seek to emphasise especially the colour aspect ... begging you to remember always that all sounds express themselves in colour. *ibid*, p. 205

As time progresses man will concentrate his attention on [the] higher form of life transference and through [among other things] colour applied in stimulation and vitalisation [and] through mantric sounds, he will find the secret of atomic energy, latent in the mineral kingdom, and will bend that inconceivable power and force to the solution of the problems of existence. *A Treatise on Cosmic Fire*, p. 496

Hearing, ... very appropriately, is the first sense to be manifested; the first aspect of manifestation is that of sound, and necessarily, therefore, we would expect sound to be the first thing noticed by man on the physical plane, the plane of densest manifestation, and of the most marked effects of sound, regarding it as a creating factor ... On this seventh or lowest plane man has to come to full cognisance of the effect of the Sacred Word as it is in process of sounding forth. *ibid*, p. 190

The Head (the *idea*), the Heart (the *ideal*) and the Throat (the creative agent of the resulting *idol*, the temporary and fleeting expression of the ideal, inspired by the idea) came into being; three great Centres emerged in time and space and – *at this point in the evolutionary cycle* – we call them Shamballa, the Hierarchy and Humanity ... I would remind you that the creative process was initiated by Sound.

A Treatise on the Seven Rays, Vol V, pp. 147-48

When an entire concourse of people is ... animated by a single high desire, when their auras blend and form one united channel for the downflow, the effect is tremendously intensified and can be worldwide in its radius. You have an instance of this in the wonderful Wesak festival ... This channel is formed by the use of sound and rhythm simultaneously employed. By the chanting of a certain mantram, by means of the slow, measured movements that accompany that chanting, the funnel is formed that reaches upwards to the desired locality. The geometrical figures formed in the matter of the plane higher than the physical ... form themselves into wonderful avenues of approach to the centre of blessing for the inhabitants, deva or otherwise, from any particular plane. For those who can clairvoyantly view the scene, the beauty of the geometrical forms is unbelievable, and that beauty is enhanced by the radiant auras of the Great Ones Who are gathered there. *Letters on Occult Meditation*, p.198

Invocation and evocation and its significant ritual or programme ... is, in reality, an expression or a human formulation of the Science of Sound, just in so far – as yet – as Sound affects humanity and human affairs. Forget not ... that the Sound is the sound or note of Life Itself, embodying is dynamic impulse, its creative power, and its responsive sensitivity to all contacts.

A Treatise on the Seven Rays, Vol V, p.67

In the future the Science of the Antahkarana and its lower correspondence, the Science of Social Evolution ... will be known as the Science of Invocation and Evocation. It is in reality the Science of Magnetic Rapport, in which right relationship is brought about by mutual invocation, producing a

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responsive process which is one of evocation. It is this science ... which lies behind the rapport between man and man, group and group, and eventually between nation and nation The invocation of humanity can and will and must evoke response from the spiritual Hierarchy and give the first demonstration upon a large scale of this new esoteric science - esoteric because it is based upon sound. *ibid*, p. 470

The Mysteries will restore colour and music as they essentially are to the world and do it in such a manner that the creative art of today will be to this new creative art what a child's building of wooden blocks is to a great cathedral ... The Mysteries, when restored, will make real – in a sense incomprehensible to you at present – the nature of religion, the purpose of science and the goal of education. These are not what you think today. *ibid*, p. 332

In every triplicity, there are three major qualities manifesting or three basic energies seeking expression and influence ... In the monad, it is the “sound which geometrically forces itself into the vision of the beholder” – a deeply esoteric mode of symbolising that which cannot be expressed or reduced to the tangibility of form. *A Treatise on the Seven Rays, Vol III*, p. 414

Through sound the aspirant is aware of success ... [in] meditation ... The Master has been contacted and has responded by sounding the tone of the man's own Ego ... When the work is properly done, the aspirant will sound the admission word in his own key or tone, endeavouring to strike the note that will evoke the Ego ... When, in meditation, a student hears this inner musical note, he should endeavour to register it and cultivate the faculty of both recognising it and utilising it.

Letters on Occult Meditation, pp. 293-94

I think you know that sound and fire are closely allied. I think you know also that disciples are gathered by the Masters into Their Ashrams when their sound has gone forth and when the fire that is in them has successfully burned away the intervening barriers between the soul and the personality. Then their sound can safely be added to the sound of the Ashram, enriching its volume, adding quality to its tone, and conveying the needed creative qualities. *Discipleship in the New Age, Vol II*, p. 553)

One of the major linking and blending processes is the creative work of music. I would suggest to you that you bring music into your life ... *particularly orchestral music*. In these days of radio programmes this is easily accomplished, and the effects of blended instruments and broad sound productions upon your personality will be to break down the opposition which it presents to soul contact and impose a different note and key upon your life

Choose only the best music, such as that played by the great symphony orchestras. God created by the power of sound, and the “music of the spheres” holds all life in being (note that phrase). The soul on its tiny scale can create “the new man” by the power of sound, and a musical rhythm can usefully be imposed upon the personality life by the disciple ... Let the great music of the masters of sound enter (in a new and powerful way) into your consciousness. *ibid*, pp. 699-700

The music is there and will emerge in full tonal quality once you have resolved the discords and established the theme and the rhythm. What are the lessons which all true leaders have to learn? It might be of service if I put one or two before you – very briefly, so that you can, (if truly in earnest to serve your fellowmen as I believe you are), begin to master them, to understand their need and to apply them to yourself with a view to fuller and more useful service.

The first lesson is the *lesson of vision*

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The second lesson is the *development of a right sense of proportion*

The third lesson is the *development of the spirit of synthesis*

Another lesson which in reality grows out of the above is the *avoidance of the spirit of criticism.*

ibid, pp. 704-05

When I use the term “reciprocal vibration” what do I mean? I mean the adaptation of the personality or lower self to the Ego or higher Self, the dominating of the personality ray by the ray of the Ego and the combining of their tones. I mean the blending of the primary colour of the higher Self with the secondary hue of the lower self until beauty is achieved. At first, there is dissonance and discord, a clashing of the colours, and a fight between the higher and the lower. But as time progresses, and later with the aid of the Master, harmony of colour and tone is produced (a synonymous matter), until eventually you will have the basic note of matter, the major third of the aligned personality, the dominant fifth of the Ego, followed by the full chord of the Monad or Spirit.

It is the dominant we seek at adeptship, and earlier the perfected third of the personality. During our various incarnations we strike and ring the changes on all the intervening notes, and sometimes our lives are major and sometimes minor, but always they tend to flexibility and greater beauty. In due time, each note fits into its chord, the chord of the Spirit: each chord forms part of a phrase, the phrase or group to which the chord belongs; and the phrase goes to the completion of one seventh of the whole. The entire seven sections, then complete the sonata of this solar system – a part of the threefold masterpiece of the Logos or God, the Master-Musician.

Letters on Occult Meditation, p.4

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H. TRAINING THE CREATIVE MIND

It is not from idle curiosity that we aspire to self-knowledge. We know our temperaments in order to form them.... We have got to think of ourself as being in mind-training, or the artists of our lives.... The free heroic spirit commands its destinies in the full light of consciousness.

Esme Wingfield Stratford *New Minds for Old*

This little planet is essentially unique in its purpose and its techniques, and ... on it and within it (if you could but penetrate below the surface) a great redemptive experiment is going forward; its prime implementing factors and its scientific agents are the “sons of mind who choose to be the sons of men and yet for all eternity remain the Sons of God”. *Discipleship in the New Age, Vol II, pp. 385-86*

Just as the personality has no other function in the divine plan than to be a channel for, and the medium of expression of, the soul, so the lower mind is intended to be the channel for the pure inflow of higher mind energy. *A Treatise on the Seven Rays, Vol I, p. 76*

Active Intelligence ... concerns the unfolding of the creative nature of the conscious, spiritual man. It takes place through right use of the mind, with its power to intuit ideas, to respond to impact, to translate, analyse, and to construct forms for revelation. Thus the soul of man creates. This creative process can be described, as far as its steps are concerned, as follows:

1. The soul creates its physical body, its phenomenal appearance, its outer form.
2. The soul creates, in time and space, in line with its desires. Thus the secondary world of phenomenal things comes into being and our modern civilisation is the result of this creative activity of the soul's desire nature, limited by form. Ponder on this.
3. The soul creates through the direct agency of the lower mind and hence the appearance of the
4. The soul creates through the direct agency of the lower mind and hence the appearance of the world of symbols which fill our united lives with interest, concepts, ideas and beauty, through the written word, the spoken word, and the creative arts. These are the products of the thought of the thinkers of the race.

The right direction of this already developed tendency is the aim of all true education. The nature of ideas, the modes of intuiting them, and the laws which should govern all creative work are its goals and objectives. *Education in the New Age, p. 20-1*

In the first ten years of a child's life he is taught to deal intelligently with information coming to him via the five senses to the brain. Observation, rapid response, and physical co-ordination as the result of intention, must be emphasised. The child must be taught to hear and see, to make contacts and to use judgment; and his fingers must then respond to creative impulses to make and produce what he sees and hears. Thus are laid the elements of the arts and crafts, of drawing and of music.

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In the next ten years the mind is definitely trained to become dominant. The child is taught to rationalise his emotional and desire impulses, and to discriminate the right from the wrong, the desirable from the undesirable, and the essential from the non-essential. This can be taught him through the medium of history and the intellectual training which the cycle of his life makes compulsory under the laws of the country in which he lives. A sense of values and of right standards is thus established. He is taught the distinction between memory training and thinking; between bodies of facts, ascertained by thinkers and tabulated in books, and their application to the events of objective existence, plus (and here lies a thought of real importance) their subjective cause and their relation to the world of reality of which the phenomenal world is but the symbol. *ibid.*, pp. 8-9

In [the] work of assembling the necessary thought power for constructive work, the etheric web is definitely involved. It leads then to a reorganisation of the web. Academic explanations do not help the student to understand this. When the mind (the instrument of thought) is the vehicle of soul life, soul light and soul love, and the etheric web is responsive to the inflow of energy from the mind, then the reorganisation of the individual etheric web takes place. The individual etheric body is only a part, an aspect, of the etheric web of humanity; the steady reorganisation of the many parts leads to a transformation of the whole, when enough time has elapsed.

The medium through which this takes place is the *Mind*. The mind creates or formulates those thoughtforms (or embodied energies) which express, upon the mental plane, the measure of the disciple's understanding of the Plan, and his ability to convey the embodied mental energy to the etheric body – unimpeded by the emotional nature or by any lower upsurging desire.

Discipleship in the New Age, pp. 698-99

Wisdom is the hallmark of the initiate, and this he possesses even if his practical knowledge of mundane details – historical, geographical, economic and cultural – may leave much to be desired. The disciples within a Master's Ashram can provide him with what knowledge he may require, for they are drawn from different cultures and civilisations and among them can summarise the sumtotal of human knowledge at any one given time.

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

In initiate training, where the objective is wisdom and (above all else) the development of spiritual sensitivity, every phase of approach to the divine unfoldment, and all expansions of consciousness, develop so that divinity is embraced and every unfoldment of understanding reveals to the initiate one major Reality – the *fact* of Being.

ibid., pp. 310-11

The factor which will produce increasing integration between the soul and the personality ... is the attainment of the power to love with purity, with no sense of distinction, and with that love which the Eternal One shows – poured out alike upon all and not biased in any way by the temporal activities of man. This must be based on long vision, and the power to release yourself from the thoughtform-making faculty of the mind.

Discipleship in the New Age, Vol I, p. 470

Where true perception exists, criticism is automatically eliminated.

Discipleship in the New Age, Vol II, p. 107

The right method of approach to those working in the New Group of World Servers will appear, the needed doors will open, and the correct way of evoking interest will easily become apparent. The work upon the inner planes is already done and only the awakening of the brain and of the objective mind remains to be accomplished in connection with these individuals.

Discipleship in the New Age, p. 164

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One of the ideas that a disciple should learn from his reflection ... is that he *is* already a part of the Hierarchy whilst at the same time he is a part of struggling unhappy humanity. Therefore, he is not alone or isolated; he is part of the Hierarchy because he has “entered with his group”; this is a fact, even if he fails to comprehend the full implications of that phrase. At the same time, he learns that only in so far as he has developed group consciousness and is beginning to function as “one absorbed within the group” can he truly pass into a closer and more vitally contributory relation to the Ashram to which he belongs.

Discipleship in the New Age, Vol II, pp. 358-59

Solitariness has to be faced and understood, and it results in two realisations: first of all, a realisation of your exact point on the ladder of evolution, or on the Path; and secondly, an intuitive perception of the point in evolution of those we contact along the way of life...

This occult solitariness must be consciously developed by you, and not left to circumstances. It is a solitariness which rests on soul attainment and upon no spirit of separateness; it is a solitariness which boasts of many friends and many interruptions, but of these many, few – if any – are admitted to the point of sacred peace, it is a solitariness that shuts none out, but which withholds the secrets of the Ashram from those who seek to penetrate. It is, finally, a solitariness which opens wide the door into the Ashram.

This is the factor you need ... to cultivate at this time. It will necessitate a conscious and definite withdrawal of yourself, and at the same time will lead to a still warmer expression of love upon the outer plane of life.

ibid., pp. 762-3

Ashramic sharing is one of the great compensations of discipleship. By means of it, added light can be “occultly endured”. I would like to have you ponder on that phrase. Great united strength can be brought to the service of the Plan, and the occult significance of the words: “My strength is as the strength of ten, because my heart is pure” can be grasped. The perfected strength of the Ashram (symbolised by the number 10) becomes available to the disciple whose purity of heart has enabled him to penetrate into the Ashram; his knowledge becomes more rapidly transmuted into wisdom as his mind is subjected to the play of the higher understanding of Those with Whom he is associated; gradually he begins to contribute his own quota of light and of understanding to those just entering and to those who are his equals.

ibid., p. 330

A very interesting development may be looked for during the coming century. This is the intensification of business organisation, and the bringing (under law and order) of the entire life of: families and groups of families, cities and groups of cities, and nations and groups of nations, until the human race in every department of its exoteric life will conform to rule – this voluntarily, and with ... realisation of group need. The whole trend of mental effort during the next sub-races will be towards the synthesis of endeavour, thus ensuring the good of the corporate body involved. Many interesting events will occur and many experiments will necessarily be made (some to prove successful and some failures), before manas, or purposeful, ordered, intelligent activity, will control in the life of the peoples of this world.

A Treatise on Cosmic Fire, p. 423

FROM LIGHT TO SYMBOL

Work with symbols will be found to be of real value to you if you persevere. I would give you a hint

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anent them which your intuition will reveal. 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. Ponder on this. *Discipleship in the New Age*, p. 279

The study of symbols *conceptually* carries you inward into the realm of ideas. It sweeps into focused activity the mental apparatus. You then become aware of the concept or idea which the sign or symbol embodies. You comprehend its meaning and for what it stands. You grasp the purpose for which the form has been brought into manifestation. Your study of number and line has given you a rich background of knowledge upon the objective plane – a richness in this case dependent upon your own personal reading, mental equipment and knowledge. Your capacity to read a “meaning” into a symbol will be dependent also upon the richness of the meaning you ascribe to the events of your daily life, and your ability to really meditate.

I would like to make clear to you that there is no set interpretation of any symbol, and that for each human being that symbol – whatever it may be – will convey unique meaning. A lack of interest in symbols presupposes usually a lack of interest in the due interpretation of life forms and their meaning. Also, too much *academic* interest in symbols may presuppose a tortuous and intricate mind which loves design and line and form and numerical relationships, but which misses entirely the significance of meaning. The balancing in the mind of form and concept, of expression and quality, of sign and meaning is vital to the growth of the disciple and the aspirant.

The great need for most students is to arrive at *meaning* and to work with ideas and concepts. This activity will necessitate the use of the mind to understand, to grasp and to interpret. It requires the development of that mental sensitivity which will enable its possessor to respond to the vibrations of what we call the Universal Mind, the Mind of God, the Instigator of the Plan. It presupposes a certain ability to interpret and the power to express the idea underlying the symbol so that others may share it with you. *This thought of service and of growth in usefulness must be steadily borne in mind....* We must learn to see symbols all around us and then to penetrate behind the symbol to the idea which it should express. *Glamour: A World F*

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

Students would do well to remember the following sequence of words, embodying ideas: Symbol, Meaning, Significance, Light, regarding light as the emanating creative energy the organiser of the symbol, the revealer of the meaning, the potency of the significance.

A Treatise on the Seven Rays, Vol V, p. 285

The whole theme of revelation is the revelation of light, and that implies many different interpretations of the word “light”; it concerns the discovery of the lighted areas of being which otherwise remain unknown, and therefore hidden. We create light; we employ light; we discover greater lights which serve to reveal to us the Unknown God. It is the guiding light within us which eventually reveals those brighter lights which usher in the process of revelation. I am, my brother, speaking symbolically as you can well understand. *Discipleship in the*

The entire theme of the zodiac can be approached from the angle of light and its unfolding and increasing radiance and of the gradual demonstration in what I have called elsewhere, “the glory of the One” ... this “growth of light in light” ... [is] connected with the soul whose essential nature is light. This soul-light affects the form as evolution proceeds and produces sequentially the revelation of that form, and of the nature of space-time as well as of the goal. *A Treatise on the Seven Rays, Vol III*, pp. 328-29

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The ray of beauty, of art and harmony is the producer of the quality of *organisation through form*. It is in the last analysis the ray of mathematical exactitude and is not the ray of the artist, as so many seem to think. The artist is found on all rays, just as is the engineer or the physician, the home-maker or the musician....

Each of the great rays has a form of teaching truth to humanity which is its unique contribution, and in this way develops man by a system or technique which is qualified by the ray quality and is therefore specific and unique.

A Treatise on the Seven Rays, Vol I, p. 49

The three major rays sum up in themselves the process of creation, of energising, through the urge of the divine will; and the work of the four minor rays (as they are called, though with no idea of there being lesser or greater) is to elaborate or differentiate the qualities of the life, and so produce the infinite multiplicity of forms which will enable the life to assume its many points of focus and express – through the process of evolutionary manifestation – its diverse characteristics.

ibid., p. 70

It has been occultly stated that: “The five points of the five-pointed star are pyramids of ascension and, at the summit of each point – hidden within the emanating rays – lies a point of revelation, offsetting the radiation but preserving the deeply seated magnetism. Thus is there symbolised the going forth, the coming back and the point of peace, surrounded by activity.”

Discipleship in the New Age, Vol II, p. 371

The point of peace must be found in the midst of riot. Wisdom must be attained in the very midst of intellectual turmoil and the work of co-operation with the Hierarchy on the inner side of life must proceed amidst the devastating racket of modern life in the great cities. Such is your problem and such is my problem as I seek to aid you.

Discipleship in the New Age, Vol I, p. 6

The problem of our day is not so much to establish peace in the world, or to achieve peace as individuals, as it is the problem of making the conflict which breaks forth everywhere about us, creative and productive. One way is to experience the conflict within one's self. Individual man in himself then becomes the battlefield instead of the outside world. The end of fighting on the battlefield is often, for the individual, the beginning of the conflict within. On this inner, individual basis, experiencing the conflict can be creative. Art is a more productive form of expression than war.

Sculptor Sherry Peticolas, Lecture: “*Art for Non-professionals*”

The symbology of the antahkarana tends badly to complicate the grasp of its real nature. May I remind you that, just as the soul is *not* a twelve-petalled lotus floating around in mental substance, but is in reality a vortex of force or twelve energies held together by *the will* of the spiritual entity (the Monad on its own plane), so the antahkarana is not a series of energy threads, slowly woven by the soul-infused personality, and met by corresponding threads projected by the Spiritual Triad, but is in reality a state of awareness. These symbols are true and living forms, created through the power of thought by the disciple, but – in time and space – they have no true existence. The only true existence is the Monad on its own plane, active, expressive Will in emergence, and in turn, active Love in establishing relationships and equally active Intelligence in the use of the two higher energies. It must not be forgotten that the energy of intelligence, focused in the mind, is the instrument or implementing agency of the other two monadic energies.

Discipleship in the New Age, Vol II, p. 193-94

Speaking symbolically, and without enlarging upon the significances, it might be stated that an Ashram has three circles (I refer not here to grades and ranks):

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1. The circle of those who talk and who stand close to the outer door. Their voices may not penetrate too far and thus disturb the Ashram.
2. The circle of those who know the law of silence, but find it hard. They stand within the central part and utter not a word. They know not yet the silence of the Ashram.
3. The circle of those who live within the secret quiet place. They use not words and yet their sound goes forth and when they speak – and speak they do – men listen.

This triple presentation of the balancing potencies of speech and of silence are the comprehended effects of occult obedience – in itself a voluntary response to the power of the life of the Ashram and to the mind and the love of the Master of the Ashram. It is upon these potencies I would have you reflect.... Make the results of your reflection practical ... remembering that the elimination of possessiveness and of self-reference will reduce speech to its spiritual essentials. *ibid.*, pp. 550-51

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. Symbols are the outer and visible forms of the inner and spiritual realities, and when facility in discovering the reality behind any specific form has been gained, that very fact will indicate the awakening of the intuition....

The study of symbols ... will produce three effects:

1. It trains in the power to penetrate behind the form and to arrive at the subjective reality.
2. It tends to bring about a close integration between soul-mind-brain, and when that is brought about, the inflow of the intuition and, consequently, of illumination and truth becomes more rapidly possible.
3. It will put a strain upon certain unawakened areas in the brain and arouse into activity the brain cells there found, and this is the first stage in the experience of the aspirant. With the majority of true aspirants, the centre between the eyebrows is awakened, whilst the centre at the top of the head is vibrating very gently, but is not in full functioning activity. This higher centre must be awakened more fully before aspirants can measure up to their full opportunity....

This study, rightly undertaken, would lead to the unfoldment of the intuition, with its consequent manifestation on the physical plane as illumination, understanding and love.

Glamour: A World Problem, pp. 6-8

INTUITION – A CULTURAL FACTOR

The intuition is the applied *power of transfiguration*.

ibid., p. 171

You would find it of real value to ponder deeply upon the purposes for which the intuition must be cultivated and the illumined mind developed, asking yourselves if those purposes are identical in objective and synchronous in time. You would then discover that their objectives differ, and the effects of their pronounced unfoldment upon the personality life are likewise different. Glamour is not dispelled

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through the means of the intuition.... It is *illumination* that the majority of aspirants, such as are found in this group, must seek.

Creative workers in any field are primarily those who can destroy those glammers to which humanity is prone. *Discipleship in the New Age, Vol I, p. 132*

The vision is a symbolic way of experiencing revelation. The gradual unfoldment of each of the five senses brought a steady emerging revelation of God's world and a constantly extending vision. The development of sight brought a synthetic aptitude to focus the results of all lesser visions brought to the point of revelation by the other four senses. Then comes a vision, revealed by the "common sense" of the mind. This demonstrates in its most developed stage as world perception where human affairs are concerned, and frequently works out in the vast personality plans of the world leaders in the various fields of human living. But the vision with which you should be concerned is to become aware of what the soul knows and what the soul sees, through the use of the key to soul vision – the *intuition*. That key can only be used intelligently and consciously when personality affairs are dropping below the threshold of consciousness.

... A disciple becomes an Accepted Disciple when he starts climbing towards the vision, towards the mountain top; he can also register consciously what he has seen and then begins to do something constructive towards materialising it. This, many throughout the world are beginning to do. A man becomes a World Disciple in the technical sense when the vision is to him an important and determining fact in his consciousness and one to which all his daily efforts are subordinated. He needs no one to reveal the Plan to him. *He knows*. His sense of proportion is adjusted to the revelation and his life is dedicated to bringing the vision into factual existence – in collaboration with his group. *ibid.*, pp. 687-88

A completed point of view – as experienced on soul levels – indicates the removal of all barriers and the freedom of the disciple from the great heresy of separateness; he has therefore created an unclogged channel for the inflow of pure love. Perfect poise, viewed from the same level, has removed all impediments and those emotional factors which have hitherto blocked the channel, thus preparing the way for the Observer to see truly; the disciple then functions as a clear channel for love.

A Treatise on the Seven Rays, Vol IV, p. 674

The intuition is concerned with nothing whatsoever in the three worlds of human experience but only with the perceptions of the Spiritual Triad and with the world of ideas. *The intuition is to the world of meaning what the mind is to the three worlds of experience.* It produces understanding just as the light of soul produces knowledge, through the medium of that experience.... Of this higher experience, the active life of the three worlds is a distorted expression but constitutes also the training ground in which capacity to live *the initiate life of intuitional perception* and to serve the Plan is slowly developed. These distinctions (in time and space, because all distinctions are part of the great illusion, though necessary and inevitable when the mind controls) must be carefully considered. Disciples will reach a point in their development where they will know whether they are reacting to the light of the soul or to the intuitional perception of the Triad. They will then come to the point where they will realise that intuitive perception – as they call it – is only the reaction of the illumined personality to the identification tendency of the Triad. *Glamour: A World Problem, pp. 194-95*

The masses are just beginning to use that lower mind and illusion is, therefore, for them a necessary stage of testing and training and one through which they must pass or they will lose much valuable experience, leaving undeveloped their powers of discrimination.... It is essential consequently that the masses are

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taught the significance of illusion and be trained to see and choose the kernel of pure truth in any presentation of truth with which they may be confronted. It is essential likewise 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. *ibid.*, p. 178

Intuition is the synthetic understanding which is the prerogative of the soul and it only becomes possible when the soul, on its own level, is reaching in two directions: towards the Monad, and towards the integrated and... coordinated and at-oned personality....

Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness. At its highest point, it is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is, predominantly, in the nature of an identification with all beings. Then is true compassion known; then does criticism become impossible; then, only, is the divine germ seen as latent in all forms. *ibid.*, pp. 2-3

THE CREATIVE TECHNIQUE – MEDITATION

Consider the relation of group meditation to the work of the New Group of World Servers, and the necessity of establishing in the world a united world group, given to unanimous and simultaneous meditation upon the work of preparing the world for the new order and for the jurisdiction of the Christ....*Discipleship in the New Age*

Aim – in meditation – at conveying strength and wisdom to the world leaders as they seek (as they do) to bring order out of chaos. *ibid.*, p. 695

When men, through meditation and group service, have developed an awareness of their own controlled and illumined minds, they will find themselves initiated into a consciousness of true being and into a state of knowledge which will prove to them the fact of the soul, beyond all doubt or questioning.... The soul will be known as an entity, as the motivating impulse and the spiritual centre back of all manifested forms.... In establishing the fact of the soul and its expression, the body, the totality emerges in completeness. *A Treatise on the Seven Rays, Vol I*, pp. 95-6

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 would like to pause at this point and ask you to remember that I refer not here to religious meditation, strictly understood, or to those invocative appeals for help and aid which are so closely associated in the mind of the Western Christian thinker. 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, or which can open up (for those unable thus to meditate) a new field of *possible* awareness. 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, Who embody within Themselves the essence of the third Ray of Active Intelligence, through which the third aspect can successfully project and express itself. It is these three Buddhas Who were instrumental in the amazing and occult process of implementing the mental principle upon our planet, and Who – through Their creative meditation – brought our planet, the Earth, and the planet Venus into direct alignment. This made possible

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the coming of the Sons of Mind and the formation of the fourth kingdom in nature, Humanity. They are Embodiments of the intuition, and control the inflow of intuitional energy into the minds of men. *Discipleship in the New A*

The point which I seek to emphasise, and which I hope will remain in your minds, is that the technique of *meditation is the outstanding creative agent on our planet*. When you, as an individual, are endeavouring to “build the new man in Christ” which will be an expression of your true spiritual self, meditation is, as you well know, your best agent; but the meditation process must be accompanied by creative work, or else it is purely mystical, and though not futile, is nevertheless negative in creative results. *ibid.*, p. 202

A true grasp of the implications and intentions behind ... meditation would develop in the disciple's consciousness a realisation of a living world of Intelligences, linked together from Sanat Kumara downwards until the chain of Hierarchy reaches the individual disciple, leading him to a later realisation that he too is but a link, and that there are those whom he also must reach and relate to the world of realities and awaken to their responsibilities....

The basic intention of meditation is to train you to be intelligently aware of what Patanjali calls “the raincloud of knowable things”, of the intentions, purposes and ideas which, at any given period, motivate the hierarchical work and condition the quality of the inspiration which can be received from the Ashram to which you may be attached. By “attached” I mean the sense of relationship and *not* devotion or affection. Attachment, in reality, is an expression of the free-will of the subject, choosing and recognising its relationships and adhering thereto. In the spiritual sense, the motivation will be loving responsibility. *ibid.*, p. 141-43

It must be remembered that ashramic meditation is entirely devoid of personality elements. *It is in the nature of an ... uninterrupted group meditation* upon the Plan, and particularly upon that aspect of the Plan which must immediately be put into operation; this is the apportioned duty of the Ashram or Ashrams in question. This constant attitude of reflective meditation in no way impairs the efficiency of the Ashram or of the individual disciple, because two or more lines of thought and several lines of activity are simultaneously possible. This is another lesson which the disciple learns. *ibid.*, p. 205

You must learn to give wider connotation to the word “meditation” than you have hitherto given. Concentrated thought is part of the planetary meditation; planning with care for helping of the needy and pursuing all avenues of thinking to make that plan useful and effective is meditation; laying oneself open to spiritual impression and thus to co-operation with the Hierarchy is meditation; in this enumeration of meditative possibilities I have not touched upon the major creative meditation which is responsible for the evolutionary process and the controlled moving forward of all the world of forms into greater glory and light....

Meditation only becomes effective creatively and on all the three planes in the three worlds when the antahkarana is in process of construction.... When a man is beginning to function as a soul-infused personality and is occupied with the task of rendering himself sensitive to the higher spiritual impression, then the creative work of the Spiritual Triad can be developed and a higher form of creative meditation can be employed. It is a form which each person has to find and discover for himself. *ibid.*, pp. 235-36

All that is, is created by meditation, by desire merging into transient thought, and transient thought becoming clear thinking, and eventually, abstract and transcendent thought. Prolonged concentration upon some form or another eventually becomes meditation upon that which is *not* of the nature of form; from thence it passes into that contemplation which is the source of inspiration and of illumination.

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Trace these concepts which you, who have studied the Science of Meditation, know to constitute its recognised stages, and note how each stage is creative in nature, each stage produces creative changes and that (as far as humanity is concerned) the Christ spoke scientifically and also in a planetary sense when he said: "As a man thinketh in his heart, so is he".... From the human family all divine Lives and Beings have come, in humanity the creative process is constantly working; and into humanity all subhuman lives must eventually proceed. *ibid.*, p. 213

[Grades of meditation: desire, prayer, mental reflection or concentrated thinking, straight meditation.] Little as you may realise it, these expressions of human meditation or concentrated thought ... definitely create that which is desired. This is equally true of the other three stages [worship, invocation and evocation, ashramic meditation], for they are intelligently and effectively creative and these four stages are responsible for all that is seen, possessed, utilised and known as existent in the three worlds. Men have inherited from previous civilisations much of value and much which is disastrous in nature; in their turn, modern men have created this present civilisation. This civilisation is unique, because it is the result of all the combined factors, and these factors have succeeded in bringing humanity to the point where there is recognition of failure, and in proving that religion and science together have reoriented men to the world of subtler and of higher values than the strictly material. *ibid.*, p. 215-6

The process of creating thoughtforms is part of the work done by every aspirant in the daily meditation process. If the student would remember that every time he sits down to his morning meditation he is learning to build and vitalise thoughtforms, his work might assume greater interest.

A Treatise on White Magic, p. 158

It is in meditation that [the] work of accurate reception and correct building is learnt and hence the emphasis laid in all true schools of esoteric training upon a focused mind, a capacity to visualise, an ability to build thoughtforms, and an accurate grasp of egoic intent. *ibid.*, pp. 251-52

It will become increasingly apparent to you that the entire life of a disciple becomes one of reflective meditation. Meditation forms may at some point of unfoldment drop away, but the habit of meditation will become a permanent and considered habit and will know finally no termination; when that point is reached, the idea of direction will take on divine significance.

Discipleship in the New Age, Vol II, p. 303

Visualisation is always a directing energy, employed to bring about a specific desired effect.

A Treatise on the Seven Rays, Vol III, p. 621

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan....

At first, the visualising process may seem to you to be laboured and profitless, but if you persevere, you will find eventually that it becomes effortless and effective. This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

1. A process of energy gathering.
2. A process of focalisation.

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2. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. [The despatch of this focused energy (is) by means of a pictorial process (not by an act of the will at this time) in any desired direction.]....

The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the antahkarana.

Discipleship in the New Age, p. 89-91

CONTRIBUTING TO A TANGIBLE CREATIVE PROJECT

I have been for some time seeking to impress upon you the eternal fact that the entire universe has been created and its evolution processed through the power of thought, which is only another word for controlled meditation.

Discipleship in the New Age, Vol II, p. 233

To do this work correctly, we will start with the premise that “*energy follows thought*”. This is the first and most fundamental, as well as the most ancient premise of the esotericist. The second is related to the first and will have a place in our considerations. It states that “*the eye, opened thought, directs the energy in motion*”....

Disciples have, for aeons, been using the energies and forces found in the three worlds for personality ends and for the furthering of their major interests, whatever these might be. They have learnt somewhat to lay hold and use a measure of soul energy, thereby enlightening their way, improving their spiritual expression in the three worlds and serving a little. They are also beginning to grasp the significance of intention and of purpose, whilst an inner programme is slowly conditioning their daily lives. There comes, however, a point – a point which it is now your duty and privilege to grasp – wherein another source of energy, of inspiration and of light can be made available to disciples and can be used for service. That is the energy of the Forces of Light, originating in the Ashram and emanating thence; you stand as yet upon the periphery of the Ashram but can avail yourselves of these energies.

ibid., pp. 132-33

Thought generates energy commensurate with the potency of the thinking, and qualified by the theme of the thinking. You will see from this, therefore, some of the implications contained in the meditations.... “As a man thinketh in his heart so is he” is a statement of the Christ. From that demonstrating personal centre of thought, energy will stream down into the physical brain, via the etheric body. It will then condition the type of living, the expression and the influence of the man upon the physical plane.

As a result of focused thinking “in the heart” the spiritual eye opens and becomes the directing agent employed consciously by the initiate whilst doing his work.

ibid., pp. 289

The entire [Great] Invocation refers esoterically to the “raincloud of knowable things” to which Patanjali refers.... These “knowable things” are the sources of all revelation and of all human realisations – cultural and leading to what we call civilisation. Their “condensation” (if I may use such a word) is brought about

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by the massed invocative appeal of the entire human family at any one period. This appeal has been, on the whole, projected unconsciously, but more and more it will be consciously voiced. Results, therefore, can be expected more rapidly and prove more effective. This raincloud is formed through the joint action of the Central Spiritual Sun, working through Shamballa, and humanity itself, working hitherto through appeal to the Hierarchy, but increasingly making its own direct appeal....

Today this “raincloud of knowable things” has condensed or brought together energies which have been made available by the Spirits of Restoration, Reconstruction and Resurrection. These now available energies are – on a larger scale and of a higher nature – similar to those which the individual soul (paradoxical term) makes available to the personality when that personality is ready for the Path of Probation or of Discipleship. These energies are far more potent because they are, in their turn, a precipitation of energies which have been placed at the disposal of Shamballa, plus energies and forces generated by the Hierarchy. Extraplanetary forces can now be utilised on Earth, owing to the forward progress of our planet and its relation to the solar system as a whole.

There has never been a period in our planetary history in which opportunity has loomed so large or when so much spiritual light and force could be contacted and utilised by humanity. *ibid.*, pp. 160-62

Energy follows thought and that, my brother, is all that karma is – the impact of directed energy upon the Earth, upon the kingdoms in nature, upon man and upon the individual disciple. Much of this karma, especially now, is *not* individual in purpose, nor is it generated in any way by the ... human being. It is largely incident at this time to the karma of the One in Whom we live and move and have our being. It is primarily also in the sphere of Shamballa, and has small relation in the first instance to humanity at all. *ibid.*, p. 578

It is necessary always to remember that light is active energy and that love is also an energy. It is useful also to bear in mind that light and matter are synonymous terms scientifically, and that the network of light is veritably substance, and therefore the carrier of goodwill. That is why, consequently, it is necessary to realise that *it is one network composed of two types of energy*. For this reason ... creating triangles falls into two categories: some people work more easily with one type of energy than another; it is interesting also to note that the Triangles of Light are basically more material than the Triangles of Goodwill because they are related to substance, to the energy which mankind wields familiarly, and to etheric matter. The Triangles of Goodwill are hierarchical in origin. I would ask you to ponder on this. *ibid.*, pp. 169-70

There are two modes of creative work: one mode is that which is implemented by the seventh ray potency. This builds and creates within matter and within the periphery of the three worlds The other mode is that of the second ray, which is applied from *without* the three worlds and from soul levels; it works through radiation, magnetic appeal and coherent energy. Ponder on these two modes. *ibid.*, p. 582

The work of the disciple is, almost entirely, within the realm of energies and forces. The study of occultism is the study of forces and of their origin and effects. An Ashram is a place wherein this study enters the laboratory or experimental stage. The disciple is supposed to be in process of becoming aware of the forces and energies which condition him as an individual; these originate within himself and produce changes and specific effects in his life-expression upon the physical plane. When he knows himself to be the “Life and the lives” (as the *Secret Doctrine* puts it) a sum-total of forces and a controlling energy, then he can be a world disciple and work significantly in an Ashram.

Discipleship in the New Age, p. 700

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I. CREATING FORM AND STRUCTURE FOR THE NEW WORLD ORDER

MATERIALISING A NEW CULTURE

There is always a new world in process of forming; the keynote of the work of every disciple can be summed up in the familiar words: "Behold, I make all things new" *Discipleship in the New Age*, p. 686

"The objective of the Plan is to reproduce upon the plane of Earth the inner kingdom of the soul. This has the Master of the Masters long foretold. Prepare the Way." (*The Old Commentary*)

Discipleship in the New Age, Vol II, p. 596

An Ashram exists for work and not primarily for training disciples. That training is necessarily given, but *the prime object of an Ashram is to accomplish a particular phase of work*. This is a sentence which I would beg you here to pause and reflect upon. It is of prime importance to you at this time. *ibid.*; p. 676

It is always difficult for the disciple who is working in the world of human affairs to strike the happy medium between sound physical plane techniques in expression and the measure of the vision which he sees; it is never easy to adapt and to relate the old to the new, thus producing that which the present requires. The task of the disciple, as you can see from the three words – old, new and present – is therefore primarily concerned with *Time*. This right comprehension of the time element requires the eye of vision, plus right interpretation of that which it sees. *ibid.*, p. 590

Remember ... that the initiate – in process of receiving revelation – is working outside of time and space, as you understand it. His consciousness is free as compared with that of the average man, and the most urgent and the most difficult part of his task is to apprehend correctly the precipitating truth, information or revelation and then to give it an equally correct format so that it can meet the immediate human need.

ibid., pp. 312-13

The *Procedure* required for the manifestation of the "light supernal" takes place when a transitory point of synthesis is reached and the seven energies are blended into ... the "light supernal" upon the highest level of divine expression, but that revealing light only finds *Location* when the seventh Ray of Ceremonial Order is active and in process of manifestation in the three worlds, and necessarily, therefore, upon the seventh plane, the physical plane. Such a manifestation inevitably takes place in moments of planetary crisis, when the seventh ray is active and when the Sun *is* in Aquarius. Such a combination of relationships is being established now, for the seventh ray is rapidly coming into manifestation and the Sun is in Aquarius, for the Aquarian age is just beginning. The *Objective* of this combination (which has occurred six times during the period of the fifth root-race) is to bring about illumination and the establishment of order upon the Earth. *ibid.*, p. 425-26

The spiritualising of forms might be regarded as the main work of the seventh ray.

A Treatise on the Seven Rays, Vol I, p. 53

The work of the initiate is carried forward within the ring-pass-not of the Universal Mind; this is only a phrase expressive of the range of thought, planning and purpose which is that of a planetary or solar Logos. *The quality* of the approach which the initiate brings to the work is drawn, as pure energy, from the heart centre of the planetary Logos; it is pure love with its inevitable corollaries, wisdom and understanding. These can give him insight into the plan. *The power* he can bring to the task is drawn from

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his comprehension of the purpose of the planetary Logos and this expansive and all-inclusive work is entered into in graded sequences and carried forward under the influence of the initiate's expanding awareness and his growing sensitivity to impression. *Discipleship in the New Age, Vol II, pp. 281-82*

Stand on the side of those who are silently and steadily building for the new order – an order which is founded on love, which builds under the impulse of brotherhood, and which possesses a realisation of a brotherhood which is based on the knowledge that we are each and all, no matter what our race, the children of the One Father, and who have come to the realisation that the old ways of working must go and the newer methods must be given a chance....

I challenge you above all to a deeper life, and I implore you for the sake of your fellowmen to strengthen your contact with your own soul so that you will have done your share in making revelation possible; so that you will have served your part in bringing in the light, and will therefore be in a position to take advantage of that new light and new information, and so be better able to point the way and clear the path for the bewildered seeker.... *A Treatise on the Seven Rays, Vol I, pp. 188-89*

Intuitives ... have ever the problem of ... materialising. It is a creative function. This is your obligation to your soul. *Discipleship in the New Age, p. 285*

To man is given the task of raising matter up into heaven, and of glorifying rightly the form side of life through his conscious manifestation of divine powers. *A Treatise on the Seven Rays, Vol I, p. 313*
Through the union of the positive intuition and the negative instinct the intellect is born, for man repeats in himself the great creative process as enacted in the universe. This is the inner creative side of consciousness, just as we have the outer creative side in the creation of forms. *ibid., p. 322*

I am dealing with “building groups” – those groups which are coming forth along the teaching line and which are constructing those thoughtforms which will embody the new techniques and ideas. These – during the next two centuries – will change the face of our civilisation and inaugurate a period in human history in which methods will be tried and principles established which remain as yet totally unknown to the majority. That period will lead the race into a civilisation and a mutual, co-operative interplay which will bring to an end the present era of selfishness and competition.

Discipleship in the New Age, p. 145-46

If you have the needed patience, the willingness to work impersonally and proceed with love, if you will submerge your personalities in the group life, you will know, you will perceive and the light will break in; the power to work will come to you. We shall then have radiant focal points or light bearers and channels for the planned distribution of force – a thing which has never yet been, upon the scale which we now contemplate. *ibid., p. 54*

The main objective of our joint work is still group integration and the setting up of that intercommunication between the group members which will result in the needed interplay and telepathic communication; this will finally establish that golden network of light which will serve to create a powerful focal point; this focal point will be the agent for the *revitalisation spiritually* of the etheric body of humanity – as a whole. This is an essential and important statement. This focal point will, in its turn, aid in the revitalising of the etheric body of the planet with new power and fresh impulse. *ibid., p. 74*

In the presentation of the work which the New Group of World Servers can do, certain definite and immediate possible programmes can be indicated, such as the educating of public opinion in the principle

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of non-separativeness. But to do this, much meditation and much clear thinking will be involved ... I can but stimulate your soul to clarity of perception, to wise vision, to true understanding and to right planning. The rest of the work and the materialising of the project lies in your hands and with those who respond to the ideas presented.

... The difficulty of the spiritual builders and the architects of the Plan only really begins when that which they are constructing becomes public property and subject, therefore, to criticism and outer help. Then the task of preserving the original purity of idea and of purpose becomes onerous.

Be prepared for expansion of the work. But expand according to plan and not according to emergency, for you are building in collaboration with the inner Builders and the two structures must be counterparts. Ponder on this, yet be not rigid on non-essentials. *ibid.*, pp. 161-63

Conditions will be basically altered; along certain lines, such as the distribution of coal and oil for lighting, heating and transportation, is it not possible that in the future neither of these planetary resources will be required? These are two instances of the fundamental changes which the use of atomic energy may make in future civilised living. Two major problems will grow out of this discovery.... The first is that those whose large financial interests are bound up in products which the new type of energy will ... supersede [capital] will fight to the last ditch to prevent these new sources of wealth from benefiting others. Secondly, there will be the steadily growing problem of the release of manpower [labour] from gruelling labour and the long hours today required in order to provide a living wage and the necessities of life.... One is the problem of established control of purely selfish interests ... and the other is the problem of leisure and its constructive use. One problem concerns civilisation and its correct functioning in the new age and the other concerns culture and the employment of time along creative lines. *Problems of Humanity*, pp. 66-67

The creative aptitude of the human being should ... under the new era, receive fuller attention; the child will be spurred on to individual effort suited to his temperament and capacity. Thus he will be induced to contribute what he can of beauty to the world and of right thought to the sumtotal of human thinking; he will be encouraged to investigate and the world of science will open up before him. Behind all these applied incentives, the motives of goodwill and right human relations will be found. *ibid.*, pp. 58-9

Two rules of life activity must be taught the young aspirant:

He must be taught to focus on constructive activity and to refrain from pulling down the old order of living. He must be set to building for the future, and to thinking along the new lines. He must ... bend all his energies to creating the new temple of the Lord through which the glory may be manifested. In this way, public attention will gradually be focused upon the new and beautiful, and the old established creations will fall into decay for lack of attention and so disappear.

He must be taught also that partisanship is in no way a sign of spiritual development. He will not, therefore, use the words *anti* this or *pro* that.... Every class of human beings is a group of brothers ... all are the sons of God....

It is necessary for all those isolated disciples working in every country in the world to become aware of one another and then to enter into telepathic rapport. This may seem to you to be a wonderful but impractical vision. I assure you that this is not so.... Working disciples everywhere when they meet each other will know at once that their work is identical, and will advise with each other as to where co-operation and supplementary endeavour may be possible. In about thirty years the interrelation between

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the units ... (scattered as they may be all over the world) will be so close that daily they will meet each other at a set time and in the secret place ... thus laying the foundations of the new age civilisation.

A Treatise on White Magic, pp. 420-22

The New Age will not be ushered in and find true expression of its latent energies through the medium of old and patched up forms, or through preservation of ancient techniques and attitudes. It will come into being through entirely new forms and by means of the intelligent discarding of old modes of religion, government and economic and social idealisms. The need for sensitive intermediaries who can sense the new emerging realities and can take the needed constructive steps is great. They must create the forms which these subjective ideas must utilise.

Discipleship in the New Age, Vol II, p. 589

The Aquarian type will take the new ideals and the emerging ideas and – in group activity – materialise them. It is with this concept that the education of the future will work. The idealism of the Piscean type and his life upon the physical plane were like two separate expressions of the man. They were often widely separated and were seldom fused and blended. 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.... What is the synthesis which will later be thus produced?...

1. The fusion of man's differentiated spiritual aspirations, as expressed today in many world religions, into the new world religion. This new religion will take the form of a conscious unified group approach to the world of spiritual values, evoking in its turn reciprocal action from Those Who are the citizens of that world – the planetary Hierarchy and affiliated groups.
2. The fusion of a vast number of men into various idealistic groups. These will form in every realm of human thought and they in turn will gradually be absorbed into ever larger syntheses

This growing trend towards idealism and inclusiveness is, in the last analysis, a trend towards love-wisdom.

Education in the New Age, pp. 122-23

The world picture is clearer and more beautiful than you know.... There are many points of view, coming from many types of men, the many races and the many nations and grades of human beings.... The Hierarchy sees the beauty in them all. Ponder on this and seek to see it too.

Discipleship in the New Age, Vol II, p. 681-82

In any group which has for its objective the development of the intuition, there must appear the concretising faculty of the mind. This the intuition must both offset and at the same time use. The mind emphasises form and the building of forms. The intuition is formless, and yet the ideas intuited must express themselves through form. From this concretising faculty, owing to your sense of beauty and your sense of the essential values, you are singularly free. For you, there must be the lesson of the equal divinity of form and of form-building, with the creative work of organised detail in every balanced production. Beauty is, after all, as much of divinity as can be expressed through any one form.... There is naught but life in manifestation.

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

One point I seek to emphasise at this time is the need ... to recognise more definitely that *the way into the*

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inner sanctum is the way of outer service. This service must not be motivated by the exigencies of the period, or by financial considerations or the behests of the personality. It may or may not include the place where your outer work is being done; it may necessitate a change in your setting and circumstances, but the disciple – if true to his soul and the Ashram – serves his fellow man *as an esotericist* as well as a humanitarian and a psychologist.

Discipleship in the New Age, Vol II, p. 635-36

“The dream, the vision and the Plan.” There are many ways in which these distinctions can be approached, and the interpretations will be dependent upon the status of the thinker ... I will suggest the following lines of approach....

The dream is the reaction of a high grade imparted knowledge and world need for service. The personality dreams of using that knowledge and meeting that need, and as he thinks of serving he thus becomes a server and a teacher.

The vision is the realisation of the goal; ... according to the status of the initiate, so will be the vision. It is the sensing of the united purpose and the spiritual intention of those who have already taken the initiation for which the disciple is being prepared.... It does not simply enable the personality to express soul powers, and thus emphasise and draw out the best that is in the disciple and his service, but it makes available to him, progressively, forces and energies of which he has had no previous knowledge and which he must learn to use as an initiate of a certain degree upon the Lighted Way. It reveals to him worlds of being hitherto unsuspected and unrecognised, with which he must learn to co-operate, and it integrates him more definitely into the “lighted area” of our planetary life, bringing fresh revelation and vision but making the unlighted area dark indeed.

The Plan is as much of the hierarchical intent (as an entire and whole picture) as the initiate can grasp, plus an understanding of the part which he, as an individual server, must play. *ibid.*, pp. 666-67

The Plan will be restored on Earth through illumination and goodwill, and when that takes place, Christ *will* return to Earth. I would ask you not to misunderstand this phrase, Christ has never left the Earth and He said when bidding farewell to his disciples: “Lo, I am with you always, even until the end of the days”....

As I have earlier pointed out, the return of the Christ will be expressed in the first place by an upsurging of the Christ consciousness in the hearts of men everywhere, its first expression will be goodwill.

In the second place, disciples everywhere will find themselves increasingly sensitive to His quality, His voice and His teaching they will be “overshadowed” by Him in many cases, just as before He overshadowed His disciple Jesus; through this overshadowing of disciples in all lands, He will duplicate Himself repeatedly. The effectiveness and the potency of the over-shadowed disciple will be amazing.

ibid., p. 171

When Christ comes, there will be a flowering in great activity of His type of consciousness among men.

Discipleship in the New Age, Vol II, p. 172

Man’s work is to ... bring brotherhood into expression on the physical plane, and to transmit divine energy to a waiting world of forms. As the rays play their part with humanity and bring man forth into manifestation as he is in essence and reality, his work with the animal kingdom and with the other

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kingdoms will proceed steadily and inevitably. Scarcely knowing how or why, humanity will play its part in the work of building. The creative work will proceed and the Plan materialise. 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

It is apparent ... that the first three stanzas or verses [of the Great Invocation] invoke, call for or appeal to the three aspects of the divine life which are universally recognised – the mind of God, the love of God, and the will or purpose of God; the fourth stanza points out the relation of humanity to these three energies of intelligence, love and will, and mankind's deep responsibility to implement the spread of love and light on Earth.

Right here the work of Triangles – so close to the heart of the Hierarchy at this time – becomes obvious. Through the network which the Triangles are creating, light or illumination is invoked by the daily work and attitude of the Triangle members; thus light can indeed “descend on Earth” and goodwill, which is the love of God and, basically, the will-to-good, can also stream forth in fuller livingness into the hearts of men; thus they are transformed in their lives and the era of right human relations cannot be stopped....

Also, as the work of the Triangles grows and the network spreads at over the Earth, the idea of a downpouring of light and goodwill (which is the immediate aspect of love required today among men) can be looked for; nothing can prevent the appearance of the expected results, for the eternal law holds good. The illumination of men's minds, so that they can see things as they are, can apprehend right motives and the way to bring about right human relations, is now a major need; the motivating power of goodwill is an essential to right action; given these two – light and love – it will not be many decades before the idea of right human relations will have become the ideal of the masses and will be rapidly taking form in all national, public and community affairs.

Discipleship in the New Age, Vol II, pp. 168-69

The educators who face the present world opportunity should see to it that a sound foundation is laid for the coming civilisation; they should undertake that it is general and universal in its scope, truthful in its presentation and constructive in its approach. What initial steps the educators of the different countries take will inevitably determine the nature of the coming civilisation. They should prepare for a renaissance of all the arts and for a new and free flow of the creative spirit in man. They should lay an emphatic importance upon those great moments in human history wherein man's divinity flamed forth and indicated new ways of thinking, new modes of human planning and thus changed for all time the trend of human affairs.

Problems of Humanity, p. 45

[One of the changes in thought in the new age concerns the entire social world and] will apply itself to the understanding of the emotional nature of humanity, to group relations involved, and to the interaction between individuals and other individuals, between groups and other groups. These relationships will be interpreted wisely and broadly and a man will be taught his responsibility to the lesser lives which he ensouls..... Men will also be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles, and the abolition of abuses of different kinds, so prevalent now in many family circles.

Responsibility to the community in which a man is placed will likewise be emphasised. Men will be

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taught the true esoteric meaning of citizenship – a citizenship based upon egoic group relations, the law of rebirth, and the real meaning of the law of karma. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. Men will finally be taught their responsibility to the animal kingdom.

A Treatise on Cosmic Fire, pp. 812-13

World disciples think in terms of groups with a steadily developing measure of inclusiveness. Their own group, their own circle of co-workers and their own field of service are seen by them in right proportion because they are not divorced from the environing ALL. They are active focal points for the Forces of Light in the three worlds of human endeavour and are to be found in every field and school of thought.... I seek to develop in you that sense of world need and that capable usefulness which will make each of you who read and understand my words a disciple in truth and in deed....

World disciples ... are men and women who are intelligently and practically seeking to make the ideal plan a factual experiment and success on earth. Such is the task in which all of you have the opportunity to help. Your ability to become world disciples eventually is dependent upon your capacity to decentralise yourselves and to forget your personalities. This forgetting involves not only your own personalities but also the personalities of your fellow disciples and co-workers and of all you meet. It means, also, that in the future you go forward into a greater measure of service, impelled thereto by the fire of love in your hearts for your fellow-men.

Discipleship in the New Age, Vol I, p. 690

The production of the culture of any given period is simply the reflection of the creative ability and the precise consciousness of the initiates of the time – those who knew they were initiate and were also conscious of admittance into direct relation with the Hierarchy. At present, we use neither of these two words, civilisation and culture, in their rightful sense or with their true meaning. Civilisation is *the reflection* in the mass of men of some particular cyclic influence, leading to an initiation. Culture is esoterically related to those within any era of civilisation who specifically, precisely and in full waking consciousness, through self-initiated effort, penetrate into those inner realms of thought activity which we call the creative world. These are the realms which are responsible for the outer civilisation.

The Reappearance of the Christ, p. 129

Ponder on the vision of this new world order, preserving an open mind and realising that this new mode of living hovers over humanity and will materialise when selfishness is defeated, right human relations are correctly envisaged, and the ideal of this new world order is divorced from all nationalistic concepts and aspirations.... It will be the outcome of the civilisation which is passing and the culture which is the flower of that civilisation, but at the same time it will be neither of them. It will be a human world, based on right understanding of correct human relations, upon the recognition of equal educational opportunities for all men, for all races and all nations, and upon the fundamental realisation that “God hath made of one blood all the peoples upon the earth”. It will be a world in which racial distinctions and national unities will be recognised as enriching the whole and as contributing to the significance of humanity. Such distinctions and nationalities will be preserved and cultured ... in the realisation that the many aspects of human unfoldment and differentiation produce one noble whole, and that all the parts of this whole are interdependent.

All will comprehend their relation to each other in one progressive, synthetic, human endeavour, and the enterprise of united living will produce an interior work which will flower forth in the production of a beauty and a richness which will distinguish humanity as a whole. In this all will share, with wisdom and a planned efficiency, offering to the planetary life and to each other that which they have to contribute. This will be made possible because the whole of mankind will be recognised as the essential unit and as

SERVICE OF THE PLAN

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being of greater spiritual importance than the part. This is no idle and visionary dream. It is already happening.

Externalisation of the Hierarchy, pp 241-42

You can – if you so desire – help construct the thoughtform of the New Age teaching ... the building of that structure of thought which will embody this newer teaching.... You do this, above all, by your thought; by your practical application of any truth, which you may have understood, to your personal life at any cost; by your sacrifice and your service to your fellowmen and by the constant dissemination of any knowledge which you may possess.

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

