

# HIERARCHIC WORK

## *Introduction*

The present treatise, WofD, is intended to be more practical and generally useful than CI. It deals primarily with the training of the aspirants, the aim of which is to make them conscious creators, so that as they work they contribute to the implementation of the plan of the planetary government. What average aspirants need to know at the present stage is what concerns their training, the possible future trends and lines of evolution, and the definition of the underlying purpose.<sup>9.3.3</sup>

## *The Task of Mankind in Consciousness Evolution*

The human evolution, being the meeting-place for all the three kinds of energy, constitutes a midway point in the consciousness of the solar systemic collective. This midway point has to be seized by the active creating agent, just as the aspirant, on a smaller scale, has to learn to seize his midway point in the magical and creative work which he is seeking to carry forward. Mankind is intended to be the instrument whereby certain activities can be instituted. Mankind is the brain of the planetary collective being, so that the human monads correspond to the brain cells of that being. Just as the human brain, made up of an enormous number of sentient and responsive cells, can be suitably impressed when stillness has been achieved and can then become the medium of expression for the plans and purposes of the causally conscious human monad, so the planetary being, working under the inspiration of the planetary government, can impress mankind with its purposes and produce intended effects in the physical world.

Through mankind in the physical world, the nature of reality will be revealed; the true and the beautiful will be manifested; the plan of the planetary government will eventually work out, and that energy be transmitted to all forms in nature (47–49) which will enable the inner spiritual reality (43–46) to emerge.<sup>9.3.14,15</sup>

Let it be remembered always that each field of consciousness because of its limitation constitutes a prison, and that the objective of all work of liberation is to release the consciousness and expand its field of contacts. Where there are boundaries of any kind, where a field of influence is circumscribed, and where the radius of contact is limited, there you have a prison. Where there is a vision and an apprehension of a wide unconquered territory of contacts, there will inevitably be a sense of imprisonment and of cramping. Where there is realization of worlds to be conquered, of truths to be learnt, of conquests to be made, of goals to be attained, of knowledges to be mastered, there you will have a festering sense of limitation, goading on the aspirant to renewed effort and driving the monad on along the path of evolution.<sup>9.3.32</sup>

The task of mankind falls primarily into three kinds of work. Three groups of prisoners can be released and will eventually find their way out of their prison house through the activity of man. Already human beings are working in all three fields: 1) prisoners of the human kingdom – this means that they work with their fellow human beings; 2) prisoners of the animal kingdom, and already much is being done in this field; 3) prisoners of the vegetable kingdom, a beginning has been made here.<sup>9.3.35</sup>

In order to release the “prisoners of the planet” that belong to the subhuman kingdoms, man has to work under the guidance of the intuition; when working to release his fellow men he has to know the meaning of illumination.

When the disciple has understood the true nature of service, he will be find that service is an aspect of that divine energy which works always under the destroyer aspect, for it destroys the form in order to release the indwelling life, the monad. Service is a manifestation of the

principle of liberation, and of this principle, death and service constitute two aspects.<sup>9.3.39,40</sup>

When large numbers of human beings can so act, then mankind will enter on its destined work of planetary service. A kind of activity which should occupy the attention of mankind, and one as yet little understood, is that mankind should act as a transmitting centre of second-triad and third-triad energies united and combined to the prisoners of the planet, to the monads in the subhuman natural kingdoms. Mankind's mission is to act as a bridge between the worlds of the second triad and third triad (43:4–47:3) on the one hand and the worlds of the first triad (47:4–49:7) on the other. All solar systemic (43–49 kinds of matter meet in the human evolution, and all the pertaining states of consciousness are conquered by its monads. These monads can work in all directions and lift the monads of the subhuman kingdoms into heaven and bring heaven down to earth. "Heaven" here means worlds 43–46 with the pertaining kinds of consciousness and will, also called "cosmic physical-etheric"; "earth" means 47–49, "cosmic gross physical".<sup>9.3.17,44</sup>

### *The Work of the Planetary Hierarchy with Mankind*

In these times of unrest, change, and confusion, those people who want to develop consciousness need to unite their forces and strive to cooperate in group work more than ever before. As seen on the surface, many apparently diverse principles emerge, and the surge of battle appears to go, first one way and then another. As seen deeper, the emerging factors are simpler. The contest leads primarily to a testing of motives, and through this testing it is made apparent to the watching Guides who, in every group, are capable of clear thinking, accurate discrimination, patient endurance, and an ability to proceed along the probationary path toward discipleship and initiation, untrammelled and undisturbed in their inner life by the upheavals on the surface. The unrest and difficulty everywhere is producing a good which far outweighs the seeming evil. People are being forced to develop trust in life, trust in self, trust in law (which, rightly understood and rightly exercised, includes trust in Augoeides). When all outward props fail and when all the apparent authorities differ, then people are thrown back upon themselves and on Augoeides. This trust leads to that inward calm which is necessary to make a man an instrument for service in the world.<sup>2.5.20</sup>

There is a close relation between causal consciousness and the ability to apprehend the plan for mankind. Causal consciousness is analogous to the thought that precedes creation. The capacity for causal thought and for concentration on the ideal is as yet only little developed, for these capacities require not only a definite degree of development of the centres of the causal envelope and a certain amount of 47:2-matter having been built into the causal envelope, but also the ability to harmonize one's vibrations with those of the teachers in the planetary hierarchy. Therefore, only a few people are causally conscious, though their numbers are increasing. More people, but still a small minority only, can employ mental consciousness, whereas the masses are swayed entirely by the emotions. The time is coming when the 46-envelope will be organized, and people will have the ability of self-consciousness in it and of utilizing the causal envelope as its instrument. When that organization is completed, mental consciousness will be nothing but a transmitter or an interpreter. Both lower (47:6,7) and higher (47:4,5) mental consciousness will then be superseded by the intuition, the causal (47:2,3) and the essential (46:5-7) one. In that future, people will be able to apprehend much that is now incomprehensible to those who can think mentally only.

If in movements that work in the physical world there are people who are to some extent causally conscious (47:3), then they are being inspired by the planetary hierarchy. The hierarchy transmits its ideas to selected individuals or groups. They work at the ideas with their own thought, scale them down and so distort them more or less, colour them by their individuality, and formulate them mentally (47:4,5). Such a thought-form is picked up by

mental thinkers who apprehend certain aspects of the idea, concretize them further, and afford them a form that can be more easily comprehended by the public who think by the lower mentality (47:6,7). It is then seized upon as desirable by those who are centred in emotionality. To them it makes an emotional appeal, becoming public opinion. Now the idea has become an ideal that can be adapted to the demands and desires of physical life, and is ready to take shape in the physical world. In this double dimensional reduction the idea has lost much of its original life value and reality value. On the other hand, something of it can be apprehended by many more people and, at best, serve to afford a glimpse of a higher reality.

In these attempts at apprehending parts of the plan and attempts at realizing them human beings are involved and have to be employed. In this manner, the planetary hierarchy can grant people only a vision of tremendous possibilities and indications of the manner in which these possibilities may be realized, but nothing beyond that. The details and the method of realizing the ideal and the necessary work are left to human beings. To disciples falls the work not only of apprehending the plan but also of filling in the details and of taking the necessary physical action. At this point it is wise for them to remember that they (with their little plans) come under the same laws as do the members of the planetary hierarchy in their larger endeavours, and that it is in his cooperation with people and his dealing with the human equation that the difficulties arise.

In this respect human beings can be ordered into three groups: 1) Those who can apprehend the plan and are commissioned to work it out. 2) Those who can be used but do not grasp the greater issues. 3) Those who can apprehend nothing except those things which concern their own selfish interests.

The members of the first group the planetary hierarchy can contact. They work with these people and expect fair promise of average success. The members of the second group have to be utilized as best may be by the disciples of the world. The members of the third group are seldom used, only when no others are at hand.

One of the primary abilities that a disciple has to cultivate, in order to apprehend the plan and be used by the planetary hierarchy, is solitude. In solitude causal consciousness can be developed and contact with Augoeides can be achieved, in solitude understanding acquired in the causal can be brought down into the brain consciousness. When disciples are alone, the teacher (45-self) can approach them and convey their knowledge to them. The Great Ones have to work through human instruments, and the implementation of the plan is much handicapped through deficiencies on the part of these instruments.

Among the deficiencies that may be seen in the human instruments for the implementation of the plan are instability, self-conceit, self-sufficiency, pride, or on the other hand, self-deprecation and despair. If the emotional envelope is vibrating violently with some rhythm set up by the monad in the first triad, or if the organism is ailing and attention therefore cannot be concentrated on the plan, the teacher in the planetary hierarchy will have to seek some other instrument and one perhaps not so fundamentally suitable.

Much work done by many aspirants is the result of over-zealousness and is not a carrying forward of the work the hierarchy has planned. The teacher in the hierarchy apportions the work with wisdom and discrimination and never lays upon one human being more than he can adequately accomplish. What the teacher can do and does is training his disciple so that it appears to the onlooking world as if he accomplished miracles. But the vast amount of work done by one useful disciple becomes possible only when he has aligned all his envelopes of incarnation (47:4–49:7) with the causal envelope (47:1-3). Anyone who has a stable mental envelope that is strongly receptive to impressions from the causal while repulsive to vibrations of lower kinds; anyone who has an emotional envelope that is clear, uncoloured, and still; anyone who also has an etheric envelope with a stable rhythm and an organism with

strong nerves; such a human being will meet the needs of the teacher and will become a channel through which he can unhindered pour his blessing upon the world.

It should be noted that even the teachers in the planetary hierarchy have to lay their plans largely allowing for the lack of perception of those in the physical world through whom they have to work. They are handicapped and dependent on these physical instruments, and their main trouble concerns the stage of evolution reached by the majority of human beings.<sup>2.5.22-30</sup>

The teachers of the planetary hierarchy seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action, and discrimination in method, not by unquestioning obedience and passive acquiescence.<sup>2.2.30</sup>

Aspirants and disciples, as they seek to be of use, should watch certain dangers, risks, or deficiencies in their work. Some such should here be mentioned: 1) Over-emphasizing one aspect at the expense of another part of the plan. 2) Unequal concentration on that part of the plan which appeals the most to them personally. 3) Failure to recognize that co-workers may be unable to work steadily and continuously, to work together peacefully and steadily, and that therefore friction is often unavoidable. 4) Allowing self-interest and personal ambition to creep into the work. 5) Not giving oneself necessary rest and relaxation, but straining themselves to the point of fatigue. 6) Not having developed the capacity to recognize those who are sent to help them in the work. And above all: 7) Failure to keep in touch with Augoeides and the teacher in the planetary hierarchy.

When aspirants and disciples seek to cooperate with the planetary hierarchy and then have to solve all the problems then facing them, they have four aims of their striving:

1. That in the working out of the plan there is also the working out of not only individual and national bad reaping, but also bad reaping of mankind as a whole.

2. Another aim is the preparing of an instrument for service in the inauguration of the new age during the next two hundred years. There are esotericians and mystics in all parts of the world, and they are members of many groups, but the intention is that they shall be integrated into one single group, that channel through which the hierarchy can work and send its inspiring ideas. Through this integrated group the hierarchy can work for the uplift of mankind in the esoteric sense, the development of human consciousness. According as disciples, aspirants, esotericians, and mystics everywhere respond to this inspiration, so will the new age rapidly come in.

A word of warning would not be out of place here: The inability to receive the inspiration and act on it, the inability to build and refine the envelopes, the inability to listen to Augoeides and the teachers when they communicate the teaching, have the result that those higher forces have to be transferred to other channels and that consequently the group loses the opportunity of being an instrument of service.

3. To develop causal consciousness and discrimination of the disciples, so that they are able to apprehend the higher vision and acquire higher kinds of consciousness at the cost of the lower. They will have to remember that the lower aims, owing to their nearness, will loom in many ways more attractive, and can be transcended only at a very great cost. Many people need to develop their causal consciousness and to change their attitude, their hierarchy of values, before this group, which must inaugurate the new age, can measure up to the requirements.

Present-day problems and troubles are largely due to the lack of causal intuition, a deficiency that exists primarily in the mystics of the world and not so much in the aspirants to discipleship. The problem has not lain in lack of idealism or even in a lack of intelligence and sincerity, but it consists in the inability to sacrifice the interests of the first self at all times in order to make the higher, causal understanding assert itself. Compromise has been permitted, but in the esoteric sphere compromise is forbidden. People who indulge in it are dismissed.

The teachers in the planetary hierarchy are looking out for those with clear vision, uncompromising adherence to the truth as sensed, and capacity to drive steadily forward toward the ideal. This comprises the following abilities: 1) To recognize that ideal through meditation. 2) To apply it to the present through one-pointedness. 3) To remove the old and hindering thought-forms through self-sacrifice. 4) To refuse to compromise, through clear vision. 5) Always to distinguish between the facts (acts) and the person. 6) Not to interfere in anyone's private life, therefore clearly to distinguish the limits to individual freedom and not to transgress those limits.

4. To work at bringing in the new cycle and the new group of servers. Workers in the new era will be drawn from groups of all kinds. Such workers will be chosen after having been tested largely for the measure of impersonality with which they work and the strength of their contact with Augoeides and the strength of their second self consciousness. These are factors which no first selves are able to judge, standards that no human beings can use. What follows next is an enumeration of some of those qualities and abilities for which the members of the planetary hierarchy test human beings.

They look to see whether the inner flame – the result of effort wisely to work, think, and do – burns with increased brilliance or whether it remains hidden and dim because of the currents of the emotional envelope or because of thought-forms of personal antagonism, ambition, and envy. As a result of their work in the world some will be drawn into closer connection with the work of the planetary hierarchy, whereas others will be set back at least temporarily. Capacity to dominate emotionality and to work in mentality will largely count.

They look to see who can struggle for principles with personalities, and yet keep the link to unity intact. This counts more than people perhaps realize. Anyone who can stand for principles and yet love all human beings – refusing compromise and yet refusing hate – has something rare to offer in these days and can be used by the hierarchy. All of you who work, should have a clear vision, upright purpose, show firmness in your work, and not deviate from the goal. You should also deal with patience and forbearance with those who prove to be weaker tools. Extend your love and help to them as well.

The teachers in the planetary hierarchy look to see the faculty of pliability and adaptability working out. This involves the ability to appreciate the need, to recognize the new force coming in with the new cycle and consequently to bring together in wide synthesis of the need and of the force, regarding the first self simply as a focal point for action and transmutation. It involves the transmutation of the five senses and their extension for perception in higher worlds, so that sight, hearing, touch, taste, and smell are welded into one synthetic cooperating whole, for use in the great work. In the physical world, the senses tend to unify the life of the first self and to adapt physical things to the needs of the first self. In higher worlds, their transmuted counterparts must be adequate to the needs of the group. The ability to do this is one of the things that the teachers of the planetary hierarchy look for in those individuals whose privilege it may be to inaugurate the new age.

Above all, they look for those who have an enlarged channel from the causal envelope via the mental envelope to the physical brain. If a man has such an enlarged channel, then it indicates that he can be used. They look for how far the antahkarana has been built, that channel of communication between the causal envelope and the brain which must be possessed by one whom the teachers can successfully use. They are guided in their choice of workers by a man's own achieved capacity and by his own hard-won ability. If he has capacity, ability, and faculty, then they joyfully employ him. The reverse of this has at times been asserted – that a man must seek the "Masters" because he seeks capacity – but this is wrong. On the contrary, therefore, a man will find them when he has capacity, capacity that makes him available for group work and that can be extended under careful instruction into causal powers. Leadership

in groups controlling the work of the new age will grow out of the discipline of the individual. Leadership comes to those who seek nothing for the separated self, to those who lose that self in the good of the whole, and who sense the deeper aim.<sup>2.5.32-43</sup>

The objective of all training of consciousness is to develop the esoteric sense, that kind of awareness which will enable a man to function, not only as causally conscious in physical incarnation but also as one who possesses that continuity of consciousness which will enable him to be awake in causal consciousness as well as active in the physical world. This he will accomplish through developing the power to be a trained observer. It is by persistence in the attitude of right observation that the aspirant gains the power of non-identification with the first self (47:4–49:7), later the power to use form at will and with the end in view of furthering hierarchical plans and consequent usefulness to mankind. When the disciple has gained this power to observe somewhat, he joins the circle of trained telepaths.

When man has reached this stage and is in conscious touch with the plan then the true magical work can begin. Men and women, who are beginning to live self-consciously in their causal envelopes, can undertake the magical work of the new age, and can inaugurate those changes and that rebuilding which ameliorates conditions not only of the physical world, the “new earth”, but also of the emotional and mental worlds, the “new heavens”; that is to say, purify those worlds from the influence of the black lodge, not for all time to come but in important respects in connection with the preparations for the appearance of the sixth sub-race and the sixth root-race. They can then work with forces in etheric matter and so bring into being those forms and organizations in the physical world which will more adequately embody hierarchic ideas in the Aquarian Age which is now upon us.<sup>11.2.15,16</sup>

#### *The New Group of World Servers*

Mankind at this time is passing through a cycle of excessive activity. For the first time in human history this activity embraces mankind on a large scale in the entire three aspects of the first self consciousness. The physical, emotional and mental envelopes and the corresponding kinds of consciousness are all in a condition of upheaval. This unified triple activity is increased by the fact that the planet, too, undergoes a cycle of equally intense activity, due to its entering a new zodiacal epoch, and the preparation consequently going on to fit man to work more easily with the new forces and energies playing upon him.<sup>9.2.22</sup>

Faced with this crisis the planetary hierarchy has begun to form a new kind of group of people. They are being gathered out of every nation, but are gathered and chosen, not by the hierarchy, but by the power of their response to the opportunity being offered and the note being sounded. This they do, not from the pull of their own ambition and prideful schemes, but through the very selflessness of their service. They are finding their way to the top in every department of human knowledge. Their characteristics are synthesis, inclusiveness, intellectuality and fine mental development. They own to no creed, save the creed of brotherhood, based on the one Life. They are no slaves to authority, but are self-determined in their views. They love mankind deeply, they have no barriers set up around themselves, but are governed by a wide tolerance, and a sane mentality, and sense of proportion. They clearly recognize those whom they can lift, teach, and help. They recognize their equals, and know each other when they meet and stand shoulder to shoulder with their fellow workers in the work of salvaging mankind. It does not matter if their terminologies differ. They see their group members in all fields and give to them the sign of recognition as brothers and sisters. They recognize likewise those who have passed ahead of them in the evolution of consciousness and hail them teacher, and seek to learn from them.<sup>7.3.3,4</sup>

The hierarchy has two problems in connection with prospective helpers: 1) The failure on the part of even the most advanced disciples, even initiates, to preserve continuity of con-

sciousness. 2) Their insensitivity to the higher telepathic contacts. That telepathic sensitivity and response to hierarchical vibration, and that freedom from the lower psychism faculties (clairvoyance, mediumism) which are the needed prerequisites to intensive intelligent work were singularly lacking, and are still distressingly so. Telepathic sensitivity is decidedly on the increase as an aspect of general consciousness evolution, and this is for the hierarchy a most encouraging sign, but attraction to psychic phenomena and failure to differentiate between telepathic transmitters of higher and lower quality still greatly hinder the work.

A goal that can be achieved by all disciples and should be held as the goal before all aspirants is achieving continuity of consciousness and awakening causal consciousness which, when intelligently used, will serve to reveal parts of the plan and especially that one in which they can cooperate.<sup>7.3.9,10</sup>

It is first of all an attempt by the hierarchy at making a working replica of itself and entrusting it with the work in the physical world.

One of the essential conditions imposed upon the members of the group is that they must be willing to work without recognition, in the superphysical. They therefore must be free from all taint of ambition, and from all pride of race and of accomplishment. They must be also sensitively aware of their fellowmen and of their thoughts and conditioning environment.

It is a group that has no external organization of any kind.

This group gives to the word "spiritual" a wide significance. They consider it to mean an inclusive endeavour towards human betterment, uplift, and understanding. They give it the connotation of tolerance, international synthetic communion, religious inclusiveness, and all trends of thought which concern human development in the esoteric sense.<sup>7.3.27-30</sup>

The personnel of the group is known only to the hierarchy. No register of names is kept. There are only three main requirements: 1) It is essential that there is a certain amount of alignment from causal consciousness via mentality to the brain, and that this alignment is active. 2) The brain has to be telepathically sensitive in two directions, the causal world and the worlds of man, and this telepathic faculty has to be under the control of the will. 3) There must also exist a capacity for perspective (47:5) and systemic (47:4) thought. This will enable a man to overcome the ordinary human life-ignorance manifesting itself in religious beliefs and physicalistic denial of the continuation of life after "death", etc.<sup>7.3.32</sup>

<sup>33</sup>This group is composed of those who have permanent causal consciousness. They look on the mental, emotional, and physical as simply an equipment whereby human contacts can be established, and their work, as they see it, is to be carried forward through this equipment, acting under causal control. They are causal selves, working through first selves, not first selves actuated by occasional causal inspiration. The new type of group workers is a rounded-out individual, with a capacity to do almost anything to which he sets his hand. That this thought life of theirs may work out in definite physical activities may be true, but they are first of all and always those who live in and work from higher mental and causal consciousness (47:4 and 47:2,3). They are therefore of use to the hierarchy as they can be used in a variety of ways, for their flexibility and experience, and their stable alignment can be all subordinated to the group requirements.<sup>7.3.32,35</sup>

The true exponent of this new group type will of course not appear for many decades. This individual will be a true Aquarian with a universal touch, an intense sensitivity, a highly organized mental envelope, an emotional equipment which is primarily responsive to the higher "spiritual" vibrations, a powerful and controlled etheric envelope, and a sound organism, though not robust in the ordinary use of the term "robust".

They wield their influence silently and quietly and they lay no emphasis on their first selves, on their own views and ideas, or on their methods of work. They fully realize their own limitations, but are not handicapped thereby, but work persistently at that part of the

vision which it is their mission to concretize in physical reality. They are necessarily cultured and widely read, for in these difficult transitional times they have to cultivate a grasp of world conditions. They do not regard their country and their political affiliations as of paramount importance.

There is a vast network of groups, working along the many possible lines, but having within them or behind them one or more members of the new slowly emerging group of disciples. These focal points through which the hierarchy is now seeking to work stand together telepathically, and exoterically they must work in the completest understanding, preserving always an attitude of non-interference, and leaving each worker free to teach his own group as he sees fit.<sup>7.3.34-36</sup>

The young and promising aspirants must be sought out and carefully inculcated with the trend of the new ideals. They must develop a breadth and depth of vision so that they will be able to stand as pillars of strength in the world in this period of transition. They must not be forced to obey old rules about diet and celibacy, which distract their attention away from essentials. When the attention is kept in causal consciousness, life in the physical world will be rightly handled. A man's spiritual growth is hindered more by a critical attitude or a state of self-satisfaction than by the eating of meat.<sup>7.3.38,39</sup>

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

They must be taught to focus on constructive activity and to refrain from pulling down the old order of living. They must be set to building for the future, and to thinking along the new lines. They must be warned not to waste time in attacking that which is undesirable, but must instead bend all their energies to creating the new. In this way public attention, too, will gradually be focused on the new and beautiful, and the old established creations will fall into decay for lack of attention and so disappear.<sup>7.3.40,41</sup>

As regards the future of this world group much depends on two things.

First, 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. The work of establishing this rapport may indeed be slow, but it is an inevitable effect of the growing sensitivity of all the incipient second selves who are working in the world. The first indication that it works is that those who constitute part of this group when they meet each other will at once recognize each other, will know that they share the same vision, work towards the same goal. They will advise with each other as to where they can cooperate and where they can assist each other with supplementary endeavour.

The second requirement is that the disciples in this group learn how to preserve a constant and sequential recollection of what they experience both in the physical and in superphysical. It is called continuity of consciousness, and by this is meant man's power to be fully aware of all happenings in all spheres and departments of his being during the entire twenty-four hours of the day. As yet this is far from being the case.

The group exists already. It has not to be formed and organized.<sup>7.3.43-46</sup>

The preparation for this new mode of working includes learning to handle necessary outer activities from within outwards, to avoid a purely mystical introspection or its opposite extreme, an over-emphasized organizing spirit. A life of truly esoteric meditation must inevitably produce activity in the physical world, but then these objective results are produced by consciousness development and not by physical activity in itself.

Little groups will spring up here and there whose members respond to the new ideas and whose growth into the world group will be watched over by one or more working disciples. But these disciples do not organize the groups; they grow as a man in this place and another in that place awakens to the new vision or incarnates in order to take his place in the work and contribute to bringing in the new era. These groups will demonstrate no sense of separateness;



they will be unaware of personal or of group ambition; they will recognize their unity with all that exists, and will stand before the world as examples of pure living, constructive building, creative activity subordinated to the general purpose, beauty, and inclusiveness. Perhaps in the early stages of integration, the words “friendliness” and “cooperativeness” best describe them. They are not dogmatic and their outstanding characteristic will be an individual and group freedom from a critical spirit, which does not imply an inability to see error, or failure to measure up to an idea. They will recognize falsity, impurity, and weakness for what they are, but their noting such things will only serve to evoke a loving helpfulness.<sup>7.3.48,49</sup>

The needs of mankind and the development of the consciousness of mankind will so engross their attention that they will have no interest in purely physical arrangements, nor in laying the emphasis on their own personal development. They will be well aware that response to the needs of their fellow human beings in service and the life of focused meditation will promote their consciousness development

Later in response to their telepathic relationship and their united conferences, there may emerge certain esoteric groups and schools for consciousness development in order more rapidly and more expediently to equip them for world service.<sup>7.3.53</sup>

The new group of world servers now being integrated is at the centre of human life and must meet therefore a very real need. Their work must primarily be to keep such a close link with the collective causal being of mankind, 47:1-3 – made up of the causal envelopes of all human beings – through their own organized causal activity (47:2,3) that there will always be those people who can work from the centre of their causal envelopes and so keep the realization of the plan going and the vision before the eyes of those who cannot as yet themselves enter into the higher mental and the causal, 47:4 and 47:2,3. Those who can work from the causal centre must do so in order to preserve, in this cycle of activity and exoteric expression, the power, existing potentially in all, to withdraw into the centre. They constitute the door, speaking symbolically. Capacities and powers can die out for lack of use. This power of withdrawing self-consciousness into the centre of the causal envelope must not be lost. This is the first work of the group of world disciples. They must keep the path open and the way clear of obstructions. Otherwise white magic might temporarily die out and the selfish purposes of the first self assume undue control. This dire event happened in Atlantis, and the then group of hierarchic workers had to withdraw from all external activity and “hide the divine mysteries from the curious and the unworthy”.<sup>9.2.22</sup>

This group now in process of forming will in time develop its own method of consciousness activation. This method will be given only to those who have trained mentality and learnt to control emotionality. This method will be no easy short cut to the goal. Only the intelligent can attain it and only integrated first selves will be eligible to the teaching. The keynote of the new yoga will be synthesis; its objective will be the development of causal consciousness. This development will be covered in two steps: first, the development of causal consciousness and, and secondly, the training of mental consciousness to become the faculty that scales down causal ideas into mental ideas.<sup>7.3.57</sup>

What keeps a man from becoming a member of such a group? Four things only keep a man from affiliation: 1) An non-integrated first self. This involves necessarily an untrained and feeble intellect. 2) A sense of separateness, of distinction, and of being set apart or different from one’s fellow human beings. 3) The possession of a creed. No matter how good a formula of beliefs it may be, it inevitably produces exclusiveness. 4) Pride and ambition.

How shall one qualify? The rules are simple, and are three in number: Learn to practise harmlessness; desire nothing for the separated self; look for the sign of divinity in all.

As yet there are not very many occultists among them. This is due to the fact that the occultists are numerically few in relation to the masses of mankind, and also to their tendency

to be sectarian, exclusive, and self-righteous. The true esoterician is rare.

The group is inspired from above by the Augoeides of its members and the planetary hierarchy, and is energized into activity by the need of mankind itself. Its symbol is a golden triangle enclosing an even-armed cross with one rhombus at the apex of the triangle. This symbol is never reproduced in form at all. It shines above the heads of all who are in the group and cannot be seen by anyone (not even a clairvoyant) except a group member (and of course the members of the planetary hierarchy, the Augoeides, etc.), and then only if – for purposes of work – his recognition needs stimulation. The motto of the group is *The Glory of The One*.<sup>7.3.59-62</sup>

### *The Necessity for Purity*

The aspirant is enjoined to let desire and intellect be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive left-hand path.<sup>4.11.1</sup>

In the last analysis, purity is a question of motive. If the incentive to action of any kind in the three worlds of man is the desire of the first self, and if the practical application of mental consciousness brings it about, then impurity characterizes that action. If the impulse emanates from the monad centred and self-conscious in the causal envelope, it is then subordinated to the causally conscious monad and controlled by it to the desired end. Then the action is characterized by purity within the group limitations, for absolute purity exists only when the monad has achieved entire freedom from control. The monad centred in the causal envelope and self-conscious in it is group-conscious and group-controlled, and until the monad has overcome the causal envelope and attained liberation from its control, thus centred itself in the mental atom of the second triad and no longer in the causal envelope, it will not understand the real significance of purity. There is a close connection between impurity and limitation of any kind, physical, emotional, and mental.

Only at the fifth initiation, in which the monad becomes a 45-self, will the meaning of purity be fully realized. For the majority, physical and emotional purity are the objectives, and primarily therefore liberation from emotional control and desire. Desire should not be killed out but redirected.

As the aspirant makes progress on the path, his thought processes become more potent, and the thought-forms he makes with definite purpose in the meditation work become more efficient in the bringing about of results. It will be apparent therefore that in magical work (which has always to be wrought out in the physical world) there will always exist the tendency towards the left-hand path, until the causal consciousness is permanently established, and purity of motive has become a habit of the mind.

Those who are working in the field of planetary evolution are looking for dependable instruments. People whose emotional moods and feelings run riot or who lack physical control cannot be counted upon in an emergency by those who are seeking helpers. People whose thinking is clouded or whose inability to concentrate their thought on higher things are unsuitable co-workers. This remark need deter no one in these groups from pushing forward, for the recognition of a defect is a preliminary step towards its overcoming.

Since the middle of the Atlantean root-race period the thoughts of men have steadily been attracted toward the destructive or left-hand path, because selfishness has been the motive, and self-interest the dominant factor. Part of the work of the planetary hierarchy has been to offset this tendency by the inculcation, through example and precept, of sacrifice, unselfishness, and purity of motive. Hence purity of motive and the instinct for service, which latter quality is comparatively new in human evolution.

In spite of this, however, the tendency to selfish interest is the most powerful factor in the

world at this time, and hence the critical situation existing between the planetary hierarchy and the black lodge.

Let there be no discouragement, however, for the causal (47:1-3) or essential (46:1-7) idea resulting in magical work, of one brother of pure intent is of far greater potency than that of many brothers who follow the tendencies of the first self. Under the Law the Great Ones work through their disciples in all countries and never before have there been so many endeavouring to fit themselves for this function of being “transmitters of the purpose”, and never before has there existed such a strong inner solidarity between workers in all fields in all parts of the world. For the first time in history is there a coherent group for the planetary hierarchy to use. Heretofore, there have been lonely isolated workers or tiny detached groups, and this has greatly hampered the work. Now this is changed.

All should realize this and should work to reinforce this group integrity and to develop the power to recognize all such workers everywhere under any name or organization and to cooperate with them when they have so recognized them. This is no easy thing to do. It presupposes the following:

1) An inner sensitiveness to the plan. 2) An ability to recognize principles, governing conduct and administration. 3) An ability to overlook the non-essentials and to emphasize the essentials. 4) An ability to submerge personal ambition and interest in the furthering of the group ideals. 5) An ability to steadily preserve the inner contact through meditation and to overlook and not to emphasize first-self reactions.<sup>4.11.4-12</sup>

#### *The New Age Groups and Their Training*

All aspirants need to renew their efforts at living as if they were second selves. They should realize fervour, and concentrate their thoughts on the plan rather than on their past achievements.

If group realization is successful, then less interest in the separated self is gained. If faith in the Law becomes stronger, then the capacity increases to take one’s eyes off individual problems, and fasten them instead on what is good for the whole. Breadth of vision and inclusiveness of understanding are the preliminary essentials to all work under the guidance of the hierarchy. Disciples must have become stabilized in the consciousness of unity and recognized the basic unity of all life, before they can be trusted with the knowledge of how to handle forces that bring superphysical reality into physical manifestation.<sup>2.2.26,27</sup>

A great test of the sensitive disciple is fear of failure. This is based on past experience (for all have failed), on a realization of the immediate need and opportunity, and on an acute appreciation of individual limitation and deficiency. It is often the result of a response to the lowered causal and physical vitality of the race today. Never before has there been a time when fear of failure has more widely haunted mankind. It is however a serious waste of time and energy for a disciple to ponder on a failure or to fear failing. There is no such thing as failure; there can only be loss of time. That in itself is serious in these days of dire world need, but the disciple must inevitably some day make good and retrieve his past failures. We all learn by failure – a well-known truth, and is known as such by all who are attempting to live in causal consciousness. Nor need the disciple sorrow over the failures, apparent or real, of his fellow disciples. The sense of time produces illusion and disappointment, whereas the work goes truly forward. A lesson learnt by failure acts as a safeguard for the future, and thus it leads to rapid growth.

When the members of the planetary hierarchy study the work of the world aspirants today, they see an almost pitiful distress of individual deficiency, a sustained and strenuous effort on their part to “make themselves what they ought to be”, and yet at the same time a distressing lack of proportion, and no sense of humour whatsoever. Aspirants are urged to cultivate both

these qualities, and not to take themselves so seriously. Then they will find that they will release themselves for freer and more potent work. They are enjoined to take the plan and the call to serve seriously, but waste no time in constant self-analysis.

Therefore the immediate goal for all aspiring disciples at this time can be seen to be as follows:

1. To achieve clarity of thought as to their own personal and immediate problems and primarily the problem as to their objective in service. They do this through meditation.
2. To develop sensitivity to the new impulses which are flooding the world at this time. They bring this about by loving all people more and through love and understanding contacting them with greater facility. Love reveals.
3. To render service with complete impersonality. They do this by eliminating personal ambition and love of power.
4. To refuse to pay attention to public opinion or to failure. They do this by applying strict attention to the inspiration of Augoeides, and by endeavouring to dwell ever in causal consciousness and incipient 46-consciousness.<sup>11.5.8-14</sup>

There are three main points of danger in the life of service. The individual training of the disciple is not meant here, but his life of service, and the activities in which he is engaged as a worker. His temperament, equipment of characteristics (physical, emotional, and mental) do have a potent effect on his environment and on the people he seeks to help, and also his family background, his world training, and his speech.

The first danger is his physical condition. All disciples are exhorted to act with wisdom, to give themselves sufficient sleep, right food (which must vary for each individual), and those surroundings, if possible, which will enable them to work with the greatest facility. The penalty for the infringing of these instructions works out in lack of power in service and in the growing thralldom of the organism. Where the organism is in poor condition, the disciple has to add the liabilities incident upon the bringing in of force for which he cannot find the right outlet.

The second danger lies in the emotional illusion in which all mankind lives, and its power to glamour even experienced workers. Only mental control, to which causal perception is added, will suffice to pierce this unsound emotional fog, and reveal to the disciple that he is a potential second self in incarnation and in touch, through his intellect (at least causal consciousness, 47:2, is meant here, but also incipient essential consciousness, 46:7) with the causal and essential collective consciousness. The disciple who persistently permits himself to be glamoured by the illusion will have his vision fogged, so that he will stray from his goal.

The third danger (and one that is very prevalent at this time) is that of mental pride and consequent inability to work in group formation. The penalty for this is often a temporary success and an enforced working with a group, which has been devitalized because deprived of its best elements and which has in it only those people who feed the personality of the head of the group. Because of the emphasis on his own views and his own methods of working, the disciple finds that his group lacks those factors and those people who would have rounded it out, who would have balanced his endeavour, and given to his undertaking those qualities which he himself lacks. This is, in itself, a sufficient punishment, and quickly brings the honest disciple to his senses.

Not one earnest aspirant goes totally unrecognized. The hierarchy do not consider specific deeds, words and conditions. The sooner aspirants grasp this and put out of their minds any hope of contacting some individual, perceptible to them, whom they call a "master", with so much leisure, of such developed powers that he can occupy himself with their trivial affairs, the more rapidly will they progress.

Where, however, there is steady growth of consciousness, an application to esoteric

principles so that definite changes are produced in the envelopes used, and an increase of the light being radiated, it is known and recorded, and the aspirant is rewarded by increased opportunity to serve his fellowmen. The members of the hierarchy do not reward by commendation. They are occupied in making out of everyday men and women such ones as know and are able to do. This they do by:

1. Teaching them to know themselves.
2. Setting them free from belief in authority by awakening their interest and enquiry, and then indicating (not more than that) the direction in which the answer should be sought.
3. Giving them those conditions which will force them to stand on their own feet and rely on their own incipient second selves and not on any human being, be he a beloved friend or teacher.<sup>11.5.16-24</sup>

Through the group of world servers now in process of formation, the planetary hierarchy is seeking to externalize itself, and to restore the mysteries to mankind to whom they truly belong. If the attempt is to succeed, it is basically necessary that all of you who have sensed the vision or seen a part of the intended plan should rally their forces, to renew their vows of dedication to the service of mankind, to subordinate their own views and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, to guard their tongues from idle speech and criticism, from gossip and innuendo, and to read and study so that the work may go intelligently forward. Let all aspirants make up their minds in this day of emergency and of rapid unfolding opportunity to sacrifice all they have to the helping of mankind. Now are the need and the demand. The urgency of the hour is upon us, and all of you who have received the help of the hierarchy are encouraged to join the strenuous effort of the great ones. Above all: do not rest from your meditation work; keep the inner link; think truth at all times! The need is great but so is the opportunity, and all possible helpers are being called to the work. You can all be used in some way, if you grasp the true nature of sacrifice, if you develop skill in action, and if work make the effort to work without attachment.<sup>9.2.23, 11.5.25</sup>

L.A. November 21, 2014.