

THE WAY OF THE DISCIPLE

PART SEVEN

WM 374–446

1 The Founding of the Planetary Hierarchy

¹The various energies which play upon the human being and (produce =) contribute to his development constitute his field of experience. Those two factors – development and experience – should always be regarded as linked, for each conditions the other. As one has experience in the (form world =) worlds of the first self (47:4–49:7), there is a parallel development of consciousness (L.A.: provided that one works upon the experience had, for if one does not, one will remain on the same level for a hundred incarnations or more; KofR 5.8.14,15; 5.23.7, 5.35.3, 7.5.10; KofL1 1.7.7, 1.15.12, 1.16.2, 1.18.4, 4.20.11, 9.6.1, 9.34.21, 9.40.7, 9.54.10, 9.68.4). As that development brings about constant changes in conception and a consequent constant reorientation to new states of awareness, it necessarily leads to new experience – experience of fresh phenomena, of new states of being, hitherto unknown. Hence the frequent reaction of the disciple to the fact that for him, as yet, there is no point of peace. KofL1 3.15.4 Peace was the objective of the aspirant in the epoch of the fourth root-race. Realization is the objective of the disciple in the epoch of the fifth root-race. He can never be static; he can never rest; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new. This goes on until the consciousness is stabilized in the self (L.A.: the incipient second self). Then the initiate knows himself to be the unlocking unity, watching the phenomenal phantasmagoria of life in form (L.A.: 47:4–49:7). PhS 2.62.9

²He passes from one sense of unity to a sense of duality, and from thence again into a higher unity. First, the self identifies itself with the form (L.A.: gross physical matter and the organism, 49:5-7) to such an extent that, to the self, all duality disappears in the illusion that the self is the form and that the form is all that exists. This is followed by the stage wherein the indwelling self (L.A.: the self indwelling in the form) begins to be aware of itself as well as of the form. The talk about the self and the not-self, the self and its envelopes, then corresponds to the self's experience and understanding. (L.A.: To reach sufficient understanding and clarity as to this relation between the self and its envelopes, the self must be taught that it has other envelopes in addition to the organism and that none of these envelopes is the self. Hylozoics alone gives this teaching, since the older esoterics never clarified that the self is a primordial atom, a monad, but identified the self with some higher envelope, the causal envelope or higher. KofL3 5.24.1-6) The aspirant is at this stage of duality (L.A.: not dualism), and also the disciple up to the time of his training for the third initiation (L.A.: becoming an incipient causal self). At this stage of duality, (consciousness of form =) envelope consciousness long dominates self-consciousness. Then there comes a life or several lives, in which neither preponderates, but a sort of balance is struck, yet a balance characterized by inactivity and inertia. Then the point of balance shifts to the advantage of self-consciousness, so that this begins to dominate. Even after this it may happen that the self is sometimes identified with some one of its envelope consciousnesses. At the third stage, the self reaches that true unity where the self lives wholly in the consciousness aspect and does not identify with consciousness in any one of its envelopes of incarnation. KofL1 6.1 L.A.: This requires at least causal self-consciousness, since only this makes permanent self-consciousness possible.

³Just as the emotional envelope is the battle ground for the aspirant, so the mental envelope is the battle ground for the disciple. KofR 7.20.11 The aspirant has to learn to control his emotionality through his mentality, but the disciple must learn how to control his mentality through his causal consciousness. The disciple receives guidance in this from Augoeides.

⁴In this work on himself, the aspirant brings about that consciousness development which the planetary hierarchy intends for all mankind (L.A.: and which it began to effect from the third root-race on but was forced to discontinue after the rebellion of the black priesthood in Atlantis.) KofR

3.1.4-9; KofL3 1.1.2 Some facts about this work of the planetary hierarchy and how it began should therefore be given:

⁵1. The movement for the spreading of the secret doctrine (L.A.: esoterics) is eighteen million years old.

⁶2. Only four of the original leaders still remain with us. CI 1.9.4, 6.7.6 The work (setting in motion and controlling) lies now in the hands of three kinds of individuals: 1) monads who were formerly of our Earth mankind, 2) monads (L.A.: of the human parallel evolution) who have come into our Earth 49-globe from other 49-globes. 3) deva monads at the corresponding superhuman stages of evolution. L.A.: These deva monads make up the overwhelming majority of the members of the hierarchy.

⁷These in their aggregate form the esoteric hierarchy of our planet. They work in three main divisions, and in seven great groups. KofR 1.38.2, 2.6

⁸3. At very early stages, this hierarchy was called by various names; among others it was called the "Temple of Ibez".

⁹4. The superhuman and divine individuals who arrived close upon 22 million years ago to form the first government and hierarchy of our planet, in doing this were faced with a particularly hard task. First a few facts about this task will be given, before the founding of the Temple of Ibez will be discussed.

¹⁰The advent of the superhuman monads entailed two particularly important results: 1) Billions of animal monads causalized in which process the Earth mankind was formed. (L.A.: Much later the Earth mankind was increased as older and more developed human monads were added who had causalized in the preceding seven-globe. PhS 2.45.8) The mental consciousness of this primitive mankind received a first stimulation in three ways.

¹¹1. Certain members of the planetary hierarchy incarnated in mankind and transferred new and necessary factors to their children. KofL1 9.34.7 2) They built man's mental envelope within the newly formed causal envelope (L.A.: the animal monad does not possess an individual mental envelope, but only a collective one, belonging to the group-soul). 3) They stimulated man's mental consciousness methodically from its first faint beginnings.

¹²This work was carried on during several million years. The brotherhood had made its headquarters at Shamballa and directed its activities from there. Shamballa is a centre in physical matter, though not gross physical but etheric physical matter (L.A.: In fact only matter of the higher two ethers, 49:1,2, so that uninvited visitors can save their trouble; CI 7.8.46), and the planetary ruler and his assistants have physical envelopes of etheric matter only, no organisms. KofL3 6.10.1

¹³5. It was decided about 17 million years ago to have in the gross physical world an organization and a headquarters for the mysteries, and to have a band of 45-selves and 44-selves who would function in organisms and thus meet the need of awakening mankind.

6. The first outpost for the Shamballa brotherhood was the original Temple of Ibez and it was erected in the centre of South America: Branches were later established in Central America and in Asia. The Asian branch has become more known to the world through its adepts belonging to the Himalayan and southern Indian schools, though the work is nowadays materially changed. In the future, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. In the land stretching from the Middle East through Turkestan and Mongolia to north-east China, as planned, much of the early history of the Ibezhan workers will be revealed.

¹⁵The name Ibez is an acrostic veiling the true name of the planetary ruler. The four sounds making up the name indicate the first sound of each one of the real names of the four avatars on the first four globes of the Earth chain, who have embodied four of the "divine principles". The Latin letters I B E Z are no letters of Senzar, which does not use letters at all, only ideograms. The true meaning of the name is conveyed at the fourth initiation only, when the nature of the planetary ruler is revealed to the 46-self and he is also contacted by the four avatars.

¹⁶7. The whole trend of the work of the Ibezhan adepts was different to that of the adepts at this time. Their objective was to stimulate the higher emotionality and its tendency to mysticism. This

was a necessary limitation considering the fact that human beings at the time had very little mental consciousness. They were practically altogether emotional; they functioned even more consciously in the emotional world than in the physical. KofR 6.5.6 It was part of the work of these early adepts to develop the centres of the human etheric envelope, stimulate the brain and so make man more self-conscious in the physical world (L.A.: not “fully self-conscious”, as A.A.B. exaggerates it). Their objective was to train their disciples in mankind to understand the potential divinity of their own consciousness, not as much to understand that the same potential exists in other beings and in the whole creation. It was necessary in those times to employ methods more definitely physical than are permissible now. They applied these methods of physical stimulation and taught the laws of energy as they work through the various centres of the etheric envelope until the time came when the hierarchy made another big change in its methods, that is, closed the door leading from the animal kingdom into the human, the door of causalization; and opened the door leading from the fourth kingdom into the fifth, the door of initiation. They considered at that time that man was then self-centred enough and individualized enough to permit of a drastic change in method and practice. All of their work up to this change took millions of years. The phallic cults, tantrik magic and hatha yoga exercises of later times are the degenerate remains of such as was practised in the earlier Ibez Temple. People of the Lemurian root-race and the early Atlantean sub-races had to be taught by means of symbols and methods which to us must appear crude, impossible, and exceedingly primitive. L.A.: See René Guénon, *The Reign of Quantity*, chapter XXVII.

¹⁷8. At the time the door of initiation was opened, many millions of years ago, the planetary hierarchy had made two decisions:

¹⁸That causalization must be stopped and remain stopped until man had not only aligned the etheric and emotional envelopes with the mental and causal envelopes, but also overcome (L.A.: automatized) the two lower envelopes mentioned. When he is not only self-conscious but is becoming group-conscious as well, then animal monads will again be permitted to pass into the human kingdom (L.A.: which will not be until in the next eon, the mental eon PhS 2.46.12, WofM 5.10.1).

¹⁹That the mystic path must lead eventually to the esoteric path, and that plans must be made to impart teaching, and mysteries must be organized, which would reveal the divine potential in all visible manifestation, and not only in man. Man must be taught to understand that as an individual he is part of a greater whole and that his personal interests must be made subservient to those of the group. Gradually the teaching was reorganized, and the curriculum increased. Little by little the mysteries were developed as the people became ready for them, and later there appeared schools of the mysteries in Sumer, Egypt, Greece, and many other countries.

²⁰9. Three factors to be considered: 1) The relatively low point of evolution of many people and their naturally physical polarization. 2) The work of the black lodge and of their followers. When the Ibezhan adepts under instructions from the planetary government began to withdraw into the temples, to make the mysteries more difficult of attainment and to work against abuses and distortions, a number of their former pupils rebelled against them and fought them. Many of those rebels had acquired great power and knowledge. In that war we have one of the causes of the appearing of black and white magic, and one of the reasons of the purifying waters of the cataclysm (the “flood”) being deemed necessary. KofL3 1.2.4,5 3)The powerful thought-forms built up in the early Ibezhan mysteries and which (particularly in America) are as yet undestroyed. This gigantic “dweller on the threshold” of all the true mysteries has to be slaughtered by the aspirant before he can pass on. KofL1 10.8

²¹10. The work of the Ibezhan adepts and the mysteries of the Temple of Ibez are still being carried on by present-day adepts in physical incarnation throughout the world. They teach the meaning of consciousness, the human self, so that the man may indeed become what he is, actualize his potential godhood by completely controlling his envelopes of incarnation through causal or essential (46) consciousness, and this not in theory but in deed and truth.

²²When man has achieved this, the physical body will have no lure for him, the real man (L.A.: the monad, when self-conscious in the causal envelope), emotionality will no longer lead astray, nor will mentality shut out higher consciousness, but the monad will use its envelopes of incarnation in

service to the race. Then the monad will have overcome the human kingdom and will pass into the fifth natural kingdom. As one newly arrived in that kingdom the monad will have further lessons just as newly causalized human beings were trained and taught its functions by the Ibezhan teachers.

²³In the Atlantean root-race epoch, the goal that the planetary hierarchy set before themselves was the awakening in man of the love nature, as a step towards the awakening of the heart centre. To do this, the teachers at that time were themselves deliberately focused in the heart centre, and chose to work entirely through that centre. In doing so they subordinated their mental ability and the mental energy they could use to the need for it, which was very scant and actually only when training the initiates before the third initiation. In our Aryan root-race, the condition is reversed. The hierarchy is working now entirely in the causal-mental world, though basing all endeavour on past achievements in connection with the heart centre. Up to the third initiation therefore, disciples have to endeavour to work entirely with mental energy, in efforts to control, master, and use it. Their attempt is concentrated then on transmitting causal consciousness and causal will to mentality. The aim is to use causal will to control the entire (personality =) first self. WofM 2.8.21 When this has been achieved, the 46-will can begin to control causal consciousness and will. Before the disciple is able to do this, he will need many lives to conquer causal consciousness and to begin to apprehend also essential (46) consciousness sporadically. Up to the third initiation, however, the awakening causal consciousness is the dominant factor, and not the 46-consciousness. After the third initiation, which marks the definite transition out of the consciousness limited by form (L.A.: 47:4 and lower), the initiate can begin to function at will in world 46. As he is doing so, mental consciousness is steadily relegated into the background till it becomes a part of the subconscious. Intuitive perception, pure vision, direct knowledge, and an ability to utilize the undifferentiated energies of (the universal mind =) 46-consciousness are the main characteristics of the Aryan adepts. The word “undifferentiated” is used here in the sense of freedom from multiplicity. The restriction of causal will to some one of the seven departments has been superseded by the free use of all seven type energies by essential (46) will. WofD4 9.21

²⁴The will which is transmitted through the causal-mental consciousness controlled by the monad appears as seven types of energy corresponding to the seven human types. Thus it is about seven types of causal-mental consciousness and will dependent on the seven departments. This division and differentiation into seven types dominates man until the third initiation (L.A.: until he has become a causal self). By his belonging to a type man is swept into certain major activities and life tendencies that are determined by his particular type. This belonging to a type and acting according to a type are due to the fact that the causal envelope of every man is of a certain type, one of the seven. The types also determine mankind’s division into seven great groups, through which energies from the seven planetary departments are focused.

²⁵At the stage of unity (46) and higher stages, where the (form =) matter aspect has lost its power, even these divisions disappear, and the initiate sees the plan as a whole, knows the Life in its essential oneness, and begins to have some understanding of what (the “monad” =) the “third self” means. WofM 11.1.12; KofL3 3.1.13, 3.15

²⁶Disciples must always remember that all distinctions and categories are mental productions, and are due to the control of material forms by mental energy. It is almost impossible for the disciple to surmount these distinctions and differences until he (comes under complete control of the second aspect of divinity =) has passed completely to the second triad (L.A.: that is to say, has become a 46-self), and has passed out of the domination of the (third or matter aspect =) first triad. But up to the third initiation, even the consciousness aspect implies duality: self-consciousness and matter, self-consciousness and the envelopes, the observer and the observed, the lover and the loved, the seeker and the sought. It is only as the (will aspect =) energy of the third triad at the third initiation begins to be sensed that what is said here corresponds to the disciple’s own understanding. PhS 2.25.4

²⁷The struggle of the disciple as he masters the energies of the causal-mental world can be summed up in three statements:

²⁸1. Work in the causal-mental world produces apprehension of duality. The disciple seeks to (blend and merge the soul with its vehicle and to do this consciously =) become self-conscious in the causal envelope and control his envelopes of incarnation from there. (The unification of the self and of the not-self =) The alignment of the not-self (L.A.: the envelopes of incarnation) with the self (L.A.: the monad, being self-conscious in the causal envelope) is his objective. The disciple takes the first step in this direction when he begins to cease identifying himself with the (form =) envelopes of incarnation and their mechanical consciousness functions, and recognizes (during this transitional period) that he is a duality. KofL1 6.1.2

²⁹2. The causal-mental consciousness, rightly used, becomes therefore an instrument for the apprehension of two kinds of reality: the reality of the causal world (47:2,3) and the reality of the three worlds of man (47:4–49:7). It is the mediating principle, in this interim where dual apprehension reigns.

³⁰3. At a later stage (the soul and its instrument become so unified =) the envelopes of incarnation become so well aligned with the causal envelope that duality disappears, and (the soul knows itself to be all that is, all that has been and all that will be =) causal consciousness, once activated, makes all lower consciousness unnecessary.

³¹When the matter of the mental envelope is activated exclusively by the monad, being self-conscious in the causal envelope, and the monad can in addition maintain itself with self-consciousness in its incipient 46-envelope (very short moments to begin with, later longer and longer) and (faintly) apprehend even the 45-will energy, then the causal self has built the bridge (the antahkarana) which aligns, not only the first triad with the causal envelope, but also the causal envelope with the second triad. When the causal self has done this (L.A.: A.A.B. says that the aspirant must do this in his consciousness, but this is impossible for an aspirant; only the perfect causal self is able to do so, and he is always an accepted disciple, aware of his status), the causal envelope has served its purpose, is not needed, and is therefore dissolved. Augoeides has done its work (L.A.: and is liberated from his connection with the human monad). Then the monad can dissolve the first triad, since it does not need to incarnate any more. It can keep the first triad, if it intends to work later in the worlds of man, and then it forms, with will directed through the first triad, envelopes in those worlds. Then the monad (as a 46-self) can work through and with energy as the plan of the planetary government dictates. KofR 1.35.12; WofM 11.16.4

2 *The First Self and Its Energies*

¹(A personality =) A first self is a union of three kinds of energy, three kinds of consciousness, and three kinds of matter (three kinds of envelopes). All three – the mental, the emotional, and the physical – must be united and coordinated into one functioning organization. (L.A.: Therefore, a human being who has just discarnated, thus lacks his two physical envelopes, is not a functioning first self. Also it should be noted that the mental part consists of two different envelopes with their respective kinds of consciousness and energy, namely the triad envelope, or the incarnating part of the causal envelope, 47:3, and the mental envelope, 47:4-7; and that the physical part likewise consists of two different envelopes, namely the etheric envelope, 49:2-4, and the organism, 49:5-7, and that of the two physical envelopes, only the etheric envelope has consciousness and energy of its own, so that sense perceptions such as sight, hearing, touch, etc., are actually consciousness in such centres of the etheric envelope as are attached to the corresponding sense organs of the organisms.) The result of this union of three (energies =) kinds of consciousness bound up with three kinds of envelopes with three kinds of energy is self-consciousness. (L.A.: Here it must be added that only the consciousness of the triad envelope makes self-consciousness possible, for the consciousness of the lower three envelopes does not suffice for this. If it were not so, even animal monads could possess self-consciousness. For self-consciousness to arise in ordinary man, if only momentarily, 47:3-consciousness, even of the faintest kind, must be united temporarily with some one of the lower three envelope consciousnesses – and these two together must be contrasted with physical perception of the external world, so that the realization, “I am – but I am not that”, asserts itself, even if fleetingly.) WofM 3.12.1, 7.14

²The consciousness of the first self can be controlled by mentality, which in its turn can be controlled by causal consciousness. When the monad has acquired causal and higher consciousness, mental consciousness – if the monad keeps it at all – is always subordinate to that higher and is part of its subconsciousness, just as physical and emotional consciousness are part of man’s subconsciousness. In superhuman and divine collective beings, the isolating self-consciousness of the constituting monads has sunk down into the subconscious, and their continuous attention is we-consciousness beyond human understanding. For man, the monad in the fourth natural kingdom, it is essential first to achieve full self-consciousness in the first self, and then to utilize the first self for the group good. This is the way to eventually join ever greater collective selves.

³The characteristics of the individual who is beginning to function as a (personality =) first self are indicated as follows. The first step on the way to selfhood of necessity is selfishness. It is equally true that the prime hindrance to the highly developed first self’s further development into a second self is the prolongation of the selfish attitude. The sequence in the development of the characteristics therefore is as follows:

⁴1. The ability to say “I am”, “I wish”, “I desire”, “I will”.

⁵2. The consciousness of being the centre of one’s tiny universe.

⁶3. The sense of drama and the capacity to visualize oneself as the centre of one’s environment.

⁷4. The sense of responsibility and the ability to assume responsibility for those who are in one’s immediate surrounding.

⁸5. The sense of one’s importance. This sense demonstrates in power and influence, where there is a real and steadily awakening entity behind the mask of the personality, and in braggadocio and bombast, where the entity is insignificant.

⁹6. The power to use the entire equipment of the first self, so that there is a direct connection between mentality and the brain, and emotionality is thereby subordinated to mentality and controlled by it. This means that the power to use thought grows steadily.

¹⁰7. The capacity to live with the three kinds of energy of the first self so coordinated that mental will controls emotionality directly and the physical etheric envelope indirectly through emotionality.

¹¹8. The power to influence and guide others in accord with one’s individual purpose and will.

¹²When the last stage has been reached, the three energies which constitute a first self have been successfully integrated, and this instrument of the monad is a usable and valuable asset. The man is then a potent personality, and being an influential magnetic individual becomes the centre of a group.

¹³L.A.: At best, also causal consciousness is awakened at the end of this process, but it should by no means be taken for granted. A.A.B. says that the activation of causal consciousness (“an inner growth of soul awareness) runs parallel to the development of the personality, but there is no such automatic and necessary correlation. As a matter of fact, many highly developed, dominant personalities are to be found who do not display even the slightest trace of causal consciousness and understanding. Also the higher mentality (47:4,5) can, through self-sufficiency, pride, etc., be the greatest enemy of embryonic causal consciousness. KofL3 14.19.4

¹⁴If, during the development of the first self, causal consciousness is awakened as well, then this first self is characterized by idealism, group service, and will to sacrifice.

¹⁵This is why in all true esoteric schools the emphasis is laid on motive. People who are strongly individual and are developing a group consciousness find their way into esoteric schools and have to be guided there in their work at activating causal consciousness so that the monad by using it can control the first self.

¹⁶The outstanding characteristics of those first selves who are not as yet controlled by causal consciousness, are dominance, ambition, pride and a lack of love to the whole, though they frequently possess love for those who are necessary to them or to their comfort.

¹⁷As group consciousness steadily grows, the individual views this as an instrument of service and of will to sacrifice for the good of unity. When the individual has reached that stage and has passed tests for necessary qualities and abilities, he is ripe for discipleship.

¹⁸The problem consists in ascertaining upon which step of the ladder of development the individual is found at any particular time. Behind each human being stretches a long series of lives. Some are now developing a dominant and selfish personality. This is, for them, as much a step forward as is discipleship for the aspirant. Others are already developed personalities and are beginning to experiment with the energy flowing through them and to gather around themselves those people who vibrate to their note and who want to receive their message. Hence the myriads of small groups all over the world, working in every field of human expression. Others have passed beyond that stage and are becoming decentralized from the expression of the first self in the three worlds of human life (47:4–49:7) and are impelled by energies from the causal envelope and the second triad. No longer do they work and plan and struggle to express their first selves, to make their individual impact upon the world, or to gather magnetically around themselves a group of people who look up to them and thus feed the springs of their pride, ambition, and sense of importance. They are beginning to see things in a newer and truer perspective. In the light of the whole, the light of the little self fades out.

¹⁹When a man has reached this stage of selflessness, of service, of subordination to the universal self, and sacrifice to the group becomes the objective, he can be received into that group of knowing workers which is the reflection in the physical world of the planetary hierarchy.

3 The New Group of World Servers

¹During the many million years the planetary hierarchy has existed it has now and then received into its ranks those human beings who have fitted themselves for work and who have measured up to the requirements. Certain information about the planetary hierarchy has been divulged exoterically, and names of some of its members have been given out to the masses, – at what cost and personal sacrifice those masses will never know.

²An event is transpiring on Earth which is, in its way, as important as that crisis in mankind in Atlantean times when the two physical envelopes were aligned with the emotional envelope so as to form a functioning unit. It was at that time the planetary hierarchy introduced the “yoga of devotion”, or bhakti yoga, for the training of the aspirants at that time. The hierarchy organized a group of such people as could work devotedly and who could learn, through the use of rites and pictures (the so-called mysteries), some mode of activity which would make them participate in the hierarchy’s work on Earth. This group thus constituted a scaled-down replica of the hierarchy in the physical world and a training school for those who later would be admitted into the ranks of the hierarchy. Only those were, in those days, allowed to participate in these mysteries and work who had reached the stage of emotional attraction, who felt within themselves the longing and desire for the mystical vision, and who were devoted to the ideals presented to them. They possessed very scant intellectual ability and such was not required of them. They liked and needed authority; they learnt through rites; they were devoted to the great ones whose names and forms stood behind the office holders in the exoteric lodges. Those celebrators of the mysteries were no developed first selves, no personalities.

³Today, in the world, human consciousness development is faced with another great crisis. The intellect has begun functioning, more and more first selves are integrated, so that man’s three envelope consciousnesses can function as a unity. This has made it possible for the planetary hierarchy to form a new kind of group. In the physical world, without any exoteric organization, ceremonials, or outer form, there is integrating – silently, steadily and powerfully – a group of men and women who will supersede eventually the previous hierarchical effort. They will supersede all churches, all groups, and all organizations and will eventually constitute that oligarchy of elect souls who will govern and guide the world.

⁴They 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. They are emerging out of every group and church and party, and will therefore be truly representative. 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 depart-

ment 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 – political, scientific, religious, and economic – 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.

⁵That such a group is forming holds a good augury for the future. What this group is thought to achieve in that future will be described presently in broad outline. But let us begin with the past, with an account of how the hierarchy planned the appearance of this group.

⁶About the year 1400, the planetary hierarchy was faced with a difficult situation. In the second department of the hierarchy, which had to do with the impartation of truth to mankind, it was noted that the ruling religions and philosophies in their ongoing degradation had receded almost completely from truth or the knowledge of reality. And in the first department it was observed that the pertaining first ray energy, as deficiently and awkwardly as human beings are able to assimilate it, had also brought about an intense differentiation and crystallization among the nations and governments of the world. These two conditions, of concrete orthodoxy and political division, are still manifesting themselves. The public consciousness, too, is tremendously diversified, but this state of affairs marks the summation of the period of separativeness and the end, before so many centuries, of this intense division of thought. KofR 3.1.21

⁷After watching this trend of affairs for another one hundred years or so, the heads of the hierarchy called a conclave of all departments about the year 1500 A.D. The object of the meeting was to determine how mankind's urge to integration could be stimulated so as to hasten that integration, and what steps could be taken to produce that synthesis and unification in the world of thought which would make it possible to realize the plan of the planetary government. When the world of thought is unified, then the outer world will fall into a synthetic order. It should be remembered here that the hierarchy, in contradistinction to mankind, think from above down and in wide cycles of consciousness evolution. The small cycles do not engage their attention in the first instance. WofM 11.6.2

⁸At this conclave they had three things to do: 1) To view the government plan on as large a scale as possible, and refresh their consciousness with the vision. 2) To note what influences, or energies, were available for use in the large endeavour to which they were pledged. 3) To train the men and women who were then probationers, disciples, and initiates so that in due time they could have a satisfactory band of assistants on whom they could in future centuries rely. KofL3 18.5

⁹They had, in connection with these aspirants, two problems: 1) The failure on the part of even the most advanced disciples to preserve continuity of consciousness, a failure even now manifested by even initiates. 2) Their curiously insensitivity to the higher telepathic contacts. The disciples, then as now, possessed aspiration, a desire to serve mankind, devotion and occasionally a fair mental equipment. But 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. KofR 2.9; KofL2 5.6

¹⁰The plan discussed here is not the general plan for consciousness development, but more definitely the plan aiming at the production of a synthesis in mankind and of a telepathic interplay which will eventually overcome time. KofL2 5.9.10 It will make available to every man all past

achievements and knowledges, it will reveal to man the true resources of his intellect and brain, make him the master of that equipment and will make him therefore omnipresent and eventually open the door to omniscience. This next development of the plan aims to produce in man an understanding of the meaning and goal of existence. A goal that can be achieved by all disciples and should be held as the goal before all aspirants is the development of the mechanism whereby a disciple may be en rapport with those responsible for the working out of the plans, and the capacity to know (and not just dimly sense) that tiny aspect of the whole which is the immediate step ahead and with which the disciple can cooperate. With the exception of probationary disciples, who are not as yet sufficiently stable in their endeavour, all can therefore strive towards achieving continuity of consciousness and at awakening that inner light (LA: causal consciousness) which, when intelligently used, will serve to reveal other parts of the plan and especially that one in which the knower who has through that light attained knowledge can cooperate.

¹¹To bring this about has been the objective of all training given by the hierarchy since the beginning of the 16th century. From this fact you can vision the great patience of the members of the hierarchy. They work slowly and with deliberation, free from any sense of speed, towards their objective. Yet they have a time limit. This is based on the knowledge of the law of cycles and the operation of certain periods of opportunity which necessarily have their term. During these times of opportunity, forces, influences, and energies are temporarily at work, and of these the hierarchy seek to make use.

¹²During the conclave earlier referred to, the participants noted the future coming in of the Aquarian age, with its distinctive energies and particularly favourable opportunities. They sought to prepare man for that period which would approximate 2500 years, and which could if duly utilized, bring about the unification, consciously and intelligently, of mankind, and so produce the manifestation of what could preferably be called "brotherhood on a scientific basis" in contradistinction to the sentimental connotation of the term "brotherhood" now so prevalent. KofL1 5.20; KofL3 18.7

¹³It appeared to them at that time that it would be necessary to do two things before the coming potencies of the Aquarian age could profitably be employed. First of all, mankind must have its consciousness elevated to the mental world; it must be expanded so that it included not only the world of emotion and of feeling but also that of the intellect. The human intellect must be made widely and generally active, and the entire level of human intelligence must be raised. It was necessary, secondly, that something should be done to break down the barriers of separateness, of isolation, and of prejudice which were keeping men apart from each other and which, as the hierarchy foresaw, would increasingly do so. Cycle by cycle, men were becoming more and more wrapped up in their own selves, in self-satisfaction, exclusiveness, and racial pride. The result of this would lead inevitably to wide cleavages and the erection of world barriers between nation and nation, and between race and race.

¹⁴This determination of the hierarchy to train the intellect of human beings more rapidly and to build towards a more synthetic unity brought them to a decision which involved the formation of groups, and brought about the emergence of those groups of workers and thinkers who, through their activities, have so largely governed and moulded our world for the past five centuries or so. Dating from this conclave, groups have been formed that work along clearly defined lines, with each group intent on receiving and spreading knowledge of some aspect of reality. KofL3 18.8

¹⁵These groups fall generally into four major divisions: culture, politics, religion, and science. In more modern times three other groups have definitely emerged; they are the philosophical, the psychological, and the financial groups. Philosophers have, of course, always been with us, but they have been for the most part isolated individuals who have founded schools characterized by partisanship and separateness. Now there are no outstanding figures as in the past, but groups who represent certain ideas. It is of profound importance that the work of these seven groups of thinkers be recognized as part of the hierarchical plan for the consciousness development of mankind.

¹⁶Under the influence of the different rays as they cycled in and out of activity, little groups of people emerged, played their part in group formation, and disappeared, often unaware of their inherent synthesis and of their co-workers. As can be seen in any intelligent historical retrospect,

the work that they did in contribution to the progress of mankind stands out with clarity. Only the trend of their endeavour will be traced here, and it is left to some historian of the future to make a fuller account of their work at raising the mental level of mankind. Through their activities mankind is now characterized by: 1) An high degree of interrelation made possible through the modern means of transportation and communication. 2) A widespread philanthropic enterprise, and the growth of the sense of responsibility for one's fellow human beings, which both were totally unknown in the year 1500. Movements such as the Red Cross, educational foundations, hospitals, and the present economic relief measures to be found in every country are its exoteric manifestations. 3) A division of the entire mankind into those who are hostile to progress, separative, and dependent on authority on the one hand; and those stand for the education, welfare, and unification of all mankind on the other. KofL3 18.6.11

¹⁷The unification to which the forward-looking people aspire does not involve the neglect of any part, but it does involve the care and nurture of each part in order that it may contribute to the well-being of the whole. It involves, for instance, the right government and proper development of every nation so that it can adequately perform its international duties, and thus form part of a world sisterhood of nations. This concept does not even involve the formation of a world state, but it does involve the development of a universal public consciousness which realizes the unity of the whole, and thus produces the determination that each must be for all and all for each. KofL5 7.89, 23.27.5 Only in this way can there be brought about an international synthesis which will be characterized by political and national unselfishness. Such a universalism will not involve the founding of a world or universal religion. It requires simply the recognition that all forms of religion are partial views, limited in time and space, and suited to the temperaments and conditions of ages and races. Those who favour some particular form of religion will nevertheless realize that other forms can be equally correct and in themselves constitute aspects of a truth which is greater and vaster than man with his present equipment can grasp and express. Even the members of the planetary hierarchy themselves but dimly sense reality and though they are aware of deeper underlying purposes than are their disciples, yet even they do not see the ultimate goal. KofL1 5.21.2

¹⁸Hence, since the 16th century, groups of the kinds mentioned have appeared and played their part, and we today reap the benefit of their accomplishment. Poets, composers, and artists belong to the cultural group who produced the Renaissance. Champions of the divine rights of man brought about the French Revolution. PhS 1.21.5; KofR 5.26, 5.48.10; KofL3 11.10.3; KofL5 2.9 The effects of their work are still to be felt, for the modern humanistic movement harks back to the Renaissance. The formation of political parties, the class warfare which is so rampant today, and the splitting of every country into warring political groups, though sporadic always, have become universal during the past two hundred years, and are all the results of the group activity started by the planetary hierarchy. Men have grown thereby and have learnt how to think, and even though they may think wrongly and may initiate disastrous experiments, the ultimate good is inevitable and unavoidable. Temporary discomforts, passing depressions, war and bloodshed, penury and vice may lead the unthinking into the depths of pessimism. But those who know and who sense the inner guiding hand of the hierarchy are aware that the heart of mankind is sound and that out of the present chaos and perhaps largely because of it, there will emerge those competent to deal with the situation and adequate to the task of unification and synthesis. This period has been esoterically been called the "age of restoration". The time has come when the separate parts can be reunited and the whole stand together again in its earlier perfection.

¹⁹The religious groups have likewise been many. The Catholic mystics belong here, as do the protesting Lutherans, Calvinists, and Methodists, and the thousands of modern sects. These have all served their purpose in leading away from acquiescence in authority. They have driven man to the stage of thinking for himself, they stood for freedom and the personal right to know. KofL4 4.24.9

²⁰The religious groups have acted largely under the influence of the sixth and second rays (L.A.: departments), the cultural under that of the fourth ray, and the political under the first ray. Under the fifth and third ray impulses, groups of scientific investigators have arisen. The individuals in any group are of relatively no importance. It is the group and its interrelated work that count. In the

scientific group the underlying unity is particularly noticeable, for its members are singularly free from sectarianism and selfish competition. This cannot be said of the religious and political groups.

²¹In relation to the billions of people on Earth, the members of these groups are few in number. Their personnel, their contribution to the growth of human consciousness development, and their place in the plan can quite easily be traced. The point to be emphasized is that they have all been motivated from the consciousness aspect; they have come forth under a (divine =) superconscious urge and with a specific work to accomplish. Those who worked at the primary stage were all disciples and initiates of the lesser degrees. They have all received guidance from their Augoeides, who have, in their turn, been cooperating consciously with the planetary hierarchy. This has been the case even when the individual man has been totally unaware himself of his place in the group and that group's mission according to the plan. There has not been a single failure, though the individual has not been cognizant of success. The mark of these workers is that they build for posterity. That those who have followed them have failed, and that those who have responded to this work have not been true to the ideal is disastrously true, but the initial group has uniformly achieved. This surely negates pessimism and demonstrates the exceeding potency of consciousness activity.

²²The three groups earlier referred to require a word of comment. Their work is curiously different to that of the other groups and their ranks are recruited from all the ray groups, though the members of the third group (that of the financiers) are found primarily upon the seventh ray. In the order of their emergence, they are the groups of philosophers, psychologists and business men.

²³The group of philosophers of more modern date are already powerfully moulding thought, while the ancient schools of Asiatic philosophers are just beginning to influence western ideas. Through analysis, correlation and synthesis, the thought power of man is developed and the (abstract =) causal intellect can be unified with the (concrete =) mental. Through their work, therefore, the three consciousness faculties of man – instinct, intellect, and intuition – are coordinated in an expedient fashion. Instinct relates man to the animal world, intellect unites him to his fellow men, while the intuition reveals to him the (life of divinity =) superhuman life. All these three are the subject matter of philosophical investigation, for the theme of the philosophers is the nature of reality and the means of knowledge.

²⁴The two most modern groups, the psychologists, and the financiers, in spite of apparent divergences and differences, are basically more synthetic than any of the other, older groups. One group concerns itself with mankind, with the different human types, man's urges and characteristics. The other group controls and orders the means (whereby he exists =) which man considers necessary to his existence, controlling all that can be converted into energy, and constituting a dictatorship over all modes of commerce and money exchange. Money is a concretization of etheric force. And this (form of energy =) concretization is under the direction of the financial group. They are the latest group in point of date, and their work is most definitely planned by the hierarchy. They are bringing about effects upon the earth which are most far-reaching. L.A.: Of course also financiers are needed in the group of serving disciples. From this self-evident fact, however, it is hardly possible to draw the conclusion, as A.A.B. does, that the financial elite of those times (1934) or of our times, for that matter, (the owners of the big commercial banks, etc.) as a group would serve mankind, promote the consciousness development of mankind in accord with the plan of the hierarchy. This banking elite have enriched themselves fabulously at the cost of billions of people, have bankrolled wars and revolutions, brought immense suffering on whole nations, and made huge profits on it.

²⁵Now that centuries have elapsed since the conclave in the sixteenth century, these external groups have played their part and performed most notable service. The results achieved are not confined to one nation or race, but are internationally effective. The hierarchy is now faced with another situation which requires careful handling. They must gather up and weld together the various threads of influencing energy and the differing trends of thought power which the work of the groups since the year 1500 has produced. They have also now to offset some of the effects which are tending towards a further division. Such division is inevitable when force is brought into contact with the (material =) physical world. Initial impulses have in them potency both for good and for evil. As long as the form remains of secondary importance and relatively negligible, we call

it good. Then the idea and not its expression controls. As time elapses and the energy of the thought makes its impact on matter and lesser minds seize upon the particular kind of energy or are vitalized by it, then evil begins to make its presence felt. This finally demonstrates as selfishness, separateness, pride and those characteristics which have produced so much harm in the world.

²⁶At the beginning of the 20th century ago the planetary hierarchy met and came to a momentous decision. Just as it had been decided at the earlier conclave to form groups of workers along various lines, and set them the task of raising mankind's consciousness, so now it was considered wise to gather out of the many groups a group which should contain people of all races and types, and to give it a specific mission. WofM 9.217,218; KoL1 5.18.11-14

²⁷It is first of all an attempt by the hierarchy at making a working replica of itself in the physical world. The planetary hierarchy is (essentially a subjective body =) an organization that exists mainly in worlds invisible to man. Its members are all in physical bodies (L.A.: though not all of them in organisms, but some of them have the etheric envelope as their lowest envelope) but must work entirely in consciousness of higher kinds, causal and higher. This new group is to be composed of men and women of all nations and ages, but each one must be spiritually oriented, all must be conscious servers, all must be mentally polarized and alert, and all must be inclusive.

²⁸One of the essential conditions imposed upon the personnel of the group is that they must be willing to work without recognition, in the superphysical. They must work behind the scenes as the planetary hierarchy does. Its members 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.

²⁹It is a group that has no exoteric organization of any kind, no headquarters, no publicity, no group name. It is a band of obedient workers and servers obedient to their Augoeides and to group need. All true servers everywhere therefore belong to this group, whether their line of service is cultural, political, scientific, religious, philosophical, psychological, or financial. They constitute part of the inner group of workers for mankind, whether they know it or not. They will be thus recognized by their fellow group members when contacted in the casual ways of world intercourse.

³⁰This 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.

³¹It is a group therefore without a terminology or Bible of any kind; it has no creed nor any dogmatic formulations of truth. The motivating impulse of each and all is love for one's fellow man. They know the true meaning of brotherhood, without distinction of race. Their lives are lives of willing service, rendered with utter selflessness and without any reservations.

³²The personnel of the group is known only to the hierarchy. No register of names is kept, and 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 (abstract or synthetic =) 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". KofL2 1.8.6

³³To sum up the situation: Each group in the past has stood for a certain aspect of truth and has demonstrated a certain (ray =) department with its characteristics. The new group will express all the aspects of truth and have members of all the departments. The majority of the workers in the old groups have carried forward certain details of the plan, and made their contributions to the progress of mankind, but they have for the most part done this without any true understanding of what they were accomplishing, and without any real comprehension of that relationship between (body and soul =) the brain and the causal envelope which leads to really intelligent work. They have been primarily groups of (personalities =) first selves, with that added touch of genius which indicates a certain contact with (the soul =) causal consciousness. The group that is now in process of formation is

composed of those who (are aware of the fact of the soul, and have established a soul intercourse that is real and lasting =) 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 therefore (living souls =) causal selves, working through first selves, and not first selves actuated by occasional causal inspiration. The members of the many (L.A.: older) groups were all somewhat one-sided, and their talents ran along some specific line. But the new type of group workers is a rounded-out individual, with a capacity to do almost anything to which he sets his hand, but with a basic impulse to work in mentality more than in the physical world. 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.

³⁴The 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”. KofL2 8.14.2

³⁵Nowadays in every European country, in the United States of America, and in parts of Asia and South Africa are to be found certain disciples, usually unrecognized by the world at large, who are *thinking truth*. The most important workers in this new group and those who are closest to the Great Ones are those whose daily thought life is oriented by the new ideal. 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 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 and possess a general idea of what is going on in the different countries. They do not regard their country and their political affiliations as of paramount importance.

³⁶There 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. The terms used, the methods employed, the types reached, the truths taught, the discipline of life demonstrated concern no one but the working disciple.

³⁷This is a basic rule and will serve to eliminate many worthy aspirants from this group of world servers now in process of forming. The tendency to impose one’s own point of view indicates a lack of understanding and it will rule many out.

³⁸Again, the young and promising aspirants must be sought out and carefully inculcated with the trend of the new ideals. They must develop a breadth (L.A.: 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 the newer and sacred art of being and living (as a soul =) in causal consciousness. KofL1 8.9.4,5; KofL2 8.10.4; KofL3 6.22.5; KofL5 21.23

³⁹Do not forget that when a man is living in causal consciousness and his entire first self is therefore subordinated to the causal, he is living in conformity to laws of life and sets a true example to other people normally and automatically. Main issue and side issues, cause and effect, have been confused, so that the emphasis has been too often laid on the physical acts and not on the life of the actor. 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. KofL1 9.17.9

⁴⁰Two rules of life activity must be taught the young aspirants:

⁴¹They 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. WofD6 1.4

⁴²They must be taught also that partisanship is in no way a sign of spiritual development. They will not therefore use the words *anti* this or *pro* that. Such terms automatically breed hatred and attack, and effort to resist change. They put the user on the defensive. All human beings are brothers and sisters irrespective of origin, religion, etc. KofL2 3.40.1

⁴³As regards the future of this world group much depends on two things.

⁴⁴First, 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 be a wonderful but impractical vision, but this is not so. The work of establishing this rapport may indeed be slow, but it is an inevitable effect of the growing sensitivity of all the (souls =) 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. In time the interrelation between the individuals in this group (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 (L.A.: the causal world, there being protected from interference of the black lodge and its machinations KofL5 23.6.7). This becomes possible only when the individual's brain and mental consciousness are aligned with causal consciousness and so all three kinds of consciousness are simultaneously in touch with members of the group. In this alignment the most difficult work is to make the physical brain participate in the connection being established. The ability of the brain to receive and rightly register causal impressions can be developed only after the eyebrow centre of the etheric envelope has been awakened into conscious activity and then been subordinated (L.A.: aligned with) the crown centre so that the two centres vibrate in unison and in so doing activate centres in the organic brain. Also mental consciousness must be developed so that the individual can turn it at will externally towards the physical world or internally towards causal consciousness, and also discriminate intelligently between impressions from all the worlds in question (physical, emotional, mental, and causal). KofL1 4.20.17, 5.9.20; KofL2 5.6, 5.20.1; KofL3 15.1.23; KofL5 21.65.2; WofM 3.17

⁴⁵The 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 outer (L.A.: in the physical) and in the inner life (L.A.: the 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. There is no real awareness of existence during the hours of sleep. The dream life is as full of illusion as any of the more definitely lower psychic experiences. There is as yet no conscious registering of mental activity during such times as when the monad is centred in the emotional envelope. With what are the mental and causal envelopes occupied during that time? Is it impossible to vision a future when the development of consciousness will have reached the stage where the individual is conscious in all his envelopes simultaneously and all of it recorded by the brain? Already most people are aware both of their physical and emotional activity simultaneously. That is for the majority a common and ordinary condition. If two activities can be registered at once, why not three or even four? Such is the future ahead for mankind, and the working disciples will be the first to acquire this extended consciousness.

⁴⁶The group exists already. It has not to be formed and organized, and there is therefore for none of you the assuming of any sense of responsibility nor the organizing of any activity designed to lure these disciples, who have chosen to work in this manner – in the consciousness aspect rather than in the physical world – into publicity. Such are not the methods approved by the elder brothers,

nor is it the way that they themselves work. The group will emerge into the public consciousness (L.A.: but not as such and will not appear under its name, and the same goes for its members.) It will do this through the steady communication of the new ideals and the constant emphasis laid on the essential oneness of all mankind.

⁴⁷Know each of you for yourselves whether you stand for the new position, the new attitude towards work, and for the method emphasizing consciousness. Decide once and for all whether you prefer to work in the old exoteric ambitious manner, building and vitalizing an organization, and so producing all the mechanism which goes with such a method of work. Remember that such groups are still greatly needed and are useful. It is not yet the new age (L.A.: not when this was written around 1930, but now it has lasted more than 60 years), and the younger ones must not be left exposed to the new forces, nor turned out bereft of the nursery to which they naturally belong.

⁴⁸Should the new mode of work appeal to you, see to it that the first self is (subordinated =) aligned with the incipient second self, that the life of meditation is kept paramount in importance, that sensitivity to higher consciousness impressions is cultivated, and any necessary outer activities are handled from within outwards. Avoid a purely mystical introspection or its opposite extreme, an over-emphasized organizing spirit. Remember that a life of truly esoteric meditation must inevitably produce activity in the physical world, but that these objective results are produced by consciousness development and not by physical activity in itself.

⁴⁹Little groups will spring up here and there whose members respond to the new note (L.A.: 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.

⁵⁰Little by little these groups will come to know each other and to meet with one another at set times and places. They will come to these united conferences with no desire to impress one another, with no thought of relative numerical strength, and with no ambition to increase their ranks. How should they when they know themselves all to be members of the one world group? They have no dogmatic teaching to give and will not seek to demonstrate learning. They will meet solely to discuss modes of world helpfulness, the formation of a platform so universal and composed of such basic truths that it can be presented under all the varying methods and (utilize =) elucidate the many terminologies. They will endeavour to employ each other's terms, and to familiarize themselves with each other's approach to reality and use symbols (L.A.: differences partially due to the fact that groups belong to different departments, are on different rays). L.A.: The publication of hylozoics greatly facilitates this work at overcoming terminological confusion.

⁵¹Little by little also the special contribution of each group will be recognized and where a need exists for just that special approach to reality and the particular method of interpretation in any part of the world, there will be (L.A.: on the part of the group collective) an immediate and united impulse to facilitate the work that that special group could do in that place (L.A.: in case the group in question performs a particularly important work).

⁵²These smaller groups, with (the one subjective group of conscious living souls =) the new group of world servers behind them, will be too busy with world service and interests to waste time on trifling non-essentials. They will not have the time to play around with group names and insignia and badges and the technicalities of fraternities when they meet together. PhS 2.1.19 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.

⁵³Later (as a result of =) 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 (L.A.: and more expediently) to equip them for world service. In these schools modes of meditation, the (intensification of vibration =) consciousness raising, and the laws (of the universe =) of life will be taught, and the right use of colour (L.A.: light) and of sound. But all this will be subordinated to the idea of service and the uplift of mankind. Also the schools referred to in *Letters on Occult Meditation* will gradually come into being. L.A.: It should be understood that school in an esoteric sense never comes into being as the outcome of efforts made by prospective pupils, however well-intentioned, but only in response to such efforts, that, in other words, school is always “sent down from above”, is a conscious gift by the planetary hierarchy. In fact, the science of formation of schools is a subdivision of the science of invocation and evocation. WofM 2.219

⁵⁴(World unity =) Unity of mankind, brotherhood in its true sense, the growth of telepathic interplay, the elimination of the non-essentials which serve to separate the thoughts of men and bring about separateness in the physical world, and the laying of a true emphasis upon the fundamentals of the esoteric knowledge, the manifestation of understanding, the (bringing about of at-one-ment with the soul =) acquisition of causal consciousness, the recognition of those who belong to the group of world servers – this is the immediate work to be done and this must engross your attention.

⁵⁵This and this alone warrants the expenditure of all that any of you have to give – love and life, time and money.

⁵⁶This and this alone justifies your existence and calls forth – from all of you who respond to the vision – that utter self-sacrifice which is so rare and so far-reaching in its effects. The elimination out of one’s life of all that can possibly hinder, the giving of all that one has until it hurts (L.A.: the false personality) to give, the ruling of one’s life on the basis of surrender, asking oneself all the time: What can I relinquish in order that I may help more adequately? – that and more than that lies ahead of all of you who hear the call and respond to the need and opportunity.

⁵⁷This group now in process of forming will in time develop its own “yoga” and school of training which will gradually supersede that of the raja yoga and bhakti yoga schools. KofL3 7.6, 7.7 (L.A.: The Sanskrit word “yoga” actually means just practice, practical application of theory previously taught; the explanation usually given by theosophists that the word “yoga” means union – that is to say, union with the “higher self” – is incorrect.) The method of training will be given only to those who have trained mentality and learnt to control emotionality. The mode of training 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 (as an interpreting agent =) to become the faculty that scales down causal ideas into mental ideas (L.A.: to begin with only 47:3-ideas into 47:5, later also 47:2-ideas into 47:4. 47:1-ideas can be apprehended only by the 46-self KofR 1.35.9).

⁵⁸In the book *Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the “yoga of synthesis”. The key or secret of synthesis is reserved for a few initiates within the group, since they have acquired it by right of individual experience. Thus it is not given out even to the group, but the group must grow in strength (L.A.: being), knowledge and in causal understanding before the secret can be given to it. L.A.: It is hardly correct to say that Helena Roerich’s so-called agni yoga was based on some teaching that had “filtered through” from the planetary hierarchy. First, the hierarchy is perfectly capable of keeping its secrets, so that nothing of them “filters through” to unauthorized persons, and, secondly, Helena Roerich was precisely such an unauthorized person, for she was not a disciple of the planetary hierarchy. Further information on this issue is given in the papers, *Helena Roerich – a False Messenger of the Planetary Hierarchy*

and *The False Mahatmas of the Roerichs*, both to be found on www.hylozoik.se. KofL3 1.4.6, 6.10.1, 7.2.6; KofR 7.12.2; WofM 6.22.8

⁵⁹What 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. It bars some out. 4) Pride and ambition.

⁶⁰How 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. Three simple rules, but very hard to accomplish. KofL1 4.5.27

⁶¹Behind this group, which includes thinkers in every department of human thought and of human knowledge, stands the planetary hierarchy, and in between these two groups stand also a band of teachers, of whom D.K. is one. These act as intermediaries and as transmitters of energy. It is repeated that this group of world servers which is slowly forming is gathered out of all categories of thinking and intelligent people. As yet there are not very many occultists (so-called) 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.

⁶²The group is, and will remain, entirely without a gross physical organization. Its members are linked telepathically, or they recognize each other through the quality of the work they are doing in the physical world and the inclusiveness they express. The group is inspired from above by the (souls =) Augoeides of its members and the planetary hierarchy, and is energized into activity by the need of mankind itself. The group is composed of (living conscious souls =) junior causal selves, working through (coordinated personalities =) aligned first selves. 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. KofL3 1.2.10 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 (L.A.: 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*. KofR 5.14.4

⁶³More may not be told now, but this will give you some idea of the reality of the work that is going on. It may serve as an incentive to fresh effort on the part of all working to equip themselves for selfless service.

4 Solar Systemic and Cosmic Energies, Astrology

¹Now a very brief consideration of two types of energy of a major kind, which are, in themselves, composed of other, coordinating energies (L.A.: energies directed with finality, with intelligence). The subject matter is so abstruse that it is useless for the aspirant to give much time to its study. A too close study of these energies is not profitable mainly because the most powerful response to the impact of these energies is collective in nature; it is the response of the two major collective beings of the planet, the evolutionary being (also called the “planetary being”) and the involutory being (also called the “spirit of the Earth”). The human being responds, but subconsciously, because his envelopes constitute part of those collective beings.

²L.A.: The involutory planetary being comprises the emotional, mental, and causal elementals of our planet and hence the corresponding human envelopes except their centres, which consist of evolutionary matter. The evolutionary planetary being comprises all the fully self-conscious beings of the planet, thus monads belonging to both the human evolution and the deva evolution. Where human and deva monads are concerned, this means at least human causal selves with incipient 46-consciousness and corresponding deva monads. That is why it is one of the tasks of the causal self in becoming to change the involutory matter of his own causal envelope for evolutionary matter. WofM 7.3 By actively, intentionally, consciously acquiring envelopes of evolutionary matter the monad shares in the evolutionary planetary being.

³The energies of the involutory planetary being are primarily emotional (48), and those of the evolutionary planetary being are mainly essential (46). The involutory emotional energies are

exceedingly potent, particularly in this present cycle, finding expression in the wild hunt for pleasure, in sex, and in the crime incident to the satisfying of desire. At the same time the strength of the evolutionary planetary being is steadily increasing, and this finds expression in causal, essential, and superessential consciousness and energy.

⁴The power of the involutory emotional energies characterizes our present civilization and is now at its height. It may be said that it is even on the decline, little as you may sense it. At the same time, there is found the open door of initiation. Both these opportunities are found simultaneously present, but the strength of the one is weakening, and the trend towards the other is growing. Thus the way out can be seen. This is said in summing up the planetary trends now prevalent and man's mode of relating to them.

⁵Solar energies, too, have a dual effect. First, there is the pranic effect, which is the result of the impact of force emanating from the physical sun. Prana produces definite results on the physical forms, gross physical and etheric physical ones. Prana enters the human body via the splenic centre and also via a centre found between the shoulder blades. This centre last mentioned is between the throat centre and the heart centre, but nearer the heart than the throat. Secondly, there are effects of energies which emanate from what is esoterically called the "heart of the Sun" (L.A.: the Sun in world 46). These energies sweep through the planets (L.A.: 49-globes) in seven great streams and pour into the (soul =) causal envelope of man and there they produce (awareness =) self-consciousness. These seven types of energy produce the seven types of causal envelopes, and this explains the unity of causal envelopes (L.A.: their unity determined by their respective types, a unity that expresses itself in direct understanding between causal consciousnesses of the same type).

⁶To these two energies, a third group of energies must be added, and these three are the object of much of astrological research. They emanate from the twelve constellations which form our solar zodiac. Their effect is infinite and the permutations of these three groups of energies lead to the infinite complexity which we find in nature. It is true, as astrologers claim, that these energies influence the envelopes of man. Their claims as to their capacity to interpret (L.A.: how these energies are expressed in a particular horoscope) are for the most part unfounded. So little is really known by the highest intelligence (L.A.: in 47:2) on the planet; for, forget not, that the (adepts =) second selves utilize primarily the intuition (L.A.: 45:4–47:1). WofM 11.6.3 These energies leave their mark on every form in every kingdom in nature, acting as an inhibiting or a stimulating force.

⁷It is not opportune here to outline the nature of true astrology. It is true that astrology is a science, and a coming science. It is equally true that astrology in its highest aspect and its true interpretation will enable man eventually to focus his understanding (L.A.: on essentials) and to function rightly. It is also correct that in the revelations that astrology will make in time to come will explain (the true coordination between soul and form =) how the envelopes of incarnation should be correctly aligned with the causal envelope. But *that* astrology is not yet to be found. Too much is overlooked and too little known to make astrology the exact science that many claim it is. The claim will be fulfilled at some future date, but the time is not yet (L.A.: not when this was written in the 1930-ies and not now, eighty years later, either). KofL3 17.1, 17.6

⁸Certain factors which astrologers should bear in mind, and certain conditions they are only too apt to forget, may however be briefly noted. These factors and conditions will be mentioned below as mere statements which should be studied with care by the average investigator in this field. A treatise on the energies with which astrology should deal cannot be written here, sorely as such a treatise is needed.

⁹Astrologers concern themselves primarily with three kinds of energy (L.A.: Note this, kinds, not types. "Type" as a term has reference to the departments, rays KofR 2.5): 1) The energy of the constellation in which the Sun is posited at the time of birth. 2) The energy of the sign that was rising on the eastern horizon at the time of birth. 3) The energy of the moon. KofL3 17.6.54-61

¹⁰The energy of the particular constellation or sign (L.A.: zodiacal constellation or zodiacal sign is meant, but they are not the same) in which a man is born is more deeply significant than has ever yet been suggested. It indicates to man the kind of energies he has to handle during his incarnation, shows his present problem, sets the pace or tempo of his life, and is related to the quality of his first

self. It governs what could be called the rajasic or activity aspect of his incarnation. L.A.: What is meant here is the individual's sun sign, that zodiacal sign of twelve where the Sun appears to be at his birth.

¹¹The rising sign (ascendant) indicates the line along which his energy as a whole can flow if he is to fulfil the purpose of the incarnation. This, of course, if the energy is rightly handled. The rising sign explains his future, and by understanding its symbolism he can find the clue to his life problem and an indication of what he can be and achieve. The sign presents to him the type of force which will enable him to succeed. This force, when duly used, might be regarded as producing the sattvic, or harmony aspect of his life, for when it performs its function, it produces (harmony =) harmony of the first self with the (will of the soul =) causal will during the incarnation. The energy of the rising sign should wax in strength during the incarnation, for it indicates the nature of (the soul force =) that energy from the causal envelope which the individual should try to express through his first self.

¹²The moon in the horoscope indicates the individual's past. The influence of the moon is primarily physical. This influence summarizes the limitations and handicaps under which he must work. Therefore it might be regarded as representing the tamasic aspect of matter, or that which holds back and which, if permitted to influence unduly, will produce inertia. In man's physical envelope (L.A.: not the organism but the etheric envelope and the physical atom of the triad) his past experience is stored, and every physical envelope is in itself the product or synthesis of all the past.

¹³The individual comes into incarnation in the same sun sign in which he passed out of incarnation most recently. If he dies, for instance, when the Sun is in Leo, he will be reborn next time in the same sun sign, picking up the thread of experience where he left it, and starting with the same type energy with which he passed away from earth life, plus the gain brought by his reflection on, and conscious work a his experiences.

¹⁴Owing to the precession of the equinoxes (L.A.: their slow but steady retrogression through the constellations of the zodiac), a situation is brought about in which a fourth kind of force makes itself felt. L.A.: The twelve zodiacal constellations through which the Sun apparently moves during the year do not coincide any longer with the zodiacal signs of the same names. Zodiacal constellations and zodiacal signs coincided at the time when ancient astronomy and astrology were defined, but since there is a precession of about 50 arc seconds a year, or about 1 degree in the course of 72 years, the more than two thousand years that have elapsed correspond to a displacement of about 30 degrees, that is to say, a whole zodiacal sign, a twelfth of the 360 degrees of the full circle. Thus if nowadays it is said of an individual that he was born with the Sun in Leo, this refers to the zodiacal sign only, not to the zodiacal constellation, which in his case is Cancer. Or if you observe on a clear night that the planet Jupiter is in the constellation of Taurus, yet the astrologer will say that Jupiter is in the sign of Gemini. The explanation for this is that the astrological *signs* have their segments of the ecliptic (the orbit which the Sun traces in the heavens during a year) immutably defined according to the equinoctial points – to the astrologer the vernal equinoctial point is by definition 0 degree Aries and the autumnal equinoctial point equals 0 degree Libra – quite independently of the positions of the *constellations* of the same names in the heavens relative to the equinoctial points. Moving steadily backward in the zodiac of constellations (not signs!), the vernal equinoctial point has during somewhat more than two thousand years passed Pisces (0 degree Aries = 30 degrees Pisces) and has entered the constellation of Aquarius. It crossed the border 0 degree Pisces = 30 degrees Aquarius in 1950 and thus enters 29 degrees Aquarius in about 2022, 28 degrees Aquarius in about 2093, etc.

¹⁵Because of this incongruity the interpretation of a horoscope, if correct, is largely psychometrical and dependent on the thought-forms of the constellations which have been built up for ages by the astrologers themselves. Energy follows thought. For thousands of years certain kinds of energy have been considered to have certain effects on matter. Therefore, they have those effects except in the case of the highly evolved, of the true aspirants and disciples who have begun to rule their stars instead of being ruled by them. KofL3 17.6.5 L.A.: It should be clear from what is said here that present-day exoteric astrology – including the speculative products of diverse self-styled

“esoteric astrologers” – is irrelevant and useless for all those who are interested in their consciousness development and are working for it. KofL3 17.8

¹⁶A horoscope cast according to modern astrology deals primarily with the first self of the individual concerned and with the events in the life of that first self. When, through meditation, service, and work at the disciplining the envelopes of incarnation, a man comes consciously and definitely under (his soul ray =) the departmental energy of his causal envelope, then he comes as definitely under the influence of one or other of the seven solar systems, as (they focus their energy =) it conveys the energy of (one or other of the constellations =) of that solar system of the third degree with which it has a special connection, and subsequently focusses that energy through one of the seven sacred planets (L.A.: 49-globes). Eventually, there will be twelve sacred planets, corresponding to the twelve constellations (L.A.: third-degree solar systems). When a man has reached this higher stage of evolution, sun sign and other such astrological factors as influence (the form aspect =) the envelopes of incarnation become of less and less importance. Those solar systems which make up our greater system (L.A.: aggregate of seven solar systems) affect paramountly the causal envelope and it becomes the receiver of (spiritual =) second-triad energies, 45:4–47:1. Problems concerning the right reception of those type energies (L.A.: and the right apprehension of their consciousness aspect, for those energies are at the same time reality ideas of higher kinds) are problems (of the soul on its own plane =) to be solved by Augoeides to begin with, and later by the human monad, once it has gained the ability to self-consciously centre itself in the causal envelope. Of those problems the first self is totally unaware.

¹⁷The signs which fall therefore into the four categories of earth, water, fire and air, concern primarily the man who lives through the four centres below the diaphragm: the basal centre, the sacral centre, the solar plexus centre, and the splenic centre. The inner group of seven major or planetary energies produce their effect upon the man who is living above the diaphragm, and work through the seven representative centres in the head (L.A.: these centres are representative of the seven planetary collective beings and the type energies they emit). Four of them focus through the throat centre, the heart centre, the eyebrow centre, and the crown centre. Three are (held latent =) in a state of potency in the region of the crown centre and enter into functioning activity after the third initiation only (L.A.: in the causal self). It will be evident therefore how complicated from the standpoint of the horoscope (as well as of the individual problem) is this meeting of the energies of two (types of constellations =) kinds of sources (L.A.: from the cosmos and from the solar system) in the case of the man who (is neither purely human nor purely spiritual =) prepares to pass from the fourth to the fifth natural kingdom. The ordinary horoscope is negated. The horoscope (L.A.: valid for an individual of this kind) is not possible as yet of delineation. The only horoscope, which is basically and almost infallibly correct is that of the entirely low grade human being who lives entirely below the diaphragm and is governed by his animal nature alone.

¹⁸Astrologers must remember also that there are several undiscovered planets which influence our Earth with their energies, a condition that tends to complicate the problem still further. Pluto was one such planet, and having now (L.A.: in 1930) been recognized as existing, astrologers will assign all the unexplained conditions to it. They will make Pluto the scapegoat for faulty astrology for a long time to come, saying that the horoscope was deficient because Pluto must be influential in it and we know little about Pluto. Yet Pluto has always been revolving around our Sun and producing its effects. It governs however the death or cessation of old ideas and emotions, and its influence is therefore largely cerebral and in that you have the clue to its late discovery. Mankind is only on the verge of becoming mental. The effects of Pluto are felt first in the mental envelope. The names of the planets are not the result of arbitrary choice but the planets name themselves.

¹⁹Astrologers will eventually find it necessary to cast three horoscopes: one of the physical, one of the emotional, and one of the mental man. KofR 2.13.13 When combined, these three horoscopes will give the personality diagram, the life pattern of the first self. The study of the lines and forms of which such diagrams are composed will furnish the basis of a “geometry of the individual”, for it will be found that the component lines will have definite functions in relation to each other, and so will indicate the trends of the life energies. This study will constitute a new branch of psychology and its

true exponent for our age will duly be found. Only a few main lines of the future astrology are indicated her, since the intention is to safeguard the present. (L.A.: The planetary hierarchy does not give more knowledge that can be abused, and this is particularly true of all such detailed knowledge as must be at the bottom of exact calculations of the beginning of cycles. KofR 2.12.9, 2.13.11)

²⁰One thing astrologers need at this time to do and that is to make due allowance for this period of transition out of Pisces into Aquarius. This is seldom done, but it is evident that the tremendous turmoil incident to such a transition affects the individual horoscope, and frequently offsets individual destiny or reaping. People are submerged in planetary and racial destinies, and their own tiny affairs are offset almost entirely and sometimes completely negated. It is not possible to cast the horoscope of the planet, and those who propose to do so are deceiving themselves and others. The horoscope of the fourth kingdom in nature, of mankind, will eventually be cast, but it will be done by initiates, and there are no initiate astrologers working in the physical world at this time. L.A.: The term “initiates” usually means at least causal selves, but in this connection really 46-selves, since they must be able to work with full understanding in at least the lowest cosmic ether, world 46, ascertaining facts in it.

²¹L.A.: The last part of this chapter on energies and astrology is left out of this paraphrase, since A.A.B. obviously had too great difficulty in clearly apprehending and rendering D.K.’s messages. This is not to be wondered at considering the abstruseness of the subject, which is also due to the fact that a very wide gap separates ordinary, exoteric astrology from its esoteric counterpart. In exoteric presentations made hitherto too many basic facts of esoteric astrology are still lacking for statements such as “when the sun was in Leo (approximately eighteen million years ago) the first instances of coordination between brain and mind took place” to be comprehensible. To the ordinary, exoteric astrological and astronomical view, the Sun is in Leo each year during approximately a month, and so it is clear that D.K. had something else in mind than what can be gathered from A.A.B.’s formulation, but what exactly he had in mind remains unexplained. For a long time yet, the true, esoteric astrology remains a discipline for those who are supermen and a mystery to those of us who are not. KofL3 17.6.19

L.A. August 16, 2013.

Posted on the Internet: October 5, 2013.

Last correction: January 25, 2015.