

# **THE PLANETARY SYSTEM**

**IDEAS, FORMULAS AND FORMS FOR A NEW CULTURE/CIVILISATION**

**THE LAW OF SERVICE**

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## The Law of Service

(Excerpts from A. A. Bailey, *Esoteric Psychology II*, pp. 118-146)

We present the **Law of Service**, associated with the **6<sup>th</sup> Ray**, the **3<sup>rd</sup>** among [the seven laws of soul or group life](#) that reveal to us how to powerfully and purposefully serve, as *Group Consciousness*, the demands of the [Plan of Evolution](#).

### THE LAWS AND SYMBOLS

No.	Exoteric Name	Esoteric Name	Symbol	Ray Energy
1	Law of Sacrifice	The Law of Those Who Choose to Die	A Rosy Cross with Golden Bird	Out-pouring 4 <sup>th</sup> Ray Atoning factor
2	Law of Magnetic Impulse	The Law of the Polar Union	Two fiery balls and triangle	Radiatory energy 2 <sup>nd</sup> Ray Manifesting factor
3	Law of Service	The Law of Water and of Fishes	A pitcher on the head of a man	Out-going energy 6 <sup>th</sup> Ray Vivifying factor
4	Law of Repulse	The Law of all Destroying Angels	An Angel with a flaming sword	Rejecting energy 1 <sup>st</sup> Ray Dispersing factor
5	Law of Group Progress	The Law of Elevation	The Mountain and the Goat	Progressive energy 7 <sup>th</sup> Ray Evolving factor
6	Law of Expansive Response	(Name not given)	Flaming Rosy Sun	Expansive energy 3 <sup>rd</sup> Ray Adapting factor
7	Law of the lower Four	The Law of Etheric Union	A male and female Form, placed back to back	Fiery energy 5 <sup>th</sup> Ray Vitalizing factor

*From: A. A. Bailey, A Treatise on Cosmic Fire, p. 1220*

We come now to the consideration of the third Law of the Soul, which is intended to govern all soul activity. It is the Law of Service. However, before we elaborate this theme, there are three things which I seek to say and which merit our careful attention.

*First*, is the fact that the result of all contact achieved in meditation and the measure of our success, will be determined by the ensuing service to the race. If there is right understanding, there will necessarily be right action.

It has previously been pointed out that the three great sciences which will come to the fore in the New Age, and which will lead humanity from the unreal to the real, and from aspiration to realisation are

1. The science of Meditation, the coming science of the mind.
2. The science of Antahkarana, or the science of the bridging which must take place between higher and lower mind.
3. The science of Service, which is a definite technique of at-one-ment.

We shall now consider the broad outlines of this science, for it is the major releasing factor in the disciple's life.

*Secondly*, this Law of Service is something which may not be escaped. Evasion brings its penalties, if that evasion is conscious. Ability to serve marks a definite stage of advance upon the Path, and until that stage is reached, spontaneous service, rendered in love and guided by wisdom, cannot be given. What is found up to that time is good intention, mixed motives, and oft fanaticism. This we will later elucidate.

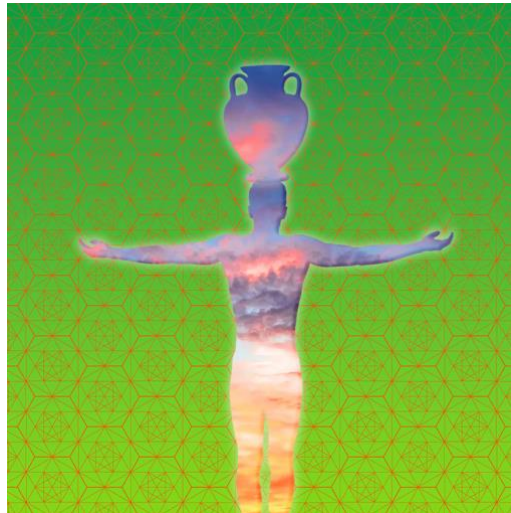
This law is the imposition upon the planetary rhythm of certain energies and impulses which emanate from that sign of the zodiac into which we are steadily moving. Therefore, there is no escape. It is the effect of this force which, in some countries, is regimenting the masses in such a way that the individual serves the group by a forced negation of his personal self. His own ideas, his own personal well being and his own individuality are subordinated to the whole, and he is rendered relatively futile from the angle of his soul unfoldment. He is forced to conform, willingly or unwillingly to group conditions. This is one of the lowest manifestations of the impact of this law upon the human consciousness. In its highest expression, we have the service rendered upon the planet in all the kingdoms of nature by the [Hierarchy of Masters](#). Between these two extreme expressions, there is a vast distinction, but both are equally brought about by response (the one consciously rendered and the other unconsciously directed) to the Law of Service.

*Thirdly* this Law of Service was expressed for the first time fully by the Christ two thousand years ago. He was the forerunner of the Aquarian Age, and hence His constant emphasis upon the fact that He was the “water of life”, the “living water” which men needed. Hence the esoteric name of this law is that of “water and the fishes”. The Piscean age slowly, very slowly, prepared the way for the divine expression of service, which will be the glory of the coming centuries. Today, we have a world which is steadily coming to the realisation that “no man liveth unto himself”, and that only as the love, about which so much has been written and spoken, finds its outlet in service, can man begin to measure up to his innate capacity.

Law	Effect	General Physical Effect	Reaction	Quality
<b>1. Sacrifice</b>	World Saviours The Christ	Deliberate death “I die daily”	Love for the Saviour Desire to follow	Selflessness
<i>Physical Plane Unity</i>			<i>The Masses</i>	
<b>2. Magnetic Impulse</b>	World Religion Schools of Thought	Churches Organizations	Love of Ideas Philosophy	Devotion Idealism
<i>Etheric or Vital Unity</i>			<i>The Aspirants</i>	
<b>3. Service</b>	Humanitarian activity	The Red Cross and allied activities	Love of Humanity	Sympathy Compassion
<i>Astral Unity</i>			<i>The Probationers</i>	
<b>4. Repulse</b>	The fight against evil	Crusades of all kinds	Love of Good	Discrimination
<i>Mental Unity</i>			<i>The Disciples</i>	
<b>5. Group Progress</b>	New Groups	New Group of World Servers	Love of Synthesis	Inclusiveness
<i>Soul Unity</i>			<i>The Initiates</i>	

*From: A. A. Bailey, Esoteric Psychology II, p. 198*

The sign for the Aquarian Age is that of a man, carrying on his shoulders a jar of water so full that it pours over to all and sundry, and yet it diminishes not. The sign for this Law of Service is very similar, but the difference lies in this; that the man stands, perfectly balanced in the form of a cross, with arms stretched out and with the water pot upon his head. In this difference there lies much of real significance. The jar of water, posed upon the shoulders, is a sign of the burden of service. It is not easy to serve. Man is today only beginning to learn how to serve. The jar of water upon the head of the man, who has been upon the cross of sacrifice for so long a time that the position has become to him perfectly natural, indicates that the cross, which has upheld him for so long, has now disappeared. The man with the water jar upon his head indicates to us poise, equilibrium and balance. For this balance, the understanding of the [Law of Magnetic Impulse](#) has prepared him. That is the *Law of Polar Union* and its symbol is the originator of the zodiacal sign for the constellation Libra—balance and service. These are the two expressions of Divinity which are, today, man’s next great objective.



Service is usually interpreted as exceedingly desirable and it is seldom realised how very difficult service essentially is. It involves so much sacrifice of time and of interest and of one's own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom, and the ability to work without attachment. These qualities are not easy of attainment by the average aspirant, and yet today the tendency to serve is an attitude which is true of a vast majority of the people in the world. Such has been the success of the evolutionary process.

Service is frequently regarded as an endeavour to bring people around to the point of view of the one who serves, because what the would-be server has found to be good and true and useful, must necessarily be good and true and useful for all. Service is viewed as something we render to the poor, the afflicted, the diseased and the unhappy, because we think we want to help them, little realising that primarily this help is offered because we ourselves are made uncomfortable by distressing conditions, and must therefore endeavour to ameliorate those conditions in order ourselves to be comfortable again. The act of thus helping releases us from our misery, even if we fail to release or relieve the sufferers.

Service is frequently an indication of a busy and over-active temperament, or of a self-satisfied disposition, which leads its possessor to a strenuous effort to change situations, and make them what he feels they should be, thus forcing people to conform to that which the server feels should be done.

Or again, service can grow out of a fanatical desire to tread in the footsteps of the Christ, that great Son of God Who "went about doing good", leaving an example that we should follow in His footsteps. People, therefore, serve from a sense of obedience, and not from a spontaneous outgoing towards the needy. The essential quality for service is, therefore, lacking, and from the start they fail to do more than make certain gestures. Service can likewise be rendered from a deep seated desire for spiritual perfection. It is regarded as one of the necessary qualifications for discipleship and, therefore, if one is to be a disciple, one must serve. This theory is correct, but the living substance of service is lacking. The ideal is right and true and meritorious, but the motive behind it all is entirely wrong.

Service can also be rendered because it is becoming increasingly the fashion and the custom to be occupied with some form of service. The tide is on. Everybody is actively serving in welfare movements, in philanthropic endeavours, in Red Cross work, in educational uplifts, and in the task of ameliorating distressing world conditions. It is fashionable to serve in some way. Service gives a sense of power; service brings one friends; service is a form of group activity, and frequently brings far more to the server (in a worldly sense) than to the served.

And yet, in spite of all this which indicates wrong motives and false aspiration, service of a kind is constantly and readily being rendered. Humanity is on its way to a right understanding of services; it is becoming responsive to this new law and is learning to react to the steadily imposing will of that

great Life who informs the constellation Aquarius, just as our solar Logos informs our solar system and our planetary Logos informs our earth planet.

The idea of service is, at this time, the major idea to be grasped for (in grasping it) we open ourselves wide to the new incoming influences. The Law of Service is the expression of the energy of a great Life, who, in cooperation with Him “in Whom we live and move and have our being”, is subjecting the human family to certain influences and streams of energy which will eventually do three things:—

1. Awaken the heart centre in all aspirants and disciples.
2. Enable emotionally polarised humanity to focus intelligently in the mind.
3. Transfer the energy of the solar plexus into the heart.

This unfolding of what we might call “the consciousness of the heart” or the development of true feeling is the first step towards group awareness. This group awareness and this identification with the feeling aspect of all groups is the quality which leads to service—a service to be rendered as the Masters render it, and as the Christ demonstrated it for us in Galilee.



#### a. SOME QUESTIONS ON SERVICE

Therefore, the service rendered today is what it is because the response of men to these new Aquarian influences is being registered at present in the astral body and is working out through the solar plexus. This accounts for the emotional nature of most of the service rendered in the world at this time; it is responsible for the hatred engendered by those who react sensitively to suffering and who, because of their emotional identification with suffering, lay the blame for the distressing conditions encountered upon a person or a group of persons. It is responsible also for the generally unsatisfactory nature of much of that which is now being done to relieve conditions. It is unsatisfactory from the higher angle of the soul.

When, however, the service rendered is based upon a mental response to humanity’s need, then the whole problem is lifted out of the veil of illusion and out of the valley of the world glamour. Then the impulses to serve are registered in the heart centre and not in the solar plexus, and when this is more generally the case, then we shall have a happier and more successful demonstration of service...

1. How do we define the word “service”?
2. What is the field of this science and why do we call it a science?
3. What are the characteristics of the true server?
4. What effect does service have
  - a. On the mind?
  - b. On the emotions?
  - c. On the etheric body?

5. Does this science prove that the seven key or ray types employ distinctive methods in their service?

... service is not a sentiment or an ideal, but that it is an effect and a scientific procedure at the same time.

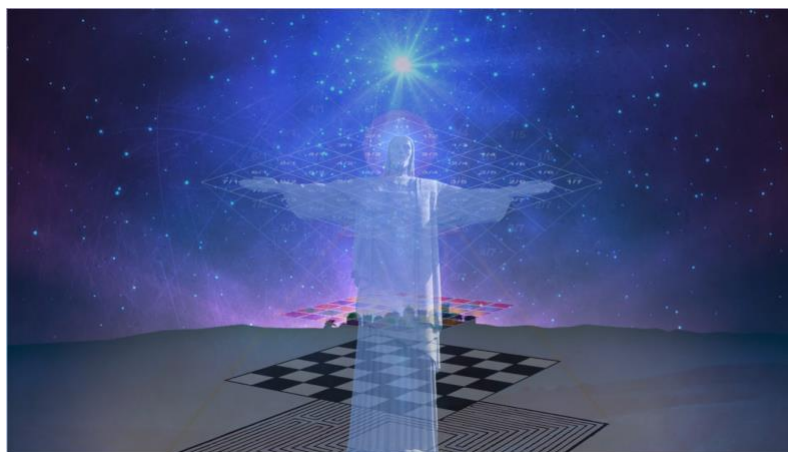
*How do we define the word "Service"?*

... Service can be briefly defined as the spontaneous effect of soul contact. This contact is so definite and fixed that the life of the soul can pour through into the instrument which the soul must perform upon the physical plane. It is the manner whereby the nature of that soul can demonstrate in the world of human affairs.

Service is not a quality or a performance; it is not an activity towards which people must strenuously strive, nor is it a method of world salvage. This distinction must be clearly grasped, or else our whole attitude to this momentous demonstration of the success of the evolutionary process in humanity will be at fault. Service is a life demonstration. It is a soul urge, and is as much an evolutionary impetus of the soul as the urge to self-preservation or to the reproduction of the species is a demonstration of the animal soul. This is a statement of importance. It is a soul instinct, if we may use such an inadequate expression and is, therefore, innate and peculiar to soul unfoldment. It is the outstanding characteristic of the soul, just as desire is the outstanding characteristic of the lower nature. It is group desire, just as in the lower nature it is personality desire. It is the urge to group good. It cannot, therefore, be taught or imposed upon a person as a desirable evidence of aspiration, functioning from without and based upon a theory of service. It is simply the first real effect, evidenced upon the physical plane, of the fact that the soul is beginning to express itself in outer manifestation.

Neither theory nor aspiration will or can make a man a real server. How then is it that there is so much activity in service demonstrating in the world today?

Simply because the life, words and deeds of the world's first Great Server, of the One Who came to make clear to us what service essentially is, has necessarily had an effect, and men today are earnestly attempting to imitate His example, little realising that imitation does not net them the true results, but only indicates to them a growing possibility.



All these laws of the Soul (and the Law of Service is no exception) manifest inevitably in two ways. First, there is their effect upon the individual. This occurs when the soul has been definitely contacted and the mechanism of the soul begins to respond. Evidence of this should work out now among the esoteric students, scattered over the world, for they have reached a point where the true server can emerge from their ranks, and give evidence of an established soul contact. Secondly, these soul laws are beginning to have a group effect in humanity itself, and to influence the race of men as a whole.

This effect is somewhat in the nature of a reflection in the lower nature of a higher consciousness, and therefore today we have much running after service, and much philanthropic effort. All of it is, however, deeply coloured by personality, and it often produces much harm, for people seek to impose their ideas of service and their personal techniques upon other aspirants. They may have become sensitive to impression, but they oft-times misinterpret the truth and are biased by personality ends. They must learn to lay the emphasis upon soul contact and upon an active familiarity with the egoic life, and not upon the form side of service. ... If care over the essential of service—soul contact—is taken, then the service rendered will flow with spontaneity along the right lines and bear much fruit.

...

*What is the field of this science, and why do we call it a science?*

The next point to consider is the field of this service, and its nature as a science. The field of service, first of all, demonstrates as the life of the Spirit, working within the region of a man's own nature. The first thing the soul has to do when contact has been made and the man knows it in his brain consciousness and owing to the active impression of the mind, is to make the man aware that he is a living principle of divinity, and then to prepare the lower threefold nature so that it can automatically submit to the [Law of Sacrifice](#). Then it will offer no impediment to the life which must and will pour through it. This is the first and hardest task, and with this task the aspirants of the world are at this time engaged. This indicates, does it not, the point of evolution reached by the majority? When the rhythm of this law has been imposed and the natural impetus of the man in incarnation is to be an expression of the soul, and when this rhythm can be established as a natural daily expression, the man begins to “stand in spiritual being” and the life which pours through him, gently and naturally, will then have an effect upon his environment and his associates. This effect can then be called a “life of service”.

Too much emphasis has been laid upon the *process* whereby the lower nature is to be subjugated to the higher Law of Service, and the idea of sacrifice, in its worst implications, has been developed. This idea emphasises the necessary and inevitable clashing between the lower nature, working under its own laws, and the higher aspects as they work under the spiritual laws.

Then the sacrifice of the lower to the higher assumes great proportions, and the word becomes quite suitable. There is sacrifice. There is suffering. There is a painful process of detachment. There is a long effort to let the life flow through, whilst steadily the personality throws up one barrier and obstruction after another. This stage and attitude we can view with sympathy and understanding, for there are those who have so much theory about service and its expression that they fail to serve and also fail to comprehend with understanding the period of pain which ever precedes enlarged service. Their theories block the way to true expression and shut the door on real comprehension. The mind element is too active.

When the personal lower self is subordinated to the higher rhythms and obedient to the new Law of Service, then the life of the soul will begin to flow through the man to others, and the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness. As the flow of life becomes stronger through use, the effect will spread out from the small surrounding family group to the neighbourhood. A wider range of contacts becomes possible, until eventually (if several lives have been thus spent under the influence of the Law of Service) the effect of the out-pouring life may become nationwide and worldwide. But it will not be planned, nor will it be fought for, as an end in itself. It will be a natural expression of the soul's life, taking form and direction according to a man's ray and past life expression; it will be coloured and ordered by enviring conditions,—by time, by period, by race and age. It will be a living flow, and a spontaneous giving forth, and the life, power and love demonstrated, being sent forth from soul levels, will have a potent, attractive force upon the group units with which the disciple may come in contact in the three worlds of soul expression.



... There is a point of danger in every life when the theory of service is grasped, and the higher law is recognised; then the imitative quality of the personality, its monkey nature, and the eagerness of a high grade aspiration can easily mistake theory for reality, and the outer gestures of a life of service for the natural, spontaneous flow of soul life through its mechanism of expression.

... There is a great need to stand in spiritual being; where there is this poised standing, there will be no need for others to incite one to service. Let the “Forces of Light” flow through, and the ranks of the world servers will be rapidly filled. Let the “Spirit of Peace” use the lower nature as an instrument, and there will be peace and harmony within the personal field of service. Let the “Spirit of Good Will” dominate our minds and there will be no room for the spirit of criticism and the spreading of destructive discussion. It is for this reason and in order to develop a group of servers who can work along true and spiritual lines, that there must be increasing emphasis upon the need for *Harmlessness*. Harmlessness prepares the way for the inflow of life; harmlessness dissipates the obstructions to the free outpouring of love; harmlessness is the key to the release of the lower nature from the grip of the world illusion and from the power of phenomenal existence.

... Service is a method of producing phenomenal outer and tangible results upon the physical plane; I call your attention to this as an evidence of its creative quality. By right of this creative quality, service will eventually be regarded as a world science. It is a creative urge, a creative impulse, a creative momentous energy. ... Service is, par excellence, the technique of correct group relations, whether it be the right guidance of an anti-social child in a family, the wise assimilation of a trouble-maker in a group, the handling of anti-social groups in our big cities, the correct technique to be employed in child guidance in our educational centres or the relation between the religious and political parties, or between nation and nation. All of this is part of the new and growing Science of Service. The imposition of this soul law will eventually bring light into a distracted world, and release human energies in right directions. It is not here possible to do more than indicate this briefly.

The theme is too large, for it includes the awakening of the spiritual consciousness with its responsibilities, and the welding of the individual into an awakened group; it involves the imposition also of a newer and a higher rhythm upon world affairs. This constitutes, therefore, a definitely scientific endeavour and warrants the attention of the best minds. It should also eventually call forth the consecrated effort of the world disciples.

*What are the characteristics of the true server?*

These characteristics can be easily and briefly noted. They are not exactly what one may have been led to believe. I am not here speaking of the qualifications required for the treading of the Path of Discipleship or the Probationary Path. These are well known. They are the platitudes of the spiritual



life, and constitute the battleground, or the Kurukshetra of most aspirants. We are here concerned with those qualities which will emerge when a man is working under the impulse of the Law of Service. They will appear when he is a real channel for the life of the soul. His major characteristics will then be three in number:—

1. He will be distinguished, as might be expected, by the quality of *harmlessness*, and by an active refraining from those acts and that speech which might hurt or cause any misunderstanding. By no word, suggestion, implication, innuendo or voiced dissatisfaction will he hurt his group. You will note that I do not say “will not hurt any individual”. Those working under the Law of Service need no reminder not to hurt any individual. They often need, under the exuberance of spiritual stimulation and the intensity of their aspiration, to be reminded to demonstrate group harmlessness.

2. The second characteristic is a *willingness to let others serve as seems best to them*, knowing that the life flowing through the individual server must find its own channels and outlets, and that direction of these currents can be dangerous and prevent the rendering of the intended service. The server’s efforts will be turned in two directions:—

- a. To the task of helping others to “stand in spiritual being”, as he himself is learning to stand.
- b. To aiding the individual to express his service in his chosen field as he desires to express it, and not as the onlooking helper deems that he should do it.

One point might here be made clear. ... the work of the new type of server is directed towards those who are establishing soul contact and who can therefore work under the new incoming Aquarian Law. This centres around the capacity to stand, not only in spiritual being, but *together with others*, working with them subjectively, telepathically, and synthetically. This distinction merits attention for one can easily waste effort by entering fields already well handled from the point of view of the attainment of the units in that field.

3. The third characteristic of the new server is *joyfulness*. This takes the place of criticism (that dire creator of misery) and is *the silence that sounds*.

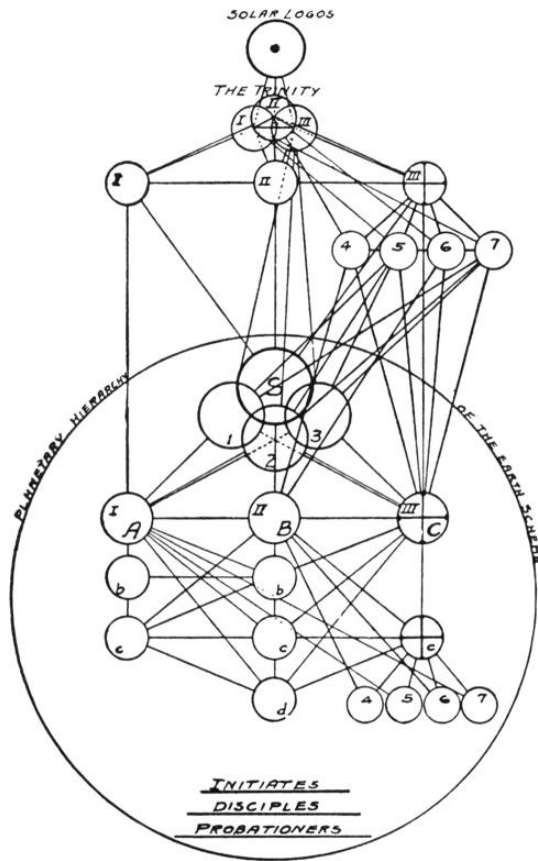
It would be well to ponder on these last words, for their true meaning cannot be conveyed in words, but only through a life dedicated to the newer rhythms and to the service of the whole. Then that “sounding joy” and that “joyful sounding” can make its true meaning felt.

*What effect does service have upon the mind, the emotions and the etheric body?*

It must be remembered that it is through its effects that the scientist of the future will begin to deduce the effectual existence of an inner cause, of an inner reality, or of a self or soul. ... These are, primarily, a change in the lower consciousness, a tendency to turn away from the things of the personal self to the larger issues of the group, a reorientation which is real and expressive and a power to change conditions (through creative activity) which is the demonstration of something dynamically new. As this inner event stabilises into an equilibrated inner condition, the demonstration of the above changes becomes more regular and less spasmodic and the effects of the new forces flowing into the personality to be later used creatively, will be seen in all three bodies. Thus the true server comes into possession of his instruments for service, and thenceforth creative work in accordance with the [Plan](#) can go forward on all three planes.

Thus has God, in His wisdom, chosen to limit Himself, and the work of evolution proceeds solely through the medium of His chosen builders and under the direction—on this planet—of those men whose lives are being transformed through soul contact and creative service, and who constitute the [planetary Hierarchy](#).

SOLAR AND PLANETARY HIERARCHIES



KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY

The Solar Logos.

The Solar Trinity or Logoi

- I The Father.....Will.
- II The Son.....Love-Wisdom.
- III The Holy Spirit....Active Intelligence.

The Seven Rays

Three Rays of Aspect.

Four Rays of Attribute.

- I. Will or Power....II. Love-Wisdom....III. Active Intelligence

4. Harmony or Beauty.

5. Concrete Knowledge.

6. Devotion or Idealism.

7. Ceremonial Magic

THE PLANETARY HIERARCHY

S. Sanat Kumara, the Lord of the World.

(The Ancient of Days.

The One Initiator).

The Three Kumaras.

(The Buddhas of Activity.)

1 2 3

The reflections of the 3 major and 4 minor Rays.

The 3 Departmental Heads.

- I. The Will Aspect.....
- II. The Love-Wisdom Aspect.
- III. Intelligence Aspect.

A. The Manu.

B. The Bodhisattva.

C. The Mahachohan.

(The Christ.

The World Teacher.)

(Lord of Civilisation)

b. Master Jupiter.

b. A European Master.

c. The Venetian Master.

c. Master M—.

c. Master K.H.

4. The Master Serapis.

d. Master D.K.

5. Master Hilarion.

6. Master Jesus.

7. Master R—.

Four grades of initiates.

Various grades of disciples.

People on the Probationary Path.

Average humanity of all degrees.

From A. A. Bailey, *Initiation, Human and Solar*, pp. 48-9

When alignment has been effected, when the at-one-ment has been more constantly made, and when the antahkarana (the bridge connecting the higher and the lower) is in definite process of construction, the true nature of service, as practiced by any individual begins to emerge. The first effect of the inflowing force of the soul, which is the major factor leading to demonstrated service, is to integrate the personality, and to bring all the three lower aspects of the man into one serving whole. This is a difficult and elementary stage from the angle of the student in the Hall of Wisdom. The man becomes aware of his power and capacity, and, having pledged himself to service, he begins furiously to serve; he creates this, that and the other channel for the expression of the force which is driving him; he tears down and destroys just as fast as he creates. He temporarily becomes a serious problem to the other servers with whom he may be associated, for he sees no vision but his own, and the aura of criticism which surrounds him and the strenuous push of the assertive force within him produces the stumbling of the "little ones" and there has to be constant repair work undertaken (on his behalf) by older, more experienced disciples. He becomes the victim, for the time, of his own aspiration to serve, and of the force which is flowing through him. This stage will in some cases fan into flame the latent seeds of ambition. This ambition is, in the last analysis, only the personality urge towards betterment, and in its right place and time is a divine asset, but it has to be rooted out when the personality becomes the instrument of the soul.

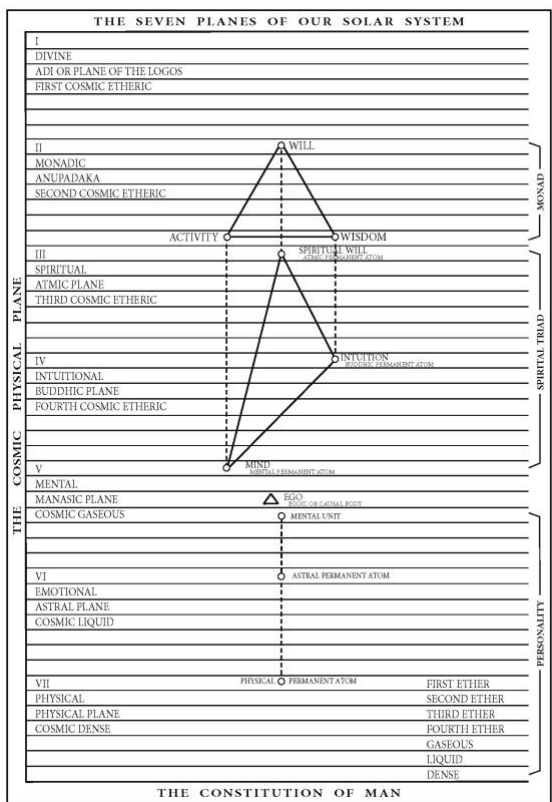
In other cases, the server will come into a wider and more loving vision, and, taking his eyes off his own accomplishment, will go to work in silent unison with the groups of all true servers. He will submerge his personality tendencies, his ideas and his ambitions in the greater good of the whole, and self will be lost to sight. Perhaps no better suggestion can be made to the man or woman who seeks to function as a true server than to ask them to repeat daily, with their whole hearts and minds behind the words, the dedication at the conclusion of the Esoteric Catechism, which is included at the end of

*Initiation, Human and Solar.* I would remind such servers that if they revolt or are dismayed by the ideas embodied in the words, that is perhaps an indication of how much they need the impression of this life objective upon their consciousness. That pledge runs as follows:

*“I play my part with stern resolve; with earnest aspiration; I look above, I help below; I dream not, nor I rest; I toil; I serve; I reap; I pray; I am the Cross; I am the Way; I tread upon the work I do, I mount upon my slain self; I kill desire, and I strive, forgetting all reward. I forego peace; I forfeit rest, and, in the stress of pain, I lose myself and find Myself and enter into peace. To all this I solemnly pledge myself, invoking my Higher Self.”*

As the work of learning to serve proceeds and the inner contact becomes more sure, the next thing which will occur will be a deepening of the life of meditation, and a more frequent illumining of the mind by the light of the soul. Thereby the Plan is revealed. This will not be the shedding of that light upon the plans of the server either for his own life or upon his chosen field of service. This must be clearly grasped. That might only indicate (if it seems to occur) the mental agility of the server to find means for the justification of his own ambition.

It will be the recognition, in the mind, of the Plan of God for the world at the particular time in which the server is existing, and the part that he may play in furthering the ends of those who are responsible for the carrying forward of that Plan. He then becomes willing to be a tiny part of a greater Whole, and this attitude never varies, even when the disciple has become a Master of the Wisdom. He is then in contact with a still vaster concept of the Plan and His humility and His sense of proportion remain unchanged.



An integrated, intelligent personality is adequate to deal with the working out of the server's part in the active work of the world, provided his vision is not blurred by personal ambition nor his activity such that it degenerates into a sense of rush and a display of busy feverishness. It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution, through the impartation of ideas. Such is the Plan for humanity.

As the force pours through the personality and gives to the server this necessary vision and the sense of power which will enable him to cooperate, it finds its way into the emotional or astral body. Here again the effect will be dual, owing to the condition of the server's astral body and his inner orientation. It may enhance the glamour and deepen the illusion, swinging the server into the psychic illusory effects there to be found. When this happens, he will emerge upon the physical plane glamourous by the idea, for instance, of his amazing personal contacts, whereas he has only

contacted some group thought-form of the Great Ones. He will be under the illusion that he is a chosen vessel or mouthpiece for the Hierarchy, when the truth is that he is deceived by the many voices, because the Voice of the Silence has been dimmed by the clamour of the astral plane; he will be deluded by the idea that there is no other way but his way.

Such an illusion and deception is common among teachers and workers everywhere today, because so many are definitely making a contact with their souls, and are being swept then into the desire for service; they are not yet free, however, from ambition, and their orientation is still basically towards

personality expression, and not to the merging of themselves in the [Group of World Servers](#). If however they can avoid glamour, and can discriminate between the Real and the unreal, then the inflowing force will flood their lives with effective unselfish love and with devotion to the Plan, to those whom the Plan serves, and to Those Who serve the Plan. Note the sequence of these attitudes, and govern yourselves accordingly. There will then be no room for self-interest, self-assertiveness, or selfish ambition. All that is considered is the need and the driving necessity to take the next immediate step to meet that need as it demonstrates before the server's eyes.

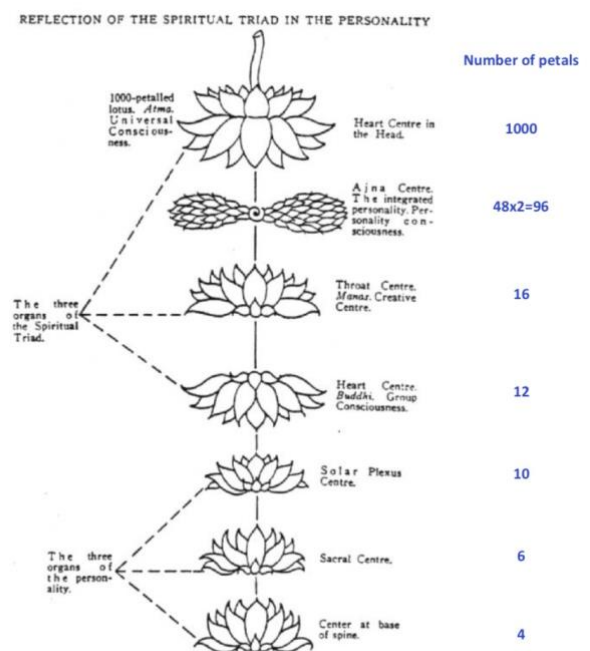
With the heart and mind then functioning together (either in selfish coalition for the presentation of an active personality, or in dedicated selflessness and the attitude which is oriented towards soul guidance) the force, flowing through the server will galvanise his etheric body into activity. Then, automatically, the physical body will respond. There is, consequently, a great need for the server to pause upon the astral plane, and there, in a holy and controlled silence, wait, before permitting the force to pour through into the centres in the etheric body. *This point of silence is one of the mysteries of spiritual unfoldment.* Once the force or energy of the soul—preserved in its purity, or tainted and sidetracked on its way through into physical manifestation—has reached the etheric body, there is nothing more to be done by the average disciple. The result, when it reaches that point, is inevitable and effective. The inner thought and the desire life determine the activity which will be expressed physically.

When the force comes through in purity, it brings the centres above the diaphragm steadily into activity; when it comes through, tainted by personality trends, it uses primarily the solar plexus, and then sweeps into manifestation all the astral illusions, the grandiose delusions and the glammers of egoistic phenomena, using the word “egoistic” in its usual worldly, psychological connotation. This can easily be seen today among the leaders of various groups.

#### b. DISTINCTIVE METHODS OF RAY SERVICE

*Does this science prove that the seven ray types employ distinctive methods in service?*

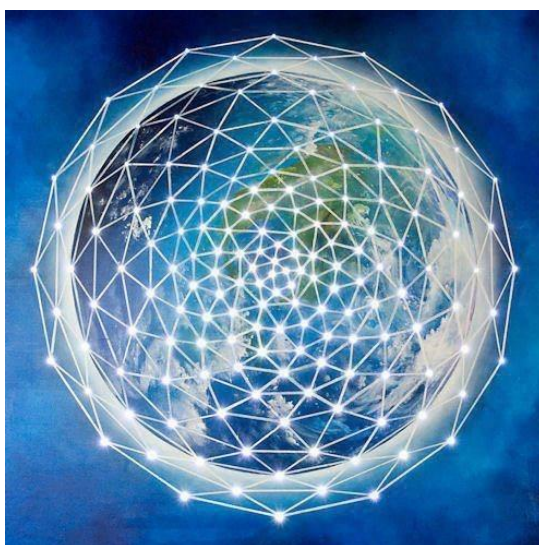
As time goes on this will be proved decidedly, and each ray worker and server will be found to render his service along peculiar and specific lines. These indicate for him the line of least resistance and, consequently, of the greatest efficiency. These methods and techniques will constitute the inner structure of the coming Science of Service, and they will be discovered through the admission of the Ray hypothesis and an observation of the methods employed by these clearly isolated Ray types and groups. These differing ways of service, all of them, work in conformity with the Plan, and together produce a synthetic whole. The ray or rays in manifestation at any one time will determine the general trend of the world service, and those servers whose egoic ray is in incarnation, and who are endeavouring to work with right activity, will find their work facilitated if they understand that the trend of affairs is with them and that they are following the line of least resistance at that period. They will work with greater facility than will the disciples and aspirants whose egoic ray is out of manifestation. This recognition will lead to a careful study of times and seasons, thus there will be



no waste effort, and real advantage can be taken of the qualifications and aptitudes of the servers available.

All will be in conformity with the Plan. A consideration of the rays in or out of manifestation, and a recognition of the disciples and servers available on the physical plane at any one time, is part of the work of the Masters in the Hierarchy.

The emergence of the [New Group of World servers](#) today is an indication that there are enough egoic ray types in physical manifestation, and that a sufficient number of personalities are responding to soul contact, so that a group can be formed that can be definitely *impressed as a group*. This is the first time that such a situation has been possible. Up till this century, individuals could be impressed, here and there, in different parts of the world, and at widely separated times and periods. But today *a group can respond* and their numbers are relatively so great that there can be formed upon the planet a group composed of a number of persons of such radiatory activity that their auras can meet and contact each other. Thus one group—subjective and objective—can be functioning.



There are today enough centres of light, scattered all over the world, and enough disciples and aspirants, that the little beams or threads of light (speaking symbolically) which radiate from each of them, can meet and interlace, and form a network of light in the world. This constitutes the magnetic aura of the New Group of World Servers. Each individual in the group is sensitive to the Plan, either through his own personal knowledge through contact with his soul, or because his intuition tells him that what the Group, which attracts him, accepts as its immediate work is for him true and right, and with it all that is highest and best in him can cooperate. Each individual in that Group will work in his own particular surroundings according to his ray and type. That again will be coloured by his race and nation.

But the work is the better carried forward as the units in the Group meet the need in their own peculiar environment, in the manner that is, for them, the simplest and best way, belonging as they do by habit and training in that particular setting. This should be remembered.

The seven ray types will work in the following ways, which I am stating very briefly for to do more than that might limit the expression of those who do not know enough to be discriminating as to their characteristics, and might unduly qualify and colour the experience of those servers who recognise (as some already do) their ray. They might, with entirely good intention, seek to force the ray qualities of their souls into dominance before the personality ray is adequately known or controlled. Other servers frequently confuse the two rays and deem their soul ray to be of a particular type, whereas it is only their personality ray to which they predominantly conform, and by which they are pre-eminently governed...

*Ray I.* Servers on this ray, if they are trained disciples, work through what might be called the imposition of the Will of God upon the minds of men. This they do through the powerful impact of ideas upon the minds of men, and the emphasis of the governing principles which must be assimilated by humanity. These ideas, when grasped by the aspirant bring about two developments. First, they initiate a period of destruction and of a breaking up of that which is old and hindering, and this is later followed by the clear shining forth of the new idea and its subsequent grasping by the minds of intelligent humanity.



These ideas embody great principles, and constitute the New Age ideas. These servers, therefore, work as God's destroying angels, destroying the old forms, but nevertheless, behind it all lies the impetus of love.

With the average aspirant, however, who is on the first ray, the activity is not so intelligent. He grasps the idea that is needed by the race, but he will seek to impose it primarily as his idea, something which he has seen and grasped and which impatiently he seeks to impose upon his fellow men for their good, as he sees it. He inevitably destroys as fast as he builds, and finally destroys himself. Many worthy aspirants and disciples in training for service at this time work in this sad way. Some of the Masters of the Wisdom and Their groups of disciples are actively engaged at this time in an endeavour to impose certain basic and needed ideas upon the races of men, and much of Their work is being prepared for by a group of Destroying Disciples, and also by a group of Enunciating Disciples, for these two types of work carry forward their task as a unit. The idea to be dominant in the future is proclaimed in writing and by the voice, by one Group. The Group of Destroyers takes it up, and proceed to break up the old forms of truth so as to make room and way for the new emerging idea.

*Ray II.* Servers on this ray ponder, meditate upon and assimilate the new ideas associated with the Plan, and by the power of their attractive love, they gather together those who are at that point in their evolution where they can respond to the measure and rhythm of that Plan. They can select, and train those who can "carry" the idea deeper into the mass of humanity. We should not forget that the work of the Hierarchy at this time, and the task of the New Group of World Servers is primarily associated with ideas.



The disciples and servers on the second Ray are "busy building habitations for those dynamic entities whose function it has ever been to charge the thoughts of men and so to usher in that new and better age which will permit the fostering of the souls of men". So runs the *Old Commentary*, if I thus modernise its ancient wording. By magnetic, attractive, sympathetic understanding, and the wise use of slow action, based on love, do the servers on this ray work. Today their power is becoming dominant.

*Ray III.* The servers on this ray have a special function at this time in stimulating the intellect of humanity, sharpening it and inspiring it. They work, manipulating ideas so as to make them more easy of comprehension by the mass of intelligent men and women who are to be found in the world at this time and whose intuition is not yet awakened. It is to be noted how the work of the true servers is largely with the new ideas and not with the business of organisation and of criticism (for these two go hand in hand). Ideas are taken by the third ray aspirant, as they emerge from the elevated consciousness of Those for whom the first ray works and are rendered attractive by the second ray worker (attractive in the esoteric sense) and adapted to the immediate need and rendered vocal by the force of the intellectual third ray types. In this lies a hint for many of the third ray personalities to be found working in various fields of service at this time.



*Ray IV.* This ray is not in incarnation at the time [it will be from 2025] and therefore few fourth ray egos are available in world service. There are, however, many fourth ray personalities and they can learn much by the study of the work of the New Group of World Servers. The major task of the fourth ray aspirant is to harmonise the new ideas with the old, so that there can be no dangerous gap or break.



They are those who bring about a “righteous compromise”, and adapt the new and the old so that the true pattern is preserved. They are engaged with the bridging process, for they are the true intuitives and have a capacity for the art of synthesis so that their work most definitely can help in bringing forward a true presentation of the divine picture.

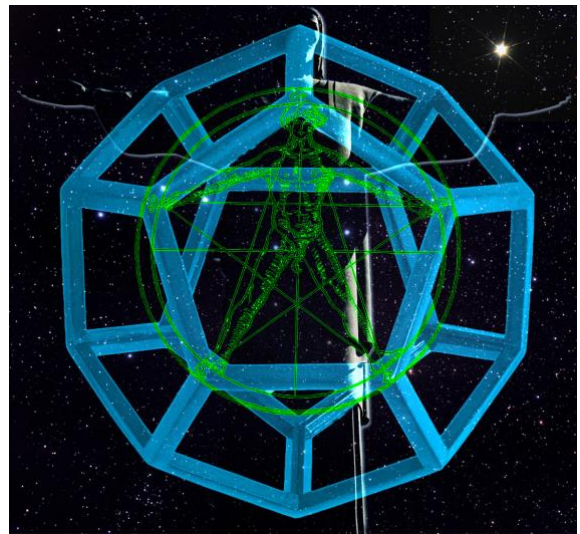
*Ray V.* The servers on this ray are coming rapidly into prominence. They are those who investigate the form in order to find its hidden idea, its motivating power, and to this end they work with ideas, proving them either true or false. They gather into their ranks those whose personalities are on this ray and train them in the art of scientific investigation. From the sensed spiritual ideas, lying behind the form side of manifestation, from the many discoveries in the ways of God with man and nature, from the inventions (which are but materialised ideas) and from the witness to the Plan which law portrays, they are preparing that new world in which men will work and live a more deeply conscious, spiritual life. Disciples working along these lines in every country today are more active than at any other time in human history. They are, knowingly and unknowingly, leading men into the world of meaning, and their discoveries will eventually end the present era of unemployment, and their inventions and improvements, added to the steadily growing idea of group interdependence (which is the major message of the New Group of World Servers) will eventually ameliorate human



conditions so that an era of peace and leisure can supervene. You will note that I do not say “will supervene”, for not even the Christ Himself can predict exactly the time limit within which changes can eventuate, nor the reaction of humanity to any given point of revelation.

*Ray VI.* The effect of the activity of this ray, during the past two thousand years, has been to train humanity in the art of recognising ideals, which are the blue prints of ideas.

The main work of the disciples on this ray is to capitalise on the developed tendency of humanity to recognise ideas, and—avoiding the rocks of fanaticism, and the dangerous shoals of superficial desire—train the world thinkers so ardently to desire the good, the true and the beautiful, that the idea which should materialise in some form on earth can shift from the plane of the mind and clothe itself in some form on earth. These disciples and servers work consciously with the desire element in man; they work scientifically with its correct evocation. Their technique is scientific because it is based upon a right understanding of the human material with which they have to work.



Some people have to be galvanised into activity by an idea. With these the first ray disciple can be effective. Others can be reached more easily by an ideal, and will then subordinate their personal lives and wishes to that ideal. With these the sixth ray disciple works with facility, and this he should endeavour to do, teaching men to recognise the truth, holding steadily before them the ideal, restraining them from a too energetic and fanatical display of interest, in the need for the long pull. The sixth ray, it should be remembered, when it constitutes the personality ray of a man or a group, can be far more destructive than the first ray, for there is not so much wisdom to be found, and, as it works through desire of some kind, it is following the line of least resistance for the masses, and can therefore the more easily produce physical plane effects. Sixth ray people need handling with care, for they are too one-pointed and too full of personal desire, and the tide of evolution has been with this type for a very long time. But the sixth ray method of evoking desire for the materialising of an ideal is indispensable, and, fortunately, there are many aspirants and disciples on this ray available today.

*Ray VII.* This ray provides at this time an active and necessary grouping of disciples who are eager to aid the Plan. Their work lies naturally on the physical plane. They can organise the evoked ideal which will embody as much of the idea of God as the period and humanity can evidence and produce in form upon the earth. Their work is potent and necessary and calls for much skill in action. This is the ray that is coming into power.

None of these ray participants in the hierarchical crusade today can really work without each other, and no group can carry on alone. The difference between the methods of the old age and that of the new can be seen expressed in the idea of leadership by one and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellow men and the reaction of a group to an idea, producing group idealism and focalising it into definite form, carrying forward the emergence





of the idea without the dominance of any one individual. This is the major task today of the seventh ray disciple, and to this end he must bend every energy. He must speak those Words of Power which are a group word, and embody the group aspiration in an organised *movement*, which, it will be noted is quite distinct from an organisation. A striking instance of the use of such a Word of Power being enunciated by a group has lately been given in the [Great Invocation](#) which has been used with marked effect. It should continue to be used, for it is the inaugurating mantram of the incoming seventh ray. This is the first time such a mantram has been brought to the attention of humanity.

All these rays work today for the carrying out of a specific group idea of seven Masters Who, through Their picked and chosen servers, are actively participating in the work which is the initiator work of the seventh ray. It is also linked up with the incoming Aquarian influence. The Masters, with their large group of disciples, functioning on all the five planes of human unfoldment, have studied minutely Their accepted disciples, the disciples under supervision and not yet accepted, and the aspirants of the world. They have selected a number of them to weld together into a group upon the outer physical plane. The basis of this selection is:—

- a. Sensitivity to the Aquarian influence.
- b. Willingness to work in a group as an integral part of the group, and having no idea of personal ambition or any wish to be a leader. Where the desire to be a leader exists, that disciple is automatically (though only temporarily) disqualified for this particular endeavour. He can still do good work, but it will be secondary work, and more closely affiliated with the old age than with the work of the New Group of World Servers.
- c. A dedication that holds nothing back that can *rightly* be given.
- d. A harmlessness which, though not yet perfected, exists as an ideal towards which the aspirant is constantly striving.

In this work many can have a part. The Law of Service has been thus outlined in an endeavour to make one of the most esoteric influences in the solar system somewhat clearer in our minds. I call you to service, but would remind you that the service discussed here will only be possible when we have a clearer vision of the goal of meditation, and learn to preserve, during the day, the attitude of inner spiritual orientation. As we learn to obliterate and efface out of our consciousness ourselves as the central figure in our life drama, then and then only can we measure up to our real potentialities as servers of the Plan.

