

THE PLANETARY SYSTEM

Ideas, Formulas and Forms for a new Culture/Civilisation

The Light of Thought

2025

The Light of Thought

In order to nurture the conception and activation of the *thought-form* of a [One Humanity, hierarchical](#), animated by the *Will-to-Good*, we have collected here some passages from the Teaching about the main Ideas present in the [12 Assertions of the One Humanity](#), coloured by the energies of the 12 signs of the zodiac:

Capricorn	♑	Humanity asserts the Light supernal
Aquarius	♒	Humanity serves in order to realise Brotherhood
Pisces	♓	Humanity saves in order to give Freedom
Aries	♈	Humanity initiates into the fiery power of Ideas
Taurus	♉	Humanity releases Light and Beauty
Gemini	♊	Humanity unifies with Intellect of Love
Cancer	♋	Humanity spiritualises Substance
Leo	♌	Humanity rules from the Centre
Virgo	♍	Humanity nourishes and manifests the Christ
Libra	♎	Humanity balances Spirit and Matter
Scorpio	♏	Humanity wins in the name of Harmony
Sagittarius	♐	Humanity directs to the Truth

It is necessary to be ready in [Group consciousness](#): Humanity is ever more powerfully impelled to unveil its essential Reality, its Soul, that Fourth human Hierarchy that teaches us from the inner planes the conscious and creative governing of the Planet and its natural kingdoms and that will “restore the [Plan](#) of Love and Light on Earth”.



Capricorn – Humanity asserts the Light supernal

«If the Sublime Beings testify that they have not faced the supreme Origin of Origins, this should not be construed as a form of negation. On the contrary, this testimony of the sacred infinitude of the Supreme World only proves how unencompassable is the concept of Sublime Light. He is right who knows the path toward Light, but only the ignorant, in conceit, will presume that the brain can evaluate the Sublime. One must learn to comprehend the oneness of the path of ascent. In the radiance of the microcosm one can envision the parallel with the Infinite. One must learn to value each drop of dew reflecting the myriads of worlds. »

(Agni Yoga Series - *Fiery World I* § 612)

«When Hiero-inspiration draws one's thought to a definite region or place, it means that circumstances of great cosmic significance are already being molded. [...] Earthly eyes do not yet see, but Hiero-inspiration directs the consciousness thither, where the radiance of Higher Light has been ordained, thus, above your straight-knowledge shines Hiero-inspiration. Often it appears to contradict the obvious, but it speaks the word of the Fiery World. [...] Hiero-inspiration directs thither where already the summit is alight. »

(Agni Yoga Series - *Fiery World II* § 337)

Manifestation of the supernal Light

*“When the light of the seven Rays is blended with that of the seventh Ray, then **light supernal** can be known.”*

[...] When the energy of the light of all the rays can express itself through the medium of the seventh ray, then the highest aspect of the divine light can penetrate down into the physical plane.



[...] The *Procedure* required for the manifestation of “light supernal” takes place when a transitory point of synthesis is reached and the seven energies are blended into one great energetic Light. These seven energies have ever, unitedly, created the “light supernal” upon the highest levels of divine expression, but that revealing light only finds *Location* when the seventh Ray of Ceremonial Order is active and in process of manifestation in the three worlds, and necessarily, therefore, upon the seventh plane, the physical plane. Such a manifestation inevitably takes place in moments of planetary crisis, when the seventh ray is active and when the Sun is in Aquarius. Such a combination of relationships is being established now, for the seventh ray is rapidly coming into manifestation and the Sun *is* in Aquarius, for the Aquarian Age is just beginning.

The *Objective* of this combination (which has occurred six times during the period of the fifth root-race) is to bring about illumination and the establishment of order upon the Earth. The first indication of the possibility of the effectiveness of these divine proposals was the giving out of the New Invocation; its potency was so great that right conditions *had* to be considered before its enunciation was possible. That was the first step in the planned precipitation of the “light supernal”; the second step will be the reappearance of the Great Lord, Who will act as the lens through which the light can be focussed and adapted to human need. Conditions are rapidly being brought about whereby this great event of light distribution will be possible.

[...] The motivating power for His coming is being provided by all disciples and initiates; it is therefore a joint movement, qualified by the desire and the motivation of the united Hierarchy and Humanity; this Invocation cannot consequently be denied. Astrologically, the time is propitious; from the planetary angle, great and momentous events are imminent, as the planetary Logos is taking a cosmic initiation; the energy which produces order and which magically brings spirit and matter together (the energy of the seventh ray) is already organising human affairs and these three great coinciding events in time and space make it possible for the seventh ray energies to reach a high point of fused activity and of blended cooperation.

The result will be the creation of a direct channel for the precipitation of “light supernal” into the three worlds and its dominant focussing upon the physical plane. Thus will be brought about the new civilisation and the new world order, and the new approach to divinity will be rendered possible; the initial steps will then be taken to create the “new heavens and the new earth.”

(A.A Bailey – *Discipleship in the New Age II* /425-27)

Humanity itself is rapidly arriving at the point where its *united will* will be the determining factor in world affairs and this will be due to the unfoldment of the mind through the success of the evolutionary process. [...] The major requirement therefore at this time is the rapid educating of the people in the Plan and in the nature of the forces which are controlling evolution and their directing agencies. The fact of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation and public recognition.

(A.A. Bailey – *The Destiny of the Nations* /35-36)

This is the most amazing period in the history of humanity

The new orientation of the human family within itself to the concept of the One Humanity and the intensely alert spiritual demand which is today distinctive of mankind everywhere, and which has forced the Hierarchy to come to certain basic decisions and to readjust Itself to a much closer cooperation with the human centre of life and purpose.

[...] The closer relation of the Hierarchy to Shamballa, the stimulation of its own interior life, and the readiness of humanity for revelation and for certain unexpected development, will condition the cycle into which we are now entering. This is, therefore, the most amazing period in the history of humanity. Added to this, it must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity because Aquarius governs the greater immediate cycle of 25,000 years and is also the sign into which the sun is now moving for a period of 2300 years – a most amazing happening and full of import in our planetary history; it is a coincidence of which our planetary Logos is well aware and of which He is making full and intelligent use. It is a cycle also wherein, for the first time, the three major planetary centres – Shamballa, Hierarchy and Humanity – are in direct and unimpeded relation, for today the alignment is correct and adjusted for the first time in planetary history. Even if this be only temporarily so, something has been initiated, the effects of which will never be lost.

[...] This process, as it unfolds and develops, will have a potent subjective and deeply spiritual effect upon every kingdom in nature and in the realm also of supernature.

(A.A. Bailey – *The Externalisation of the Hierarchy* /567)

When the Will of God, expressed in Shamballa and focussed in the Buddha, the Love of God, expressed in the Hierarchy and focussed through the Christ, and the intelligent desire of humanity, focussed through the world disciples, the world aspirants and the men of goodwill are all brought into line—either consciously or unconsciously—then a great reorientation can and will take place. This event is something that can happen.

(A.A. Bailey – *The Externalisation of the Hierarchy* /362)

It has been said that the true or the truth is that much of the divine expression as any man can demonstrate at his particular point in evolution and at any given stage in his incarnated history. This expression of the truth presupposes that behind what he does manage to express there is much that he is unable to manifest; of this his soul remains persistently aware.

(A.A. Bailey – *Esoteric Healing* /567)

The truth about all things exists, and we call it omniscience, infallibility, the “correct knowledge” of the Hindu philosophy. When man grasps a fragment of it and absorbs it into the racial consciousness we call it the formulation of a law, a discovery of one or other of nature’s processes. Hitherto this has been a slow and piecemeal undertaking. Later, and before so very long, light will pour in, truth will be revealed and the race will enter upon its heritage – the heritage of the soul.

(A.A. Bailey – *A Treatise on White Magic* /16)

Illumination and the light of knowledge can be regarded as synonymous terms and many glammers can be dissipated and dispersed when subjected to the potency of the informative mind, for the mind is essentially the subduer of emotion through the presentation of fact. The problem is to induce the individual or the race or nation which is acting under the influence of glamour to call in the mental power of assessing the situation and subject it to a calm, cold scrutiny. Glamour and emotion play into each other’s hands and feeling runs so strong usually in relation to glamour that it is impossible to bring in the light of knowledge with ease and effectiveness.

Illumination and perception of truth are also synonymous terms, but it should be remembered that the truth in this case is not truth on the abstract planes but concrete and knowable truth—truth which can be formulated and expressed in concrete form and terms. Where the light of truth is called in, glamour automatically disappears, even if only for a temporary period. But, again, difficulty arises because few people care to face the actual truth, for it involves eventually the abandonment of the beloved glamour and the ability to recognise error and to admit mistakes, and this the false pride of the mind will not permit. Again, I would assure you that humility is one of the most potent factors in releasing the illuminating power of the mind, as it reflects and transmits the light of the soul.

(A.A. Bailey – *Glamour - A World Problem* /145)

The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen. These truths are always present, and these laws are ever active, but only as the mind is trained and developed, focussed, and open-minded can they be recognized, later understood, and finally adjusted to the needs and demands of the cycle and time. Those who have thus trained the mind in the art of clear thinking, the focussing of the attention, and consequent receptivity to truth have always been with us, but hitherto have been few and far between. They are the outstanding minds of the ages. But now they are many and increasingly found. The minds of the race are in process of training and many are hovering on the borders of a new knowledge. The intuition which guides all advanced thinkers into the newer fields of learning is but the forerunner of that omniscience which characterises the soul.

(A.A. Bailey – A Treatise on White Magic /16)

Man is on the verge of establishing his divinity.

Man is on the verge of establishing his divinity. Evolution has carried forward the perfecting of the mechanism to such an extent that it is now a coordinated integrated organism, a usable structure and ready for the divine user. In the course of the next few decades the fact of the soul will be established, [...] knowledge will take the place of theory, and direct evidence that of speculation. The theorising of men as to their divine nature must shortly give place to conviction and their philosophising to direct investigation of the soul.

(A.A. Bailey – A Treatise on White Magic /340)

A thinker is the essential factor and [...] the trend of our modern civilization, in spite of all its mistakes and errors, is to produce thinkers. Education, books, travel, in its many and varied forms, enunciations of science and of philosophy, and the driving inner urge which we call religious, but which is, in fact, the drive towards truth and its mental verification—all these factors have one objective, and this is to produce thinkers. Given a real thinker, you have an incipient creator and (unconsciously at first, but consciously later on) one who will wield power in order to “precipitate” or cause to emerge objective forms. These forms will either be in line with Divine purpose and plan and, consequently, will further the cause of evolution, or they will be animated by personal intent, characterized by separated, selfish purpose, and constitute, therefore, part of the work of the retro-active forces and the material element. They will be of the nature of black magic.

(A.A. Bailey – A Treatise on White Magic /552)

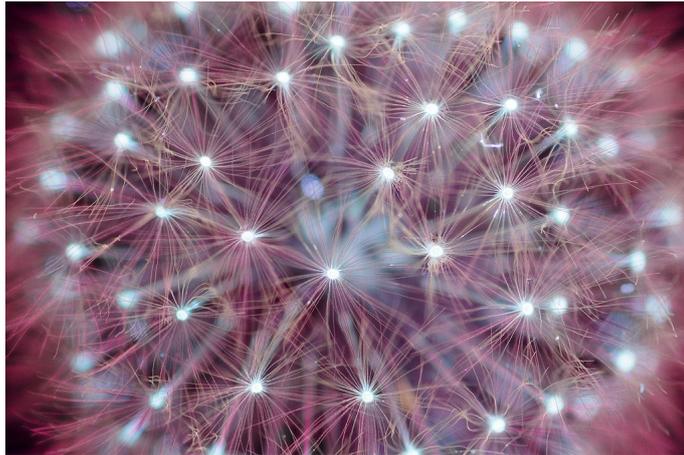
«Let no one think that Our summons to the Higher World means tearing one away from Earth. On the contrary, the greatness of the Higher World only affirms all other manifestations of life. Earth cannot be a negligible planet when it is enwrapped in the very energy which is filled with the higher Light. Each comparison with the Higher World also enhances the good quality of earthly thoughts. Only evil can separate the worlds; only ignorance can dismember manifestations; only non-understanding counsels that earthly life is no part of beautiful creativeness; therefore, let us direct all science toward a righteous cognition. Nothing can divert one's heart if devotion and the sense of beauty live in it. »

(Agni Yoga Series – AUM § 192)



N.K. Roerich - Path to Shambhala 1933

Aquarius – Humanity serves in order to realise Brotherhood



«I affirm the concept of brotherhood; it reminds us of that Brotherhood which will always be the dream of humanity. So many lofty deeds are affirmed by a reminder about the Great Brotherhood. The thought alone about the existence of such a Brotherhood fills a man with courage. One must muster all one's courage in order to resist the onslaught of darkness. But what, then, will strengthen such superhuman courage? Precisely Brotherhood can bestow invincible strength. »

(Agni Yoga Series – *Brotherhood* § 549)

« The primary basis of the Brotherhood was established, not as a haven of refuge, but as a focal point of thought. Since unification of thought produces multiplication of energy in a striking progression, it is but natural to bring together powerful thoughts. Such a base will be the point for diffusion of the thought of salvation. »

(Agni Yoga Series – *Brotherhood* § 586)

«[...] thought is energy. The affirmation of thought, as well as the measurement of energy will yield many new discoveries. Many particular manifestations are concomitant with the unification of thought. You have read about manifestations which were magnified owing to the quantity of people present. It can hardly be claimed that all those present were thinking in unison. This means that the energy of thought acted as such. The current of energy assisted the participation of the forces of the Subtle World. At each gathering of people, one may notice a special condensation of helpers from the Subtle World. Let us hope that the thoughts of people will attract good helpers. In its unified thinking Brotherhood creates a powerful current of Good.

(Agni Yoga Series – *Brotherhood* § 521)

Recognition at the basis of brotherhood and unity

The three aspects of divinity, the central energy, or spirit, the coordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity. These are the Three in One, the One in Three, God in nature, and nature itself in God.

[...] This eternal triplicity runs through every department of the manifested world, whether viewed as that which is tangible, or as that which is sensitive and coherent, or that which is energising. It is that intelligent activity which has been clumsily called "awareness"; it is the capacity of awareness itself, involving as it does sensitive response to environment, and the apparatus of that response, the divine duality of the soul; it is finally the sum total of that which is contacted and known; it is that of which the sensitive apparatus becomes aware.

[...] These three aspects are seen in man, the divine unit of life. First, he recognises them in himself; then he sees them in every form in his environment, and finally he learns to relate these aspects of himself to the similar aspects in other forms of divine manifestation. Correct relation between forms will result in the harmonising and right adjustment of physical plane life. Correct response to one's environment will result in correct rapport with the soul aspect, hidden in every form, and will produce right relations between the various parts of the inner nervous structure to be found in every kingdom of nature, subhuman and superhuman. This is as yet practically unknown but is rapidly coming into recognition, and when it is proven and realised it will be discovered that therein lies the basis of brotherhood and of unity.

(A.A. Bailey – *A Treatise on White Magic* /20-1)

The age of the "divine service"

The seventh ray will bring to the consciousness of the coming initiates the concept of group service and sacrifice. This will inaugurate the age of the "divine service". The vision of the giving of the individual in sacrifice and service, within the group and to the group ideal, will be the goal of the masses of advanced thinkers in the New Age, whilst for the rest of humanity, brotherhood will be the keynote of their endeavour. These words have a wider connotation and significance than the thinkers of today can know and understand.

[...] The seventh ray will prepare the way for the recognition of the wider issues which will materialise as the new world religion which will emphasise unity but bar out uniformity; it will prepare for that scientific technique which will demonstrate the universal light that every form veils and hides, and for that internationalism which will express itself as practical brotherhood and as peace and goodwill between the peoples.

(A.A. Bailey – *Esoteric Psychology I* /361-2)

The idea of Brotherhood constitutes a major mystery

Brotherhood, as it essentially is, constitutes a major mystery...

[...] I am aware that you understand brotherhood in terms of the One Father and His children. That understanding is in itself so limited and inaccurate that it serves mainly to distort the truth; yet all that you can grasp at this time is embodied in this concept. The nearest description of the true relationship might be said to be as follows: Brotherhood is an expression of the relation which the planetary Logos (on the cosmic mental plane) bears to His Personality as it expresses itself through the planet with all its forms of life, upon the cosmic physical plane; this relationship is focussed through Sanat Kumara Who is the individualised Mind of that great Life. Wording it otherwise, the planetary Logos on His Own plane is to Sanat Kumara what the soul is to the human personality upon the physical plane in the three worlds. The sum total of the relation and of the relationships set up is, therefore, inadequately covered by the word "brotherhood." "Fellowship," so frequently used to express a similar idea, is in reality the mode whereby a dimly sensed brotherhood seeks to make its presence felt. The words "the fellowship of Christ" indicate the emergence of this concept subjectively upon the mental plane; this will be followed, as time elapses, by concrete manifestation upon the physical plane.

(A.A. Bailey – *The Rays and the Initiations* /277-8)

Brotherhood, the immediate goal for humanity

The idea before the race today is the re-establishing (upon a higher turn of the spiral) of that spiritual relationship which characterised the race in its child state, in its primitive condition. Then, under the wise guidance and the paternalistic attitude of the Hierarchy and the initiate-priests of the time, men knew themselves to be one family—a family of brothers—and achieved this through a feeling and a developed sensuous perception. Today, under the name of Brotherhood, the same idea is seeking mental form and the establishment of a renewed spiritual relationship (the idea) through training in right human relations (the ideal). This is the immediate goal of humanity.

[...] An ideal is a *temporary* expression of a basic idea; it is not intended to be permanent but simply to serve a need and to indicate a way out of the past into a more adequate future. All the present ideals, expressing themselves through the current ideologies, will serve their purpose and eventually pass away, as all else has passed in the history of the race and will give place, eventually, to a *recognised spiritual relationship, a subjective fellowship, as a defined and expressed brotherhood*. These will produce, when sufficiently developed and understood, a form of control and guidance and a species of government which it is not possible for even advanced thinkers at this time to grasp.

(A.A. Bailey – *Glamour - A World Problem* /134)

Educating in the principles of brotherhood

How can a true prosperity be established, which shall be the result of unity, peace and plenty? Only in one way. *By the united action of the men and women of good will and understanding in every country and in every nation.* Steadily and quietly, with no sense of hurry, must they do three things:

First, they must discover each other and be in touch with each other. Thus the sense of weakness and of futility will be offset. This is the first duty and task of the New Group of World Servers.

Secondly, they must clarify and elucidate those basic principles of right living, good will and harmony, which are recognised, but not applied, by all right thinking people today. These principles must be formulated in the simplest terms and made practical in action.

Thirdly, the general public must be educated in these principles. Steadily, regularly and systematically, they must be taught the principles of brotherhood, of an internationalism which is based on good will and love of all men, of religious unity, and of cooperative interdependence.

The individual in every nation and group must be taught to play his important part with good will and understanding; the group must shoulder its responsibility to other groups; and the responsibility of nation to nation and of all nations to the world of nations must be explained and emphasised.

This is no idle or mystical, impractical program. It undermines and attacks no authority or government. It is not interested in the overthrow of rulers or the downfall of any political or national party. It calls for intelligent and practical effort.

(A.A. Bailey – *Esoteric Psychology II* /673)

Enter thy brother's heart, mind and soul

All true esoteric schools begin with the control of the astral body and, the chela had to memorise and practice these three rules after he had made some real growth in the manifestation of harmlessness.

Rule I. Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

Rule II. Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule III. Blend with thy brother's soul and know him as he is. Only upon the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished.

A note, appended to these three rules says:

"These three energies—of speech, of thought, and of purpose—when wielded with understanding by the chela and blended with the awakening forces of his brother whom he seeks to aid, are the three energies with which all adepts work."

(A.A. Bailey – *A Treatise on White Magic* /320)

Recognition of the Plan of the Hierarchy

Humanity has now reached a point in development where there is a definite grasp of the Plan of the Hierarchy – call it brotherhood, sharing, internationalism, unity or what you will.

(A.A. Bailey – *Telepathy and the Etheric Vehicle* /196)

Tendency towards Brotherhood

A function of the New Group of World Servers is to interpret the ideals and objectives which should govern the race and to familiarise the public with the immediate possibilities. By these means, they will eventually awaken in the masses an intelligent response, an ardent desire and a right activity. In this way the idea of the few will become the ideal of the many, and will finally make its appearance as a working fact in human consciousness. The new, compelling, inner impulses must stand revealed to the human intellect. The growing tendency towards brotherhood (of which our modern philanthropic enterprises are an illustration), the ideal of group welfare in contradistinction to individual aims of a selfish and ambitious kind, and the enunciation of those principles which must and will govern the next world cycle – these interpretations and their right and intelligent application must be carried forward. Through this form of mass education the new age will begin to make its potencies felt. The activities of the New Group of World Servers will lead to the establishment of two momentous facts. These are as yet only' theories to the mass, though established knowledge to the few. They are:

1. The fact of an intelligent, unfolding *Plan* which underlies the entire evolutionary process of the world, and which history and the growth of human consciousness demonstrate infallibly.

2. The fact of immortality, or of life which persists when divorced from the body.

The recognition of these two facts will bring about great changes in World attitudes and governments, when the underlying purpose of world events is grasped and when the hope of immortality becomes a known accepted fact. World affairs and modern life conditions will then be seen in true perspective.

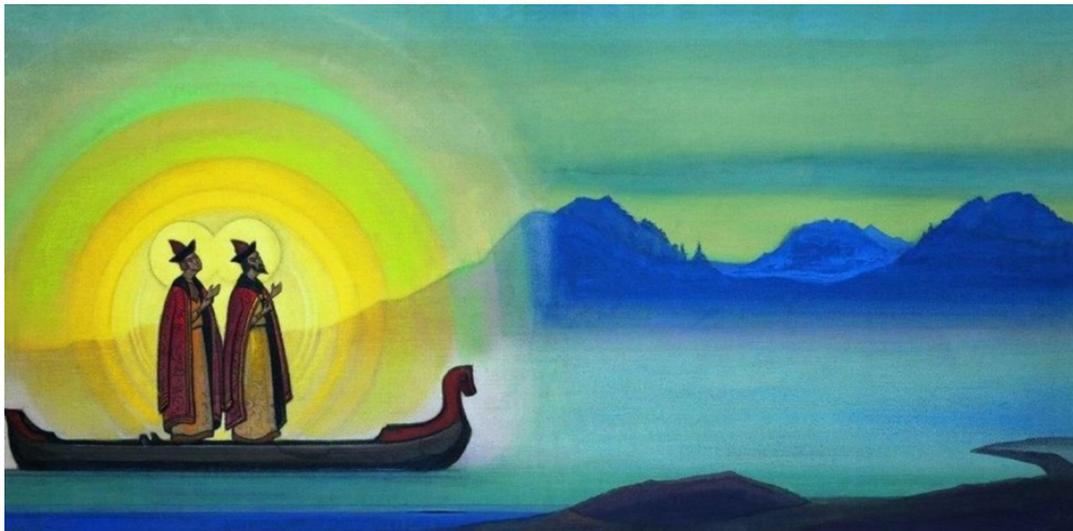
(A.A. Bailey – *Esoteric Psychology II* /678)

«Preserve solemnity. Surround yourself with solemnity when you think and speak about the Brotherhood. Thought about Brotherhood is in itself a great communion. Thought that is pure and clear will reach its destination. But where words about the Brotherhood are dragged in the dust of the bazaar, do not expect a harvest.

[...] Harmonious discourse about Brotherhood will give an unprecedented upliftment of the spirit if it be truly harmonious. Thus, let us apprehend all the qualities necessary for approach to Brotherhood. Once again let us confirm that a mood of solemnity will be the best guide to Brotherhood. The meaning of the word mood indicates that it is not external but internal, in a concordance of all the strings of the instrument. Such clear concordance is rarely realized.

At the crossroads people shout lustily about Brotherhood, but any discipline seems to be a compulsion. Only solemnity helps one to utter with dignity the beautiful word, Brotherhood.»

(Agni Yoga Series - *Brotherhood* § 602)



N.K. Roerich - Boris and Gleb 1942

Pisces – Humanity saves in order to give Freedom

«The quality of freedom is remarkable; if freedom exists at all, nothing can limit it. The body can be shackled, but nothing can diminish consciousness except ugliness. When we touch upon the heights of freedom, we must guard against ugliness. If we wish to exalt matter, we must think wisely about beauty.

In Beauty will Infinity be manifested. In Beauty the teachings of the Seekers of the spirit are illumined. In Beauty we do not fear to manifest the truth of freedom. In Beauty do we kindle radiance in every drop of water. In Beauty do we transform matter into a rainbow.

There is no ugliness which will not be engulfed in the rays of the rainbow. There are no fetters which will not disintegrate in the freedom of Beauty. »

(Agni Yoga Series - *Illumination* § 322)



Definition of Liberty

“Liberty”, as the Lords of Liberation may endorse it, is in reality the recognition of right human relations, freely adjusted, willingly undertaken and motivated by a sense of responsibility which will act as a protective wall; this will take place, not through coercive measures, but through correct interpretation and quick appreciation by the masses, who are apt to confound licence (personality freedom to do as the lower nature chooses) and liberty of soul and conscience. Yet this liberty is the easiest aspect of the divine will for humanity to grasp. It is in reality the first revelation given to man of the nature of the Will of God and of the quality of Shamballa.

(A.A. Bailey – *The Externalisation of the Hierarchy* /271-2)

Who are the Lords of Liberation and where do They come from?

All the ideas and concepts which control human life and have given rise to our civilisation have started as emanations from certain great Lives, Who are Themselves an expression of a divine Idea. The note They strike and the quality They emanate reaches out and makes an impact upon the most developed of the sons of men found at any particular time upon the Earth. These then proceed to make the sensed idea their own and to familiarise the thinkers of their time with the formulated concept. In this way great motivating, divine purposes become controlling factors in human progress. It is in this way that the basic urge to liberation and to freedom has slowly and consistently dominated human endeavour, leading first of all to the struggle for individual freedom and liberation (with the incidental ideal of heaven, of

initiation and of spiritual attainment), and gradually moulding human thought to such an extent that the greater ideal takes shape. *The freedom of humanity and the liberation of its power to be self-determining (which is an aspect of freedom) has become the dearest ideal and the best thought of the thinkers in all nations.*

[...] All great ideas have their emanating Sources of life, therefore, and These are called in the ancient invocation with which we are occupied "Lords of Liberation." They are three in number, and one of Them is closer to the Earth and to humanity than are the other two, and it is He Who can be reached by those who comprehend the nature of freedom and who desire beyond all things to be liberated and to see all the oppressed and enslaved people of the world also liberated. Every move of an enlightened consciousness (such as that of a Lord of Liberation) towards humanity produces a corresponding shift or move on the part of men. This in itself constitutes a definite problem, because no such move can be made by a Lord of Liberation unless humanity is ready to raise its ideal of freedom to a higher level of expression.

[...] The Lords of Liberation can be reached, therefore, by the call of the world servers, and They will then issue forth through the agency of One of Them, Who will unify the energies of all Three, and so produce those conditions which will bring about effective and recognised freedom. How They will do this is not for us to say; the most probable method will be through the overshadowing of some man, or some group of men, so that they will be inspired to bring about the victory of liberty.

(A.A. Bailey – *The Externalisation of the Hierarchy* /266-8)

Liberation is the keynote of life

A particular incarnation is not an isolated event in the life of the soul, but is a part and an aspect of a sequence of experiences which are intended to lead to one, clear, definite goal—the goal of free choice and a deliberate return out of matter to spirit and eventual liberation.

There has been much talk among esotericists (particularly in the Eastern presentation of the Path to Reality) anent liberation. The goal held before the neophyte is liberation, freedom, emancipation; this, by and large, is the keynote of life itself. The concept is a transitting out of the realm of the purely selfish and of personal liberation into something much wider and more important. This concept of liberation lies behind the modern use of the word "liberty" but is far wiser, better and deeper in its connotation. Liberty, in the minds of many, is freedom from the imposition of any man's rule, freedom to do as one wishes, to think as one determines and to live as one chooses. This is as it should be, provided that one's wishes, choices, thoughts and desires are free from selfishness and are dedicated to the good of the whole. This is, as yet, very seldom so.

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

(A.A. Bailey – *Esoteric Healing* /259-60)

Service and obedience as means of Liberation

Two things determine the rapidity with which he can – upon the Path of Discipleship – bring the Law of Repulse into play. One is the quality of his motive. Only *the desire to serve* is adequate to bring about the necessary reorientation and subjection to the new technique of living. The other is his *willingness, at all costs, to be obedient* to the light which is in him and around him. *Service and obedience are the great methods of release, and constitute the underlying causes which will bring the Law of Repulse into play, thus aiding the aspirant to attain the longed-for liberation.* Service releases him from his own thought life and self-determination. Obedience to his own soul integrates him into the larger whole, wherein his own desires and urges are negated in the interest of the wider life of humanity and of God Himself. God is the Great Server and expresses His divine life through the Love of His heart for humanity.

Yet, when these simple truths are enunciated and we are urged to serve our brother and to obey our soul, it seems to us so familiar and so uninteresting that it can evoke but little response. If we were told that the following of a prescribed form of meditation, the practicing of a definite formula of breathing, and regular concentration upon a specific centre would release us from the wheel of life and identify us with the spiritual self and its world of being, gladly and willingly and joyously would we follow out instructions. But when, in the terms of the occult science, we are told to serve and obey, we are not interested. Yet service is the mode, par excellence, for awakening the heart centre, and obedience is equally potent in evoking the response of the two head centres to the impact of soul force, and unifying them into one field of soul recognition. So little do men understand the potency of their urges! *If the urge to satisfy desire is the basic urge of the form life of man, the urge to serve is an equally basic urge of the soul in man.* This is one of the most important statements in this section.

[...] Serve and obey! These are the watchwords of the disciple's life.

[...] They have been presented to the consideration of man in terms of personality devotions and of obedience to Masters and leaders, instead of service of, and obedience to, the soul in all. The truth is, however, steadily emerging, and must inevitably triumph. Once the aspirant upon the Probationary Path has a vision of this (no matter how slight it may be), then the law of desire which has governed him for ages will slowly and surely give place to the Law of Repulse, which will, in time, free him from the thralldom of not-self. It will lead him to those discriminations and that dispassionate attitude which is the hallmark of the man who is on his way to liberation.

(A.A. Bailey – *Esoteric Psychology II* /156-9)

Liberation through 4 ways

What is it that we are endeavoring to do? We are treading the *Way of Release*, and on that way, all drops from our hands; everything is taken away, and detachment from the world of phenomenal life and of individuality is inevitably forced upon us. We are treading the *Way of Loneliness*, and must learn eventually that we are essentially neither ego nor non-ego. Complete detachment and discrimination must finally lead us to a condition of such complete aloneness that the horror of the great blackness will settle down upon us. But when that pall of blackness is lifted and the light again pours in, the disciple sees that all that was grasped and treasured, and then lost and removed, has been restored, but with this difference – that it no longer holds the life imprisoned by desire. We are treading the *Way that leads to the Mountain Top of Isolation*, and will find it full of terror. Upon that mountain top we must fight the final battle with the Dweller on the Threshold, only to find that that too is an illusion. That high point of isolation and the battle itself are only illusions and figments of unreality; they are the last stronghold of the ancient glamour, and of the great heresy of separateness. Then we, the Beatific Ones, will eventually find ourselves merged with all that is, in love and understanding. The isolation, a necessary stage, is itself but an illusion. We are treading the *Way of Purification* and step by step all that we cherish is removed, lust for form life, desire for love, and the great glamour of hatred. These disappear and we stand purified and empty. The distress of emptiness is the immediate result; it grips us and we feel that the price of holiness is too high. But, standing on the Way, suddenly the whole being is flooded with light and love, and the emptiness is seen as constituting that through which light and love may flow to a needy world. The purified One can dwell then in that place where dwell the Blessed Lords, and from that place go forth to “illumine the world of men and of the deities”.

There are four ways which stretch before the disciples of the Lord of the World. They must all be trodden before the inner Being is released, and the liberated Son of God can enter, at will, what are symbolically called “the four gates into the City of Shamballa”, that city of the Most High God, which is ever swept by the Life of Those who have achieved liberation through loneliness, detachment, isolated unity, and purification. A realisation of the goal and the way to that goal is of service at this time, and it is to this realisation that the teachers of humanity seek to stimulate the Sons of God.

(A.A. Bailey – *Esoteric Psychology II* /34-5)

An ancient Scripture says:

“Seek not, Oh twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who hath the mind in leash, and seeth the world as in a mirror can be safely trusted with the inner senses. Only he who knoweth the five senses to be illusion, and that naught remaineth save the two ahead, can be admitted into the secret of the Cruciform transposed.

“The path that is trodden by the Server is the path of fire that passeth through his heart and leadeth to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken nor that wisdom cometh. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lieth ahead, like a point of light seen in the darkness of a winter’s night. That point of light may call to mind the tiny candle in some attic drear, but—as the path that leadeth to that light is trodden through the blending of the pairs of opposites—that pin-point, cold and flickering, groweth with steady radiance till the warm light of some blazing lamp cometh to the mind of the wanderer by the way.

“Pass on, O Pilgrim, with steady perseverance. No candle is there nor earth lamp fed with oil. Ever the radiance groweth till the path ends within a blaze of glory, and the wanderer through the night becometh the child of the sun, and entereth within the portals of that radiant orb.”

(A.A. Bailey – *A Treatise on White Magic* /121)

One cannot pass through darkness without carrying a light. Some may mockingly say, “This trivial advice is nothing new!” Yet they themselves make no attempt to light their fires. They do not even look around to discover the source of fire. They scoff at those who have found the fire. They do not even know that the fire is found not for oneself but for humanity.

But to you who have found the fire, I say, “All is permitted! You know how to leap across the abyss. Dangers are joys to you. In the words of the Teaching, fiery signs, embodying the inexpressible, flash out for you. Fire is not an abstraction, but is perceptible to the eye. This is a great treasure. Fire is the measure of the all-permissible. Fire is the sign of all-embracing trust.

(Agni Yoga Series – *Agni Yoga* § 393)



N.K. Roerich - Fire Blossom 1924

Aries – Humanity initiates into the fiery power of Ideas

« Mind has been symbolized by the sign of Fire. Fiery thinking is the descent of knowledge from the Fiery World. Such a descent marked the great epochs, called the Days of the Mother of the World. Even in the history of Earth, one can trace several such epochs. Will not the future bring such a Day of Light if people shall realize the uselessness of evil? »

(Agni Yoga Series – *Fiery World I* § 429)

The Fires of the mental plane

The fires of the mental plane also demonstrate in a twofold manner:

First, as the *Fire of Mind*, the basis of all expression and in one peculiar occult sense the sumtotal of existence. It provides the relation between the life and the form, between spirit and matter, and is the basis of consciousness itself.

Second, as the *Elementals of Fire*, or the sumtotal of the active expression of thought, showing itself through the medium of those entities who, in their very essence, are fire itself.

(A.A. Bailey – *A Treatise on Cosmic Fire* /44)



Active expression of thought

No matter how small or unimportant an individual thinker may be, yet in cooperation with his brethren, he wields a mighty force. Only through the steady strong right thinking of the people and the understanding of the correct use of mental energy can progressive evolution go forward along the desired lines. Right thinking depends upon many things, and it might be useful to state some of them very simply:

1. An ability to sense the vision. That involves a capacity in a faint measure to realise the archetype on which the Lodge is endeavouring to fashion the race. It involves cooperation in the work of the Manu, and the development of abstract as well as synthetic thought, the flashing forth of the intuition. The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos. As men develop this capacity, they will touch sources of power that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance.

2. Then, having sensed the vision and glimpsed a fraction of the beauty (how little men see is astounding!) in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to materialise. Seldom at first will you find that you can contact it, for the vision comes through the medium of the causal body and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to the concrete levels of the mental plane. Then it becomes a concrete thought, something that can be definitely visualised and appropriated as a basis for thought.

3. This accomplished, what comes next? A period of gestation, a period wherein you build your thought-form of as much of the vision as you can bring through into your consciousness. Slowly must this be done, for a stable vibration and a well built form is desired. Hurried work leads nowhere. As you build there will gradually be sensed a longing, a desire to see this vision brought to earth, and see it becoming known to others among the sons of men. Then you vitalise the thoughtform with the power of your will, you seek to make it be; the rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in matter of the mental and astral planes.

4. Happy the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane. Remember this, that the materialisation of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation. Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries. Always the Law holds good; in descent, differentiation. The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great.

To those who wrestle, strive, and hold on, the joy is doubled when the materialisation comes. The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition; the joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened link; the joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet; the joy of participation in the Masters' Plan will be yours, and all is well that associates you closely with Them; the joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours, and in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all,—the joy a Master knows when He is instrumental in lifting a brother up a little higher on the ladder. This is the joy that is set before you all—and not so very far ahead it lies. So work, not for joy but towards

it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and realisation of the part you have to play in bringing that vision down to earth.

(A.A. Bailey – *A Treatise on White Magic* /367-69)

The concrete mind and the nature of ideas

A Master of the Wisdom always knows where to go for knowledge. Knowledge and intelligence or mental polarisation must not be confounded in your minds. I might add to the above that knowledge deals with the ascertained and the effectual on the physical plane and in the three worlds; wisdom deals with inherent capacities and possibilities of spiritual expression.

Knowledge can be expressed in concepts and precepts; wisdom is revealed through ideas against which (very frequently) much mundane knowledge powerfully militates. The concrete mind often inhibits, as you well know, the free flow of ideas intuitively impelled; it is with this free flow of the new ideas that the initiate is basically concerned, because it is ideas, their right application and interpretation, which determine the future of humanity and of the planetary life.

The first thing, therefore, that the disciple in preparation for initiation has to learn is the nature of ideas and their distinction from contacted thoughtforms—to express it simply, and therefore, from the complexity of the subject, inadequately. The primary task of the Master is to aid the disciple to develop the intuition, and at the same time, keep the mental perception in an active and wholesome state. This is done, first of all, by enabling him to arrive at a right relation and correct evaluation between the abstract and the concrete realms of thought—those higher and lower aspects of the mind which are to the soul what the lower mind and the brain are to the personality. Think this out. A true recognition of this distinction produces a new focussing of the life force within the soul which will, in the earlier stages of discipleship, work through the abstract mind and the concrete mind. But the abstractions with which the disciple in training is then dealing are not in the nature of intuitions, and here is a point where confusion oft arises. They are merely the broad, general and universal perceptions and world inclusions which the gradually developing intelligence of mankind has registered and recognised and which the foremost thinkers of the race grasp with facility, but which seem so amazing to the neophyte. They appear to him of such magnitude and importance (as objects of his enhanced vision) that he confounds them with ideas and their intuitive perception. He has not learned to discriminate between abstract thoughts and intuitive ideas. Here lies the crux of his problem.

Ideas are other than this, as far as the initiate is concerned; they deal primarily with that which will eventually be, and are those formative new spiritual and creative impulses which

will supersede the old and build the “new house” in which humanity will live; cycle after cycle and civilisation after civilisation, the fresh stream of inflowing ideas have conditioned the dwelling places of man and his mode of life and expression; through the medium of these ever-living and ever-appearing ideas, humanity passes on to something better and greater and more appropriate to the life of the slowly manifesting divinity.

Ideas, when intuitively contacted by the disciple or initiate, via the antahkarana, must be brought consciously down to abstract levels of thinking where (expressing it symbolically) they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being. I would have you, therefore, remember the three factors:

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

(A.A. Bailey – *Discipleship in the New Age II* /279-81)

In the book *At the threshold of the New World*, Helena Roerich writes:

A whole science will have to be founded to study the action of the energy of THINKING.

The new Institute of Thought and the understanding of Thought as vibration and interrelation in space will offer a new perspective for the study of Thought.

Truly, the study of Thought and its apparatus (brain and heart) will give birth to a very interesting science.

[...] The basis of the force of Thought is the force of cardiac energy. The force of thought is related to the force of cardiac aspiration. The perceptual force of thought (which is the cardiac activity of thought) depends on the capacity of assimilation on the part of the listeners or interlocutors.

It must be made clear that fiery thought is energy, and cannot be studied otherwise. Interest in thinking creates powerful thinkers.

[...] Creative thought is AUM. (H. Roerich – *At the threshold of the New World*)

« The Thinker said, "Ideas are borne on fleet wings." It is joyous to liberate a bird from its cage, and it should be equally joyous to set free a salutary idea. Thought must nourish space, otherwise people will be deprived of the opportunity for progress. Let us free ideas from all bondage and chains. Let us not rely on wardens, but speed our own liberation. »

(Agni Yoga Series – *Sovramundano I* § 214)



N.K.Roerich - Thought 1946

Taurus – Humanity releases Light and Beauty

Theory of the Evolution of Light

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

(A.A. Bailey – *A Treatise on White Magic* /9-10)

 Taurus, the up-turned horns of the Bull with the circle below, depicting the push of man, the Bull of God, towards the goal of illumination and the emergence of the soul from bondage with the two horns (duality) protecting the "eye of light" in the centre of the Bull's forehead; this is "the single eye" of the New Testament which makes the "whole body to be full of light."

(A.A. Bailey – *Esoteric Astrology* /154)



The soul is light

The nature of the soul is light, and light is the great revealer. The yogi, through steady practise in meditation, has reached the point where he can at will, turn the light which radiates from his very being, in any direction, and can illumine any subject. Nothing can

therefore be hid from him and all knowledge is at his disposal. This power is therefore described as:

1. Illumination of perception. The light of the soul pours forth and the man on the physical plane, in his brain consciousness, is thereby enabled to perceive that which before was dark and hidden from him. The process may technically be described in the following concise terms:

a. Meditation,

b. Polarization in the soul or egoic consciousness,

c. Contemplation, or the turning of the soul-light upon that which is to be known or investigated,

d. The subsequent pouring down of the knowledge ascertained, in a "stream of illumination" into the brain, via the sutratma, the thread-soul, silver cord, or magnetic link. This thread passes through the mind and illumines it. The thoughts engendered in the automatic response of the chitta (or mind stuff) to the knowledge conveyed, are then impressed upon the brain and the man, in his physical consciousness, becomes cognizant of what the soul knows. He becomes illumined.

As this process becomes more frequent and steady, a change takes place in the physical man. He becomes more and more synchronized with the soul. The time element in transmission recedes into the background and the illumination of the field of knowledge by the light of the soul and the illumining of the physical brain, becomes an instantaneous happening.

The light in the head increases in a corresponding degree and the third eye develops and functions. On the astral and mental plane, a corresponding "eye" develops, and thus the ego or soul can illumine all the three planes in the three worlds as well as the soul realm.

2. Lucidity of consciousness. A man becomes lucid and clear sighted. He is conscious of a growing power in himself which will enable him to explain and solve all problems, and not only this, but "lucidly to speak" and thus become one of the teaching forces of the world. All knowledge, consciously acquired by self illumination must be shared, and clearly imparted to others. It is the corollary of illumination.

3. The shining forth of insight. This gives a new angle on the subject and a most important one. It is the definition of the capacity to "see into" a form, to arrive at that subjective reality which has made the objective sheath what it is. This insight is more than understanding, sympathy or comprehension. They are but the effects of it. It is the capacity to pierce through all forms and arrive at that which they veil, because that reality is identical with the reality in oneself.

4. The illumining of the intellect. Unless the mind or intellect can grasp and transmit that which the soul knows, the mysteries remain unexplained to the physical brain and the

knowledge possessed by the soul must remain nothing more than a beautiful and unattainable vision. But once the intellect is illumined, it can transmit to and impress upon the brain those hidden things which only the sons of God on their own plane know. Hence the need for Raja Yoga or the science of union through mind control and development.

(A.A. Bailey – *The Light of the Soul* /253-54)

This light in the head is the great revealer, the great purifier, and the medium whereby the disciple fulfills the command of the Christ, "Let your light shine." It is the "path of the just which shineth ever more and more until the perfect day." It is that which produces the halo or circle of light seen around the heads of all the sons of God who have come or are coming into their heritage.

[...] Through this light we also become conscious of that which is hidden or as yet unrevealed. The Mysteries are revealed to the man whose light is shining and he becomes a knower. That which is remote or the future is likewise unfolded to him.

(A.A. Bailey – *The Light of the Soul* /296)

Stages of Light in the head

Symbolically, in the early stages of human evolution, man is, from the angle of consciousness, relatively unresponsive and unconscious, as is matter in its early stages in the formative process. The achievement of full awareness is of course the goal of the evolutionary process. Again symbolically speaking, the unevolved man emits or manifests no light. The light in the head is invisible, though the clairvoyant investigators would see the dim glow of the light within the elements which constitute the body, and the light hidden in the atoms which constitute the form nature.

As evolution proceeds, these dim points of "dark light" intensify their glow; the light within the head flickers at intervals during the life of the average man, and becomes a shining light as he enters upon the path of discipleship. When he becomes an initiate, the light of the atoms is so bright, and the light in the head so intense (with a paralleling stimulation of the centres of force in the body), that the light body appears. Eventually this body of light becomes externalised and of greater prominence than the dense tangible physical body. This is the body of light in which the true son of God consciously dwells. After the third initiation, the dual light becomes accentuated and takes on a still greater brilliancy through the blending with it of the energy of spirit. This is not really the admission or the re-combining of a third light, but the fanning of the light of matter and the light of the soul into a greater glory through the Breath of the spirit.

(A.A. Bailey – *Esoteric Psychology I* /131)

Three stages of intensification

The light in the head, when seen and recognized, passes usually through three stages of intensification:

- a. It is, first of all, a diffused light, surrounding the head, discovered later within the head and producing an inner radiance, which is the rudimentary halo.
- b. This diffused light then consolidates and becomes an inner radiant sun.
- c. Finally, at the centre of that sun, a point of dark blue, or a small indigo disk, appears. This is, in reality, the exit in the head through which the soul passes out of the world of phenomenal existence, and it is the symbol of the path or the door into the kingdom of God. This is the symbolical interpretation of the phenomena.

(A.A. Bailey – *Discipleship in the New Age II* /52)

What the Light in the head identifies

When a Master seeks to find those fitted to be instructed and taught by Him, He looks for three things first of all. Unless these are present, no amount of devotion or aspiration, and no purity of life and mode of living suffices. It is essential that all aspirants should grasp these three factors and so save themselves much distress of mind and wasted motion.

1. The Master looks for the light in the head.
2. He investigates the karma of the aspirant.
3. He notes his service in the world.

Unless there is indication that the man is what is termed esoterically “a lighted lamp” it is useless for the Master to waste His time. The light in the head, when present, is indicative of:

- a. The functioning to a greater or less extent of the pineal gland, which is (as is well known) the seat of the soul and the organ of spiritual perception. It is in this gland that the first physiological changes take place incident upon soul contact and this contact is brought about through definite work along meditation lines, mind control, and the inflow of spiritual force.
- b. The aligning of the man on the physical plane with his ego, soul or higher self, on the mental plane and the subordination of the physical plane life and nature to the impress and control of the soul. [...]
- c. The downflow of force via the sutratma, magnetic cord, or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement. [...]

The light first throws into relief and brings into the foreground of consciousness those thought-forms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.

Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable

constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the centre of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be lived through until the pure light of day drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory.

d. Finally, the light in the head is indicative of the finding of the Path and there remains then for the man to study and understand the techniques whereby the light is centralized, intensified, entered and eventually becomes that magnetic line (like unto a spider's thread) which can be followed back until the source of the lower manifestation is reached and the soul consciousness is entered. [...]

"The path of the just is as a shining Light" and yet at the same time a man has to become that path itself. He enters the light and becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them.

(A.A. Bailey – *A Treatise on White Magic* /183-85)

What guides the Hierarchy in its decisions

I would remind you that the Hierarchy is guided in its conclusions by the mass light and by the inner subjective oft unexpressed reactions of the multitude and never by the outer happenings upon the physical plane. The fate of the form life and of outer organisations is deemed of small importance compared with the sensed inner spiritual development. That development must necessarily outrun the outer manifestation. Humanity is today further advanced spiritually and mentally than might appear from external happenings.

(A.A. Bailey – *The Externalisation of the Hierarchy* /108)

The goal for groups in the near future

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

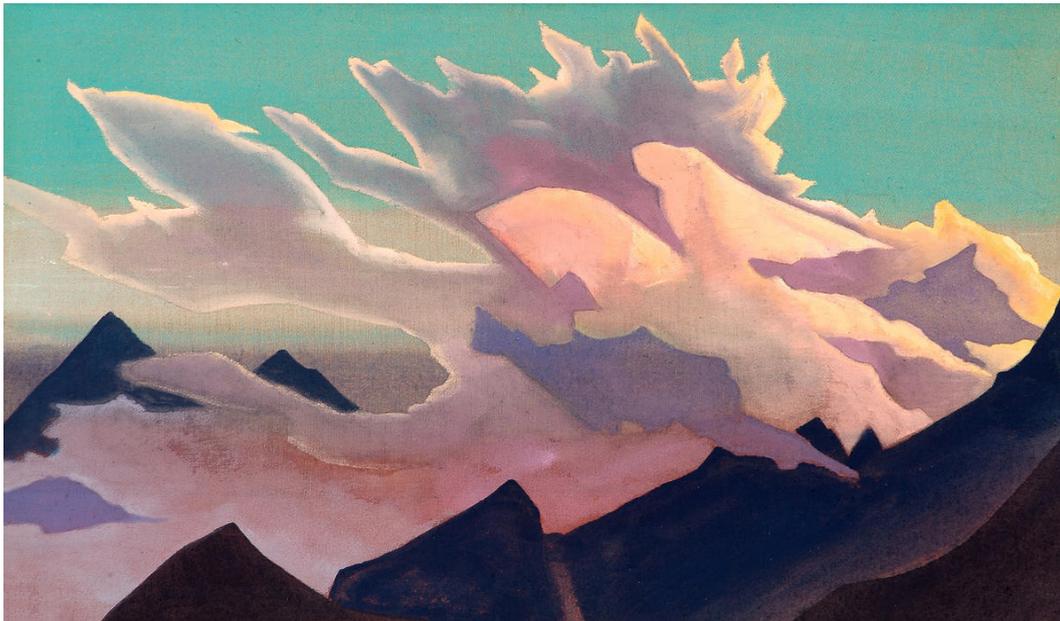
(A.A. Bailey – *Education in the New Age* /52)

The work of groups similarly motivated, is to achieve these undertakings together: together to face the Dweller and triumph; together to arrive at understanding; together to stand before the Presence because the Angel's light reveals "that which the eye has never seen;" together to walk the Path of Revelation; together to serve and together to aid the faltering steps of

humanity, the world aspirant; together to stand with your backs to the light because you comprehend the ancient aphorism which states:

“He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great Centre of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way. He faces towards the dark and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that light. For them, the way is not so dark. Behind the warriors – twixt the light and dark – blazes the light of Hierarchy.”

(A.A. Bailey – *Discipleship in the New Age II* /14-15)



N.K. Roerich - Warrior of Light 1933

Gemini – Humanity unifies with Intellect of Love

Intelligent love and intuitive love

[Venus is the luminary that hierarchically rule the sign of Gemini, expression of] the fifth Ray of Concrete Knowledge, that on which a man learns to use all acquired knowledge of the “form divine” in such a way that the inner life is served and the outer form becomes the magnetic expression of the divine life. It is the ray of *intelligent love* above all else, just as the second ray is the ray of *intuitive love* – a fact which is seldom remembered or known.

(A.A. Bailey – *Discipleship in the New Age I* /542)

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

(A.A. Bailey – *Esoteric Psychology II* /576)

Mind and intellect express the cosmic principle of intelligent love

The soul can be regarded as the principle of intelligence – an intelligence whose characteristics are mind and mental awareness, which in turn demonstrate as the power to analyse, to discriminate, to separate, and to distinguish, to choose or to reject, with all the implications conveyed in these terms. As long as a man is identified with the appearance, these aspects of the mental principle produce in him the “great heresy of separateness.” It is the appearance of the form nature that glammers him and completely deludes him. He regards himself as the form, and then proceeds from a realisation of himself as the material form, and as identified with the outer appearance, to a realisation



of himself as an insatiable desire. He then becomes identified with his desire body, with his appetites, good and bad, and considers himself as one with his moods, his feelings, his longings, whether they ray out in the direction of the material world or inward toward the world of thought or the Kingdom of the soul. He is torn by a sense of duality. Later, he becomes identified with still another of the appearances, with the mind body or nature.

Thoughts become to him so tangible that he is swayed, turned and influenced by them; and to the world of material appearances, and to the world of the great Illusion is added the world of thought forms. He is then subjected to a triple illusion, and he, the conscious life behind the illusion, begins to unify the forms into one coordinated whole, in order the better to control them.

Thus the Personality of the soul makes its appearance. He stands then on the verge of the probationary path. He enters the world of quality and of value, and begins to discover the nature of the soul and to shift the emphasis from the appearance to the quality of the Life which has produced it. This identification of the quality with the appearance grows steadily upon the path until the fusion of quality and appearance, of energy and that which it energises, is so perfect that appearance no longer veils the reality, and the soul is now the dominant factor; consciousness is now identified with itself (or with its ray) and not with its phenomenal appearance. Later, the soul itself is superseded by the Monad, and that Monad becomes, in verity, embodied purpose.

The process can be expressed by a very simple symbology, as follows: o.o.o. or o.o...o or o...o.o., thus portraying the separateness of the three aspects. The union, then, of the aspects of appearance-quality-purpose or life, results in an abstraction from the appearance, and therefore the end of phenomenal existence. Ponder on the simple arrangement of these signs, for they portray your life and progress:

Unevolved man	o o o	appearance, quality, life.
Disciple	oo...o	appearance - quality... life.
Initiate	o...oo	appearance... quality - life.
Finally.	within the circle of infinity	

This is true of the human being, of the Christ in incarnation; it is equally true of the cosmic Christ, of God incarnate in the solar system. In the system a similar fusion and blending is going on, and the separated aspects are entering into an evolutionary relationship, resulting in an eventual synthesis of appearance and quality, and then of quality and purpose. It might be noted here that the Hierarchy as a whole is distinguished by the sign o..oo; the New Group of World Servers by the sign oo..o; and the unevolved masses by o o o. Forget not, that in all three groups, as in nature, there are the intermediate stages composed of those who are on their way to a transitional accomplishment.

The work before all students of this Treatise on the Seven Rays is the fusion of quality and appearance, and therefore they need to study the nature of that quality in order to produce a true appearance. In the ancient rules given to mystics in Atlantean times we find these words: "Let the disciple know the nature of his Lord of Love. Seven the aspects of the love of God; seven the colours of that manifesting One; sevenfold the work; seven the energies and sevenfold the Path back to the centre of peace. Let the disciple live in love, and love in life."

In those olden days no thought of purpose entered into the minds of men, for the race was not mental nor was it intended so to be. The emphasis was laid upon the quality of the appearance in all preparation for initiation, and the highest initiate of that time endeavoured to express only the quality of God's love. The Plan was the great mystery. The Christ, cosmic and individual, was sensed and known, but purpose was as yet veiled and unrevealed. The "noble eightfold path" was not known, and only seven steps into the Temple were seen. With the coming in of the Aryan race, the purpose and the plan began to be revealed. Only when the appearance is beginning to be dominated by quality, and consciousness is expressing itself in directed awareness through the form, is the purpose dimly sensed.

I seek in various ways to convey through the symbol of words the significance of the soul. The soul is therefore the son of God, the product of the marriage of spirit and matter. The soul is an expression of the mind of God, for mind and intellect are terms expressing the cosmic principle of intelligent love, a love which produces an appearance through the nature of mind and thus is the builder of the separate forms or appearances. The soul also, through the quality of love, produces the fusion of appearance and of quality, of awareness and of form.

(A.A. Bailey – *Esoteric Psychology I* /38-41)

Development of Intellect

The development of the intellect in man marks his fitness for the work of treading the Path, back to full soul consciousness. The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being.

(A.A. Bailey – *A Treatise on White Magic* /212)

We have seen in our studies that the soul is a dual blend of energies – the energy of life and the energy of mind – as far as its relation to the mechanism is temporarily concerned. The merging of these two energies in the human mechanism produces what we call consciousness – at first self-consciousness and finally group-consciousness. The mechanism is, in its own nature, also a blend or fusion of energies – the energy of substance itself which takes the form of the atomic structure of the physical body, plus the vitality which animates that body, and, secondly, the energy of that body which we call the astral body, distinguished by sensitivity, emotional activity, and that magnetic force which we call desire. There is, finally, the energy of mind itself. These four types of energy form what we call the lower personal self, but it is the higher mental aspect of the mind which links, subjectively, this personality and the soul. It is the lower consciousness which (when developed) enables a man eventually to make conscious contact with the higher. It is the lower concretising mind which must be awakened, understood and used with definiteness before the higher mind can become the medium

through which knowledge can be gained of those realities which constitute the kingdom of God. *Intellect must be unfolded before the intuition can be correctly evoked.*

We have, therefore, in the case of man, two groups of major energies dominating, as a result of a long experience of incarnation in form, the energy of the astral or desire nature and the energy of mind. When these are fused and blended, thoroughly organised and utilised, then we see a functioning and powerful Personality. Seeking to impose itself upon these energies and to subordinate them to higher and different aims is to be found that blended energy-unit which we call the soul. Its two energies (mind and love, the latter being also a dual form of energy) are anchored, if one may use this word in a symbolic and esoteric sense, in the human brain, whilst the life principle, as we have seen, is anchored in the human heart. The four energies of the lower self – atomic energy, vital energy, feeling energy and mental energy – plus the two energies of the soul, make the six energies used by man in his life experience; but the energy of the atom is usually not counted as a human energy, as it is uniform in its usage in all forms of life in all kingdoms, and therefore man is regarded as a sum total of five energies, and not of six energies.

The human soul (in contradistinction to the soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned by and subject to the control of the lower energies for the major part of its experience. Then, upon the Path of Probation, the dual energy of the soul begins to be increasingly active, and the man seeks consciously to use his mind, and to express love-wisdom on the physical plane. This is a simple statement of the objective of all aspirants. When the five energies are beginning to be used consciously and wisely in service, a rhythm is then set up between the personality and the soul. It is as if a magnetic field were then established, and these two vibrating and magnetic units, or grouped energies, begin to swing into each others field of influence. In the early stages, this happens only occasionally and rarely. Later it occurs more constantly, and thus a path of contact is established which eventually becomes the line of least resistance, “the way of familiar approach”, as it is sometimes esoterically called. Thus the first half of the “bridge”, the antahkarana, is constructed. By the time the third initiation is undergone, this way is completed, and the initiate can “pass to higher worlds at will, leaving the lower worlds far behind; or he can come again and pass upon the way that leads from dark to light, from light to dark, and from the under, lower worlds into the realms of light”.

Thus the two are one, and the first great unison upon the path of return is complete. A second stage of the way has then to be trodden, leading to a second union of still greater importance in that it leads to complete liberation from the three worlds. It must be remembered that the soul, in its turn, is a union of two energies, plus the energy of spirit, of which the lower three are the reflection. It is a synthesis of the energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition, or

spiritual love-wisdom or understanding (which demonstrates as sensitivity and feeling in the astral body), and of spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three energies we have the atma-buddhi-manas of the theosophical literature. They are that higher triplicity which is reflected in the lower three, and which focusses through the soul body on the higher levels of the mental plane before being “precipitated into incarnation”, as it is esoterically called.

(A.A. Bailey – *Esoteric Psychology II* /67-69)

The Intellect of the Aquarian disciple

In the coming cycle I emphatically tell you that the true work will be carried forward (the work of spiritually welding the world into a synthesis and the production of a recognised brotherhood of souls) only by those who refuse to be separative and whose words are watched so that no evil is spoken; these are the workers who see the divine in all and refuse to think evil and impute evil; they work with sealed lips; they deal not with their brothers affairs, nor reveal that which concerns them; their lives are coloured by understanding and by love; their minds are characterised by a trained *spiritual perception and that spiritual awareness which employs a keen intellect as the corollary of a loving spirit.*

May I repeat in other words this theme, for its importance is vital and the effect of the work of these instruments on the world is immense. These men and women whose mission it is to inaugurate the New Age have learned the secret of silence; they are animated ceaselessly by a spirit of inclusive love; their tongues lead them not astray into the field of ordinary criticism, and they permit no condemnation of others; they are animated by the spirit of protection. To them will be committed the work of fostering the life of the New Age.

(A.A. Bailey – *A Treatise on White Magic* /631)



N.K. Roerich - Banners of the Coming One 1925

Cancer – Humanity spiritualises Substance

Postulate I. All matter is living matter, or is the vital substance of deva entities. For instance, a plane, and forms built of that particular plane substance, is the material form or sheath of a great deva, who is the essence back of manifestation and the soul of the plane.

Postulate II. All forms, vibrating to any keynote, are fabricated by the building devas out of the matter of their own bodies. Hence they are called the great Mother aspect, for they produce the form out of their own substance.

(A.A. Bailey – *A Treatise on Cosmic Fire* /488-89)

Agni is Fohat, the threefold Energy (emanating from the logocic Ego) which produces the solar system, the physical vehicle of the Logos, and animates the atoms of substance. He is the basis of the evolutionary process, or the cause of the psychic unfoldment of the Logos, and He is that vitality which ultimately brings about a divine synthesis in which the form approximates subjective demand, and after being consciously directed, and manipulated, is finally discarded. This is the goal for the Logos as it is for man; this marks the final liberation of a human being, of a Heavenly Man and of a solar Logos.



We could divide the process into three periods:

First. The period wherein the fire of matter (the heat of mother) hides, nourishes and brings to birth the infant Ego. This is the period of purely personality life, when the third aspect dominates, and man is in the veil of illusion.

Second. The period wherein the Ego, or subjective life within the form, passes through certain stages of unfoldment, and comes to an ever fuller consciousness. This is the period of egoic development, and is produced by the gradual merging and blending of the two fires. It is the life of service and of the Path.

Third. The period wherein the egoic consciousness itself is superseded by spiritual realisation, and the fire of Spirit blends with the other two.

At first the personality acts the part of mother, or of material aspect, to the germ of the inner life. Then the Ego manifests its life within the personal life, and produces a shining forth which "groweth ever more and more until the perfect day."⁹⁰(167) At that perfect day of revelation it is seen what man in essence is, and the Spirit within is revealed. This can be studied from the Christian angle, and Paul was but voicing an occult truth when he enunciated the facts concerning the birth of the Christ within the heart, and the growth of the higher life at the expense of the lower. Thus also can it be taught along occult, and not mystic,

lines in the recognition (by science) of the vitalisation of the permanent atoms (the force centres of the sheaths or substance), of the unfoldment of the egoic lotus, and the awakening of its petals, and in the final revelation of the jewel in the lotus.

(A.A. Bailey – *A Treatise on Cosmic Fire* /610-11)

What is spirituality but the expression, in form, of divinity?

(A.A. Bailey – *From Bethlehem to Calvary* /56)

All activity which drives the human being forward towards some form of development—physical, emotional, mental, intuitional, social—if it is in advance of his present state is *essentially spiritual* in nature and is indicative of the livingness of the inner divine entity.

(A.A. Bailey – *Education in the New Age* /1)

“*Protyle* is a word analogous to protoplasm, to express the idea of the original primal matter before the evolution of the chemical elements. [...] is compounded of a Greek word ‘earlier than’ and ‘the stuff of which things are made.’” We are, therefore, throwing the concept of matter back to where the Oriental school has always

put it, to primordial stuff, to that which the Orientalist calls “primordial ether,” though we must ever remember that the ether of science is many, many removes from the primordial ether of the Oriental occultist. We are led back to that intangible something which is the basis of the objective thing which you and I can see and touch and handle. The word “substance” itself means that which “stands under,” or which lies back of things. All, therefore, that we can predicate in connection with the ether of space is that it is the medium in which energy or force functions, or makes itself felt. When we are talking in these lectures of energy and force, and of matter and substance, we can separate them in our minds thus: When we speak about energy and substance, we are considering that which is as yet intangible, and we use force in connection with matter when dealing with that aspect of the objective which our scientists are definitely studying. Substance is the ether in one of its many grades, and is that which lies back of matter itself.

(A.A. Bailey – *The Consciousness of the Atom* /37)

The theory of the etheric body

The Oriental psychologist starts with that which the Occidental regards as hypothetical. He lays the emphasis upon the spiritual nature of man, and believes that the physical nature itself is the result of spiritual activity. He asserts that all that is objectively seen is but the outward manifestation of inner subjective energies. He regards the entire mechanics of the cosmos and

of man as effects, and believes the scientist is dealing only with effects. His position may be summed up as follows:

First: There is nothing but energy, and it functions through a substance which interpenetrates and actuates all forms, and which is analogous to the ether of the modern world. Matter is energy or spirit in its densest form, and spirit is matter in its most sublimated aspect.

Second: As all forms are interpenetrated by this ether, every form has an etheric form or etheric body.

Third: As the tiny atom has a positive nucleus, or positive nuclei, as well as negative aspects, so in every etheric body there are positive centres of force in the midst of negative substance. The human being too has an etheric body which is positive to the negative physical body, which galvanises it into activity, and which acts as its coherent force, holding it in being.

Fourth: The etheric body of man has seven main nuclei of energy through which various types of energy flow, producing his psychical activity. These nuclei are related to the cerebro-spinal system, and the base of this psychical activity, or the seat of the soul nature, is situated in the head. The governing principle therefore is in the head and from this centre the entire mechanism should be directed, and energised through the medium of the other six force centres.

Fifth: Only certain centres are now functioning in man and the rest are quiescent. In a perfect human being all the centres will function fully and produce perfect psychical unfoldment and a perfect mechanism.

[...] We proceed to outline the Eastern theory.

There is a universal substance, the source of all, but so sublimated, so subtle that it is truly beyond the real grasp of human intelligence. In comparison with it, the most delicate fragrance, the dancing radiance of sunbeams, the crimson glory of the sunset, are gross and earthly. It is "a web of light," forever invisible to human eye.

The key word "substance" with its suggestion of materiality is a misnomer. It is helpful however, to reduce this word to its Latin roots: "sub" under and "sto" to stand. So, substance is that which stands underneath, or underlies. The spelling, or misspelling "sub-stans" is more indicative and suggestive.

Subtle and fugitive as this universal substance is, yet in another sense it is denser even than matter. If we could conceive of an agent outside of universal substance—an hypothesis contrary to all fact and possibility—and if such an external agent attempted to compress universal substance, or in some other way affect it from without, then substance would be found denser than any known material.

Inherent in substance, and a perpetual counterpart of it, is life, incessant life. Life and substance are one and the same, one and forever inseparable, but different aspects however, of

the one reality. Life is as positive electricity, substance negative. Life is dynamic, substance static. Life is activity or spirit, and substance form or matter. Life is the father and begets, substance is the mother and conceives.

In addition to these two aspects of life and substance, there is still a third. Life is theoretical or potential activity, and needs a field of operation. Substance furnishes this and in the union of life and substance, there flames forth active energy.

Thus we have a single reality, universal substance – but at the same time a co-existent duality – life and substance; and at the same time, a coexistent trinity, life, substance, and the resultant interaction which we call consciousness or soul.

The entire manifested world arises from energy (and the co-factors substance and consciousness). All that is seen, from the tiniest grain of sand to the widest sweep of starry heaven, from an African savage to a Buddha or a Christ, all are outgrowths of energy. Matter is energy in its densest or lowest form; spirit is this same Energy in highest or most subtle form. So matter is spirit descending and debased; spirit, conversely, is matter ascending and glorified.

(A.A. Bailey – *The Soul and its Mechanism* /54-57)

Space and substance are synonymous terms; substance is the aggregate of atomic lives out of which all forms are built. With this the Treatise on Cosmic Fire largely dealt. This is both an occult and a scientific truism.

Substance is, however, a soul concept, and is only truly known to the soul.

(A.A. Bailey – *The Rays and the Initiations* /106)

Sphere of radiation of three major Centres

When one comes to the consideration of the sphere of radiation of these three major Centres, it is interesting to note that, at this time and in this present world cycle, the most potent radiation and the widest range of influence is that of the Hierarchy. Apart from “giving life” to all forms upon and within the planet, the influence or radiation of Shamballa is definitely and consciously restricted, until such time as the Hierarchy and Humanity can respond constructively. It is present, needless to say, and evokes response from those able to swing within its sphere of radiation; but it is felt that as yet there are too many forms of expression which could not react correctly to the work of the “Destroyer of forms,” which is the most potent aspect of this first ray centre and the one which manifests first, because its work must be accomplished before the two other aspects of its potency can function rightly. The centre called humanity has as yet an inadequate radiation because of its—at present—inadequate development; its sphere of influence is relatively limited, though men are beginning to work outward in the direction of the subhuman kingdoms and to attract more

forcefully the kingdom of souls than heretofore. The Hierarchy has, however, no interior restrictions such as are consciously and deliberately imposed upon itself by Shamballa or which are unconsciously imposed by humanity; any blocking of the hierarchical radiation (if I may use such a term) will come from the forms on which the impact of its radiation is sought, but the outgoing influence of the central Triangle of the Hierarchy is unique and far-reaching.

All that we have here been considering takes place within the etheric body of the planet, for all these centres exist etherically, and only etherically, and are not affected by the fact that the “units of energy” in Shamballa or in the Hierarchy may be functioning in physical vehicles. Some are and some are not. The conditioning Lives in both these Centres work entirely through etheric means, wielding and controlling energies; the Human Centre, with its “units of energy” works largely at present upon purely physical levels or in the medium of that type of substance which we call “material”; men work with outer forms, with the tangible elements and with material factors. The “units” in the other Centres work with substance and not with matter. This is an interesting and vital distinction. The Hierarchy is existent upon the buddhic plane, which is the first of the cosmic ethers, and it works from there, impressing mental matter. Shamballa works on the levels of the three highest ethers whilst Humanity works primarily in the three worlds of the dense cosmic physical plane. The New Group of World Servers has in it “units of energy” who can work both with matter and with substance.

There is here a most interesting distinction and one that is seldom grasped. Esoterically speaking, the word “matter” or material is given to all forms in the three worlds; and though the average human being finds it difficult to understand that the medium in which the mental processes take place and that of which all thoughtforms are made is matter from the spiritual angle, yet so it is; substance—technically speaking and esoterically understood—is in reality cosmic etheric matter, or that of which the four higher planes of our seven planes are composed. From the human angle, ability to work with and in the cosmic etheric substance demonstrates first of all when the abstract mind awakens and begins to impress the concrete mind; an intuition is an idea clothed in etheric substance, and the moment a man becomes responsive to those ideas, he can begin to master the techniques of etheric control. All this is, in reality, an aspect of the great creative process: ideas, emanating from the buddhic levels of being (the first or lowest cosmic ether) must be clothed in matter of the abstract levels of the mental plane; then they must be clothed in matter of the concrete mental plane; later, with desire matter, and finally (if they live so long) they assume physical form. An idea which comes from the intuitive levels of the divine consciousness is a true idea. It is noted or apprehended by the man who has, within his equipment, substance of the same quality—for it is the magnetic relation between the man and the idea which has made its apprehension possible. In the great creative process he must give form to the idea, if he possibly can, and thus the creative artist or the creative humanitarian comes into being and the divine creative

intention is thereby aided. Ideas can, however, be stillborn and abortive, and thus fail to arrive at manifestation.

(A.A. Bailey – *Telepathy and the Etheric Vehicle* /187-90)

Dominion of substance over spirit

There is naught but the Hierarchy, which is a term denoting a steady progress from a lower state of being and of consciousness to a higher. This is in every case the state of consciousness of some Being, limited and confined and controlled by substance. You will note that I say “substance “ and not “form” for it is in reality substance which controls spirit for a long, a very long, cycle of expression; it is not matter that controls, for the reason that gross matter is always controlled by the forces which are esoterically regarded as etheric in nature and, therefore, as substance, not form. Remember this at all times for it holds the clue to the true understanding of the lower nature.

(A.A. Bailey – *Glamour - A World Problem* /128)



N.K. Roerich - Bhagavan 1932

Leo – Humanity rules from the Centre

Speaking generally, we have, therefore, in the world today the unintelligent masses who are rapidly becoming self-conscious under the pressure of modern life and our modern educational systems. We have secondly, the truly self-conscious thinkers or individuals who have assumed world control and prominent place in world affairs, through the power of their thoughts and the emphasis and magnetism of their personality. By the clarity of their thinking in their chosen field, they dominate the masses, but they are dominant in a separative sense. These masses whom they control can be divided into two divisions: a restless, alert, discontented and intelligent minority (a minority of about forty per cent of the whole). The remaining sixty per cent is formed by the unthinking masses, who are little more than emotional animals. They live, work, suffer and fight, but have no real idea of what it means, or of where they, as a race, are going. With these latter there is little yet to be done. With the forty percent, however, much can be achieved when the New Group of World Servers is sufficiently coherent. Notice should be taken also of the world idealists and workers, who are pledged to the working out of some ideal which seems to them to embody all that is desirable and to solve the problem as they see it around them.

Under this group could be placed the leaders and dictators of the world at this time, no matter by what name they call themselves. That their methods may not be desirable, is of course often true but is relatively immaterial. Rightly or wrongly, they are working under the inspiration of an idea; they are bringing about definite changes in the minds of their fellow men and in world conditions; they are evoking a mental response from the public and the world. They are, therefore, placing the world in their debt, by inaugurating those changes which are altering the world rhythm and speeding up its tempo. They are thus preparing us for the still more revolutionary changes of the new age. Some of them are to be found included in the New Group of World Servers.



Members of the New Group of World Servers stand for the following ideals:

1. *They believe in an inner world government and in an emerging evolutionary plan.* They can see its signs down the ages. That they may express the significance of this inner world government and of the planetary Hierarchy, in varying terms, is inevitable.
2. *They are steadily cultivating an international spirit of good will and to this they consecrate every effort.* They avoid all points of dissension, regarding them as incidental to the point in evolution which the race has reached and they are convinced of the inevitable change for the

better which is on its way.

3. *They seek to teach also the fact that the many national, religious and social experiments are only modes of expansion, ways of growth and needed lessons.*

(A.A. Bailey – *Esoteric Psychology II* /657-59)

Sources of power to draw from for the NGWS

The power which the New Group of World Servers will eventually yield, will be drawn from two sources: **first, from that inner centre** or *subjective world government*, whose members are responsible for the spread of those ideals and ideas which have led humanity onwards from age to age. This inner centre has always existed and the great leaders of the race, in every field, have been connected with it. The great idealists and world workers, have all been associated with this centre. The range of these associates is tremendous and the grades of these workers are many, but self sacrificing work for the betterment of human living and love of their fellow men have distinguished them all. *Yet all drew their light and inspiration from this central focal point.* The members of this government may be alive in physical bodies or discarnate. [...] These great souls are primarily distinguished by the fact that they know no mental limitation, and their inclusiveness is such that for them there are no racial distinctions nor any religious differences.

The second source from which the New Group of World Servers will draw its power will be from the *men of good will in the world at any given time.* They will be able to swing into activity at any moment such a weight of thought and such a momentous public opinion that they will eventually be in a position definitely to affect world affairs. One of their functions will be to bring into touch with each other, men of similar ideals and also to direct and further their efforts.

(A.A. Bailey – *Esoteric Psychology II* /663-64)

Acceptance of the inner government of the planet as a factual reality

To the spiritual Hierarchy, the Plan involves those arrangements or circumstances which will raise and expand the consciousness of mankind and enable men, therefore, to discover the spiritual values for themselves and to make the needed changes of their own free will, and thus produce the demanded betterment of the environment, consistent with the unfolding spiritual recognition.

[...] **The method of the Hierarchy** is to work through individuals and through groups for the production of such a widespread spiritual recognition that *men everywhere will accept as factual the inner government of the planet*, and will work together for the founding of the Kingdom of God in objective manifestation on Earth—and not in some distant time and some vague heaven. [...]

Therefore, all who work and struggle for the good of humanity and under the direction of the Hierarchy, take heart and renew your courage. The Hierarchy not only stands (as oft I have told you), but It is approaching daily and yearly closer to humanity. The power of the focussed, spiritual unity of the Hierarchy can be felt today in many ways; it is largely responsible for the patient effort of all humanitarian workers and of all who vision unity in the face of great odds, and in spite of the fatigued lethargy and the pessimism which conditions, too hard for human endurance, have imposed upon men's minds. The Hierarchy stands and works. The Masters are working according to Plan—a Plan which is founded in the past history of the race and can there be traced; a Plan which necessitated because of human selfishness, the drastic horror of the war (1914-1945); a Plan which today can and will bridge the gulf which now exists between the unsatisfactory, selfish and material past and that new future which will demonstrate a large measure of world unity, and which will steadily and with skill in action substitute the spiritual values for those which have hitherto held sway.

(A.A. Bailey – *The Externalisation of the Hierarchy* /670-73)

Modes of government

The work to be done (political service) by the fifth group of disciples is by far the most difficult of any for it is in many ways far less advanced. This is due to two facts:

1. The masses of men are, as yet, relatively so little evolved that the task of this group of workers must therefore necessarily be dependent upon the success of the educational work of the world, as it will eventually be exemplified by the ideals and point of view of the fourth group and similar groups everywhere.

2. So few truly first ray people are manifesting on the planet at this time and, when they do, their work perforce proves destructive, owing to the unevolved condition of the masses of men. That is why revolutions so seldom, if ever, can be carried out without bloodshed, for the intended ideas have to be imposed upon the masses and are not immediately recognised and adopted by those masses, they evoke counter responses which arouse those in authority to wrong activity. The above ideas should arouse you to careful thought.

Let it not be forgotten that the objective of all true governmental control is right synthesis, leading to right national and interior group activity. The problem resolves itself into a dual one. First of all, we have the problem of the type of authority which should be recognised by the peoples; and secondly, we have the problem of the methods which should be employed, so that the chosen authoritative measures will proceed either by the method of enforced control, or would be of such a nature that they will evoke a generously rendered and recognised cooperation. Between these two ways of working, many changes can be rung, though the system of cooperation, willingly rendered by an intelligent majority, has never yet been seen.

But we are moving towards such a condition of world consciousness and are on our way towards experimenting with it.

Let me here briefly indicate to you some of the modes of government which have been tried out, or will be tried out in the future.

1. *Government by a recognised Spiritual Hierarchy.* This Hierarchy will be related to the masses of the people by a chain of developed men and women who will act as the intermediaries between the ruling spiritual body and a people who are oriented to a world of right values. This form of world control lies indefinitely ahead. When it becomes possible so to govern, the planetary Hierarchy will have made a major Approach to earth, and there will then be thousands of men and women in touch with Their organisation because they will be developed enough to be sensitive to Its thoughts and ideas.

2. *Government by an oligarchy of illumined minds,* recognised as such by the massed thinkers, and therefore chosen by them to rule. This they will do through the education of the thinkers of the race in group ideas and in their right application. The system of education, then prevalent, will be utilised as the medium of reaching the masses and swinging them into line with the major ideas and this will be done not by force, but through right understanding, through analysis, discussion and experiment. Curiously enough (from the point of view of many) the spiritual Hierarchy will then work largely through the world scientists who, being by that time convinced of the factual reality of the soul and wise in the uses of the forces of the soul and of nature, will constitute a linking body of occultists.

3. *Government by a true democracy.* This again will be made possible through a right use of the systems of education and by a steady training of the people to recognise the finer values, the more correct point of view, the higher idealism, and the spirit of synthesis and of cooperative unity. Cooperative unity differs from an enforced unity in that the subjective spirit and the objective form are functioning towards one recognised end. Today, such a thing as a true democracy is unknown, and the mass of the people in the democratic countries are as much at the mercy of the politicians and of the financial forces as are the people under the rule of dictatorships, enlightened or unenlightened. These latter might be regarded as selfish idealists. But I would have you here note the word "idealist"! When, however, the world has in it more truly awakened people and more thinking men and women, we shall see a purification of the political field taking place, and a cleansing of our processes of representation instituted, as well as a more exacting accounting required from the people of those whom they have chosen to put in authority. There must eventually be a closer tie-up between the educational system, the legal system and the government, but it will all be directed to an effort to work out the best ideals of the thinkers of the day.

This period does not lie so far ahead as you might imagine, particularly if the first move in this direction is made by the *New Group of World Servers*. This first move involves a right

comprehension of goodwill. These three systems, which are the three major systems, correspond to the three major rays of synthesis, of idealism, and of intelligence, which are only other names for the rays of Will or Power, of Love-Wisdom and of Active Intelligence.

4. *Government by dictatorship*. This type of government divides itself into three parts:

a. Rule by a monarchy, limited usually today by the will of the people, or rather by the politicians of the period, but symbolic of the ultimate rule of the Hierarchy under the Kingship of the Lord of the World.

b. Rule by the leader of some democratic country, who is usually called a president, or by some statesman (no matter by what name he may choose to be called) who is frequently an idealist, though limited by his faulty human nature, by the period in which he lives, by his advisors, and by the widespread corruption and selfishness. A study of such men who have held office in this capacity, made by a fair-minded neutral, will usually demonstrate the fact that they held office under the influence of some idea, which was in itself intrinsically right (no matter how applied), which was forward-moving in its concept, and belonged to the then new age. This relates them to the second ray.

c. Rule by dictators, whose animating principle is not one of the new age ideals, emerging in their particular time, but an idealism of a more material kind—a generally recognised present idealism. They are not usually reactionary nor are they found among the intuitive workers of their age, but they take what is grounded, settled and easily available—made so by the thinkers of their time—and then give it a material, national and selfish twist and objective, and so force it on the masses by fear, warlike means and material promises. They belong, therefore, more practically to the third ray methods of work, for they are intelligent, expedient, and materially constructive. True idealism, involving as it must the new age patterns, and religious incentives are lacking in their techniques. Nevertheless, they do lead the race on another step, for they have a mass effect in evoking thought, and sometimes eventual resistance, as the result of that thought.

(A.A. Bailey – *The Externalisation of the Hierarchy* /50-53)

The major ideas in the world today

The major ideas in the world today fall into five categories which it would be well for you to bear in mind:

1. *The ancient and inherited ideas* which have controlled the racial life for centuries — aggression for the sake of possession and the authority of a man or a group or a church which represents the State. For purposes of policy such powers may work behind the scenes but their tenets and motives are easily recognisable — selfish ambition and a violently imposed authority.

2. *Those ideas which are relatively new such as Nazism, Fascism, and Communism, though they are not really as new as people are apt to think. They are alike on one important point, i.e. The State or community of human beings counts as of importance whilst the individual does not; he can be sacrificed at any time for the good of the State or for the so-called general good.*

3. *The idea, neither old nor particularly new, of democracy in which (supposedly but as yet never factually) the people govern and the government represents the will of the people.*

4. *The idea of a world state, divided into various great sections. This is the dream of the inclusively-minded few, for which many regard humanity as yet unready. Towards this the entire world is headed in spite of its many ideologies, each fighting with each other for supremacy and oblivious of the important fact that all these ideologies may be temporarily adapted to the groups or nations who adopt them. They are none of them suitable for general use (and I say this equally of democracy as of any other ideology); they suit well in all probability the nations who accept them and mould their national life on their premises; they are only transitory substitutes in this transition period between the Piscean and the Aquarian ages and cannot permanently last. Nothing as yet is permanent. When permanency is reached, evolution will cease and God's plan will be consummated. And then? The greatest revelation of all will come at the close of this world period when the human mind, intuition and soul consciousness is such that understanding will be possible.*

5. *The idea of a spiritual Hierarchy which will govern the people throughout the world and will embody in itself the best elements of the monarchial, the democratic, the totalitarian and the communistic regimes. Most of these groups of ideologies have latent in them much beauty, strength and wisdom, and also a profound and valuable contribution to make to the whole. Each will eventually see its contribution embodied under the control of the Hierarchy of the Lords of Compassion and the Masters of the Wisdom. The restoration of the ancient Atlantean control by the spiritual forces is still in the future but the Aquarian Age will see the restitution of this inner and spiritual guidance on a higher turn of the spiral.*

(A.A. Bailey – The Destiny of the Nations /8-10)



N.K. Roerich - Message from Shambhala 1946

Virgo – Humanity nourishes and manifests the Christ

Spirit and matter met together, and the manifested universe came into being. Love is ever productive, and the Law of Attraction is fruitful in results. Man and God came together under the same great Law, and the Christ was born, born, the guarantee of the divinity of humanity and the demonstration of the fact. Individual man and his soul are also attempting to come together, and when that event is consummated the Christ is born in the cave of the heart, and Christ is seen in the daily life with increasing power. Man therefore dies daily in order that Christ may be seen in all His glory. Of all these wonders, sex is the symbol. Again, in man himself the great drama of sex is enacted, [...] within his personality.



[...] We know that two fusions have to take place and, in these two we have two enactments of the symbolic sex process, and two symbolic events that externalise a spiritual happening and picture forth to man his spiritual goal and God's great objective in the evolutionary process.

First, the energies below the diaphragm have to be lifted up and blended with those above the diaphragm. [This involves] the raising of the sacral energy to the throat centre, or the transmutation of the process of physical reproduction and of physical creation into that of the creativeness of the artist in some field of creative expression. Through the union of the energies of these two centres we shall come to that stage in our development wherein we shall produce the children of our skill and minds. Where, in other words, there is a true union of the higher and the lower energies, you will have the emergence of beauty in form, the enshrining of some aspect of truth in appropriate expression, and thus the enriching of the world. Where there is this synthesis, the true creative artist begins to function. The throat, the organ of the Word, expresses the life and manifests the glory and the reality behind. Such is the symbolism lying behind the teaching of the fusion of the lower energies with the higher, and of this, physical plane sex is a symbol. Mankind today is rapidly becoming more creative, for the transfusion of the energies is going on under the new impulses. As we develop the sense of purity in man, as the growth of the sense of responsibility is fostered, and as his love of beauty, of colour and of ideas proceeds, we shall have a rapid increase in the raising of the lower into union with the higher, and thereby the beautifying of the Temple of the Lord will be tremendously accelerated.

In the coming Aquarian age this will go rapidly forward. The majority of people today live below the diaphragm, and their energies are turned outward into the material world and

prostituted to material ends. In the coming centuries this will be corrected; their energies will be transmuted and purified, and men will begin to live above the diaphragm. They will then express the potencies of the loving heart, of the creative throat, and of the divinely ordered will of the head. Of this relation between the lower and the higher, physical plane sex is the symbol. But in the head of man himself is also to be found a marvellous symbolic happening. In that living organism is enacted that drama whereby the purely human being merges himself in divinity. The great final drama of the mystical union between God and man, and between the soul and the personality is there enacted. According to the Eastern philosophy, there are in the head of man two great energy centres. One of them, the centre between the eyebrows, blends and fuses the five types of energy which are transmitted to it and blended with it, the energy of the three centres below the diaphragm and of the throat and heart centres. The other, the head centre, is awakened through meditation, service and aspiration, and it is through this centre that the soul makes its contact with the personality. This head centre is the symbol of the spirit or positive masculine aspect, just as the centre between the eyebrows is the symbol of matter, of the negative feminine aspect. Connected with these force vortices are two physical plane organs, the pituitary body and the pineal gland. The first is negative and the second is positive. These two organs are the higher correspondences of the male and female organs of physical reproduction. As the soul becomes increasingly potent in the mental and emotional life of the aspirant, it pours in with greater power into the head centre. As the man works with his personality, purifying it and bending it to the service of the spiritual will, he automatically raises the energies of the centres in the body up to the centre between the eyebrows. Eventually the influence of each of the two centres increases and becomes wider and wider, until they make a contact with each other's vibratory or magnetic field, and instantly the light flashes out. Father-spirit and mother-matter unite and are at-one and the Christ is born. "Except a man be born again, he cannot see the kingdom of God," said the Christ. This is the second birth, and from that moment vision comes with increasing power.

(A.A. Bailey – *Esoteric Psychology I* /288-91)

The Birth Initiation

The message of the birth of Christ rings ever new but is not today understood. The emphasis during the Aquarian Age, the age into which we are fast entering, will shift away from Bethlehem to Jerusalem, and from the infant Saviour to the Risen Christ. Pisces has seen, during two thousand years, the spreading light; Aquarius will see the Rising Light, and of both of these the Christ is the eternal symbol.

The ancient story of the Birth will become universalised and be seen as the story of every disciple and initiate who takes the first initiation and in his time and place becomes a server and a lightbearer. In the Aquarian Age two momentous developments will take place:

1. The Birth Initiation will condition human thinking and aspiration everywhere.
2. The religion of the Risen Christ, and not of the newly born Christ or of the crucified Christ, will be the distinctive keynote.

(A.A. Bailey – *The Destiny of the Nations* /149)

Humanity knows not the wonder of that which it preserves and nourishes

Man is a living entity, a conscious son of God (a soul) occupying an animal body. Here lies the point. He is therefore in the nature of a link, and a far from missing link. He unifies in himself the results of the evolutionary process as it has been carried on during the past ages, and he brings into contact with that evolutionary result a new factor, that of an individual self-sustaining, self-knowing aspect. It is the presence of this factor and of this aspect which differentiates man from the animal. It is this aspect which produces in humanity a consciousness of immortality, a self-awareness and a self-centredness which make man truly to appear in the image of God. It is this innate and hidden power which gives man the capacity to suffer which no animal possesses, but which also confers on him the ability to reap the benefits of this experience in the realm of the intellect.

This same capacity, in embryo, works out in the animal kingdom in the realm of the instincts. It is this peculiar property of humanity which confers upon it the power to sense ideals, to register beauty, to react sensuously to music, and to enjoy colour and harmony. It is this divine something which makes of mankind the prodigal son, torn between desire for the worldly life, for possessions and experience, and the attractive power of that centre, or home, from which he has come.

[...] Humanity is the custodian of the hidden mystery, and the difficulty consists in the fact that that which man conceals from the world is also hidden from himself. He knows not the wonder of that which he preserves and nourishes. Humanity is the treasure-house of God (this is the great Masonic secret), for only in the human kingdom, as esotericists have long pointed out, are the three divine qualities found in their full flower and together. In man, God the Father has hidden the secret of life; in man, God the Son has secreted the treasures of wisdom and of love; in man, God the Holy Spirit has implanted the mystery of manifestation. Humanity, and humanity alone, can reveal the nature of the Godhead and of eternal life. To man is given the privilege of revealing the nature of the divine consciousness, and of portraying before the eyes of the assembled sons of God (at the final conclave before the dissolution) what has lain hidden in the Mind of God. Hence the injunction before us today (in the words of the great Christian teacher) to possess in ourselves “the mind of Christ.” This

mind must dwell in us and reveal itself in the human race in ever greater fullness. To man is given the task of raising matter up into heaven, and of glorifying rightly the form side of life through his conscious manifestation of divine powers.

To portray adequately the wonder and the destiny of the human kingdom lies beyond my powers or the power of any human pen, no matter how great a man's realisation may be, or his response to the beauty of God's world. Divinity must be lived, expressed and manifested, to be understood. God must be loved, known and revealed within the human heart and brain, in order to be intellectually grasped.

The hierarchy of mystics, knowers and lovers of God, are manifesting this revealed truth in the world of the mental plane and of the emotional plane today. But the hour has now come when the manifestation of this reality can, for the first time and in truth, manifest itself on the physical plane in an organised group form, instead of through the instrumentality of the few inspired sons of God who have, in past ages, incarnated as the guarantee of the future possibilities. The Hierarchy of Angels and of Saints, of Masters, Rishis and Initiates, can now begin to organise itself in material form on earth, because today the group idea is rapidly gaining ground, and the nature of humanity is being better understood. The Church of Christ, hitherto invisible and militant, can now be seen slowly materialising and becoming the Church visible and triumphant.

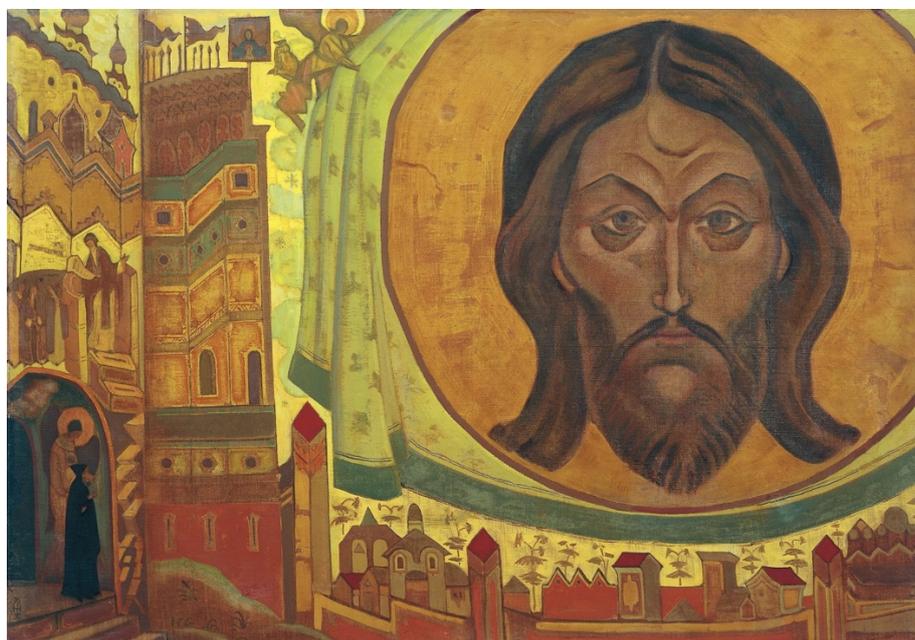
This is the coming glory of the Aquarian Age; this is the next revelation of the evolutionary cycle, and such is the task of the immediate future. The true drama of this triple relationship (of which physical sex, as we have seen, is but the symbol) will be enacted on a large scale in the life of the modern aspirant during the next fifty years. We shall see what is called symbolically "the birth of the Christ," or the second birth, taking place in many lives, producing on earth a large group of the spiritually new-born. They will be those who have brought together, consciously and within themselves, the two aspects of soul and body, and thus have consummated the "mystical marriage". The aggregate of these individual happenings will produce a group activity of an analogous kind, and we shall see the emergence on the physical plane of "the body of the Christ," and the appearance of the manifested Hierarchy. This is what is happening today, and all that we see going on around us in the world is but the pangs and the travail which precede this glorious birthing.

We are now in the process of this consummation. Hence the difficulty and agony evidenced in the life of every true disciple who – embodying in himself symbolically the two aspects of father-mother, spirit-matter, and having nurtured the Christ child through a period of gestation – is now giving birth to the Christ, within the animal stable and in the manger of the world. In the sum total of the general accomplishment will the entire group achieve and the Christ again appear on earth, incarnated this time in the many and not in the one personality.

Yet each member of the group is a Christ in manifestation, and all together present the Christ to the world, and constitute a channel for the Christ force and life.

It is indeed and in truth from glory to glory that we go. The past glory of individualisation must fade away in that of initiation. The glory of the slowly emerging self-consciousness must be lost to sight in the wonder of the group consciousness of the race, and this the foremost thinkers and workers today most ardently desire. The glory that can be seen faintly shining in humanity, and the dim light which flickers within the human form, must give place to the radiance which is the glory of the developed son of God. Only a little effort is needed, and the demonstration of a steady staying power, to enable those who are now on the physical plane of experience to evidence the radiant light, and to establish upon the earth a great station of light which will illumine the whole of human thought.

(A.A. Bailey – *Esoteric Psychology I* /311-14)



N.K. Roerich - And we see 1922

Libra – Humanity balances Spirit and Matter

Experience (of the pairs of opposites) comes from the inability of the soul to distinguish between the personal self and the purusa (or spirit). The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this, arises the intuitive perception of the spiritual nature.



[...] The narrow path to be trodden between the pairs of opposites (through the practice of discrimination and dispassion) is the path of equilibrium, of balance, the noble middle path. This sutra is in the nature of a comment upon this stage of the soul's experience and points out the following lessons:

First, that the reason we are confronted by the pairs of opposites, and so frequently choose that line of activity or attitude of mind which produces in us pleasure or pain, is because we fail to distinguish between the lower nature and the higher, between the personal self (functioning as a physical, an emotional, and a mental unit) and the divine spirit to be found in each of us. We identify ourselves with the form aspect, and not with the spirit. We regard ourselves as the not-self, for aeons of time and forget our sonship, our unity with the father and the fact that we are, in reality, the indwelling self.

Second, that the purpose of form is simply to enable the self to contact worlds otherwise closed to it, and to develop full awareness in all parts of the Father's kingdom, and thus demonstrate as a fully conscious son of God. Through the form, experience is gained, consciousness awakened, faculty is developed and powers are unfolded.

Third, that as this fact is grasped intellectually and meditated upon interiorly, awareness of one's identity with the spiritual nature and one's distinction from the form is developed. One knows oneself in truth to be, not the form but the indweller, not the material self but the spiritual, not the differentiated aspects but the One alone, and thus the great process of liberation is carried forward. One becomes what one is, and one accomplishes this through meditation on the intelligent soul, the middle aspect, the Christ principle which links the Father (spirit) and the Mother (matter).

Thus the great triplicity is again to be seen:

1. The Father, or spirit, the one who manifests, who creates, who indwells,

2. The Son who reveals, meditates and links the highest aspect with the lower,
3. The Holy Ghost, overshadowing the Mother, intelligent material substance providing the forms through which experience and development are gained.

The one who experiences, who incarnates and who achieves divine expression through the medium of form is the soul, the self, the spiritual conscious man, the Christ within.

(A.A. Bailey – *The Light of the Soul* /320-22)

The impulse which is the basis of the Law of Periodicity, results in the cyclical incarnation of all Beings. This impulse manifests in three cycles or in three turns of the wheel of Being.

- a. The activity which produces involution, or the submergence in matter of Life or Spirit.
- b. *The activity which produces the equilibrium of these two forces, matter and Spirit, or manifestation, or the processes of evolution.*
- c. The activity which withdraws the central energy from out of the responsive form and produces obscurity.

(A.A. Bailey – *A Treatise on Cosmic Fire* /1029)

Balance as a path to achievement for individuals and groups

[Given these premises] Certain words of warning I would like to give ...

First, hold not on to the form no matter what it be. All forms are but experiments, and reach the point where they are in balance—to be either discarded or vivified.

Secondly, remember that all personalities (your own included) have their periods of ebb and flow, under the law. The periods of ebb in the case of those holding prominent position cause at times consternation to all those who follow their personalities, and not the inner God within their own heart.

Thirdly, bear in mind, also, that just as in the individual life there come the periods wherein the vision is obscured, the valley is traversed, and the stars shut out by the fog, so *in connection with groups will the same be seen*. But bear equally in mind that after the valley is crossed (for all aspirants and for all truly spiritual groups) the Mount of Initiation is seen and ascended; after obscurity succeeds the vision, and after night comes the day. In the great cycles affecting cosmic groups this also can be seen; in the lesser cycles, controlling the races, the same eventuates and the same law persists in all the lesser groups down to the groups of tiny lives that hold sway in the vehicles of man. This needs emphasis.

Fourthly, do not permit yourselves to be *discouraged*. Discouragement is due to three causes. Paramountly it is due to *the lowering of the vitality of the bodily organism*. When such is the case, the astral body makes too strong a demand upon the physical, and in the endeavour to respond and in the sensed incapacity to do so adequately, lies one cause of the sense of discouragement. This often attacks those of you who are finely organised in the physical

vehicle. The cure for this type of discouragement is obvious, is it not? Rest and relaxation build anew, and give time for nature to adjust the trouble. The sun too revitalises with prana and this should be considered. After all, sound common sense is the special requirement, and also the realisation that one's work is adjusted to one's capacity, and not to the overwhelming need. Meditate on this.

Another basis for discouragement is the over-development of the concrete mind, which in its turn makes too great a demand upon the emotional nature, and consequently again upon the physical. Too great a capacity to see all around a subject, too disproportionate a comprehension of the world's need, and too quick an apprehension of the many issues involved in connection with some particular matter produce a violent vibration in the astral body. This leads to a shattering of the physical vehicle, and the result sensed we term discouragement. It is here that a sense of proportion must be cultivated, that the faculty of wise balancing enters, and that mental equilibrium must be achieved. The cure lies in the realisation that time, eternity, evolution (call it what you will) brings all things to pass, and that everything does not depend upon individual effort. It is possible for wise souls to hasten the good work, but the end, nevertheless, is sure. If the wise souls are not forthcoming yet the force of evolution brings all things to pass, even if more slowly. Do not forget this, but when discouragement from mental sources settles down upon you, in quietness adjust yourself, and in contemplation sense the ultimate achievement of that great factor, Time.

A third cause lies in more occult realms, and is due to *the balancing of the pairs of opposites*. When the pendulum swings—as it must and does—towards that which we call dark, evil, and undesirable, it produces in those of you who are oriented towards the light a tension which results in discomfort in all the bodies, and is specially sensed as depression by the physical body. The more sensitive your body, the greater your responsiveness to this form of temptation. It is one of the things which specially hinders the aspirant. It renders him negative and receptive from the form side, and slows down his vibration. It prevents achievement and his service to the world suffers in consequence. The cure for discouragement does not lie in cultivating a violent counter vibration. It lies in the wise use of the mental body, and in a capacity to reason logically and to see the cause of the conditions, which lies either in your own personality or in your environment. Thus poise will be attained. It lies also in the appreciation of Time as a solvent as aforesaid. It lies also in the stilling of the concrete mind and a subsequent linking up with the soul and, via the soul, with the egoic group and consequently with the Master. It must never be forgotten that contact with the Master is made in this order, and that he who comes more and more under the guidance of the soul is he who more and more enters into the consciousness of his Master.

Then having with unselfish intent linked up with the Master, there comes next the deliberate and concentrated effort to work with pure dispassion, and with no desire to see the

fruit of action. This process, long continued and pursued with patience, will result eventually in the attaining of an equilibrium which nothing can disturb.

I would like to state that there are five things which those who choose the path of occultism need to cultivate, and that the group should specially seek to attain. They are as follows:

1. Consecration of motive.
2. Utter fearlessness.
3. The cultivation of the imagination, balanced wisely by the reasoning faculty.
4. A capacity to weigh the evidence wisely, and to accept only that which is compatible with the highest instinct and intuition.
5. A willingness to experiment.

These five tendencies, coupled with purity of life and regulation of thought will lead to the sphere of achievement.

(A.A. Bailey – *A Treatise on White Magic* /341-44)

A point of balance that opens the doors to the Hierarchy

I would call your careful attention to one most important matter. The moment that a point of balance is reached, the moment that those who stand for separateness and materialism, for totalitarianism or for any imposed regime (and consequently an evil unity), and those who stand for the freedom of the human soul, for the rights of the individual, for brotherhood and right human relations, are equal in force, in position and in influence, then the doors of the Hierarchy (symbolically speaking) will open, and the Christ with His disciples will come. This balance has to reach a point upon mental levels; it has to be reached by those who can think, who can influence, and in whose hands lies the responsibility for what the masses below the mental level know and believe. The unskilled labourer, the numerous people who never think, who are only young in the experience of incarnation, and the multitudes who evade thought even when they are capable of it, lie in the hands of two vast and dominant groups: the totalitarians and the democracies.

The consequences of attaining a point of balance are very close today. Organised evil is not in power; organised good is still quite ineffective, largely owing to the failure of the religions of the world to give a true picture of Christ's mission; therefore the struggle for control is with us now. If the forces of evil, plus the groups of men who seek control of the human spirit (no matter in what country they are found, and they can be found in every single country without exception), become dominant, the doors of evil will open and the life of man will lose its meaning; death will settle down upon our planet—death both spiritual and mental. If the forces of good, the work of the New Group of World Servers, and the activities of men of goodwill everywhere prevail, the doors of the spiritual Hierarchy will open and—to use a Biblical phrase—the Hosts of the Lord will issue forth. *The Christ Will Come.*

(A.A. Bailey – *The Externalisation of the Hierarchy* /651-52)

Men and women of good will can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for cooperators in any one school of thought, political creed, or national government. It finds them in all and cooperates with all. This I have frequently said, yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

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

1. Restoring the world balance through understanding and good will.
2. Bringing harmony and unity among men and nations by the revelation of the widespread good will everywhere existent.
3. Precipitating, through spiritual perception and correct interpretation, the kingdom of God on earth.

This is a gigantic task but not an impossible one, provided that there is united aspiration, united sacrifice and the interrelating of the three groups:

1. The planetary Hierarchy, which is the spiritual Hierarchy, called in the West, the kingdom of God.
2. The New Group of World Servers or the disciples and aspirants and the spiritual intelligentsia of the world.
3. The men and women of good will found everywhere.

(A.A. Bailey – *Esoteric Psychology II* /740)



N.K. Roerich - And We are opening the gates 1922

Scorpio – Humanity wins in the name of Harmony

No group can be used in world service that is not working in perfect accord and this harmony must be attained as a group. It must be brought about, not through the process whereby people withdraw within themselves and thus inhibit that which upsets group equilibrium, but by the process of loving self-forgetfulness.

(A.A. Bailey – *Discipleship in the New Age I* /194)

The attribute of harmony, produced through conflict. This leads to release and to the eventual power to create. This is one of the attributes which education should deal with from the angle of the intuition and should hold before its exponents as personality and group objectives. It is the attribute latent in all forms and is that innate urge or discontent which leads man to struggle and progress and evolve in order finally to make atonement and union with his soul. It is the lowest aspect of that higher spiritual and monadic triad which reflects itself in the soul. It is the consciousness of harmony and beauty which drives the human unit along the path of evolution to an eventual return to his emanating Source. Education must work, therefore, with this dissatisfaction and interpret it to those who are taught, so that they can understand themselves and work intelligently.

(A.A. Bailey – *Education in the New Age* /21)

The fourth Ray in Humanity

Two rays of divine energy are peculiarly active in bringing this kingdom into manifestation. These are:

1. The fourth Ray of Harmony, beauty and unity, attained through conflict.
2. The fifth Ray of Concrete Knowledge, or the power to know.

The fourth ray is the ray par excellence which governs humanity. There is a numerical relation to be noted here, for the fourth creative Hierarchy of human monads, the fourth ray, in this fourth round, on the fourth globe, the Earth, are extremely active. It is their close interrelation and interplay which is responsible for the emergence into prominence of humanity. In other rounds, humanity has not been the dominant evolution or the most important. In this round it is. In the next round, the dominant evolution will be that of souls on the astral level, and the deva kingdom. Humanity now walks in the light of day, symbolically speaking, on Earth, and these two rays were responsible for the process of initiating the human evolution in this major cycle. Our objective is the harmonising of the



higher and the lower aspects, or principles, both in the individual and in the whole. This involves conflict and struggle, but produces eventually beauty, creative power in art, and synthesis. This result would not have been possible had it not been for the potent work of the fifth Ray of Concrete Knowledge which—in conjunction with the fourth ray—produced that reflection of divinity we call a man.

The human entity is a curious synthesis, on the subjective side of his nature, producing a fusion of life, of power, of harmonious intent and of mental activity.

[...] Through the active work of the two rays above discussed, we find the fourth ray producing eventually in man the appearance of the intuition. The fifth ray is responsible for the development in him of the intellect. Here again we find appearing in man his great gift of synthesis and his prerogative of unification, for—as earlier said—he blends in himself the qualities of three kingdoms in nature, including the one before and the one after his own.

1. The kingdom of souls Intuition.
2. The human kingdom Intellect.
3. The animal kingdom Instinct.

Hence his problem, and hence his glory. We might also say that through the union of the positive intuition and the negative instinct the intellect is born, for man repeats in himself the great creative process as enacted in the universe. This is the inner creative side of consciousness, just as we have the outer creative side in the creation of forms.

(A.A. Bailey – Esoteric Psychology I /319-22)

Esotericists must remember that every kingdom in nature constitutes a totality of lives. Every atom in every form in nature is a life, and these lives form the cells of a Being's body or vehicle of manifestation. There is a Being embodied in every kingdom in nature. Just as the myriads of atomic lives in the human body constitute a man's body of expression and form his appearance, so it is with the greater Life informing the fourth kingdom in nature. This appearance – as are all appearances – is qualified by some particular ray type, and is determined also by the vital principle or spirit aspect. Thus every form is composed of innumerable lives, which have in them a preponderance of some ray quality. This is an occult platitude. These qualified lives produce a phenomenal appearance, and thus constitute a unity, through the influence of the integrating principle, which is never absent.

The ray which governs the sum total of the human kingdom is the fourth Ray of Harmony through Conflict. It might be symbolically stated that the egoic ray of the Life which informs the human family is this fourth ray, and that the personality ray is the fifth ray of knowledge through discrimination – the Ray, as it is called, of Concrete Knowledge or Science Harmony through conflict, and the power to achieve knowledge through discriminating choice – these are the two rays or major influences which sweep through humanity as a whole, and drive it

forward towards its divine destiny. They are the predisposing factors upon which a man may count and infallibly depend. They are the guarantee of attainment, but also of turmoil and temporary duality. Harmony, expressing itself in beauty and creative power, is gained through battle, through stress and strain. Knowledge, expressing itself eventually through wisdom, is attained only through the agony of successively presented choices. These, submitted to the discriminating intelligence during the process of the life experience, produce at last the sense of true values, the vision of the ideal, and the capacity to distinguish reality behind the intervening glamour.

(A.A. Bailey – *Esoteric Psychology I* /342-43)

The Effect of the Energy of Harmony through Conflict upon Humanity

It will be obvious that this ray energy, embodying the Principle of Conflict, has a unique and curious effect upon relationships. This is due to the interrelation of this Ray of Harmony through Conflict and the second Ray of Love-Wisdom; this second ray is primarily the ray of right human relations—as far as the fourth kingdom in nature is concerned. The energy of love governs all relations between souls and controls the Hierarchy, the Kingdom of Souls; the energy of wisdom should govern all relations within the fourth kingdom, the human; some day it will inevitably do so, hence the emphasis laid upon the need for soul-infused personalities in the world today, as promulgated by all true esoteric schools.

It might be said that the effect of the Principle of Conflict, operating under Ray IV and controlled by Ray II, will be—as far as humanity is concerned—to bring about right human relations and the growth of the universal spirit of goodwill among men. Only the most benighted and uncouth of thinkers would fail to see that these two results of the conflict, engendered at this time, are the two most desirable factors for which all men of goodwill should work. The inflow of energy into humanity at this time is all in favour of such efforts, and the Principle of Conflict has worked so effectively that all men are desiring harmony, peace, equilibrium, right adjustment to life and circumstances, and right and balanced human relations.

(A.A. Bailey – *The Rays and the Initiations* /611-12)

The demand or prayer or outgoing desire of the masses for the appearance of a Liberator and for the establishing of right human relations, plus the work of all the spiritually-minded people in all nations and of all faiths. All these three factors are today present but have not yet the needed potency to prove immediately effective. This triple nucleus of determining factors is, however, already firmly established; in this fact is to be found a sure ground for a sane optimism.

It should be pointed out that the Principle of Conflict is motivated strongly by these same factors. The over-shadowing of all disciples and initiates, and the consequent stimulation of their natures and of their environment, must inevitably produce conflict; the outpouring of the stimulating love of God into the hearts of men must equally and inevitably produce conflict; the line of cleavage between men of goodwill and the unresponsive natures of those uninfluenced by this quality will be made abundantly, usefully and constructively clear. It will be obvious also that when Christ establishes the “centre or focal point of the divine Purpose” in some definite place on Earth, its radiation and implementary potency will also produce the needed conflict which precedes the clarification and the renunciation of obstructions.

But there will come a point in all these three spheres of Christ’s proposed activity when conflict will be superseded by harmony; this is due to the fact that the energy of harmony through conflict is under the control or influence of the energy of the second Ray of Love-Wisdom. As far as humanity as a sum total is concerned, the conflict of ideas and of emotional desire is today so acute that it will finally exhaust itself, and men will turn, with relief and with a longing to escape from further turmoil, towards right human relations; this will constitute the first major human decision leading to the longed-for harmony. The attitude of the masses will then be soundly tending towards harmony, owing to the work of the men and women of goodwill as they implement the “streaming forth of the love of God into the hearts of men.”

We have now reached a point where the inevitability of Christ’s return is established, scientifically and under law; this constitutes a call which He may not deny and one which He must obey. This fourth Ray of Harmony through Conflict works (where the initiatory process is concerned) through the heart, or through what esotericists call “the heart centre”—the focal point through which the energy of love can flow. When the Christ finds His focal point on Earth, it will be in the nature of a tiny heart centre through which the love energy of the Hierarchy can persistently flow. The harmony (which the Principle of Conflict produces) causes an alignment, so that the love—streaming forth from the Heart of God—enters the hearts of men; so that the Hierarchy (which is the heart centre or the place where love prevails upon our planet) is brought into relationship with humanity; so that the New Group of World Servers (implementing the love of God and enlightened by the Mind of God) are brought also into relation with the men and women of goodwill in all lands whose task it is to make men’s hearts responsive to and receptive of the love of God; this is another way of saying receptive to the consciousness of the Christ.

This alignment is now in process of being made; it will be brought about automatically when the effectiveness of the Principle of Conflict in producing liberation is generally recognised. Thus the hearts of men, the heart of the planet, i.e., the Hierarchy, and the heart of the Hierarchy, the Christ, are in a state of positive contact; when this channel is open and

unobstructed, then the Christ will come. Nothing can stop His appearance and—under law—He may not turn His back upon the presented opportunity.

Thus, eventually, the Lord of Love—in response to the invocative cry of humanity, aroused by the Principle of Conflict—must “proceed again to the high place of sacrifice and walk openly with men on Earth.” His heart, embodying as it does the love of God, is drawn forth from the heart of the planet (the Hierarchy) to the hearts of men, and the path of His return to Earth service stands unchallenged and unobstructed. Again, under law, a profound optimism is engendered and may be rightly developed.

(A.A. Bailey – *The Rays and the Initiations* /618-19)



N.K. Roerich - The Heavenly Forces are with us 1941

Sagittarius – Humanity directs to the Truth

« The Blessed One said: “Truth is the sole source of courage.”

The truth correctly understood is the most beautiful chapter of wisdom in the book of Cosmos. »

(Agni Yoga Series - *Illumination* § 255)

Do you realise that truth has to be wrought out in the texture of daily living before new truth can be safely imparted?

(A.A. Bailey – *A Treatise on White Magic* /201)

Forget not that all right ideas are temporary in nature and must eventually take their place as partial rights and give place to the greater truth. The fact of the day is seen later as part of a greater fact. A man can have grasped some of the lesser principles of the Ageless Wisdom so clearly and be so convinced of their correctness that the bigger whole is forgotten and he builds a thought-form about the partial truth which he has seen which can prove a limitation and keep him a prisoner and hold him back from progress. He is so sure of his possession of truth that he can see the truth of no one else. He can be so convinced of the reality of His own embodied concept of what the truth may be that he forgets his own brain limitations and that the truth has come to him via his own soul and is consequently coloured by his ray, being subsequently built into form by his personal separative mind. He lives but for that little truth; he can see no other; he forces his thought-form on other people; he becomes the obsessed fanatic and so mentally unbalanced, even if the world regards him as sane.

(A.A. Bailey – *A Treatise on White Magic* /490)

This question of truth is one of the great problems which the aspirant has to solve, and he who attempts to speak only that which is entirely accurate will find himself confronted by very definite difficulties. Truth is entirely relative whilst evolution proceeds, and is progressive in its manifestation. It might be defined as the demonstration on the physical plane of as much of the divine reality as the stage in evolution and the medium employed permit. Truth, therefore, involves the ability of the perceiver or aspirant to see correctly the amount of the divine which a form (tangible, objective, or of words) clothes. It involves, therefore, the capacity to penetrate to the subject and to contact that which every form veils. It involves also the ability of the aspirant to construct a form (tangible, objective, or of words) which will convey the truth as it is. This is in reality the first two stages of the great creative process:

1. Correct perception,

2. Accurate construction,

and it leads on to the consummation dealt with in the sutra under consideration—the effectiveness of all words and acts to convey reality or truth as it is. This sutra gives the clue to the work of the magician and is the basis for the great science of mantras or of words of power which are the equipment of every adept.

(A.A. Bailey – *The Light of the Soul* /195-196)

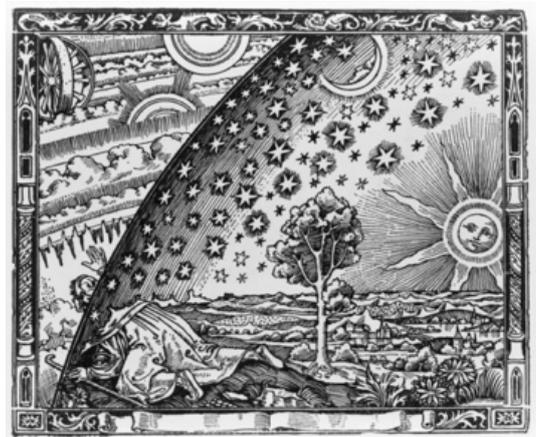
The true or the truth is that much of the divine expression as any man can demonstrate at his particular point in evolution and at any given stage in his incarnated history. This expression of the truth presupposes that behind what he does manage to express there is much that he is unable to manifest; of this his soul remains persistently aware.

(A.A. Bailey - *Esoteric Healing* /567)

«The truth may be realized only through spirituality, and therefore the awakening of spirituality becomes a cosmic condition. »

(Agni Yoga Series - *Illumination* § 158)

The *world of ideas* is the world of the soul, and of the higher mind. The stream of human thoughts and of opinions is that of the public consciousness and of the lower mind. The aspirant must function free in both worlds. Note this with care. The thought is not that he must function freely, which involves more the idea of facility but that he must function as a free agent in both worlds. Through constant daily meditation he does the first. Through wide reading and sympathetic interest and understanding he accomplishes the second.



(A.A. Bailey – *A Treatise on White Magic* /491)

The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen. These truths are always present, and these laws are ever active, but only as the mind is trained and developed, focussed, and open-minded can they be recognized, later understood, and finally adjusted to the needs and demands of the cycle and time.

(A.A. Bailey – *A Treatise on White Magic* /16)

The word Initiation, in its widest sense posits an entrance into the spiritual life, or into a fresh stage in that life. It is the first step, and the succeeding steps, upon the Path of Holiness.

Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the superhuman. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the spirit, and for the first time has the right to be called a “spiritual man” in the technical significance of the word. He is entering upon the fifth or final stage in our present fivefold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to school in the Hall of Learning, he is now entering into the university, or the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion.

[...] Initiation, or the process of undergoing an expansion of consciousness, is part of the normal process of evolutionary development, viewed on a large scale, and not from the standpoint of the individual.

[...] *Knowledge* is the product of the Hall of Learning. It might be termed the sumtotal of human discovery and experience, that which can be recognised by the five senses, and be correlated, diagnosed, and defined by the use of the human intellect. It is that about which we feel mental certitude, or that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the form side of things. Therefore it concerns the material side of evolution, matter in the solar systems, in the planet, in the three worlds of human evolution, and in the bodies of men.

Wisdom is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and to harmonise more and more with the higher measure.

[...] Perhaps it might be expressed as the gradual blending of the paths of the mystic and the occultist, the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. What, then, is meant by the understanding?

The *understanding* may be defined as the faculty of the Thinker in Time to appropriate knowledge as the foundation for wisdom, that which enables him to adapt the things of form to the life of the spirit, and to take the flashes of inspiration that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning.

Perhaps the whole idea might be expressed in this way: wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the Ego, or Thinker, or his relation between them.

In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the Hall of Learning the higher self, or Ego, strives to dominate that form until gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later the Ego controls more and more, until in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.

(A.A. Bailey – *Initiation, Human and Solar* /10-12)

«Truth is veiled in symbols. The mind cannot comprehend their relevance to life, and their meaning must be revealed by everyday events. People need familiar images, and by these images is the spirit uplifted to its True Dwelling. »

(Agni Yoga Series – *The Call* § 130)

«True human cognizance will always be in harmony with the One Truth. All human developments should be compared with the Teaching of Light, and one can rejoice when world understanding continues to follow the one possible Truth. But for this purpose one must constantly compare the Fundamentals with human actions. Of course, true science cannot be contradictory to immutable laws. Consequently, in new researches the Tablets of the Fundamentals must be kept constantly in mind and in heart. They will give an invincible enthusiasm to the scholar who, freed of egoism, with honesty continues his researches for the benefit of humanity. He will sense the waves of Light and detect new energies amongst the vibrations. Fire, the Great Agni, is the manifest Gatekeeper of the Ineffable. Light has the power of attraction, and he who enters it will not turn back. What traveler would willingly descend into darkness.

Let the Sacred Image, guarded in the heart, serve as a guidepost. Thus, let friends realize the might and beauty of the Fiery World. Let them not be merely curious, but let them find within themselves a steadfast bond with the World of Beauty. »

(Agni Yoga Series – *Fiery World I* § 666)

New truths (and by that I mean truths which are new to the most advanced thinkers and which are only dimly sensed by the most advanced esotericist) are hovering on the horizon of the human mind. The ground is being prepared for the sowing of this new seed and the stage

set for the emergence of new Actors in the great drama of the unfolding revelation of Deity. Certain great concepts are firmly grasped by man. Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories and later prove demonstrated facts.

[...] A great stirring and moving is going on. The world of men is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealised and inaudible cry of humanity itself. Humanity has become—for the first time in its history—spiritually invocative.

(A.A. Bailey – *The Rays and the Initiations* /77-8)

The trend of our modern civilization, in spite of all its mistakes and errors, is to produce thinkers. Education, books, travel, in its many and varied forms, enunciations of science and of philosophy, and the driving inner urge which we call religious, but which is, in fact, the drive towards truth and its mental verification—all these factors have one objective, and this is to produce thinkers. Given a real thinker, you have an incipient creator and (unconsciously at first, but consciously later on) one who will wield power in order to “precipitate” or cause to emerge objective forms. These forms will either be in line with Divine purpose and plan and, consequently, will further the cause of evolution, or they will be animated by personal intent, characterized by separated, selfish purpose, and constitute, therefore, part of the work of the retro-active forces and the material element.

(A.A. Bailey – *A Treatise on White Magic* /552)

« Many truths are spoken of. Should not one break through their shells and strive to the One Truth? The most precise and objective observation of reality will broaden the consciousness. Indeed, the consciousness is that magic coffer in which all lost treasures will be gathered. »

(Agni Yoga Series – *Agni Yoga* § 590)



N.K. Roerich - Chintamani (1935 – 1936)