



The Upper Triad Material

Topical Issue 1.6

Government

The Cultural Context of the First Ray



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Chapter 1.6

Government



The Cultural Context of the First Ray

- The human context for the first ray is government and the role of government in human society. This begins with consideration of government per se and proceeds through consideration of the inner government or spiritual hierarchy and the various outer forms of government and progression thereof. It also includes the dimension of leadership.
- The concept of government includes the inner government or spiritual hierarchy of the planet, the various outer governments of the world, and self-government in the sense of individual (personal) discretion, poise, responsibility, etc.

Government

Government is defined as “the act or process of governing.” There are at least three general contexts of government, (1) the inner government or spiritual hierarchy of the planet, (2) the various outer governments of the world, and (3) self-government in the sense of individual (personal) discretion, poise, responsibility, etc. Government is the human cultural context of the first ray.

There exists an inner world government, not a government in any impositional or authoritative sense, but a government in the sense of intelligent and conscious divine qualification and gentle guidance (encouragement) of all aspects of human endeavor. The spiritual hierarchy of the planet consists of some of the “perfected” human beings who have passed beyond the need to incarnate in human form yet remain associated with humanity and the planetary evolution in the sense of service. The inner government is organized into three and seven departments, the three being correlated with the three primary rays (racial development, spiritual development, and civilization) and the seven being correlated with the seven ray energies and respective soul groups. Also considered within the context of inner government is the notion of ashrams and their relationship in bridging between the inner government and the unfolding race of humanity.

Because the inner government works on subtle levels and the spiritual hierarchy has not yet been evoked into outer manifestation, outer (human) (secular) governments exist in accordance with human (cultural) needs. As humanity evolves so do human institutions such as government, as outer government is a reflection of the consciousness of the affected people. In the early stages of human civilization when “man” was largely incapable of regulating human affairs, outer governments were principally a matter of the largesse of superhuman beings who assisted humanity. As humanity evolved, the superhuman “roles” were replaced gradually by the best of humanity in the form of divinely-inspired priest-kings. As humanity evolved further, the spiritual inspiration faded as the leaders of humanity (in incarnation) became more involved and entangled in the materialism and egoism of human existence (thereby being less responsive to the higher guidance). The spiritual element

has never withdrawn completely, as guidance continues in relatively subtle ways.

The key to outer government is the need or requirement for humanity to evolve itself, without direct intervention or control by higher elements, as a reflection of the quality of consciousness achieved to date by the race. Consequently, as humanity evolves so do the human institutions evolve. Dictatorial governments (benevolent or otherwise) are gradually replaced by more democratic and more socialistic forms. Democratic governments will eventually and gradually be replaced by even higher forms.

Thus self-government is a matter of maturity in consciousness, both collectively in the cultural context and individually in the personal context. In the higher sense, self-government implies (and requires) conscious, willing, and intelligent conformity to higher qualification. As this is achieved by people on a large scale, so will the various outer governments reflect that achievement and become receptive and responsive to the subjective guidance of the inner government. Ultimately, the inner government will be manifested outwardly and subsume the various governments of the world. But that cannot occur until humanity has progressed substantially further, so that both humanity and human governments approach the hierarchy in (with) quality of consciousness.

† Commentary No. 1127

The Plan

The plan for humanity regarding evolution in consciousness follows from logic purpose and is derived from the overall framework of cosmogenesis and anthropogenesis. The various evolutionary forces provide qualification and stimulation along the intended lines of experience and expression. The details are not provided in the overall plan or in the manifestation of evolutionary forces, but rather unfold consequentially and interactively with consciousness. Thus the overall plan for manifestation and evolution in consciousness is very general, specific only in terms of cyclic manifestation of various forces, kingdoms, lifewaves, etc., and the corresponding qualifications of various rays.

The source of all this is simply the solar logos on the scale of the solar system and the planetary logos on the scale of the planetary scheme. Working with (within) the planetary logos are many "lives" who are well beyond the human stage as well as many advanced deva lives. These lives constitute the spiritual hierarchy of the planet and play the role of guiding or encouraging the working out of the generalized plan through application (evocation) of specific forces that work in harmony with the underlying evolutionary pressure. In this sense, there is a specific plan for each root-race and as progress is achieved and new circumstances arise then the plan is adjusted accordingly (according to need).

The implementation of the plan is through the various ray (soul) groups (ashrams) in consciousness and through the various working groups with specific responsibilities for guiding and nurturing humanity (and other lives) through this (evolutionary) process. It is inherently a subjective and collective process, that occurs on the level of the soul (not on the level of the personality or mind), and then works out on lower (personality) levels as the various (conditioning and qualifying) forces are evoked. There is never any imposition from higher levels. There is only encouragement from subjective levels and karmic consequences (the working out of karmic forces) on more objective levels. Since karma is intimately related to evolution, there are effective bounds on human activities, yet ever progressive.

There are many sincere spiritually-minded people who are engaged in metaphysical and spiritual work, in some ways in response to higher impression (encouragement) (qualification), in some ways according to their own (ego) natures. But no one who is not working at the soul level (unconscious to the personality or mind) is actually directly involved in the process. Those who work at the personality level are at best indirectly involved (and there is unfortunately much glamour-induced delusion as to roles and significance). Those who work most effectively at the personality level are those who simply do whatever their circumstances call them to do (without having to think about roles or reasons or significance). Those who presume to understand and then play self-appointed roles are generally not as effective as their own ideas are generally not in accord with the larger pattern.

Yet the plan works out. Because the inner light workers of the world are able to respond to the vision held by the logos (and through the hierarchy) without

inserting their personal energies. And because most people (unconsciously) are able to respond indirectly to the evolutionary pressures and naturally experience and express themselves accordingly. All contribute to the working out of the plan, some more directly, some less so. But the working out of the plan is very much a collective process. It ultimately involves everyone, and is not fulfilled until the race (lifewave) as a whole achieves its goals for each particular cycle of manifestation (activity).

† Commentary No. 1129

The Bermuda Protocol

The Bermuda Protocol is an archetype for the future, a pattern (archetype) for a new, future world order that is evoked into (higher) human consciousness in accordance with the evolutionary plan for humanity. It provides a framework for a culture and civilization well beyond what is presently achievable. It implies a culture and civilization suitable for the work of the sixth root-race.

The Bermuda Protocol does not in itself provide the specific means for achieving or evoking the described conditions, but in holding the vision provided in the protocol, that holding evokes the forces necessary to bring about the changes necessary to facilitate the needed conditions. The specific means and processes, the specific incremental changes and adjustments are not generally anticipated. It is the existence of the protocol that evokes the means and processes. If light workers were to attempt to encourage present humanity (culture) (civilization) in the direction of the archetype, it would be unnecessarily disruptive and would probably undermine the intended changes. The problem is that the process is a creative one and the details of the process are only known retrospectively. In that process there are many implied lessons for humanity. And there are potentially many different paths that could be undertaken in order to reach the objective.

What matters is that there is an overall plan, with goals in consciousness, and that the protocol (pattern) (archetype) (framework) exists. What matters is that light workers can embrace the archetype (Bermuda protocol) in consciousness and not focus on the details or the specific processes. What matters is that humanity is unable to apprehend those details non-retrospectively (and indeed,

it is not clear that even the spiritual hierarchy of the planet as a whole can apprehend the details or anticipate the specific steps that will bridge between the reality-of-now and the reality of the future world order). What matters is that light workers must remain open-minded about the possibilities rather than being entangled in the process (and in so being entangled interfere with the working out of the plan). Those who presume to know what steps must be taken are deluding themselves, presuming to understand what is inherently not (yet) understandable. That is the nature of ego (intellect), no matter how sincere it may be. Thus, embracing the vision of the future, without focusing on the intervening steps, enables and allows those steps to be taken, as they need to be, rather than as it is presumed to be.

The name (Bermuda) is merely convenient and is derived from the place where the protocol was first embraced in (lower) consciousness, although it suggests that the new order may emerge first in island nations or relatively small populations, where the transition may be more manageable, affording the larger, more populated countries more time to make the needed adjustments. The problem is one of avoiding imposition. The changes will be evoked gradually in human consciousness and not imposed artificially. Smaller groups may tend to be more responsive (less diverse, less independent) and be able to adjust relatively more quickly. Yet there is no haste. The timescale of these changes may be quite large, and therefore light workers must not be attached to seeing these changes in their present lifetimes, but simply participate in the vision of the future and allow the evoked energies to flow unimpeded by personal expectations.

The protocol itself is not inflexible. As changes are made, as humanity advances in consciousness, as new patterns emerge, the protocol may also change, somewhat. It is, in that sense, a living archetype, much like the human personality matrix (individuality), but on a much broader scale.

Section 1.61



Inner Government

- There exists an inner world government, not a government in any impositional or authoritative sense, but a government in the sense of intelligent and conscious divine qualification and guidance of all aspects of human endeavor. The spiritual hierarchy of the planet consists of some of the "perfected" human beings who have passed beyond the need to incarnate in human form yet remain associated with humanity and the planetary evolution in the sense of service. The inner government is organized into three and seven departments, being correlated with the seven ray energies and respective soul groups.

The Spiritual Hierarchy

The spiritual hierarchy of the planet is the esoteric government that guides the evolution of humanity. This group is known by many names: the great white lodge, the planetary hierarchy, the occult hierarchy, the elder brotherhood, etc. This esoteric hierarchy is the second ray planetary center, working with and for the first ray center (which is called Shamballa) and the third ray center (which is humanity). Shamballa represents the personality of the planetary logos (Sanat Kumara) and the power aspect (the plan, the purpose, and the will of the planetary logos). The hierarchy is the love-wisdom aspect, dealing with the evolution of consciousness through manifestation.

The hierarchy has three major departments with seven subordinate departments, corresponding to the three major rays and the seven rays respectively. The first department is led by the manú of the Aryan root-race, who is responsible for guiding the development of racial forms and characteristics, and their eventual combination and synthesis. The second department is led by the bodhisattva, the world teacher, who is responsible for guiding the development and expansion of consciousness. The bodhisattva is the leader of the hierarchy and is known as the Christ (Matriya). The third department is led by the mahachohan, the lord of civilization, who oversees the work of the third ray and the four rays of attribute. The seven minor departments work primarily with the energy of their own (corresponding) ray.

The members of the hierarchy are the masters (adepts), human souls who have achieved relative perfection and have fulfilled their individual earthly karma (and are no longer required to incarnate). They are the pioneers of the human lifewave, and are far in advance of ordinary man. These particular graduates of the human school of experience who work within the hierarchy are those who have chosen to remain here (within the planetary aura) for some duration of time, to lead humanity further along the path of evolution. Throughout the course of evolution, each lifewave is assisted, in turn, by the preceding lifewave. Those who lead, turn to offer a helping hand to those who follow. Thus, the hierarchy is one link in an endless chain of cooperative effort.

As the inner government of the planet, the hierarchy works primarily with consciousness, guiding and encouraging the aspirants and disciples of the world who, consciously or unconsciously, are their workers in the objective world. There is not any interference in the lives or wills of men, for man must create his own destiny. The hierarchy is bound by certain rules and principles according to karma and the intentions of the planetary logos. Thus the hierarchy is primarily a force of encouragement, and governs only in a loose sense (of indirect government).

The members of the hierarchy very rarely work openly among men (if at all), though the hierarchy may be externalized when humanity has been sufficiently prepared. The workers in the hierarchy work with souls rather than personalities. It is the task of the aspirants and disciples of the world to find and maintain a rapport of mind (personality) and soul, and through that soul contact, to respond to the plan and purpose of the hierarchy, that the spiritual student might more effectively serve the hierarchy and humanity. The means for establishing this soul contact is meditation. Through meditation and the paths of aspiration (probation) and discipleship, the spiritual student prepares himself for the life of service. Through selfless service and group (planetary) meditation, the disciple becomes the (impersonal) instrument and extension of the spiritual hierarchy of the planet.

† Commentary No. 64

Spiritual Masters 1

A spiritual master is one who has successfully completed the human evolutionary experience and who has passed beyond the need to reincarnate for further human experience. Having completed their human evolution, most of the spiritual masters do not return to physical incarnation, nor even to work with humanity on astral or mental levels, but pass on into a higher (non-human) evolutionary pattern. But some of the masters are permitted to remain within touch of the human experience in order to properly guide and encourage humanity onward and upward, or in order to work with the various lifewaves or energy patterns pertinent to this planetary scheme.

Each of the masters began his ascent from within humanity, having chosen the difficult (spiritual) path of accelerated evolution. Having attained the heights of human evolution, he is devoid of the weaknesses of the ordinary person. Human limitations are no longer present. He is free from self-centered reactions, and from all of the unbecoming human emotions and mental patterns. Personal pain and suffering do not enter into his consciousness, for he has achieved the quality and consciousness of compassionate (impersonal) existence. People mistakenly ascribe to the masters all of their own earthly qualities, but the masters have evolved beyond such mundane consideration.

The enlightened mind of the great soul (spiritual master) penetrates behind the veils which hide the basic truth and underlying mystery. The master lives in a state of revelation, but even so, his state of perfection is not a static condition, for there are a number of subsequent evolutionary paths that can be taken. The spiritual master has synthesized within himself all of the noble (spiritual) attainments to which humanity aspires, and has evolved far beyond the consciousness of ordinary man, almost as the human soul is evolved beyond the animal. In the spiritual master, love and intelligence are perfectly developed. The master lives in a state of super-consciousness, of unconditioned bliss and wisdom; a state virtually impossible to describe.

The spiritual master possesses knowledge of nature and its laws not yet disclosed to humanity. Consequently, the master is able to control natural forces in what would appear to be a miraculous manner. Yet the powers of the spiritual master are wielded only for the benefit of evolving lives. The masters do not perform demonstrations of their powers, nor do they reveal themselves to the uninitiated. The masters work through their disciples, drawing attention away from themselves. Not all masters possess physical bodies, and not all work in relation to humanity. Their object is the working out of divine purpose, as they are distributing agents of spiritual energy. They further the planetary evolution by energizing every field of constructive human endeavor. From behind the scenes they inspire, guide, and direct the entire evolution of humanity, yet not in such a way as to violate free will.

Much of the work of the spiritual masters in connection with their disciples is done through the science of telepathic impression. The theme of such impression is ever impersonal, concerning the hierarchical plan, group work, and

relationships. This bringing together of the master's consciousness with that of the disciple is the way of approach, and for this it is completely unnecessary to have physical plane contact. The seeking of the masters lies within the realm of illusion and personal vanity. The spiritual student must first seek the master within (the soul) and achieve self-mastery; then the student can be admitted into the fellowship of the masters without any of the glamour and illusion that is so prevalent on personality levels.

† Commentary No. 69

Spiritual Masters 2

The spiritual masters are not easily accessible. They are not known to involve themselves in commonplace activities or to mingle with crowds. Nor do they subject themselves to being the center of personal devotion or false idealistic (personality centered) movements. Instead, they work with subjective energies (on subjective levels), contacting the world through their disciples. This work is performed primarily through buddhic telepathy. The needed telepathic rapport between a master and a disciple can only occur when the pupil comes under the influence of his own soul (which requires considerable preparation and refinement). The masters work from the plane of the soul, and it is there that the disciple learns to approach the masters' plan for humanity with purified intelligence and unselfish (impersonal) love.

The masters have always been present and consciously active in the world evolution, but have remained unrecognized (historically) (by design). Mature recognition of the masters depends on the student's approach to the divinity within. The masters stand as living examples of goodwill, love, intelligently applied wisdom, and spiritual humility. They clearly and easily demonstrate right motive, selfless service, and vivid intellectual and intuitive perception.

The masters come together as a unit to form the spiritual hierarchy. With their long-range foresight and higher guidance, they organize the plan, what they consider to be the preparation for attaining the next goals set for humanity. The masters communicate the plan to their disciples of the world who, being a little closer to humanity in terms of physical-plane activity, qualify, modify, and adapt the plan (in more objective terms) to contemporary humanity. This

insures gradual and steady continuity of the plan. The disciples, in turn, transmit the plan through a stepping-down process to the intelligent aspirants (those who consciously or unconsciously recognize the necessity of the plan). The aspirants and disciples are those who give the plan to humanity as a whole and carry it into action on the physical plane.

The masters recognize those who are willing and able to work for the plan. They seek not the kind-hearted, but weak-willed, nor do they seek the flamboyant personality who so easily attracts the little minds of humanity. The masters do not make spectacles of themselves, nor do they accept as disciples those who collect people around themselves through personality motives. Instead they work with those strong souls who respond to the master's particular energy or aspect of the plan. Through their focused thought, they attract those whose type of mind and character synchronizes with their own because of ray, karma, and love for humanity. They do not impose their will upon their students. They do not try to impress the mind of the disciples, for it is up to each student to put into action his part of the plan. They do offer encouragement, but it is up to the disciple to respond properly.

The masters use various techniques to contact their workers, according to the circumstance and degree of soul-consciousness of the student. Symbolic teachings and other subjective and meditative contacts are included. Having contacted the student, the master stimulates the student's highest qualities, encouraging the disciple to express the higher self at all times. Thus, the disciple must be willing to set aside personality attachments and cultivate the higher qualities. As the head (mind) and the heart (soul) of the disciple are consciously related, the disciple becomes spiritually magnetic; this radiatory response gradually attracts the disciple into the greater work. Through the magnetic lines of force, the workers are related to the hierarchy and the plan.

Spiritual Masters 3

Perfect balance and perfect health characterize a master of the wisdom. The master experiences not only a fully awakened consciousness and a brain which is ever intelligently receptive to the soul (through the proper alignment of the brain, the mind, and the soul), but a constant inflow and transmission of spiritual life (energy) as well. These energies that are projected through the various centers to the nadis are safely related and brought into a synthetic functioning within the four-fold form (body). The orderly rhythm of the glandular system, the free use of the nervous system, and the control of the higher correspondences are achieved as the pranic energy from the planet flows freely through the mechanism of the relatively perfect form of the master.

The planetary prana comes in powerfully conditioned by the planetary ray, and this energy is often used in healing work. When the planetary ray is very active, it has an especially potent effect in liberating healing forces. The seven different paths (or energies) along which the whole (local) universe develops express themselves also in the human kingdom in special ways. The masters have knowledge of these secrets (and others) and make use of them in their application of energies to humanity and the various lifewaves.

The masters often guide (invoke) intelligent serving energies (devas) to aid advanced healers, but only healers who are pure and selfless in motive can attract these forces. When this is so, the potency and wisdom (freedom from error) is much greater. For example, these healers will not attempt to heal patients unless their karma is permissive. When a patient is at the (proper) moment of death, the intelligence that controls this process of liberation does not permit a healing energy to collaborate (though unwise persons do sometimes interfere with that process and prolong the patient's suffering). The approach of healing energies is only permitted when a healing (understanding) is indicated. Initiates above the third initiation (of the greater mysteries) know various secrets of good health. These can be employed if they wish, but if they are among those who are helping the unfolding consciousness in man and are workers for and in the human kingdom, they may choose not to apply these

secrets because they feel the need is greater to identify more completely with humanity, and to share consciously the human experience.

Since the true master is free from all personal desire, he has no need of adoration or devotion toward himself. He never seeks public recognition, for his powers are wielded ever quietly and behind the scenes. Often the presence of the master is unknown, as this allows the emphasis to be placed on the task to be done, and not upon he who is inspiring it. Besides, the masters work subjectively rather than objectively. But when the attention of the student (chela) is directed toward the advancement of human life, and when the student's personal ambition is dissolved in view of the world need, then the master can draw the student into a closer contact.

Rarely is this contact on a physical basis. Instruction is given subjectively and does not pertain to personal or mundane matters. The chela must rely on his own powers of discrimination for the proper handling of daily affairs. All training given by the master concerns the development and application of those faculties in the disciple which allow the student to give of himself more freely and more effectively. The instruction from the master only supplements and complements the subjective instruction of the true teacher, the God within (the soul) (the Christ-self). The true disciple lives within the overshadowing presence of the soul, the master, and the spiritual hierarchy.

† Commentary No. 521

Masters and Mentors

The immediate goal of human evolution is self-mastery as defined in terms of quality (refinement) of consciousness and mastery of basic forces (of consciousness) on the various levels of human manifestation (physical, emotional, mental, and intuitional). This self-mastery is an effective mastery (refinement and discipline) of the personality and its forces, and in no way implies a mastery of others or the right to impose upon others.

Self-mastery cannot be achieved except within the framework of the spiritual hierarchy, not because of formal sanctions but because the refinement (and

awareness) required for self-mastery naturally draws the candidate (spiritual student) into the (inclusive) structure of an esoteric group within the framework of the spiritual hierarchy. As the student proceeds through the various stages of self-mastery (i.e., through the various formal initiations sanctioned by the hierarchy), the candidate (aspirant) (disciple) (initiate) becomes more and more aware of the structure (and inclusiveness) of the hierarchy and the evolutionary plan. In this (proper) (formal) sense, a (spiritual) master (anyone who has achieved self-mastery (as defined)) is never self-proclaimed (nor does such a master ever accept the claims or purports of others on his behalf). Anyone who is self-proclaimed is simply not of the calibre of these masters of wisdom.

The role of the (spiritual) master (of whatever grade) is to encourage the evolution of consciousness and to cooperate with the evolutionary plan, according to the charter of the master's esoteric group (and therefore according to the master's qualification and abilities). The master is not obligated to teach others (though some do) or to respond to any demands of others. The master is obligated only by virtue of his quality of consciousness, which implies voluntary (impelling) adherence to truth, dharma, the path, etc. The master is principally a spiritual student, of somewhat greater experience and wisdom (quality and ability of consciousness) than the bulk of humanity. As a student, the master continues to develop but service upon the path ever takes precedence over individual progress.

The role or attitude (position) of a spiritual student with respect to a (true) master should not be one of blind faith, devotion, or allegiance, but one of respect, support, and consideration, as appropriate. In this sense, the master should be perceived as a mentor and exemplar rather than as a master in the conventional sense (of emotionalized glamour). It should also be recognized that the master (of the fifth initiation) is only relatively perfect (in the human sense), not absolutely perfect. Self-mastery simply implies virtual freedom from personality-centeredness and mastery of basic occult forces. The student should seek to learn as much as practicable and to serve in accordance with the opportunities and talents afforded. As the student progresses, the student gradually realizes more completely the avenue(s) of service appropriate to his place (position and charter) upon the path. The role of the master (mentor) is to encourage and guide (not direct).

All (true) masters have service commitments (assignments) (as do all serious aspirants, disciples, and initiates). Some are teachers, but all are workers. All work with occult force (energy) within the framework of the evolutionary plan (and the organization of hierarchical resources). As mentors, spiritual masters (and their accepted disciples) encourage individual progress in the context of some service activity. Much of the (available) training has to do with wielding occult force (safely and effectively).

† Commentary No. 617

The Three Departments 1

The spiritual hierarchy of the planet is organized in accordance with the three aspects of the trinity (the three major rays) and the seven rays. The three aspects correlate on planetary and solar (logoic) levels as well as throughout planetary expression. Within (as) the spiritual (planetary) hierarchy, the three aspects demonstrate as the three departments of (subjective) government, presided over by the Manu, the Bodhisattva, and the Mahachohan, respectively.

The first department (the Manu) is concerned with the evolution of the root-races, developing the various racial forms through which spirit (and consciousness) is progressively manifested. There is a Manu for each root-race, and occasionally, where two root-races overlap in manifestation, the Manu of the emerging root-race will take precedence as that root-race begins to dominate the overall (human) racial balance (in consciousness). The Manu (through the first department) embodies the first ray (will) (purpose) (power) of the planetary logos as it relates (primarily) to humanity (and to the particular root-race for which he is responsible). The Manu (of the present fifth or Aryan root-race) is the prototype (embodied archetype) for the racial form and its characteristics. As the ideal or objective for the race, the Manu qualifies all racial forms (within the root-race) and guides their development and eventual synthesis.

Although the Manu is not concerned primarily with consciousness, he is concerned with consciousness as it relates to racial forms (and as those racial forms relate to consciousness). The form is ever an instrument of consciousness and as such needs to be cultivated for its response to consciousness and its

ability to express consciousness. This is as true for human forms as well as all other forms within the planetary scheme, and the first department (aspect) (Manu) works directly and indirectly with form (matter) and its relationships to consciousness. Even where two root-races are being manifested at the same time (one emerging, one becoming more obscure), the first department is properly integrated with regard to all of humanity and all of (planetary) manifestation (form-wise). Thus the first department works closely with the deva lives in manipulating matter, and closely with karmic forces as they relate to the various (general and particular) forms.

Thus the first aspect (department) properly involves the design, building, and manipulation of forms in response to evolutionary needs (and karmic considerations) and their eventual destruction (dissolution) as those forms have fulfilled their purpose (and as new, more advanced or more suitable forms become available for the progressing consciousness). This work involves both long-term and short-term forms, manipulating the earth's crust, the raising and lowering of continents, etc., on one hand, and the gradual cultivation and manipulation of particular forms for particular species on the other hand. In a sense, the Manu (and the workers within the first department) manipulate matter and (composite, material) forms so that the law (evolutionary plan) (karma) can be properly worked out (manifested) (fulfilled).

The Manu (the first department) works closely with the Bodhisattva (the second department) with regard to consciousness and the Mahachohan (the third department) with regard to expression (civilization) (culture) (evolutionary environment) (e.g., the first ray aspect demonstrating through government). Together, these three (or four (in the case of substantial manifestation of overlapping root-races)) provide the leadership and guidance for the entire spiritual hierarchy and all of its work.

The Three Departments 2

While the *Manu* and the first department are primarily concerned with the first aspect (the first ray and its reflection, the seventh ray), the *Bodhisattva* and the second department are primarily concerned with the second aspect (consciousness) (the second ray, its reflection via the sixth ray, and their balance or moderation via the fourth ray). The *Bodhisattva* or world teacher (Lord *Maitreya*) (Christ) is responsible for guiding the development (induction), growth (expansion), and moderation (deepening) of consciousness.

The *Bodhisattva* is the leader of the entire spiritual hierarchy and is related (via the second ray) directly to the solar logos. The *Bodhisattva* embodies the ideal of consciousness (love and wisdom) and expresses the love (wisdom) (consideration of consciousness) of both the solar logos and the planetary logos. As such embodiment, the *Bodhisattva* qualifies all consciousness within the planetary scheme and provides religious (spiritual) (philosophical) ideas for consideration of consciousness. While the first department is concerned more with manipulation (of matter and form) than qualification *per se*, the second department depends almost entirely upon qualification of consciousness (insofar as the units of consciousness are concerned) (although considerable manipulation of (external) energies generally precedes such qualification).

The evolution of consciousness involves all of the seven rays and all aspects of manifested life. The *Bodhisattva* and the workers of the second department work with the forms provided and qualified by the *Manu* to encourage progress in learning (i.e., experience leading to assimilation of experience, leading to growth (development) (evolution) in consciousness). The spiritual path (approach, probation, discipleship, initiation) is primarily qualified by and orchestrated by the second department (and via the seven ray ashrams). While the assimilation of experience is the domain of the second department, the provision for experience is more properly the domain of the third aspect.

The *Mahachohan* is the Lord of Civilization, who oversees the work of the third ray and the four rays of attribute (the fourth, fifth, sixth, and seventh rays). The *Mahachohan* (and the third department) is concerned with civilization, culture,

and active intelligence (i.e., the realm of experience and expression). Working within the law (evolution) (karma) and with the forms provided and qualified by the Manu and the consciousness induced and qualified by the Bodhisattva, the Mahachohan manipulates (qualifies) the forces and energies of manifestation as they constitute the experiential field (civilization) and orchestrates the vast panorama of experience (opportunity) (relationships in manifestation) that allows and encourages the evolution of consciousness. Thus the Mahachohan and his staff are concerned primarily with the circumstances and panorama for experience of the objective or mundane world (with preeminent consideration for the underlying purpose (evolution) of life (experience) in the lower worlds).

Although responsibilities are clearly assigned (realized) among and between the three departments (and the seven ray ashrams), virtually every hierarchical activity is collaborative (if not merely cooperative) and involves consideration of ends and (proper) means and consequences (direct and otherwise). The spiritual hierarchy is not a bureaucracy; it is well-organized, well-integrated, properly coordinated, and highly effective. The three departments (and the seven ray ashrams) work very well together, for the common good and in fulfillment of the logoc and karmic intentions and considerations.

† Commentary No. 1464

Approaching the Masters

One of the most vain and most futile of notions is that there are ways and means of approaching the masters without actually becoming a master. Another of the most vain and most futile of notions is that one can become a master through some quick-and-simple means.

The fact is that (true) masters are only approachable or accessible through resonance in consciousness. One can only approach a master on his or her own level, through the entire process of purification, integration, and alignment with the soul. Indeed, the spiritual student can have no ambition or desire to approach the masters. The spiritual student is motivated by the path itself, by learning and growing and serving, by evolving in consciousness, not through being enamoured with those who have gone before (or who are perceived rightly or wrongly to be masters). If a spiritual student achieves a certain level

and quality of consciousness he or she is naturally and inevitably linked in consciousness to everyone at that level. And that is the only way to approach the masters. Except that the very seeking to approach them undermines the process, because that seeking necessarily evokes glamour and entertains the ego. If one believes that one is worthy of approaching the masters then one is necessarily vain and self-deceived (and not worthy).

Of course any self-proclaimed master is not a master. Nor is anyone who allows others to proclaim them so. There are many sincere and insincere people who consider themselves to be masters, or whose adherents believe they are masters. But all of these are self-deceived. Or they understand "master" in some very lesser sense. The true masters are those who have graduated from the school of humanity, who are no longer obliged to incarnate in this world, who even if they do appear in this world do not draw attention to themselves nor make any such proclamations. They simply work behind the scenes, quietly and gently. The elder brothers and teachers (masters) do not approach students on the student's own level. Indeed, they only respond to the student when the student has approached them on their level and on their terms, never on the student's terms. Otherwise the masters remain elusive.

Many naive "students" consider themselves "chosen" by the masters for special treatment, but this is all through vanity and self-deception. There are no such chosen ones. There are no such special circumstances. There are no short-cuts or accelerated paths to self-realization or enlightenment. There are no masters walking the earth engaging students in this process (evolution in consciousness). The masters remain on their own level, gently encouraging all who can respond to their quality of consciousness, who can respond to the underlying divine purpose. It is simply the role of the spiritual student to seek union with one's own soul or higher self. And it is through that union (communion) (yoga) that one is linked to everyone at that (soul) level.

The master lives within. The true master is the God-Christ who lives within all. The "masters" are simply those who have gone before us and achieved that divine marriage (union) and have thereby graduated from this world. The masters do work with humanity and other lives, but from their own level, which is the level of the soul (atma-buddhi-manas), not (ever) at the level of the personality. Contact at the personality level is left to disciples of various sorts.

Who serve the masters (more properly, who serve divine purpose) according to their capacities and their calling. Who simply encourage evolution in consciousness at the personality level. Mostly by their presence in the world, by their embrace of higher values.



Section 1.611



Ashrams

- Ashrams in the higher sense are groups of souls who collectively bridge between the inner government and the unfolding race of humanity.

Ashrams

Exoterically, an ashram is a group of people who are affiliated for religious or spiritual purposes. The place or center of such a group may also be referred to as an ashram. An ashram is usually a retreat of some sort, a place of withdrawal from mundane or worldly activities for prayer, meditation, and study. An ashram (in this lower sense) is the community or fellowship of an exoteric group. The membership of such a group is based almost entirely on personality relationships. A constructive rapport between the personalities usually exists either along karmic lines or along ray lines (or some combination). The duration of an (exoteric) ashram is measured in human terms (years), but the useful and spiritual work of a sincerely constituted ashram is timeless. Many of the ideas associated with ashrams in the higher (esoteric) sense can be applied somewhat to exoteric groups as well. These ashrams are, to some extent, attempts to externalize spiritual principles and energies. Furthermore, some ashrams are linked in various ways to esoteric groups (groups based on soul relationships and functioning on soul levels).

Esoterically, there are ashrams associated with esoteric groups and there are ashrams associated with more abstract lives (and principles). An esoteric group is a group of souls (not personalities) bound together for spiritual (evolutionary) purposes. It is usually organized (subjectively) along ray lines (being qualified by one or another (or particular combination) of the seven rays). Such groups exist beyond temporal space and beyond the levels of personality existence. The existence of an esoteric group depends on the continuous telepathic rapport of highly developed and fully conscious souls. There may be karmic ties between various souls, but such ties would be of a high order (beyond limitation). The duration of an esoteric group is more or less indefinite and on the order of the duration of the soul itself.

In the esoteric sense, an ashram is the energy center of an esoteric group. Each esoteric group is essentially an energy field of particular quality and character of energy. The ashram is the inner circle (center) of selected (particularly qualified) souls who embody the particular energy of the group and transmit that energy radially outward to the (larger) periphery (the esoteric group proper) for

distribution and ultimate externalization. Those members of the group who have achieved the requisite alignment and development of soul and personality (and whose souls are functional on group levels) may draw upon the energies of the ashram (group) for constructive purposes.

There may be a wide variety of grades within an esoteric group. Some groups are organized vertically and have members at practically every stage of (advanced) human evolution. Other groups (the majority) are organized more horizontally (within their ray) and have members at a few closely related grades. Thus, there is usually a progression of groups (and ashrams) within each ray structure. The members of each ashram are usually in contact with members of allied ashrams (both vertically and horizontally). Thus, a highly developed energy structure relates all of the esoteric groups (and their ashrams) together in consciousness (and beyond).

Each successively larger group exists with its own ashram. The spiritual hierarchy of the planet can be considered an ashram of considerable significance. Humanity itself (and every lifewave) exists in the ashramic sense. Each of the seven ray groups within humanity forms an ashram (each having detailed ashramic structure). And each logos on its level (and each of the seven cosmic ray lives) functions as an ashram of very high order.

† Commentary No. 204

Group Character

The spiritual student is tasked with understanding his own (personal) (individual) nature on its various levels (and interactions) as well as human nature in general. One of the interesting features of human groups is their tendency to take on many of the individual human characteristics. The many lessons concerning human nature are frequently found reflected in human groups of various types and sizes. Thus the student is encouraged not only to understand himself, but to observe and analyze group behavior and character as

well, that the student might more easily and more intelligently cooperate with constructive forces on various levels and through various groups.

There are a number of variables that can be considered in an analysis of any group. The size of the group should be taken into consideration, for the size of a group very strongly affects the internal and external group dynamics (along with some of the other variables). Human groups can range in size from a few persons, through nation-states and races, to humanity as a whole. The size of the group contributes to its manageability and potency. The membership of the group should also be examined, for the group nature rests ultimately on the nature of the individuals who form the group (analogously, in the human being, the various aspects and constituent elements of the personality and their relationships with each other). The purpose of the group usually reveals how the membership is related to the group. Group goals and objectives play an important role in attracting the membership and holding it together.

Other group variables of significance include quality, maturity, strength (potency), stability (of membership), level of consciousness (as well as variety and consensus), flexibility, diversity (of membership), frequency (of association), freedom (of the membership), formality, and complexity. The overall quality of the group may be head-centered or heart-centered (or balanced) and allied to any one or more of the seven rays. The maturity of the group is especially important; the strength (potency) for good is related to the group's dependability, stability, and overall maturity. The level of consciousness is also quite important in this respect.

Depending on maturity and the level of consciousness, a group might be reasonably well-integrated (coherent) and spiritually responsive (as a group). Groups of significant duration (nation-states) (races) are qualified each by a personality ray and a soul ray which may substantially interact with the group character (and contribute to its formation). The internal structure of a group also plays a considerable role in the determination of the group character. How the various individuals relate to each other (and to the group goals) affects the various qualities and characteristics that the group manifests. External relationships (alignments) (forces) also (usually) affect the group character.

As all of these variables are considered and the nature of the group determined, the various attributes of the group can be discerned (such as humility, openmindedness, awareness, moderation, goodwill, reasonableness, practicality, adaptability, confidence, kindness, harmlessness, friendliness, impersonality, clarity, etc.) (of course these qualities may be as much a part of the analysis). Much can be learned concerning human nature and the effects of certain characteristics in the field of human experience, and much of that understanding can be applied to constructive efforts and interactions. What is learned about group dynamics and group character will well serve the spiritual student, for increasingly, spiritual students must work together in a coherent and mature fashion on personality levels and on group levels.

† Commentary No. 243

Types of Ashrams

Esoterically, an ashram is the energy center of an esoteric group. In a slightly broader sense, the ashram and the esoteric group are virtually synonymous due to the influence the ashram has on the group itself.

Each ashram (or esoteric group) is composed of a number of souls so interrelated that the group exists (on soul levels) as a coherent whole, an organism having its own quality and character of energy. In the broadest sense, the lifewave (humanity) is a great ashram of souls. So, too, are each of the seven streams of souls (allied closely with the seven rays) considered great ashrams. But an ashram in the more specific, esoteric sense is a group of relatively enlightened souls conscious as a group and having some particular purpose or assignment in terms of solar or planetary evolution.

Not all souls belong to or are affiliated with ashrams (in this esoteric sense); in fact, (relatively) very few are so associated, for so very few have fulfilled the basic requirements (of experience and achievement resulting in quality) and can function constructively in such a conscious merger of identity (on subjective levels). As the student progresses sufficiently, he is naturally and magnetically attracted to an appropriate ashram. There are basically two types of ashrams, each having its own fundamental rules for admission. The majority of ashrams are organized horizontally within a broad vertical structure of ashrams within

ashrams, along ray lines. Each ashram (of the horizontal type) is limited to a relatively narrow range of consciousness. As the members of such an ashram progress, they naturally pass on into the next higher ashram within their ray structure and according to their particular needs and qualifications. Thus, the horizontally-polarized ashrams are relatively dynamic from the standpoint of membership. Graduates of this hierarchical structure pass on into even greater (extra-planetary) levels of expression.

The other type of ashram is vertically-polarized and enfolds a wide range of consciousness, and is also usually organized along ray lines, but with some historical or karmic significance. The karma or history of such a group usually can be traced either to a group of souls of similar character who individualized together, or to a group of souls of similar character who entered into (or were transferred to) an evolutionary pattern (lifewave) together. Such a group will contain those souls (members) who are enlightened (and consequently fully conscious on group levels) as well as those who are not (yet) enlightened but who are affiliated anyway due to the original karma (genesis) of the group. Such affiliation definitely serves as a magnetic force of encouragement, so that the members are usually drawn early onto the spiritual path. In contrast to the horizontally-polarized ashrams, the vertically-polarized ashrams allow for considerable progression within the same (relative) group of souls. Such is not the case for the more specialized (horizontally-polarized) groups.

The basic requirements for conscious assimilation (incorporation) into an ashram are the same regardless of type: the candidates must be well-established on the path of discipleship and have passed at least the first few major tests of consciousness. In earlier days, the requirements were less stringent, so that aspirants and probationary disciples could be assimilated, but the path evolves and the relative standing (assignments) of an ashram evolve also. Nevertheless, those who are progressing in discipleship are naturally attracted to the appropriate ashram (depending on ray type, temperament, experience, qualification, etc.) and even the vertically-polarized ashrams have been known to accept new members who do not share in the original karma.

Ashramic Work

Both horizontally and vertically polarized ashrams may be manifested or unmanifested (though vertically polarized ashrams are more likely to be manifested). A manifested ashram is one whose sphere of influence extends as low as the lower (concrete) mental plane. No ashram (in the esoteric sense) extends below the mental plane onto emotional or physical levels. A manifested ashram can therefore establish linkage with the minds of its members (workers) (representatives) who are in incarnation (provided they are responsive).

An unmanifested ashram does not extend as low as the concrete mental plane, and depending on its character, may not even extend as low as the buddhic plane. Consequently, members of unmanifested ashrams who happen to be in incarnation are usually assigned temporary affiliations and work within the framework of both ashrams. Certain ashrams may manifest cyclically as needed.

The work assigned to a particular ashram (or group of ashrams) depends on the nature, qualification, and capability of the ashram and its relationship to the work. Proper ashramic work is performed almost exclusively on subjective levels (abstract mental and beyond) and involves some form of energy manipulation. That energy manipulation may include reception, transformation, clarification, qualification, modification, distribution, and/or transmission. Each ashram is particularly qualified by one or more of the seven rays (usually by primary and secondary rays), which provide the ashram with specific capabilities. The members of the ashram are particularly adept (trained and experienced) in working with the specific (assigned) energies, and they work as a single, coherent, group-conscious organism.

The togetherness implied in ashramic work actually means the merging of consciousness in the group qualification. This by no means implies that these members (souls) function in any objective sense (except by reflection as personalities if they are in incarnation) (but the personalities are not (cannot be) directly involved in the ashramic work (which is limited to soul levels)). As

souls the members are interactive on soul levels, without the incapacity of lacking proper preparation (as is the case of the majority of souls), and en rapport to such an extent (subjectively) that there is virtually no awareness of objective manifestation. Besides, ashramic work (proper) does not really pertain to the outer, externalized instruments (personalities), except in the sense that these energies are ultimately passed on to the workers in incarnation and freely distributed on practical levels. Enlightened personalities do serve a purpose, but it is not equivalent to or synonymous with the real (subjective) work of the ashram.

Ashramic work is primarily an extension and fulfillment of hierarchical work and the consciousness of the planetary logos (and to a certain extent of the solar logos and other planetary logoi). Hierarchical work pertains to the overall evolution of consciousness within the planetary scheme, with some emphasis on human evolution. There is considerable collaboration with the higher-order deva (angelic) lives and to some extent with the group consciousness of mineral, plant, and animal lives. But much of the work involves humanity and the transformation of energy from both internal (planetary) and external (extra-planetary) sources and its liberation (application) for constructive purposes. The hierarchical work deals with these various energies on a rather broad scale (and involves generalized plans), while ashramic work is concerned with the particulars of energy distribution and with specific work (usually along ray lines).

† Commentary No. 406

The Seven Ray Ashrams

The seven (primary) ashrams which constitute the seven departments of the spiritual hierarchy of the planet correspond to the seven rays, and are referred to as the seven ray ashrams. Each of these ashrams is particularly qualified by and responsive to one of the seven rays, and is, in a sense, a manifestation of that ray. Each of the seven ray ashrams is also a framework for the evolution (qualification) of consciousness along the lines of that particular ray.

Each of the seven ray ashrams is itself hierarchical and vertical in nature. In the broadest sense, all (human) souls within the planetary scheme on a particular

ray are related, directly or indirectly, to the corresponding ray ashram. Each soul is qualified by and to some extent responsive to its ray correspondence; thus each soul is at least indirectly related to the corresponding ray ashram. As a soul commits itself to the spiritual path, that soul then begins a more direct relationship to an appropriate ashram (on the level of the soul). Usually, that ashram will be one of the basic ashrams within the corresponding ray ashram. As the soul evolves, so will it naturally progress more or less vertically through the hierarchy of ashrams that constitute its ray ashram. Thus, within the hierarchy of a ray ashram are ashrams-within-ashrams, each at some level and range of consciousness, and each with some particular character (charter) (assignment) (function).

Working through the seven ray ashrams, the spiritual hierarchy of the planet synthesizes the seven streams of ray energy as they relate to humanity (and to some extent to other lifewaves within the planetary scheme as well). The hierarchy is itself a synthesis of the seven ray ashrams. Working through the seven departments (ray ashrams), the hierarchy provides qualification in the form of focused, subjective energies (formulations) (concepts), according to the charter of each ray ashram (properly synthesized or coordinated with all of the ray ashrams). The resulting influence is by no means a forcing function for humanity, but, rather, that influence is effective only to the extent that humanity (the mass consciousness) is properly responsive. The hierarchy (the seven ray ashrams) does not provide direction or precipitate (evoke) specific events or effects; the hierarchy can only provide intelligent encouragement. But the potency of the hierarchy is nonetheless considerable, and its influence extends in many subtle ways.

Not only does each department (ray ashram) provide ray qualification for all of humanity, for particular groups within humanity which are particularly responsive to or linked in some way to that ray, and for all souls and personalities (and their aspects) relating to that ray, but each department also qualifies each aspect of human life and activity within its charter. The charter of the fifth ray ashram, for example, includes science, education, the concrete mind, etc., while the charter of the third ray ashram includes philosophy, the abstract mind, etc. Each charter is complementary to the other six ray charters, and generally embraces all aspects of the particular ray manifestation as it affects or relates to humanity.

The hierarchy (the synthesis of the seven ray ashrams) has four generalized purposes; the development of self-consciousness in all (active) beings within the planetary scheme, the development of consciousness in the three lower (subhuman) kingdoms, the transmission of the will of the planetary logos (i.e., evolutionary adjustment and encouragement), and the qualification (encouragement) of humanity. The seven ray ashrams play various complementary roles in support of these purposes.

† Commentary No. 410

Peripheral Ashrams

While the seven ray ashrams provide a central focus for evolutionary qualification within the planetary scheme, each having a relatively broad charter within the hierarchical context and according to the respective ray character, there also exist a number of peripheral ashrams. The peripheral ashrams are normally attached to or related in some way to the planetary (spiritual) hierarchy, each serving a more specialized charter or more particular function(s). Though these specialized ashrams are peripheral to the central (ray) ashrams, they are (also) fully coordinated with the central hierarchy in every aspect pertinent to the planetary scheme.

The peripheral ashrams typically serve linking functions beyond the immediate scope of the central ashrams or specialized functions beyond the normal training or capability (or charter) of the ray ashrams. Some of the peripheral ashrams link to (or are linked to) other elements (lives) (centers) within the solar system; some link to energy centers (relationships) (lives) beyond the solar ring-pass-not (yet chartered by the solar logos); while some peripheral ashrams provide linking functions between various energy levels or lifewaves within the planetary scheme. In addition to one or more of the linking tasks, some of the peripheral ashrams provide (occult) (temporal) (energy) engineering services to the various ray ashrams (e.g., engineering various events or externalization of energy, within karmic bounds, by attracting, transforming, qualifying, focusing, and projecting various types of energy (forces) to bring about the intended circumstances).

While each central (ray) ashram is hierarchical (vertical) in nature (within the ray character), the component (ray) ashrams are generally horizontal in nature (covering some range (in level (quality) of consciousness)). In contrast to the many component (ray) ashrams, the (relatively few) peripheral ashrams are normally vertical in nature, and tend to be relatively small. The admittance of any soul to any (true) ashram or esoteric group depends on the level, quality, and character of consciousness achieved, and, in the case of the ray (component) ashrams, admittance is open to any qualified soul upon that respective ray. Qualified (well-developed) souls simply gravitate (magnetically) to the appropriate ashrams. Thus it is also for the peripheral ashrams, except that peripheral ashrams are not necessarily constrained to souls of a particular ray, but they are constrained by more specific qualifications due to the more specialized functions of those (peripheral) ashrams.

Many of the peripheral ashrams were established with karmic constraints (which is generally not true for central or component (ray) ashrams). Because of the peripheral nature, these ashrams are generally not as well-integrated with respect to the mainstream of humanity, and thus, the members (souls) of such ashrams appear somewhat different (strange) relative to the character (tone) of most (human) souls. In a sense, those (advanced) (human) souls who generally do not fit into the normal scheme of things (i.e., the hierarchy of ray ashrams) are attracted to one or another of the peripheral ashrams.

There exists a remarkable interdependence between (among) all of the ashrams (esoteric groups) (not necessarily on objective levels) within the planetary scheme, so that peripheral ashrams are related as much to each other as to the various ray ashrams (and as the various ray ashrams are related one to another). Some cross-fertilization generally exists between ashrams, either on a temporary or permanent basis, wherever a particular rapport or particular functions (capabilities) are needed.

Ashramic Affiliation

Every person has a soul. Every soul belongs to a soul group on one or another of the seven rays. Within each soul group are various ashrams according to the nature and qualifications of the soul. Thus everyone is affiliated with an ashram at some level or another. While some people are involved in worldly (worthwhile) ashrams (spiritual groups at the personality level), it is the inner affiliation (at the soul level) that really matters.

For most people, for virtually everyone, that affiliation is entirely at the soul level and does not have any direct effect on the personality (mind) (ego) in incarnation, simply because most people are not on the path and most people are not responsive to the soul (atma-buddhi-manas). Thus for most people, ashramic affiliation means simply that there is a subtle (ray) qualification from the soul (that the personality generally ignores). For those who are on the path, for those who are somewhat responsive to the soul, ashramic affiliation has more significance, as it provides more direct encouragement for experience and expression (development and service) and provides a context for inner growth.

When a person (soul) makes a commitment to the path then that commitment evokes a hastening of karma and evokes more directly the various evolutionary factors. When a person (personality) becomes responsive to these forces, then much more rapid progress is achieved and the person gradually becomes more and more expressive of the energy and qualification of the group (ashram). Such a person then participates more and more directly in the particular work of that group. It does not mean that the student's life-in-the-world is changed dramatically, but it does mean that whatever the student's life circumstances are, the group energy flows through the person and is applied to those circumstances.

The ashramic affiliation is primarily a matter of conveying the ray energy of the soul to the personality. For this to work properly, the personality must first be qualified, refined, tempered, etc., then integrated, and ultimately aligned with the soul. Prior to integration, there is no single ray energy working at the personality level. Once a person is properly integrated, the personality ray then

effectively qualifies the various components of the personality. Once the personality is aligned with the soul (or to the extent that it is responsive) then the ray energy of the soul (soul group) (ashram) flows into the personality, providing a more subtle ray qualification. Thus while the personality ray determines the outer character (personality) the soul ray determines the inner (soul) character.

Normal advancement (evolution in consciousness) remains within the framework of the ray ashram. As growth occurs (as experience is assimilated at the soul level), one (at the soul level) simply passes from one ashram to another within the same ray ashram, according to the magnetic character of the soul within the ray. Occasionally, as the character and nature of a person changes more substantially, the soul may actually transfer from one ray to another. This generally occurs as incarnations of the monad (on a much broader timescale than incarnations of the soul), but can happen within a monadic cycle if circumstances warrant. What is more likely, is that a person (soul) may be temporarily affiliated with another group, either for specialized experience, training, or service, or for some other (more subtle) reason (need). Such affiliation generally embraces an entire lifetime (or more), while one's ray (soul) affiliation generally embraces many, many lives.

Section 1.62



Outer Government

- As humanity evolves so do human institutions such as government, as outer government is a reflection of the consciousness of the affected peoples. The inner, shadow government, offers encouragement and qualification to the extent that the people involved in outer government are receptive and responsive, consciously or otherwise.

Nation-States

On subjective levels, humanity evolves as a coherent entity according to the combined (integrated) experience of all of its members (as individuals) and all of its subordinate groups (as groups). A number of channels exist for (subjective) (integrated) group experience in terms of root-races (and their racial elements), political units (nation-states), and religious movements. Though racial and/or religious relationships (karma) are often coincident with the political karma of the nation-states, it is the nation-state that corresponds more closely (analogously) to the individual human being in incarnation and the dynamic experience of that incarnation. Racial and religious (group) experience tends to be more subtle (indirect) (unless the group (character) dominates the individual life and/or political unit).

A nation-state is a form of political organization under which a relatively homogenous people inhabit a sovereign state. That community of people (as a group) possesses a relatively well-defined territory and government, and functions relatively autonomously. At an earlier time, these characteristics (of nation-states) were true of racial groups in general, but the races are now relatively well distributed. In further contrast to racial and religious units, nation-states are analogous to human beings in many (but not all) ways and may exhibit many of the human (personality) characteristics.

The physical analogy is more abstract, but the analogy in terms of emotional and mental characteristics is quite direct. Nations (nation-states) are able to express themselves in physical, emotional, and (in some cases) even mental terms. Nations exhibit various strengths (virtues), weaknesses, and abilities quite similar to those of individuals. Nations are therefore, to some extent, entities of consciousness and evolutionary experience. Some nations are relatively more advanced (in consciousness) than others; some are considerably older (more mature); and each offers a different experience, to be contributed to the whole (with subsequently progressive incarnations).

Each nation-state exhibits elements of personality-consciousness and (to some extent) elements of the higher (soul) consciousness, as well as ray relationships.

A particular nation may be physically-polarized, emotionally-polarized, or mentally-polarized (or relatively unpolarized), well-integrated (coherent) or relatively incoherent (chaotic), relatively mature or immature. These characteristics (and virtues) are determined by the quality and character of the mass consciousness. The quality of a nation's consciousness is thus a reflection of the consciousness of the individual members (people) and the relative cohesion (integration) that exists. These characteristics are, in turn, reflected in the actions (behavior) of the nation-state with regard to its people and to other nation-states (corresponding to human relations).

With two-way correspondence, not only does the individual contribute his character and consciousness (and karma) to that of the political (national) unit, but that political unit also contributes to the opportunity and experience (karma) of the individual. As the individuals mature, the consensus (national unit) also matures; as the nation-state matures, so are its members encouraged. International relations are analogous to interpersonal (human) relations, and as the various nations mature, so do their relationships with each other. Ultimately, the national interests are superseded by world interests (as personal interests are superseded by group interests) and the resulting civilization approaches that of a single nation-state (a mature, well-integrated, and considerate world unity).

† Commentary No. 421

Outer Government

The government of a (political) (secular) (religious) (philosophical) (cultural) (racial) group of people is a practical necessity during the vast periods of time of middle manifestation (the time of deepest descent into matter (greatest mundane absorption) (experience most remote from the creative source (on the fringe of chaos))) (where differentiation and diversity is at its greatest extent). The government of a group of people is (ideally) intended to provide appropriate guidance, organization, and services to and for the people in the context of meaningful existence (experience and expression) and the evolution of consciousness associated with or intended for that existence.

Many forms of government have been formulated, implemented, and tested over the ages, each contributing something to the people and circumstances, each having strengths and weaknesses. No one form of government is necessarily appropriate during these diverse times (although a coherent, meaningful, and uniform world government will doubtless emerge in the distant future), and it is not clear that any one (present) form of government is in the overall sense significantly better than any other form of government. What makes a government particularly good (bad) is not so much the form of government but the quality.

The quality of government determines how the form of government is implemented. With increasing quality of government, the form of government is improved accordingly to provide guidance, organization, and services reasonable and appropriate to the circumstances. But what determines the quality of government is the quality of consciousness. A government is only as good as the overall quality of consciousness of those persons forming or constituting the government. And the quality of consciousness of those persons (in the context of their position) is directly related to the overall quality of consciousness of the people governed, whether or not that government is elected or not, legally or illegally constituted, or imposed in some fashion.

In other words, a group of people fully deserve the quality and character of their government (and should, to some extent, feel some responsibility). Karma is the principal force that determines these things (government, its quality, etc.). The only effective way to improve the quality and character of government is to improve the quality and character of the consciousness of the people for which that government is established. In improving the quality of consciousness of the people, so is the karma fulfilled and transformed to allow a more effective and more appropriate government to be manifested. Treating the effects (trying to change the government, its form, its leadership) is simply not effective, unless coincidentally the quality and character of the people is changing and improving.

As the quality of consciousness improves overall, the government naturally becomes more efficient and more effective, less burdensome and more reasonable, less provincial and more inclusive, inherently more equitable in appearance. As the quality of consciousness improves overall there is more

respect for and adherence to the various laws and guidance provided by government. Working within the established system (internally within the framework, ethics, and forces of the spiritual path) (and externally within the established laws of the government), the student of conscience (the spiritual student) should ever seek to encourage the evolution of consciousness throughout humanity, by projecting and sharing a higher quality of consciousness, without imposition, that others (all) might improve their quality of consciousness and thereby the quality and significance of experience and evolution.

† Commentary No. 822

Democracy

Democracy is a form of government by the people, particularly in the sense of majority rule. In a democracy (in principle), the political power is “vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections.” In principle, a democracy (democratic country or organization) exhibits “the absence of hereditary or arbitrary class distinctions or privileges.”

In a democracy, each citizen (or member) has the right to participate in the political process and the right to vote in any pertinent election or on any issue presented to the membership (people). Moreover, in a democracy there is usually a moral or ethical (cultural) obligation (expectation) for each citizen (member) (representative) to vote in elections and on issues presented, which also implies a moral or ethical obligation to be suitably informed on the issues (candidates) in order to be able to vote intelligently. Consequently, the results of the democratic process are relatable to the (majority) quality of consciousness of the people (including that of those who choose not to participate directly in the process (i.e., those who do not participate are still responsible for the outcome (indirectly contributively))).

Democracy does have potential short-comings. There is a tendency toward political polarization which is counterproductive. There is a tendency for people to “take sides” (being attached to one or another of the political positions rather than seeking moderate and reasonable solutions). And there is a tendency to

elect representatives based upon emotional appeal (glamour) and superficial values rather than based upon proper qualifications (intelligence, reasonableness, selflessness). But compared to more primitive (less fair) forms of government (e.g., dictatorship), democracy is more constructive. Proper participation in the democratic process encourages education (growth) and a sense of responsibility. For a democracy to work effectively, the people must be reasonably intelligent and reasonably capable of participating effectively in the political process. Moreover, democracy is a process that allows for the growth in intelligence (and reasonableness) of its participants.

The role of the spiritual student, however, is not to participate directly (objectively) in the political processes (of a democracy or otherwise), but to participate indirectly (subjectively). "Voting" in any sense is a function of the personality and not of the soul. The soul does not take sides nor does the soul have any opinions on any issues. The soul deals instead in quality of consciousness. A spiritual student who participates directly in the political process (e.g., by voting) does so as a personality. But the spiritual student who is soul-infused or soul-aligned simply cannot participate directly in the political process, for participation or involvement in political (democratic) processes is inherently separative and encouraging of personality-centeredness or personality absorption and are inconsistent with the soul's quality.

While the vast majority of people should still participate directly in the political process (fulfilling their civic duties), the spiritual student should participate only subjectively. By being aware of the issues and allowing one's conscience (wisdom) (soul qualification) to guide the meditative process, the spiritual student should be able to convey a higher quality of consciousness for all who participate more directly. This does not mean taking sides in any sense, nor in mentally choosing candidates. But it does mean subjective qualification and complete non-attachment to candidates and issues. Only thus can the spiritual student fulfill his or her civic duties.

Section 1.63



Leadership

- Leadership is the human context of the first ray. While the first ray domain begins with the abstract and fundamental basis of life and manifestation and progresses through successively more human-oriented considerations within this first ray perspective, ultimately the first ray is manifested at the human personality level in the sense of leadership. There are seven fundamental and natural leadership styles or elements, each associated with one or another of the seven rays and seven ray types, but leadership per se is a first ray function.

Leadership

Leadership intrinsically falls within the domain and purview of the first ray, since leadership, as a process, is qualified primarily by that ray. A particular leadership style, however, may be qualified by any one or another of the seven rays, and in some cases by more than one of the rays. Leadership is defined as the process and activity of guiding, directing, or encouraging others upon a particular path (course) or toward some particular goal. As such, leadership can be extrinsic or intrinsic, conscious or unconscious, deliberate (qualified) or otherwise (casual) (indeliberate), explicit or implicit, constructive (healthy) or destructive, etc.

The central issue of leadership is the objective and means of influence. Thus the significant aspects of leadership include motive(s), style(s), qualification, and context. For the spiritual (metaphysical) (theosophical) (esoteric) student, the proper motive is to live in accordance with and adherence to the evolutionary plan and the evolutionary unit (the soul). Leadership styles vary a great deal, according to the particular personality and soul rays, the relative development and maturity of the person in the context of his or her ray(s), and the context of the individual or group circumstances (charter) (duty). In addition to the obvious (subtle) ray qualifications, leadership may be qualified (sanctioned) or unqualified.

The bulk of attempted leadership (however sincere) is personality-centered (individually and independently motivated) (mainly because the majority of people are personality-centered and either independently motivated or circumstantially (environmentally) motivated). Such leadership is not sanctioned, except in the general sense wherever it is constructive and consistent with the evolutionary plan (rather than being merely karmically consistent (as all things are)). Sanctioned leadership occurs where an individual (and group) are actually responsive to the evolutionary program. Besides being inherently constructive, sanctioned leadership is generally intrinsic, consciously and deliberately qualified, implicit and inductive.

Intrinsic (implicit) leadership is wholly natural, being involved in the essential (higher) (refined) nature of the (qualified) student, not generally revealed or obviously expressed. The natural leader does not try to lead, guide, or influence others; he (she) simply leads by nature. In the case of the spiritual student, that leadership should normally be inductive and unobtrusive (not in any way an imposition upon others), by virtue of quality of consciousness (spiritual presence) whether or not apparent to those who are present or responsive to such (proper) (implied) leadership. The essence of leadership is encouragement (not direction) by virtue of presence (the inductive presence of higher consciousness), spiritual momentum (precedence), and ab intra properties.

Ab intra leadership is leadership from within, meaning that the individual is led from within to be a spiritual (gentle) force of encouragement, and (even more significantly), that humanity (the group) progresses in response to internal leadership (rather than direction or external guidance). Thus the proper (spiritual) (unobtrusive) (unrecognized) leader leads from within the group, being an integrated aspect of the group. There is no authority implied in or required for leadership per se, but the pioneers of humanity (in the spiritual and evolutionary sense) are all particularly qualified and sanctioned within the context of the planetary (evolutionary) scheme and within the context of their (respective) soul groups.

† Commentary No. 454

First Ray Leadership

The first of four basic (ray) approaches to leadership is first ray leadership, that is, leadership that is particularly qualified by the first ray and/or its reflection (the seventh ray). This first ray leadership can be viewed in two dimensions or aspects: (1) the relative balance of first ray and seventh ray energies utilized or evoked, and (2) the degree of quality or maturity reflected in the methods and approach.

In the first case, at one extreme is unmoderated first ray energy which is overly directive and forceful, while at the other extreme is unmoderated seventh ray energy which is overly organized and constrained. In between these two extremes are many qualities and attributes that can be evoked to various

extents and degrees of balance and moderation, and with various degrees of quality and maturity. In this second case (quality), each attribute has a qualitative range, from highly effective (spiritually moderated) (highly appropriate) (spiritually responsive) to highly ineffective (dominated by ego and/or coarseness). Thus, each essence holds (hides) a strength as well as a weakness.

An individual embracing first ray energy for leadership purposes (or who has a personality considerably qualified with first ray energy) (or, similarly, with seventh ray energy) will tend to be directive, decisive, self-confident, persuasive, persistent, well-organized, properly focused, responsive (purposive), enterprising, and (sensibly) brave, at best, and will tend to be demanding, dominating, impulsive, arrogant, meddlesome, coercive, contentious, impatient, reactive, insistent, hasty, unprincipled, authoritarian, competitive, unfocused, opportunistic, foolishly fearless, and ego-centered, at worst. The particular case will more likely fall between the two extremes and include some strengths and some weaknesses, but all of these tendencies exist nonetheless within the energy embraced. The sensible student must learn therefore to sublimate the negative aspects into the more positive aspects.

The danger of leadership is its overall first ray qualification, and this is particularly (potentially) a problem for leadership (or personalities) that is (are) particularly qualified by the first ray, for the power and potency implied is considerable, and the ego (personality) that is not highly refined is particularly vulnerable. If the individual is properly refined and moderated, and if the effect is sensible (purposive) (appropriate), then no problems need ensue. But if such is not the case, then first ray leadership can be degraded to the dictatorial and ego-inflative approaches that are fraught with problems (conceptually and consequentially). The danger (power) is present in each of the rays, but in the first ray case it is simply greater. It is relatively easy to lose control of the first ray energies, becoming instead reactive and under their domination instead.

Inductive leadership utilizing first ray (and seventh ray) energies is particularly keen and particularly subtle. The presence is potent and encouraging, yet without imposition or forcefulness. The unfortunate first ray tendency toward a sense and conveyance (delusion) of urgency is, in this higher sense of leadership, transformed to a sense and conveyance of purpose and appropriateness, shared

and mutually realizable, not imposed in any sense. This first ray (inductive) approach is inherently honest and based within the strength of humility. There is therefore a facing up to the realities concerned, an honest appraisal and assessment, and a reasonable approach to accomplishment. And all of this is conveyed without drawing attention to the catalyst (the inductive presence).

† Commentary No. 458

Second Ray Leadership

The second of four basic (ray) approaches to leadership is second ray leadership, leadership that is particularly qualified by the second ray and/or its reflection (the sixth ray). In the sense of relative balance of second ray and sixth ray energies utilized or evoked, at one extreme is unmoderated second ray energy which is unreasonably utopian and impractical, while at the other extreme is unmoderated sixth ray energy which is unreasonably overprotective and based upon blind allegiance (rather than sensible loyalty).

In between these two extremes are many various qualities and attributes, with varied balance (moderation) (quality) (maturity). The real strength of second ray leadership is its impersonality qualified by love and wisdom, while the real weakness of second ray leadership (via its reflection) is the personal and parental qualifications compounded by glamour. The second ray approach tends to be more mature, more impersonal, and less practical, while the sixth ray approach tends to be less mature, more personal, and more practical. Where considerable ego (self-deception) (glamour) is present, neither approach is very effective, even though a considerable (mass) magnetic force may be evoked.

While the first ray approach to leadership is essentially directive and persuasive (overtly or inductively so), the second ray approach is more characteristically magnetic and cultivating (overtly or inductively). An individual embracing second ray energy for leadership purposes (or who has a personality qualified by second ray energy) (or, similarly, with sixth ray energy) will tend to be thoughtful, reasonably idealistic, modest, trusting, loyal, cooperative, generous, and helpful, at best, and will tend to be impractical, utopian, naive, gullible, blindly devoted (allegiant), passive, parental, and insistent, at worst. The

principal difference between the second ray and sixth ray approaches is that in the second ray approach (generally) the path (way) is recognized impersonally (without attachment or glamour) and insight (energy) shared without insistence, while in the sixth ray approach some aspect of the path is embraced (never the inclusive whole) on a personal (emotional) level (often via some personality) and attempts are made to impose that perspective upon others instead of simply encouraging others to think for themselves.

In short, the sixth ray approach (religious conviction) works well in the context of the unprepared masses but not so well in any more mature context. In the more mature sense, the second ray and sixth ray approaches involve being responsive to needs, being cooperative and supportive, and sharing energy. While in the less mature sense these approaches are impositional and demanding. The light of the second ray (sixth ray) approach to leadership is excellence (growth toward perfection), while the love of the second ray (sixth ray) approach is (properly) the cause (the path). In the higher sense, the second ray approach depends on inductive response to quality, while in the lower sense it depends largely on the appeal to principles or the appeal of the personality involved.

The keyword for second ray leadership is encouragement, the magnetic encouragement of quality and consciousness, the working out of the soul's energy and intentions, and passing above and beyond the petty personality domains. Inclusiveness is a keynote of the second ray approach, while the sixth ray approach is vulnerable to exclusion and separateness. Of course, the two approaches are not properly separable, and the strengths (weaknesses) of one are masked in the other.

Third Ray Leadership

The third of four basic (ray) approaches to leadership is third ray leadership, incorporating both third ray and fifth ray energies according to some balance. Compared to the compulsive inspiration of the first ray and the magnetic induction of the second ray, the third ray approach to leadership is inherently conservative. At the third ray extreme there is abstraction, while at the fifth ray extreme there is concretion. Between the two extremes is a conservative leadership approach that depends largely on consideration and analysis, and the subsequent presentation of information.

The third ray approach embraces thinking before acting or advising. In the more strictly third ray approach it is contemplation and consideration, trying to embrace the whole and reach some conclusion. In the more strictly fifth ray approach it is analysis, evaluating details in a relatively thorough manner, weighing the advantages and disadvantages of each reasonable alternative, developing a methodology for proceeding, remaining as practical as possible. The problem of the strictly third ray approach is vagueness and reservation. The problem of the strictly fifth ray approach is tenaciousness and clarity (i.e., a clear solution may not be evident to all concerned).

The third approach to leadership is not particularly flexible or creative, being vulnerable to stubbornness, elaboration, and critical separateness. In general, the third approach is described as (potentially) practical, factual, thorough, analytical, detail-oriented, cautious, methodological, economical, unemotional, objective, fair, consistent, and conservative. The result of the third ray (fifth ray) methods is the offering of information and practical advice or recommendations. This is, in a sense, a very impersonal leadership since the responsibility for action is (typically) transferred away (although ultimate responsibility for validity and appropriateness of the advice remains) (the process leading to the offering of information and advice need not be impersonal, but its effectiveness does depend to some extent on the degree of impersonality embraced in that process).

Where leadership action is involved along third ray (fifth ray) lines, the tendency is toward structure, well-defined methods and procedures of implementation (i.e., bureaucratic leadership implementation). Some such measure may be effective, but the danger of too much measure is a lack of dynamic (flexible) responsibility and freedom. Arguments for or against some action are necessarily separative, albeit common along fifth ray lines. Where the leadership process rises above the strictly fifth ray nature, there can no longer reign any arguments or argumentativeness (or separative criticism). Where the leadership process rises above the third ray nature as well, then there is generally a clarity of understanding and comprehension, a recognition of appropriateness, and an effective means of impersonal leadership (guidance).

The basic problem of any leadership approach is that of balance, of blending the positive (constructive) aspects and energies to achieve effectiveness. Effective leadership depends as much on the nature and methods of the catalyst (leader) as the situation. Where leadership is inductive and dynamic and mature, there is much more chance of effectiveness (fulfillment in several dimensions (for the individuals concerned as well as the immediate objective)). Conservative approaches and methods may or may not be effective depending on the people involved, their nature, and the situation. Where conservative methods are effective they should be used. Where not, then other (first ray) (second ray) (fourth ray) methods should be utilized, as appropriate.

† Commentary No. 467

Fourth Ray Leadership

The fourth of the four basic (ray) approaches to leadership is fourth ray leadership. The fourth ray approach is in principle the most flexible and synthetic of the four basic approaches to leadership. Fourth ray leadership involves adaptation and consensus, and is the practical, diplomatic approach, the approach of balance and moderation.

Although the fourth ray has no reflection as is the case for (1,7), (2,6), and (3,5), it is synthetic in the sense that it balances the three pairs of ray energies, and can to some extent draw upon any or all of the others. The fourth ray leadership

approach is one of adjusting and balancing or moderating the various (impulsive) (inductive) (conserving) forces in order to achieve the desired (intended) (proper) result. The fourth approach is the way of conflict resolution, of seeing enough of both sides of any conflict to be able to draw upon the inevitable commonalities, of problem solving, finding solutions to difficulties (hopefully without compromising the significant aspects), of achieving harmony. Compromise can be appropriate, even essential to proper resolution, but care must be taken to consider the respective significance of each aspect potentially compromisable.

At worst, one who is utilizing fourth ray energy for leadership purposes is potentially inconsistent, impressionable, placating, manipulative, vacillating, (passively) acquiescent, aimless, flighty, solicitous, over-compromising, melodramatic, deluding, artificial, ambivalent, and/or fervent. At best, one who is utilizing fourth ray energy is potentially stable, consistent, flexible, adaptable, tactful, (honestly) diplomatic, socially skillful, inspiring, sincere, and reassuring. Such a person to be effective should be aware of other views, sufficiently respectful of those views (and implied purposes), and able to review matters in a positive, synthetic manner for all concerned. Thus one should be able to bring about a consensus, in principle. The fourth ray enables empathy (which is a helpful factor in this fourth approach), but can also draw from the sixth ray sympathy (which is potentially counterproductive). Thus the fourth ray "leader" should be empathetic but not necessarily sympathetic.

In effect, there is always a reasonable solution to any conflict or disagreement. One needs only to find a sufficiently broad and inclusive perspective, one that reduces to conflict or paradox only where limited or masked by narrow perspectives. The task of the fourth ray "leader" is to find that inclusive perspective and share it with the participants in such a way that it can be understood and appreciated by all concerned. Of course personalities can in principle be intransigent and impossible to deal with, but in practice most people are willing and able to face a broader view if properly presented (meaning with consideration for whatever inherent bias is present). Thus consensus is possible for reasonable (non-reactive) people.

The problem of the fourth ray approach is a tendency to take the intended resolution too seriously. In such a case there is the danger of deception and

manipulation, reaching a consensus based upon a questionable means. Upon the spiritual path (i.e., for anyone who is upon or approaching the path regardless of particular mundane environment) the student is expected to always endeavour to embrace the ethics of the path, which means that the methods and means are as important if not more so than the immediate objective, result, or consequences. Thus the means and methods of leadership albeit fourth ray or otherwise must be considered in light of the path and its guidelines. Honesty and harmlessness are both essential to spiritual practice and neither should be compromised.

† Commentary No. 545

Esoteric Leadership 1

Esoteric leadership is the process by which the pioneers (spiritual students) of humanity help the bulk of humanity to embrace the evolutionary plan (through the evolution of consciousness). It is not a process of imposition, nor in general is it even a process of education (though education plays a role, most of humanity do already embrace the evolutionary plan more or less unconsciously (and therefore only incidentally)). Esoteric leadership is a process of subtle encouragement, largely through inductive means, based upon the quality of consciousness represented by the spiritual (esoteric) students of the world (i.e., those in incarnation who are therefore within humanity in manifestation) (which presence (quality of consciousness) is a natural and inductive (and positive) force for constructive progress).

Esoteric leadership is a process of relationship, of the responsible spiritual students relating (a largely unconscious) humanity to the evolutionary plan. In relationship there is a flow of energy (in each direction), where the spiritual student (representing the minority group (of spiritual students and the spiritual hierarchy of the planet) induces a flow of energy within the larger organism of humanity (the majority group within which the minority functions)). Thus one relationship (of the presence of spiritual students within humanity) leads to another (the relating of humanity more directly to the evolutionary plan). Thus esoteric leadership is ever a group process, not of isolated individuals but of individuals who represent the group by quality of consciousness (effectiveness depending largely on their group rapport (absence of separative individuality)),

not where individual ideas are involved but where individual participants are qualified by the group process.

The actual appropriation of (qualifying) energies (and therefore forces) associated with the manifestation of the evolutionary plan are largely already taken care of by other responsible lifewaves and certain esoteric groups (soul groups) sanctioned by the spiritual hierarchy and planetary logos. Therefore, the spiritual student should be more properly concerned with the human response to that plan (energies) (forces). The leadership process then is the encouragement of proper response. The energy of encouragement must (properly) come from within, via the soul, and therefore be (properly) induced within humanity (which means that in order to be effective in this sense, the spiritual student must be (properly) qualified and therefore have some measure of alignment (of personality and soul) (in order to be responsive and relative)).

The spiritual hierarchy serves as the (group) instrument of leadership of the planetary logos (for the planetary scheme) and from which (and through which) the spiritual students (servants of humanity) should draw their encouragement (via the respective souls). But the (responsive) spiritual students of the world are the instrument of leadership for the spiritual hierarchy, for spiritual students are made manifest and spiritual students are more directly part of the mass consciousness. To be effective in esoteric leadership, the student must not become absorbed in the mundane world of objective humanity, but neither must the student look upon humanity from without (which is equally and substantively ineffective).

It is not so much a matter of what the spiritual student is doing in the outer world but a matter of how the spiritual student goes about that work. It is not so much a matter of activity in the world as it is a matter of spiritual (inductive) presence. In short, it is being there, with some quality of consciousness that matters for esoteric leadership.

Esoteric Leadership 2

While for exoteric leadership the seven rays afford seven (four) basic approaches or styles (methods) of leadership (for the personality), for esoteric leadership the seven rays afford a more subtle process of induction, through four (representing seven) related inductive methods. Since esoteric leadership involves principally inductive response, the personality plays only a minor (incidental) role (as a responsive instrument, reflecting the soul's energy). Thus the esoteric student works with the group (hierarchical) consensual quality of consciousness.

Along first ray (and seventh ray) lines esoteric leadership involves the inductive response to potency, where potency represents purpose and compulsive inspiration. Along second ray (and sixth ray) lines esoteric leadership involves the inductive response to quality, where quality represents love, wisdom, and consciousness (and magnetic induction per se). Along third ray (and fifth ray) lines esoteric leadership involves the inductive response to ideation, where ideation represents the conservation of momentum in manifestation. Along fourth ray lines esoteric leadership involves the inductive response to synthesis, where synthesis represents balance and moderation. In each case the catalyst does not represent one or another of these (four) processes, but represents all four simultaneously (and dynamically), for esoteric leadership is itself a synthetic and general (broad and inclusive) process and not one of analysis or specific activity.

Esoteric leadership involves a synthesis of approaches, emphasizes inductive processes, and is centered in the alignment of soul (presence) and personality rather than in the incidental activity of the personality. As the spiritual student achieves more of a group rapport (via the soul), the student becomes more effective as an inductive instrument of the soul (and the spiritual hierarchy (which works with souls not personalities)). As the spiritual student consciously embraces the hierarchical view, the student becomes even more effective. There are basically two hierarchical perspectives concerning the working out of the evolutionary plan within humanity and the planetary scheme (which is broader than just humanity), the long view and the incremental view, and each of these relates to esoteric leadership.

The incremental view is the process of evocation. One looks at the present status, perceives the next step (in some field of human endeavor), then focuses energy upon that step, thereby evoking the forces (encouragement) of accomplishment. The (hierarchical) (planetary) (evolutionary) force for immediate progress (e.g., within the next ten to a hundred years) already exists as a consequence of prior invocation (through the long view). The spiritual students and spiritually responsive people of the world are simply the instruments of realization (manifestation), with the esoteric students playing a more inductive (leadership) role and the exoteric workers playing a complementary and necessarily (albeit consequential) active role.

The long view on the other hand is the process of invocation, looking far beyond the present (non-incrementally), starting with the most distant future perceivable (within the hierarchical perception) and relating that vision backwards in time to the present. Thus the long view is (1) concerned with longer-term goals rather than immediate (apparent) needs, (2) causal rather than consequential, and (3) much more inclusive and interdependent than the incremental approach. In either case, being within humanity with a quality of consciousness is relatively more important than the details of activity.



