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STUDY FOR THE GROUP

OF

PSYCHOLOGISTS

A Study For World Servers

STUDY FOR THE GROUP OF PSYCHOLOGISTS

Dear fellow student,

In this study we deal with one of the most important of the ten seed groups. Its members, as in the case of the group of creative workers, come out of the other groups, work closely with and are mutually interpenetrated with them.

The psychologists work with the anima mundi, the world soul, which forms the basis of the whole creation, and therefore also of the lower kingdoms of nature, as we shall see later in this study. One of their main tasks consists in establishing a link between the lower and the higher Selves in man, as well as directing the general interest of academic psychologists, who deal mainly with the lower soul aspect, to this possibility of higher soul contact.

The work of the psychologists is therefore of special significance. Through it man is led to recognize his higher self. Many people are experiencing today, as a result of the acceleration in human evolution, a psychic crisis which could be called an affliction of the soul. It results from an erroneous education by parents, educators, state and church, from the constant attempt to impose on the individual a way of life which destroys any possibility of individual unfoldment of the soul. Any divergence from the way of thinking of the masses is unwelcome, and this has induced the psychic troubles of catastrophic dimensions which psychologists encounter today.

In the new age, many can attain individual unfoldment, and that is why so many disciples are specially working in the psychological field of service. Furthermore, this field represents at the present stage of evolution a focal point which is receiving special attention from the Hierarchy in order to accelerate the liberation of mankind and of the three lower kingdoms of nature.

A true endeavour to establish soul contact, right human relationships, the use of higher thought and pure reason will eliminate all problems and difficulties in the lives of individuals and in mankind as a whole. The individual, and humanity, must therefore be led to develop higher thought or consciousness through psychological guidance.

The trained disciple recognizes the great need of the world; he knows that the rent, the fissure, on the mental level must be healed, and that humanity has come to the point where it faces the "Guardian of the Threshold". He knows what must be done so that humanity may come out of the Valley of Darkness and reach the Kingdom of Light. On this threshold before a higher consciousness, the psychologist finds an abundant field of work.

Applied esoterism leads to psychic unfoldment, to activity on the psychic levels and finally to group consciousness. Here lies the task and the aim of all psychological work, to help mankind to obtain the necessary equipment required for hierarchical purposes.

The whole activity of influencing psychic unfoldment belongs to the field of the etheric body and concerns the etheric centres, which are, one after the other, awakened and brought into harmony with the corresponding planetary centres. Our planetary Logos is approaching a higher initiation in which the awakening of the planetary throat centre, represented by humanity, is essential, since the initiation for which our planetary Logos is being prepared culminates in the alignment of the three main centres, the planetary head, heart and throat centres, embodied by Shamballa, Hierarchy and humanity.

We realize that each individual who establishes in himself or herself the link with his or her soul and achieves the alignment of his or her three main centres serves the great work of salvation and liberation – the divine Plan – and contributes to animate the planetary centres.

As far as the tasks of this group are concerned the Teacher Djwhal Khul tells us the following:

Let us now pass on to a brief indication of the work of the eighth group, which is psychological service. In this field the work will be lifted out of the realm of the strictly human and will concern itself with wider issues – for, my brothers – there are wider issues than those which concern the human family alone. The work of these disciples will cover the following three issues:

1. The relation of the human soul to the subhuman kingdoms in nature and the place of the human kingdom as an intermediary between the three higher kingdoms and the three lower.
2. The quality of the soul in the three subhuman kingdoms, with particular emphasis upon the animal and the vegetable kingdoms. The consciousness of the mineral kingdom is so far removed from the human that it is not possible for us to formulate anything about it in words, or to identify ourselves with it until after the expansion of consciousness which takes place after the third initiation – that of the Transfiguration. [59]
3. A study of the Plan, as it appears at this time to be working out in the five kingdoms in nature. It will be apparent to you that the teaching connected with this group will be more definitely and academically occult in its significance than will be the case in the others, for it will be based upon information contained in “The Secret Doctrine” and in “A Treatise on Cosmic Fire”. It will be founded upon certain premises contained in those volumes. Therefore, the members of this group of disciples will be of the more orthodox persuasion; they will be theosophists by nature, and academic by disposition.

The nature of the anima mundi, the fact of the subjective consciousness found in all forms without exception, and the existence of an interplay between these forms, through the medium of the soul, will be the major theme. Soul sensitivity and reaction to the energy in any form will be the training objective of the group members. Owing to the difficulty of this task, the members of this eighth group will be chosen from the personnel of the other groups, for they will have had a fair measure of training in their preliminary work. Two groups will then be interlocking groups – that which is formed of the key people in all the groups, and this one.

(The Externalization of the Hierarchy, pages 58-59)

In another passage the Teacher Djwhal Khul tells us the following:

The *Psychologists* will [...] be concerned with the revelation of the fact of the soul and with the new psychology which will be based upon the seven ray types and the new esoteric astrology. Their major task will be to relate, through approved techniques, the soul and the personality, leading to the revelation of divinity through the medium of humanity.

They will act also as transmitters of illumination between groups of thinkers and as *illuminators of group thought*. They transmit energy from one thought center to another

and, above everything else, they transmit the energy of ideas. The world of ideas is a world of dynamic force centers. Let this not be forgotten. These ideas have to be contacted and noted and their energy has to be assimilated and transmitted.

(Discipleship in the New Age, Volume I, page 39)

The question of *psychic powers* is not so easy to explain. I do not refer to the lower psychic powers which may or may not develop as time goes on and the need for them arises. I refer to the following capacities, inherent in the soul, which *must* be developed in all of you if you are to do your share in meeting world need, and work for the Hierarchy in the field of world service. Let us briefly enumerate them:

1. Intuitional response to ideas.
2. Sensitiveness to the impression which some member of the Hierarchy may seek to make upon the mind of the disciple. It is for this reason that I am training you to utilize the Full Moon contact.
3. Quick response to real need. You had not regarded this as one of the psychic powers, my brother, had you? I refer not here to a solar plexus reaction but to heart knowledge. Ponder on this distinction.
4. Right observation of reality upon the soul plane. This leads to right mental perception, to freedom from illusion and glamour and to the illumination of the brain.
5. Correct manipulation of force, involving, therefore, an understanding of the types and qualities of force and their right creative weaving into service upon the outer plane.
6. A true comprehension of the time element, with its cyclic ebb and flow and the right seasons for action – a most difficult psychic power to master, my brothers, but one which *can* be mastered through the use of patient waiting and the elimination of hurry.

All these powers, the disciple must eventually develop, but the process is necessarily slow.

(Discipleship in the New Age, Volume I, pages 49-50)

The difficulty today is that we have on every hand people at all different stages in the integrative process; all of them in a "state of crisis" and all of them therefore providing the problems of modern psychology.

These problems may be divided more precisely into three major groupings:

- a. *The Problems of Cleavage*. These in their turn are of two kinds:
 1. The problems of integration.
 2. Those arising out of a sense of duality. This sense of duality, as the result of realized cleavage, ranges all the way from the "split personality" difficulties of so many people to those of the mystic with his emphasis upon the lover and the loved, the seeker and the sought, upon God and His child.
- b. *The Problems of Integration*, which produce many of the difficulties of the more advanced people.
- c. *The Problems of Stimulation*. These arise as the result of an achieved synthesis and integration, producing consequently an inflow of unaccustomed energy. This inflow may express itself as a high voltage ambition, as a sense of power as desire for personality influence or as true spiritual power and force. In every case, [410] however, comprehension of the resultant phenomena is required, and most careful handling.

Arising from these problems we find also:

1. *Mental Problems*. Certain definite complexes occur when the integration of the mind with the three lower aspects has been brought about, and some clear thought about them will be useful.
2. *The Diseases of Mystics*. These are concerned with those attitudes of mind, those complexities of idea and those "spiritual enterprises" which affect the mystically inclined or those who are aware of the spiritual dualism.

These difficulties will call for increasing attention as the race proceeds towards personality integration and from thence to soul contact.

It will be apparent to you, therefore, how wide is our subject and of what real importance. It will be obvious to you also that much of our nervous disease, our inhibitions, suppressions, submissions, or their reverse aspects, are tied up with this whole process of successive syntheses or fusions.

(Esoteric Psychology, Volume II, pages 409-411)

The major science today is Psychology. It is one that is yet in its infancy but it holds the fate of humanity in its grasp and it has the power (rightly developed and employed) to save the race. The reason for its greatness and usefulness lies in the fact that it lays the emphasis upon the relation of the unit to the whole, to the environment and contacts; it studies man's equipment and apparatus of such contact, and seeks to [403] produce right adaptation, correct integration and coordination and the release of the individual to a life of usefulness, fulfillment and service.

(Esoteric Psychology, Volume II, pages 402-403)

Only when modern psychologists add to the amazingly interesting knowledge they have of the lower man, an occidental interpretation of the oriental teaching about the centers of force through which the subjective aspects of man – lower, personal and divine – are to be expressed, will they solve the human problem and arrive at an understanding of the technique of unfoldment and of integration which will lead to intelligent comprehension, a wise solution of the difficulties, and a correct interpretation of the peculiarities with which they are so frequently confronted. When to this acceptance can be added a study of the seven major types, the science of psychology will be brought another step nearer its eventual usefulness as a major instrument in the technique of human perfecting.

They will be greatly helped also by a study of astrology from the angle of energy contacts, of the [414] lines of least resistance, and as one of the determining influences and characteristics of the type under consideration. I refer not here to the casting of a horoscope with the objective of discovering the future or of determining action. This aspect of astrological interpretation will become less and less useful as men achieve the power to control and to govern their stars and so direct their own lives. I refer to the recognition of the astrological types, of their characteristics and qualities and tendencies.

(Esoteric Psychology, Volume II, pages 413-414)

When modern psychologists comprehend more fully the creative purpose of humanity, and seek to develop the creative imagination more constructively, and also to train the directional will, much will be accomplished. When these two factors (which are the signal evidence of divinity in man) are studied and scientifically developed and utilized, they will produce the self-releasing of all the problem cases which are found in our clinics at this time. Thus we shall, through experiment, arrive at a more rapid understanding of man.

Psychology can count definitely upon the innate ability of the [429] human unit to understand the use of the creative imagination and the use of directed purpose, for it is found frequently even in children. The development of the sense of fantasy and the training of children to make choices (to the end that ordered purpose may emerge in their lives) will be two of the governing ideals of the new education. The sense of fantasy calls into play the imagination, perception of beauty, and the concept of the subjective worlds; the power of choice, with its implications of why and wherefore and to what end (if wisely taught from early days), will do much for the race, particularly if, at the time of adolescence, the general world picture and the world plan are brought to the attention of the developing intelligence. Therefore:

1. The sense of fantasy
2. The sense of choice
3. The sense of the whole
 plus
4. The sense of ordered purpose

should govern our training of the children which are coming into incarnation.

The sense of fantasy brings the creative imagination into play, thus providing the emotional nature with constructive outlets; this should be balanced and motivated by the recognition of the power of right choice and the significance of the higher values. These, in turn, can be developed selflessly by a due recognition of the environing whole in which the individual has to play his part, whilst the entire range of reactions are increasingly subordinated by the understanding of the ordered purpose which is working out in the world.

These are the basic premises which should emerge in the new techniques which psychology will use when it has reached the point of accepting (or at least experimenting with) the [430] above ideas. I would like to [...] point out that the foundation of the new psychology must inevitably be built upon the premise that this one life is not man's sole opportunity in which to achieve integration and eventual perfection. The great Law of Rebirth must be accepted and it will then be found to be, in itself, a major releasing agent in any moment of crisis or any psychological problem case.

It will also be essential that the psychologist of the future should arrive at a recognition and an admittance of the inner structure of the human being – of his emotional vehicle, his [432] mind body and their close interrelation through the medium of the vital or etheric body which serves ever as the *linking web* between the dense physical body and the other bodies. The soul and its triplicity of energies (life itself, expressing will or purpose, love and intelligence) work through the seven major centers, whilst the mind body and the astral body work through many other centers, though possessing also within themselves seven centers which are the transmitting counterparts of those found in the etheric body.

Each man is, therefore, *within himself*, a hierarchy, a reflection of a great chain of being – the Being which the universe expresses. Psychology has to recognize eventually:

1. The fact of the soul, the integrating agent, the self.
2. The Law of Opportunity or Rebirth.
3. The nature of the inner structure of man and its relation to the outer tangible form.

It is interesting to note that practically all the teaching given anent rebirth or reincarnation has emphasized the material phenomenal side though there has always been a more or less casual reference to the spiritual and mental gains acquired in the school of life upon this planet, from incarnation to incarnation. The true nature of the unfolding awareness and the growth in the inner consciousness of the true man have been little noted; the gain of each life in added grasp of [433] the mechanism of contact, and the result of increased sensitivity to the environment (which are the only values with which the self concerns itself), are seldom, if ever, stressed.

(Esoteric Psychology, Volume II, pages 428-433)

It will be obvious to you, therefore, how promising the outlook can be if educators and psychologists (particularly those who specialize in the training of young people) would teach them the needed care in the balancing of values, in the vision of the whole, and in the nature of the contribution which the many aspects and attitudes make to the *whole*.

This is of profound usefulness at the time of adolescence when so many difficult adjustments require to be made. It is too late to do this usually when a person is of adult years and has for a long period of time constructed his thought forms and brooded over them until he is so identified with them that he has really no independent existence. The shattering of such a thought form or of a group of thought forms which are holding any [463] man in bondage can result in such serious conditions that suicide, prolonged illness or a life rendered futile through frustration can eventuate.

Only two things can really help:

- First, the steady, loving presentation of a wider vision, which must be held before the man's eyes by some one who is so inclusive that understanding is the keynote of his life, or, secondly, by the action of a man's own soul. The first method takes much time and patience.
- The second method may be instantaneous in its effects, as in conversion, or it may be a gradual breaking down of the walls of thought by means of which a man has separated himself off from the rest of the world and from his fellowmen. The trumpets of the Lord, the soul, *can* sound forth and cause the walls of Jericho to fall.

This task of evoking soul action of a dynamic character on behalf of an imprisoned personality, impregnably surrounded by a wall of mental matter, will constitute a part of the science of psychology which the future will see developed.

(Esoteric Psychology, Volume II, pages 462-463)

The study of occult psychology involves a true conception of the nature of the Ego, or the arousing of the Ego to full activity in manifestation; it will necessitate the sound formulation of the laws of egoic unfoldment, of the methods whereby, petal by petal, the lotus may be brought to perfection, and of the triple nature of its evolution; it will bring about an eventual apprehension of the true meaning of force, and of energy in its dual aspect – internal vibration and external radiation; it will produce the centering of the attention of all advanced students upon the centers – in this case not the physical centers on etheric levels but upon the psychical centers, such as the Ego in the causal body and egoic groups.

This will produce later a better comprehension of the effect of one consciousness upon another consciousness on the physical plane, and this knowledge will be scientifically utilized to produce specific results in group evolution, and thus some of the world problems will find solution. Finally, the laws of fire will be studied, the nature of heat, of radiation and

of flame will be occultly investigated, and the action of one fire upon another fire, the result of radiation from one conscious sphere to another will be realized; the method of arousing consciousness on the different planes by action upon the fires of the causal body and their stimulation will be gradually revealed.

The whole question is slowly, very slowly, coming to the fore in human thought (even though this is little realized) through the study of vocational education, business efficiency, and the place of the human unit in any trade or enterprise. Men are being spoken of and considered in terms of potential force factors, and this is a step in the right direction.

Approaching the same question from the personality standpoint and not the egoic, the time is fast approaching when the emphasis will be laid in education upon [549] how best the young can be taught to contact their own ego or higher energy; how best they can be led to appropriate the knowledge and ability of their higher self for use on the physical plane; how best they can ascertain their group formation, and thus work along with their group, and in unison with the total energy of that group; how best their threefold lower self – physical, astral, and mental – can be brought into direct alignment with their higher center of force, and thus draw down a continuous supply of energy for the strengthening of their three vehicles, and their wise manipulation.

All this will be a thing of gradual evolution, but I have here outlined the trend of the future study, as in the formulation of possibility lies its eventual realization. Such a process must necessarily be slow. The powers of the ego are stupendous and if released now through the agency of an unready personality would lead to dire disaster. But the time will come, and in the meantime a due apprehension of inherent capacity will profit all who have the intuition to recognize the goal.

(A Treatise on Cosmic Fire, pages 548-549)

As far as this group in relation to the lower kingdom is concerned we find the following indication:

Modern science has done much to bring about an understanding of the Laws of Nature, and can be trusted to do so, for the soul drives all things on to knowledge. In what is here presented I seek to lay the basis for the new science of psychology which must be founded upon a broad and general understanding of the divine Psyche as it seeks expression through the manifested Whole, the [228] solar system, and, for our purposes, the planet and all that is upon it.

When the potency of the divine psychology and its major trends and characteristics are recognized, and when modern psychology shifts its attention away from the minute study of the psyche of the individual man (and usually an abnormal individual) to a concentrated consideration of the psychological attributes of the greater Whole of which we are but a part, we shall arrive at a *new comprehension of Deity* and of the relation of the microcosm to the Macrocosm. This has been left too much to the department of philosophy in the past, but must now engross the attention of the psychologist. This desirable event will be brought about when the true meaning of history is grasped, when the wide sweep of human unfoldment down the ages is understood, and when the soul is seen to be functioning through all parts of all forms. At present, man alone is really credited with a soul, and the soul of all things is overlooked. Yet man is but the macrocosm of the other kingdoms in nature.

(Esoteric Psychology, Volume II, pages 227-228)

Every aspirant must, as time elapses, develop the power to see the whole and not only the part, and to view his life and sphere of influence in terms of its corporate relationships and not in terms of the separated self. He must not only see the vision (for that the mystic has always done) but he must penetrate behind it to those essential qualities which give meaning to the vision. The instinct to formulate plans, inherent in all and so dominant in the highly evolved, must give way to the tendency to make plans *in tune with the Plan* of God, as expressed through the planetary Hierarchy. This in time will produce the urge to create those forms, conveying meaning, which will transmute evil into good and produce the transfiguration of life.

(Esoteric Psychology, Volume II, page 244)

The anima mundi is that which lies back of the web of life. The latter is but the physical symbol of that universal soul; it is the outer and visible sign of the inner reality, the concretion of the sensitive responsive entity which links spirit and matter together. This entity we call the Universal Soul, the middle principle from the standpoint of the planetary life. When we narrow the concept down to the human family, and consider the individual man, we call it the mediating principle, for the soul of mankind is not only an entity linking spirit and matter, and mediating between monad and personality, but the soul of humanity has a unique function to perform in mediating between the higher three kingdoms in nature and the lower three. The higher three are:

1. The Spiritual Hierarchy of our planet, nature spirits or angels and human spirits, who stand at a peculiar point on the ladder of evolution. Of these Sanat Kumara, embodying a principle of the planetary Logos is the highest, and an initiate of the first degree is the lowest, with corresponding entities in what we call the angel or deva kingdom.
2. The Hierarchy of Rays – certain groupings of the seven rays in relation to our planet.
3. A Hierarchy of Lives, gathered by an evolutionary process out of our planetary evolution and from four other planets, who embody in themselves the purpose and plan of the solar Logos in relation to the five planets involved.

In narrowing the concept down to the microcosm, the ego or soul acts verily as the middle principle connecting [48] the Hierarchy of Monads with outer diversified forms.

This middle principle is in process of revelation now. The lower aspect is functioning. The higher remains unknown, but that which links them (and at the same time reveals the nature of the higher) is on the verge of discovery. The structure, the mechanism, is now ready and developed to its point of usefulness; the vital life that can guide and motivate the machine is likewise present, and man now can intelligently use and control, not only the machine, but the active principle.

This microcosmic symbol of the soul not only underlies the entire physical structure and thus is a symbol of the anima mundi, or the world soul, but is indivisible, coherent and a *unified entity*, thereby symbolizing the unity and homogeneity [50] of God. There are no separated organisms in it, but it is simply a body of freely flowing force, that force being a blend or unification of two types of energy in varying quantities, dynamic energy, and attractive or magnetic energy. These two types characterize the universal soul likewise – the force of will, and of love, or of atma and buddhi, and it is the play of these two forces on matter that attracts to the etheric body of all forms the needed physical atoms and that – having so attracted them – by the will force drives them into certain activities.

The symbolism is also carried forward when one remembers that the etheric body links the purely physical, or dense body with the purely subtle, the astral or emotional body. In this is seen the reflection of the soul in man which links the three worlds (corresponding to the solid, liquid and gaseous aspects of the strictly physical body of man) to the higher planes in the solar system, linking thus the mental to the buddhic and the mind to the intuitional states of consciousness.

(A Treatise on White Magic, pages 47-50)

It must ever be borne in mind that the great theme of *Light* underlies our entire planetary purpose. The full expression of perfect *Light*, occultly understood, is the engrossing life-purpose of our planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas, and later of electricity.

The *Light* of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country in the world and is the goal of much of our world organization; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our rapt [143] eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head (so familiar to esotericist) is no fiction or figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable of scientific proof. It will also be shown that the soul itself is light, and that the entire Hierarchy is a great center of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ "I am the Light of the world."

These words carry meaning to all true disciples and present them with an analogous goal which they define to themselves as that of finding the light, appropriating the light, and themselves becoming light-bearers. The theme of light runs through all the world Scriptures; the idea of enlightenment conditions all the training given to the youth of the world (limited though the application of this idea may be), and the thought of more light governs all the inchoate yearnings of the human spirit.

We have not yet carried the concept up to the Center of Life where dwells the Ancient of Days, the Eternal Youth, the Lord of the World, Sanat Kumara, Melchizedek – God. Yet from that Center streams what has been called the Light of Life, the Light Supernal. These are empty words as yet until we know, as trained initiates, that light is a symptom and an expression of Life, and that essentially, occultly and in a most mysterious way the terms, Light and Life, are interchangeable within the limits of the planetary ring-pass-not. Beyond those limits – who knows? Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

(The Rays and the Initiations, pages 142-143)

It is especially difficult for people to understand the fiery nature of things. Each stone is filled with fire. Each tree is saturated with fire. Each cliff is as a pillar of flame. Who, then believes this?

But so long as people do not realize the fiery basis of nature, they cannot draw near to certain energies. Great is the significance of realization or even of admission or affirmation of the manifestation of Fire.

One can speak about Fire as the source of light and warmth, but such a concept will be only belittling the greatness of Fire. With the radiance of each object are the Worlds connected. But few have convinced themselves of this radiance. Sojourn in darkness prevents understanding of the Light.

(Fiery World, Volume III, paragraph 435)

The creativeness of Light affirms its power precisely by manifesting all tensions and potentials. It must not be thought that the forces of Light do not admit great tension.

It is right to imagine the Forces of Light in that cosmic measuring scale which can be used only for the structure of the Cosmos. Verily, only the affirmation of the most powerful energies will produce manifestations of this mighty construction.

That is why space is saturated with the necessary energies. The Forces of Light propel all the fiery centers. The Constructiveness of the Cosmos proceeds in the propelling of all the needed energies.

In this construction let us all strain all our forces with a fiery heart and the sword of the spirit. Thus do We build a great future. Thus the great manifested law will proclaim the future!

(Fiery World, Volume III, paragraph 202)

MEDITATION FOR THE GROUP OF PSYCHOLOGISTS

STAGE I

Standing within the Light of the soul-infused personality, we unite ourselves with the soul of the New Group of World Servers. We see the union and the synthesis of the ten seed groups and utter the Mantram of the New Group of World Servers:

May the Power of the one Life pour through the group of all true servers;
May the Love of the one Soul characterise the lives of all who seek to aid the Great Ones.
May we fulfill our part in the one Work through self-forgetfulness, harmlessness, and right speech.

We sound once the Holy Word: OM

STAGE II

We extend our group fusion and integration to include the Spiritual Hierarchy with which we identify ourselves as souls and link up as group members. We see ourselves fused with each other as "Points of Light" and meditate on the three kinds of Light to which we are receptive:

The light of substance, or the innate light of the personality.
The light of the soul, attuned to the light of love, which dominates the Hierarchy.
The light of the Triad, which is an aspect of the Spiritual Will, and which streams from Shamballa.

(Discipleship in the New Age, Volume II, page 413)

STAGE III

Having established alignment and spiritual poise, we see the Hierarchy as the great intermediary between Shamballa, "who knows the Will of God", and humanity, with whom the Christ will come in closer contact, and utter the Mantram of Love:

In the centre of all love we stand.
From that centre we, as souls, will outward move;
From that centre we, the ones who serve, will work.
May the love of the divine self be shed abroad
In our hearts, through our groups, and throughout the world.

STAGE IV

Recognising our task in this particular group of disciples we direct our attention to the work to be performed in this group. We consider as our particular tasks:

Establishing the relationship between the human kingdom and the subhuman and superhuman kingdoms of nature.
Stimulating the soul quality of the subhuman kingdoms.
Studying the Plan for the five kingdoms of nature.

STAGE V

Standing as group in the mental fire, in the clear light of the head centre, infused with the love of our group, we dedicate ourselves to the divine Plan:

We dedicate ourselves to the purpose of the Plan.

We have no purpose but the will of God.

We seek no other way but the Way of Divine Fulfillment.

We lose ourselves within the group which seeks the furtherance of the plan.

(Discipleship in the New Age, Volume I, page 365)

STAGE VI

With growing awareness that this *Life* is One and that nothing can take away or affect this *One Life*, in which we live, weave and are, we recognize the *Will of God* as an expression of the highest *Love*, which streams from Shamballa to the Hierarchy. We contemplate in our minds the following thoughts on love:

Love is the incentive of our aspiration on the Path;

Love is the substance of our living in the world;

Love is the *Light* and the light of freedom for all creatures;

Love pulses through the universe in a divine rhythm;

Love is the consciousness of God.

(Discipleship in the New Age, Volume I, page 228)

STAGE VII

Imagining how the energies of the solar plexus are elevated through the vertebral column via the heart and throat centres up to the head centre, we direct the energy flow of the Invocation through our heart, through our group, to the whole of humanity:

From the point of Light within the mind of God

Let Light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let Love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men -

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light work out.

And may it seal the door where evil dwells.

From the Avatar of Synthesis who is to come,

Let His energy pour down in all kingdoms.

May He lift up the Earth to the Kings of Beauty.

Let Light and Love and Power restore the Plan on Earth.

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STUDY FOR THE GROUP OF PSYCHOLOGISTS

The text of this study has been gathered from the following books by Alice A. Bailey, dictated by Master Djwhal Khul :

The Externalisation of the Hierarchy
Discipleship in the New Age, Volumes I and II
A Treatise on Cosmic Fire
A Treatise on White Magic
A Treatise on the Seven Rays, Esoteric Psychology, Volume II
The Rays and the Initiations, Volume V of A Treatise on the Seven Rays

The page number given after the quotations refers to the English book edition.

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