

# Table of Contents



Hi, everybody. Today is the 6th of January, 2014. We are working on Esoteric Psychology, Volume Two. We're on page 124. This is the Laws of the Soul, webinar commentaries number 13. And D.K. is taking up some questions on service which he intends to answer one by one. We already reviewed these questions. How do we define the word service? Why is it called a science? What are the characteristics of the true server? What effect does service have on the mind, emotions and etheric body? And does the science prove that the seven key or ray types—that's an interesting phrase—seven key types connected with the seven rays employ distinctive methods in their service? So now we're ready to deal with the very first question: How do we define the word service? And, you know, everything seems so obvious in a certain sense. You know, service is helping others. You know, from a superficial point of view, it is giving someone something which they need and perhaps which they could not provide for themselves. And the motive is not self aggrandizement in any way. The eyes are not on the personal self. But, you know, he has been revealing to us that an understanding of the entire concept of service is not straightforward, not easy as we may have thought. So let's see what it says here. It's not easy. There has been too much attempt to define it from the angle of personality knowledge. And this entire treatise is written about the development of that part of ourselves we call the soul. And from the angle of the soul. So service can be briefly defined then. And this is such an important sentence. Note the words carefully as the spontaneous effect of soul contact. Note the word "spontaneous." Because when one is debating with oneself whether one should render help, should serve, the spontaneity is gone. And once the soul really is contacted, and increasingly so, the tendency to apply love in action, to work through goodwill, to serve in definite and needed ways, is a natural response, natural, spontaneous response to that contact. This contact is so definite and fixed that the life of the soul can pour through into the instrument which the soul must perforce use upon the physical plane. And so we're not talking about, not just fleeting or occasional contact, but steady and definite. Definite contact. Okay. Steady and definite contact. It is the manner whereby the nature of that soul can demonstrate in the world of human affairs. And the higher and the lower must meet, and the higher dimensions must demonstrate. If the will of God, the planetary Logos, is to be accomplished, if his nature and quality are to pervade entirely those extensions of himself which we call the lower planes. So the higher must demonstrate. And service is the means of that demonstration. And so we see that there is the quality of manifestation involved in service. And thus its connection, its appearance as the third law of the soul. Service is not a quality—because it involves the expression of many qualities—or a performance. And when we say a performance, the eyes of the performer are often upon how he's doing in that performance. The eyes are off the personal self, except considered as an instrument. It is not an activity towards which people must strenuously strive. Nor is it a method of world salvage, though it will result in such. There are so many ways that the world must be salvaged and saved. D.K. is looking at the essence here of service. This distinction must be clearly grasped. Or else our whole attitude towards this momentous demonstration of the success of the evolutionary process in humanity will be at fault. I mean, we see so many difficulties. Our mind must not be overwhelmed by the difficulties we see. There has been success. And so many things are coming to light now under Pluto in preparation for the first initiation of humanity. They are in our face in a very strong way. But we must not think that these negativities which have been raised from their quiescence and the lower part of the aura are forever to be with us. And we must not have our mind captivated by those negative things, forgetting that they are in process of being cast out and cleared away and in fact solved. Service is a life demonstration. See, it may result, of course, in world salvage. It may be well performed. And the many qualities of the soul may be demonstrated in service. But something more essential may be said of service: that it is a life demonstration. And you know, the word life, of course, takes us to the livingness within us. Demonstration of the true livingness within us. What was the motive of the monad when it began its pilgrimage? It was a redemption of those lives that were trapped in the lower worlds. The urge of the monad, even at that time, and the monad is the life within us, was salvation service. And in a more immediate sense, because so many of us are not yet fully in touch with that part of ourselves that we call the spirit or monad. Service is a soul urge. And is as much an evolutionary impetus of the soul as the urge to self-preservation or the reproduction of the species, is a demonstration of the animal's soul. When we are being the soul, when our identification is that of the soul, the urge to serve, to assist, to lift, to redeem is immediately spontaneous and natural. So let's call it service is a... We'll call it a... a natural soul urge. Something within the soul prompts it towards this type of action which brings together the many apparently separated inharmonious parts of creation into a natural and mutually assistive unity. So it's a soul urge and is as much an evolutionary impetus of the soul as the urge to self-preservation or to reproduction of the species is a demonstration of that type of consciousness which is under the sway of the animal body. So consciousness under the sway of the animal body, animal soul. This is a statement of importance. It is a soul instinct, innate, innate within that aspect of ourselves we call the soul. When we are identified as the soul, being the soul focused on the higher mental plane, service is immediately... The urge towards it is immediately

forthcoming. It is a soul instinct. He certainly is readjusting our ideas, is he not? A soul instinct, if we may use such an inadequate expression, and is therefore innate and peculiar to soul unfoldment. Of course, that's why the solar angels are with us now. They are souls fully, in fact, even more, they are spirits. But their normal way of living is everything that we call soul life. And towards it we strive. And they are assisting us, the human beings who came after them. They were human beings once, long ago, in another system. They are assisting us to rise unto their feet, unto their status. And spontaneously and naturally they have this great love wisdom which pours from them and seeks to unify the discordantly related lesser lives. It is the outstanding characteristic of the soul, just as desire is the outstanding characteristic of the lower nature. It's almost like we're contrasting love and desire. Service is the outstanding characteristic of the soul. And so we can always tell when somebody is living as a soul, because the tendency towards service will be a... a fiery impetus in their lives, just the way desire... So we are contrasting, should we say, contrasting desire and love. It is group desire, just as the lower nature. In the lower nature it is personality desire. This is very interesting. Group desire. So always, let us say, the welfare of the group is the objective of service and not just the welfare of oneself as a part of the group. It is the urge to group good. These are just golden statements about service. Here we can come together—D.K.'s fullest thought about the nature of service. It is the urge to group good. The heart is a group organ, we are told. The heart of love is a group organ and is group conscious. It cannot therefore be taught or imposed upon a person as a desirable evidence of aspiration, because then it wouldn't really be the real thing. The very substance of service, which is love, would be missing, would be absent. It cannot be taught, therefore, or imposed upon a person as a desirable evidence of aspiration, functioning from without and based upon a theory. In other words, many have the theory of service and have concluded in their minds that service is requisite, necessary. But that's still a mental activity, not involving the heart at first. Of course, for true service to be rendered, the mind must be involved. The heart and mind must be fused under Jupiter, under Venus, these great sacred fusing planets. It is simply the first real effect evidenced upon the physical plane. Again, you know, in a way, plane number three of the personality, physically etheric plane, of the fact that the soul is beginning to express itself in outer manifestation. How very clear and wonderful this material is, showing us that when service is expressing widely upon the physical plane, it will be the evidence that the soul in many people has been contacted by the personality. And of course, the coming of Christ will facilitate this. The externalization of the hierarchy, which is, in a way, the soul of humanity drawing closer to humanity, will naturally facilitate service. And it will be truly said that the world will be redeemed, as it is said in Agni Yoga, by human hands and human feet. Neither theory, that's the mentality, nor aspiration from the solar plexus will or can make a man a real server. So this is theory—the mind alone, nor the aspiration of the solar plexus will or can make a man a real server. They may go through the motions; certain actions may be taken of a beneficial kind, but the very substance, the essence, the energy, the quality inherent in true service will be missing. How then is it today that there is so much activity and service demonstrating in the world today? Notice, there is activity. Is the substance there? Is the real substance of service there? Well, in some cases, yes, not in all cases. But the activity which reflects true service and is helpful nonetheless is present. Okay. Nonetheless. So how is it that there is so much service demonstrating in the world today? Simply because the life, words and deeds of the world's first great server, because really the service had not impacted the physical plane to such an extent before the Lord Maitreya, his last demonstration 2000 years ago. Simply because the life, words and deeds of the world's first great server, of the one who came to make clear to us what service essentially is. This is one of the reasons for his appearance so needed, because of the dangers which were foreseen in the situation as it existed at that time, has necessarily had an effect. And men today are earnestly attempting to imitate his example, little realizing that imitation does not net them the true results, but only indicates to them a growing possibility. So true service, as he rendered it, is rare. But the imitation of service is present and is of value, indicating future possibilities. As Master Morya enjoined us to study Thomas à Kempis' Imitation of Christ, and to attempt to imitate the Christ rather than to worship the Christ, that imitation is occurring and has some value. Probably in the Age of Aquarius, a great age of service under the impulse of that sign which impels service, Aquarius, that constellation and sign, a truer form of service will emerge, rightly motivated, and there will be group service, which even now can be seen emerging, not just the individual animated by the soul and serving through a spontaneous, as a spontaneous result of soul contact, but groups animated by soul and serving also as a result. So we have much to anticipate in the Aquarian Age concerning the coming and manifestation of true service. When the Great Lord is again walking among us, one can only imagine the tremendous stimulation to serve which will occur. It's really miraculous what is intended, even though we do not know all the, well, even a few of the details of what is intended. I mean, D.K. has given us a few of the teachings that the coming Lord, Maitreya, will impart. But there are so many details which over the centuries will unfold, and humanity will be really entirely different by the end of the Aquarian Age. This doesn't mean that every last human being will

already be on the path. That will not occur until the Judgment Day, which is millions of years ahead, and in the fifth round, or whatever round it may be, whether chain round or scheme round, that has yet to be determined. But a great number of human beings will have taken the first and even the second initiation, and the idea of what service essentially is will be flowing within humanity so that during the subsequent Age of Capricorn, a real initiatory progress for many human beings, even the higher initiations, like the third and the fourth, will become possible. Well, imitation does not net the true results, but it's better than nothing, isn't it? We begin by imitating, and then the quality of the reality that we are imitating begins to find its way into our consciousness and our actions. hitherto relatively empty of that quality, are filled with that quality. All these laws of the soul and the law of the service. Law of service is no exception, manifest inevitably in two ways. So first, their effect upon the individual. There is their effect upon the individual. This occurs when the soul has been definitely contacted and the mechanism of the soul begins to respond. Under Gemini, we seek that interplay between soul and personality. It is an air sign age into which we are entering. And Aquarius is an air sign. And so is Gemini, the sign of soul personality interplay. The soul begins to respond. Evidence of this should work out now among the esoteric students scattered all over the world, for they have reached the point where the true server can emerge from their ranks. And I guess we all have to ask ourselves, we students of the Ageless Wisdom, we who are meditating deeply on the themes of the Ageless Wisdom, are we as well the true emerging server? Because, as we read just a little while ago, the fruits of meditation must be demonstrated in service and therefore give evidence again, the third aspect. Give evidence of the third aspect of divinity, of the established soul contact. Otherwise all of this remains somewhat in the realm of selfish spiritual experience or pleasure. We may seek to escape from the world and have a higher form of consciousness and be released. Liberated. D.K. warned us that so many of us were attracted to spiritual groups because we sought—we sought our own personal freedom, the freedom of our incarnated soul from the conditions into which that soul is immersed. That is still a form of spiritual selfishness. So we have to give evidence. Ray seven accompanying Aquarius. Ray three associated with the law of service, it being the third law, and Ray three being the ray of manifestation. Secondly, these soul laws are beginning to have a group effect in humanity itself and to induce—to influence the race of men as a whole. So often today we do find group service now working. You know, we see response to natural disasters, the outpouring—this tremendously destructive tsunami a decade ago, the hurricanes Katrina and Haiyan, devastating the lives of thousands of people. And there has been also a group response. Without a group response, the response would have been ineffective. We have a world today in which telecommunications brings everybody together and makes everybody aware of what is happening across the globe, far more so than ever before. And people can mobilize themselves together to be of real service, just as there are those who are mobilizing together to bring destruction and division and the imposition of their own supremacy. This effect is somewhat in the nature of reflection, in the lower nature, of a higher consciousness. And therefore today we have much running—there's the third aspect again— running after service and much philanthropic effort. It's kind of a combination of the second aspect of divinity and the third aspect of divinity: much running after service. It shows the activity aspect is almost over-emphasized. But there is such an important expression of those upon the third ray, as it combines with the second, toward philanthropy: the supplying of the material needs of human beings. Mostly philanthropy is working out in that manner and has the financial connotation. So these laws are beginning to have a group effect in humanity itself. They are. Well, they are the laws of group life, aren't they? The laws of... remember, and we must remember this. These laws of the soul are the laws of group life. So it's a reflection so far. And eventually that higher consciousness will be occurring right down here in the area where today it is simply reflected. A fuller expression of the higher consciousness will occur right here in the more material realms. But D.K. is being realistic here. He says all of it, however, is deeply colored by personality. You know, it's like many people want recognition for their service. The unseen sacrifice is rare. And, you know, they are honored and fettered because they have given. Whenever they give something, their name is attached to it. And there is some reinforcement of the personality. I mean, you know, one really has nothing against it. You sit down on a park bench which has been dedicated by specific people who are... humbly, whose names are on the bench in memory of someone, and maybe a beautiful gesture. But the personality is there. And of course, in the much bigger projects, it's really there. All of it is, however, deeply colored by personality, and it often produces much harm. For people seek to impose their ideas of service and their personal techniques upon other aspirants. And we are so differently constituted. We have such different energy systems that while the objective may be shared, it would be some sort of totalitarian restraint upon the expression of our true energies to have the techniques of others imposed upon us. Perhaps... well, almost definitely then hindering our expression in service by making us perform in a way that is not natural to us and in which our best abilities cannot be expressed. So a great many people have become sensitive to impression, and this is good. We remember that the great Lord of the constellation Aquarius is impressing our whole solar system and very

much our planet at this time because of the alignment of our vernal equinox with that constellation. They may have become sensitive to impression, but they oftentimes misinterpret the truth and are biased by personality ends. So it's a partial demonstration of a very worthy and necessary impulse, only a partial and incomplete demonstration. Now they must learn to lay the emphasis upon soul contact and upon an active familiarity with egoic life. Which is the reason for our constant meditation and eventually sustaining the attitude of meditation throughout the day, as some of the more advanced meditators can. They must learn to lay the emphasis upon soul contact and upon an active familiarity with egoic life—not just a remote touch now and then, coming at unpredictable times, but a steady and sustained interplay between the life of the ego and the life of the personality. And the greatest service is, in a way, to serve the soul life of another. But of course, our Heavenly Father, as it is said, knows that we have need of these things. As it is said in the Bible, the Heavenly Father knows that we need to be fed, clothed, housed, sheltered, and we are not to worry about it because the Heavenly Father knows of these things also. “Don't worry about what you're going to say,” we're told in the Bible, “because the words and the ideas will come to you because you are aligned with that current of energy.” So the usual worries have to be set aside anyway. In our training in the ageless wisdom, we are given the means by which we can achieve an active familiarity with egoic life. And we have not to lay the emphasis so much upon the form side of service. Some aspect of that is needed, of course, but we have to teach the soul culture so that it can appear in the lives of many and so that the spontaneous outgoing of soul impulse will be natural to many more, and the outer needs will be taken care of in the process. May I beg those of you, when he begins to speak like that, you know, we must really pay attention because the matter is extremely important. May I beg those of you who respond to these ideas and are sensitive to soul impression, oftentimes misinterpreting the truth, being biased by personality ends and objectives, to lay the emphasis upon soul contact and not upon the form side of service. Because when there is true and active, constant soul contact, the flow of service will be uninterrupted, and the various means, the most skillful means, skill in action, will appear. So may I beg those of you who respond to these ideas and are sensitive to impression to lay the emphasis upon soul contact and not upon the form side of service. We can take that into deep consideration. Our acts of service have to be filled with the substance of soul, the essence of solar fire, the love wisdom energy. Regardless of what may be our ray, because that is the major ray for us. Our acts have to be filled with love. Goodwill is love in action, and goodwill works out as service. Activity of the form side lays stress upon personality ambition, veiling them with the glamour of service. You know, we might say, getting more from the apparent service than the one served, and our eyes are upon the little self. If care over the essential of service, soul contact, is taken, then— this is a very important sentence—then the service rendered will flow with spontaneity along the right lines and bear much fruit. These are apparently simple things, but not easily understood or expressed. If care over the essential of service, soul contact, is taken, then the service will flow with spontaneity along the right lines and bear much fruit. So many of us who are students of this great teaching are involved in some sort of active service upon the physical plane. But we can never forget the need to question ourselves. Is this service the spontaneous effect of soul contact? And is the very essence and quality of service filling the outer actions? Of this selfless service and the deep flow of spiritual life, which have been demonstrated in the world of late, is a hopeful indication. So there was the Tibetan's response to this question. What really is service? How do we define the word service? And it bears much repetition in our studies so that we become examples of the real flow of service and are not simply going through the motions, the motions relating to the activity aspect and not the second aspect of divinity, which is the love wisdom aspect, which is the very essence of service. Then he comes to the second question. The next point to consider is the field of the service and its nature as a science. This perhaps is surprising because we have interpreted service so much along the soft line, the 2, 4, 6 line, and not as if it is a scientific discipline. We'll have to see what he means by the word “science.” The field of service first of all demonstrates the life of the spirit, working within the region of a man's own nature. The spirit is serving within a particular ring, pass—not a particular field of accumulated energies which we call the man's own nature. The first thing the soul has to do when contact has been made and the man knows it in his brain consciousness and, owing to the active impression of the mind, is to make the man aware that he is a living principle of divinity. And to prepare—then to prepare the lower threefold nature so that it can automatically submit to the law of sacrifice. We have to know who we are. We have to know that we are divinity in expression, that our essence is divine. We have to know that contact. The emphasis is upon knowing: the soul, on its own plane, is the knower. And we, as the soul in incarnation, have not to just be the actor or the one who feels, but we have to be the knower. We have to register the true presence of this inner energy source within our mind and brain. And we have to be trained. This requires some training. Prepare the lower threefold nature. So we might say even, “Train the lower threefold nature so that it can automatically submit to the law of sacrifice.” The soul, on its own plane, does undertake the training of the lower vehicle. And we are not to look to others to

train us, although some of that training comes along. We are to be trained from within. There is an intuition. We are taught from within. "Tuition" means "to be taught." So this is the very first act of the soul with its own high consciousness. And here we are talking about the presence of the Solar Angel in the egoic vehicle and our own simultaneous higher consciousness as we are multiply conscious on different levels. A hard thing to grasp, perhaps. But when we reach the higher consciousness that even now is operative—our own higher consciousness— we will realize that it has always been there and we have always been conscious above as well as conscious below. Then we will know the meaning of simultaneous multidimensional consciousness. I think I'll write that down: "Simultaneous multi-dimensional consciousness." This is what we all have, but don't really know it. So the lower threefold nature is trained, prepared, and then it will offer no impediment to the life which must and will pour through it. Because so often there can be overstimulation and the activation of lower tendencies when the training does not occur. If the training does not occur, the influx of soul energy can be destructive and can energize opposing forces. So this is the first and hardest task. And with this task, the aspirants of the world are at this time engaged—should we say struggling within themselves— so that the soul may be in the majority, may be the dominant force. This indicates that—not the point of evolution reached by the majority—the elemental nature and the soul nature are struggling. The forces of the personality and the energies of the soul are contending with each other. Even a Venus-Jupiter contention. When Jupiter rules the lower nature, the ancestral gods—when the rhythm of this law has been imposed and the natural impetus of the man in incarnation is to be an expression of the soul. And when this rhythm can be established as a natural daily expression towards which daily meditation greatly assists, then the man begins to stand in spiritual being, soul being at least. And the life which pours through him gently and naturally will then have an effect upon his environment and his associates. So we do have an imposition of a new rhythm. And we can see how important will be the strengthening of the seventh ray, the ray of rhythm, in bringing this about in many. Because during this seventh ray age, we will tend to impose upon our life, compel our living processes to be performed in a certain rhythmic manner, which, when it correlates with the rhythm of the soul, will make it far easier for the life of the higher mental plane and beyond to flow through our personality in a gentle and natural manner. Through right rhythm the opposition will be reduced. So through right rhythm in the personality, the opposing forces will be reduced in strength. And the higher energies will be effectively expressed. So this effect then will be called a life of service. When this rhythm can be established as a daily, natural, daily expression, the man begins to stand in spiritual being, soul being really at first. And the life which pours through him gently and naturally, which is the life of the soul, will then have an effect upon his environment and his associates. And the effect can then be called... This effect - a positive effect, a unifying, attractive, magnetic, harmonizing effect - will then be called the life of service. So indeed, there is a system, a practice involved here. And there is a specific result which predictably will occur when certain lines of activity are undertaken and sustained. And thus we call it a science. Because certain acts will lead definitely under the law to certain results. Right. Too much emphasis has been laid upon the process whereby the lower nature is to be subjugated to the higher law of service. And the idea of sacrifice, in its worst implications, has been developed. So this is the reduction in value of the instrument. So, the negating of the value of the instrument, this idea of subjugation. There do come those wrestling matches between the two energies and fierce battles. But there are perhaps more skillful ways to deal with the descent of the needed rhythms. So there has been, perhaps under Pisces and the sixth ray, and also under Pluto and Neptune, associated with Pisces, a kind of fanaticism, as we find in the Virgoan labor of Hercules, where the instrument is destroyed - the Amazon queen, the symbol of that instrument - instead of rendered cooperative and utilized for the energies or forces which it embodies. This idea emphasizes the necessity of the inevitable clashing between the lower nature working under its own laws - the natural laws - and the higher aspects as they work under the spiritual laws, in this case, the law of the soul. So we might say here that the laws of the soul clash with the natural laws. But then, too much emphasis. Yes, there is a clashing; there will be a clashing. But there are other ways to go about this, other ways to understand this relationship. Then the sacrifice of the lower to the higher assumes great proportion. And the word "sacrifice" becomes suitable. So it becomes a dire, dreadful process with no joy in it. I guess in the West this has been tremendously emphasized, rather than the joy of successfully relinquishing the lower, so that the higher can in fact flow in, so that we can participate in the life of the higher energies. So the sixth ray of the last 2,000 years—the sixth ray is interestingly called the ray of undue emphasis. And here he's pointing out a distortion which has occurred, which has given, in a way, sacrifice a bad name. It's very interesting to see how people react to a discussion of sacrifice. They really... they are very eager to define it as something that does not involve pain. And well, part of that is very true. The true attitude to sacrifice lessens the pain of suffering. But it's also because there is a great aversion to pain and suffering, and even in many an unwillingness to pass through it. This is a planet of purifying pain and releasing sorrow. Or is it the other way around? Purifying sorrow and releasing... No, it's

purifying sorrow and releasing sorrow. Purifying sorrow and releasing... Well, that's confusion. Let's see if I can get this correct. I've spoken it correctly so many times, but at times... So it's purifying sorrow, releasing sorrow and purifying pain. The two P's go together. I'll have to remember it that way. And that is the planet on which we do live, and some of this is unavoidable. Release occurs through sorrow and purification occurs through pain. But one can overdo it and become morbid about it, so that the joy life of the soul is never experienced. So then the word does become suitable. There is sacrifice, there is suffering, there is a painful process of detachment. There is a long effort to let the life flow through, whilst steadily the personality throws up one barrier and obstruction after another. We have to remember that when we watch our own behavior and those who have us in tow—those who are teaching us and supervising us—may watch as this inevitably occurs, that we, functioning as a personality, throw up one barrier after another against their good suggestions and wise spiritual counsel. This stage and attitude we can view with sympathy and understanding, for there are those who have so much theory about service and its expression that they fail to serve and fail to comprehend with understanding the period of pain which ever precedes enlarged service. We're not going to really avoid purifying pain and releasing sorrow. And when the pain seems to intensify, perhaps it is the harbinger of the possibility for enlarged service. We have to understand what people pass through as the soul increases its flow into the personality and meets with resistance. But still there is an overemphasis, a kind of morbid emphasis upon the suffering without understanding the joy of the soul and the joy of service. The joy of the fiery heart of love, when it is the true motivator, is burning constantly and seems to burn through—the seems to overwhelm and burn through the pain implicit in any circumstance. So we do have to have this as psychologists, an understanding of what people are passing through. The theories of these people who have so much theory about service—their theories block the way to true expression and shut the door on real comprehension, which comes from immediate contact with the energies of service. Immediate contact with the loving energies of service. The mind element is too active. So in this whole paragraph, D.K. is speaking of wrong emphasis and the need for proportion. Because there's all kinds of ways that we can prevent the natural flow. There are many ways in which an unbalanced personality can prevent the natural spontaneous flow of soul energy which results in service. When the personal lower self is subordinated to the higher rhythms and obedient to the new law of service. And we might say, after much training, then the life of the soul will begin to flow through the man to others. And the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness. The effect in a man's immediate family and group will be to demonstrate a real understanding and true helpfulness. Well, certainly the server will demonstrate that. And perhaps the members of the near ones, as they are called, will not resist so much the presence of the esoteric direction, the spiritual direction in their serving family member. We do know there is a resistance of people who are treading the normal personality ways to those who are attempting to tread the path of service. But maybe when the real life of the soul is flowing through the man to others, this rebellion will be somewhat neutralized. Of course, you look at the life of the Christ. And certainly among the people among which he found himself, there was a great rebellion against what he had to impart. But he was, in a way, laying down the law with his first very mind. He was enunciating these great principles. And they came squarely against the habitual methods of those who were functioning in an entirely different manner. So anyway, there must be this preparation, this trained subordination to the higher rhythms. We need a rhythmic spiritual life. We need a rhythmically spiritual life. Now you kind of wonder in a great server like Madame Blavatsky, who had such a huge load upon her, whether she was able to achieve such a rhythm or whether she had really transcended that and was in a completely self-sacrificial mode and was driving herself forward by any means possible to bring through what had to be brought through. Even with her tremendous labors, yet another book had been planned, I understand, and could not be manifested because, as D.K. said, karma entered in. And I suppose this would be the karma of health. You do see. Let's just say that for the average person approaching the spiritual path, the necessity of this rhythmic living is very important. There are some very strong sacrificial souls who may sustain what appears to be a rhythmic life. And then some who don't. They're just full on in the fire of having to manifest for the hierarchy that which must be brought forth. And they make themselves a sacrifice really in doing so. They certainly sacrifice the health of the body in doing so. I think you can see that especially in H.P.B.'s life. She was of course, this Cagliostro. We understand that she had damaged the Master Morya's ashram. We don't know exactly the manner in which that had occurred. But not only was she under the pressure of bringing forth from the masters whom she greatly loved, what had to be manifested, but she was making up for lost time as well. Trying to undo, I suppose, some of the things that had been done and had such a long lasting effect. As the flow of life becomes stronger through use, the effect will be spread out from the small surrounding family group to the neighborhood. This is a completely natural process. You see this? I saw this very touching thing of a man. He didn't really have much at all, but he and his family intended to set up a soup kitchen, a way of feeding the

homeless people. He had so little. He lived under very poor circumstances. But his entire life and that of his wife, I think, was dedicated to finding the food and bringing it every day to the people who needed it. And that just started small. But before you know it, word about what he was doing spread. And before long people were bringing to him. He used to have to search and scrounge to find the necessary food. So much of what people threw away I think was part of it. Maybe restaurants and things of that nature. But eventually they began to support him because the effect of his service spread from the family group to the neighborhood and beyond and eventually publicized all over the world. And eventually he was really supported in doing this. And instead of living in this tiny room, as he did with his wife, he was given ample quarters. That's how service works. And it has a natural magnetic attraction to sources of support so that more service may be done. I think we're about an hour into our work, but we're going to make this a two hour program. Yeah, we're an hour and three minutes into it, but we'll make it a two hour program. It cuts down all of the little time wasting technicalities. So as the flow of life becomes stronger through use, in other words, practice, the effect will spread out from the small surrounding family group to the neighborhood. A wider range of contacts becomes possible until eventually, if several lives have thus been spent under the influence of law of service, the effect of the outpouring life may become nationwide and worldwide. And we will find here then we might say the world disciple. Okay, the world disciple. You kind of think of someone whose influence has been profound in the world recently. Nelson Mandela died in his 90s. 94, was it? 94 years old, something like that. And this had a worldwide effect. I mean there was a real world disciple. And perhaps several lives had been spent under the influence of the law of service. This we can pretty well find with the great figures that emerge beneficently in relationship to all of humanity. We look at the current Pope who seems to be really on that line where humanity is the main objective and the wholeness is seen as one under his care. We see the Dalai Lama really proven in this worldwide influence under the law of service. We cannot trace these lives yet, but eventually it will be psychologically amazing to do so, to see how these capacities have grown. But it will not be planned nor will it be fought for as an end in itself. In other words, worldwide recognition will not be fought for. It will be a natural expression of the soul's life taking form and direction according to a man's ray and past life experience. Otherwise the personality would simply be forcing the effect. The motive would be wrong. The personality forces an effect. The motive is incorrect. This natural radiation, this natural magnetism, a natural outpouring, a great second ray, essentially second ray outpouring will eventually overflow the cup and pour forth for the benefit of everyone. And this reminds us, of course, of the cup of Aquarius. The cup or the urn on the head in the law of service, naturally overflowing so that all can benefit from that which has been accumulated over many lives of preparation. We are all in process, and I suppose it is denied to us to have a specific recollection of all these many lives right now. As it would be an interference in the process of doing well in the moment. I've often used the analogy that if I'm playing the role of Macbeth, I don't want suddenly to be remembering Hamlet's lines, because it's enough to act out Macbeth. And later one can stand back and review the roles that one has played. An actor, after a successful career, perhaps looks at the many roles he has played, and how one led to another, and their relationship to each other. And we, the actor, the soul in incarnation, stand back and we look at the many roles we have played in our different lives. And we see how they have related to each other. But these roles, although they influence each other in an unconscious way, do not intrude in terms of specific recollection, except where it may be needed. So this is the role we're playing now, and we have to concentrate on doing well in this particular performance. So this outflow will be a natural expression of the soul's life, taking form and direction according to the man's ray and past life expression. We certainly are conditioned by what we have done in the past. And all of that is stored within the atomic triangle, within the causal body. And it will be colored and ordered by environing conditions, by time, by period, by race and by age. So many conditioning factors, but still natural. And let's see, many conditioning factors, but still natural. It will be a living flow and a spontaneous giving forth, and the life power and love demonstrated, being sent forth from soul levels. And we must remember that because the personality is ever the imitator. You know, as my friend William Meader says, ever the imposter. The personality will be the imposter of the soul, pretending that it is the soul when it's not at all. So that is imitation without qualitative content, being sent forth from soul levels. We have a potent attractive force upon the group units with which the disciple may come in contact in the three worlds of soul expression. A potent attractive force. And they will be brought together in harmony for the benefit of all, and time will not be wasted in fractiousness, in fighting and friction. So a beneficent effect will occur due to this spontaneous outflow. And gradually, gradually the circle of influence will expand, and many will be drawn, until we have such an expression as from the Christ: "If I be lifted up, I will draw all men unto me." He has ascended, and he sits at the right hand of the Father, which means the Logoic plane, and is a member of Shambhala and is an example of a great magnet towards which so many aspiring souls are attracted, towards which they gravitate. There are no other worlds wherein the soul may at this time thus express itself. So whatever we do in our inner life has to express right here in the dense

physical vehicle of the planetary Logos and of the solar Logos. Well, especially the planetary Logos, the lower 18 subplanes. Nothing can stop or arrest the potency of this life of natural loving service, except in those cases when the personality gets in the way. This we can ponder upon. D.K.'s saying we have it within ourselves. It's natural to us. He tells us that about telepathy. We are naturally telepathic, and we do naturally have the healing vibration, but something often gets in the way, including the thought that we do not have these things and that we are not naturally equipped to radiate in this way. So let us try to know those instances when the personality does get in the way and the manner in which it does, because we are stopping a spontaneous outflow which is of our very inner nature. Nothing can stop or arrest the potency of this life of natural loving service, except in those cases where the personality gets in the way. We've all experienced it, of course, and the aspirant is constantly experiencing it. In the great struggle between the two types of energies, one of which is acquisitive and the other contributive. Then service, as the teachers on the inner side of life understand it... And that's an important qualifier because it's the real service gets distorted and altered into busyness. When he used the word earlier, much... What did he say? Running after service. Much running after service. It becomes changed into ambition, into an effort to make others, make others serve as we think service should be rendered, and into a love of power which hinders true service, instead of into love of our fellow men, our fellow human beings. Well, DK is experienced here and he's warning us. He's telling us about all the ways that our attempts to serve can degenerate into something which is not really service, as the teachers on the inner side understand it. It's so difficult to take the eyes off the little self and to really care about the other person more than we care about ourself. But right there in the very first rule for applicants: if he cares not for the suffering and pain of the lower self, if it is immaterial to him whether happiness comes to him or not, if his brother's need is of greater moment than his own, then the Law of Love is functioning. There's one I left out I want to look at that... Cares not for the suffering and pain of the lower self. This will be an initiation, human solar. So if his brother's need is for him of greater moment than his own. So this I often refer to: if he cares not for the suffering and pain of the lower self, it is immaterial to him whether happiness comes his way or not. And here's the one I left out: "The sole purpose of his life is to serve and save the world." And if his brother's need is for him of greater moment than his own, then the fire of love is irradiating his being and the world can warm itself at his feet. So this is the truly motivated server who has love of his fellow human beings foremost in his consciousness. And that is the transition from the mind to the heart - while not relinquishing the mind but keeping it as an effective instrument. True heart motivation rather than the eyes upon oneself and seeking to compel the eyes of others to turn towards one's lower self. "Look at me. Look at how I have served." I've called it in the PIP test... The so-called, or the Tapestry of the Gods book, the so-called "See Me" game, where you divert your own consciousness towards your lower self and seek to channel the consciousness of others towards your lower self as well. There is a point of danger in every life where the theory of service is grasped and the higher law is recognized. Then the imitative quality of the personality, its monkey nature, its impostorship, if you will. Its monkey nature and the eagerness of a high grade aspiration can easily mistake the theory for the reality and the outer gestures of a life of service for the natural spontaneous flow of soul life through its mechanism of expression. A point of danger when we go through the motions, but the very substance, the loving substance of service is missing. Maybe people have to pass through this and recognise the hollowness of such motions. They may do some good, but not anywhere near the good that could be done if the real energy is flowing through the acts. And then the acts will become more creative as well. Not simply imitated, but they will become wisely suitable to the need. I guess it's a long path for many of us. I think it's a long path for all of us. But some learn more quickly and travel faster. Maybe the rest of us are sadder but wiser along the way. The need for an increasing subtlety of discrimination is constant. And all dedicated students are asked or urged to take stock of themselves at this time. We always have to. When studying esoteric psychology, we have to ask ourselves how what is being said actually applies to us. They, the dedicated students such as ourselves, face a new cycle of service, certainly in the Aquarian age, the cycle of service, and must avail themselves of a new day of opportunity. There is a great need to stand in spiritual being in alignment with the soul first and with this energy which will produce the real substance of service, which is, in a way, it is the real substance of service. And where there is this poise standing, there will be no need for others to incite one for service. I'm remembering having a little flashback right now of reading this just about four, 40 years ago and pondering over it and wondering as I take stock whether there is a greater understanding now than there was before. Let the forces of light flow through and the ranks of the servers will be rapidly filled. So at least do not be an impediment to ourselves. That's the idea. The personalities in the way stand out of the way, get out of our own way, minimise our view of ourselves as the centre of the field of consciousness, minimise that sphere, bring it down just to a tiny little point, and let the larger life flow through. We loom too large in our own eyes, and that gives us a myopic perspective. Let the spirit of Peace, a great super-Shambolic being who works on the Logoic plane,

connected with the Logoic plane. Amazingly. Let the spirit of peace use the lower nature as an instrument and there will be peace and harmony within the personal field of service. The Christ is going to be using the spirit of Peace in an effective global manner. He will be overshadowed by the spirit of Peace, as also by the Avatar of Synthesis and the Buddha. Imagine the training it took or will take, or is taking to be able to withstand those kinds of pressures. Let the spirit of goodwill dominate our minds. And you know, the spirit of peace is a being, is the spirit of goodwill a being? He sometimes said that Truth and Beauty and the Good, they are great beings. This is a mystery. Let the spirit of goodwill dominate our minds and there will be no room for the spirit of criticism and the spreading of destructive discussion, which will have its effect whether heard by the one criticised or not. It is for this reason and in order to develop a group of servers who can work along true and spiritual lines, that there must be an increasing emphasis upon the need for harmlessness. Here he elaborates this and there is a place harmlessness. And this is so important that I'm going to underline this and relate it to what we're going to read about harmlessness here. Harmlessness is the expression of the life of the man who realizes himself to be everywhere and who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light, and are but externalizations of the one infinite being. And there's more that is said here. This realization, let me remind you, will demonstrate in a true comprehension of a brother's need, divorced from sentiment and expediency. It will lead to that silence of the tongue which grows out of non-reference to the separate self. It will produce that instantaneous response to true need which characterizes the great ones who, passing beneath the outer appearance, see the inner cause which produces the conditions noted in the outer life. And so, from that point of wisdom, true help and guidance can be given. Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. And so here, relating to our subject particularly so, free passage can be given to the forces of true love and to those spiritual energies which seem to vitalize the personality, leading consequently to right action. This is a golden paragraph and should be memorized. I've memorized part of it, but now I see that the entirety of it should be memorized. And here's the review on harmlessness which follows. Well, there is a review on harmlessness, and this sets up that review. So then, going back. Well, you know, actually I want to interpolate this. Why not page 102 and 103? Interpolating this and making it smaller, you know, because otherwise we won't realize that it is an interpolation. Make it this big, okay? And we'll give a different color to it. Maybe green in this case. So he's going to talk now about harmlessness of the true server. Right. So let's come back here to... It's been a while since I've copied a bracket, but we are now going to develop the harmlessness of the true server. Okay? Harmlessness prepares the way for the inflow of life. Every sentence most ponderable, that when we are harmful, the higher energies which are of a soul nature and which must flow through if there is to be true service, are impeded. So harmlessness prepares the way for the inflow of life. Harmlessness dissipates the obstructions to the free outpouring of love. Harmlessness is the key to the release of the lower nature from the grip of the world illusion, and from the power of phenomenal existence. One really wants to bring these ideas home. They are crucial. It's not just being nice, as we know. It's a scientific occult method of linking the higher dimensions with the lower and the great energies of service from the constellation Aquarius with the field of service. Harmlessness prepares the way for the inflow of life. The energies of the cosmic ethers and of the monad which is placed within the cosmic ethers. Harmlessness dissipates. There's a dissolving effect, the obstructions. It's very Neptunian in that respect. Dissipates the obstructions to the free outpouring of love. Harmlessness is the key to the release of the lower nature from the grip of the world illusion and from the power of phenomenal existence. Here is a well-experienced master of the wisdom sharing his perspective with us. These are things that perhaps only spiritual experience can render meaningful to us. Otherwise we learn the theory and we attempt to reproduce the results. But only when we've had the true experience of the effect of the causes we've set in motion will we know these things the way Master D.K. knows them. For right now we have to take them on faith. But I think even the few experiences we may have had with complete harmlessness demonstrate this to be the case. We have expressed our belief that one of the major sciences of the coming age will be built up around the active rendering of service. The science of service. Remember the science of meditation, the science of the Antahkarana and the science of service all coming in via the lord of the constellation Aquarius. We have used the word science because service as a spiritual quality will rapidly be recognised as the phenomenal expression of an inner reality. A phenomenal expression in the lower three worlds of an inner reality, the soul. And along the line of a right understanding of service will come much revelation of the nature of the soul. If France is to reveal the true nature of the soul, probably in a fifth race scientific manner, then the study of service will also be necessary. The study of service will assist the scientific revelation of the soul. Service is a method of producing phenomenal, outer tangible results upon the physical plane. Again, you know, the connection with the third ray is this is the third ray, the third ray producing the phenomenal outer tangible results. It's the action part of the

Trinity. The first ray, the power that impels. And the second ray, the preservation of harmony, the wise application of energy and the actual activity itself in the phenomenal areas being ruled by the third ray. Service is a method of producing phenomenal outer tangible results upon the physical plane. I call your attention to this as an evidence of its creative quality. Again linking with the third ray. Third Ray, Ray 3, the Ray of Creative Intelligence, as D.K. prefers to call this ray. So the science of service, the right method of bringing through the higher energies. This will be discussed shortly. By right of this creative quality service will eventually be regarded as a wonderful world science. The successful method, according to intelligence, of bringing through the higher energies for the betterment of the lower spheres which it contacts. So the creativity of service is very interesting here because we have to creatively represent the divine plan intelligently, appropriately, with the right measure of applied energy in the right place. By right of this creative quality service will eventually be regarded as a world science. It is a creative urge, a creative impulse, a creative motivating energy. This really is a different angle on service, is it not? The creative nature of service aligned with the ray of creative intelligence. and ingeniously seeing the need, and bringing together the need and that which will meet the need in an intelligent and well-measured manner. It's not just enough to say, you know, well, you know, to give a stupid example, ah, you're thirsty, so I will throw a bucket of water in your face. You know, I mean, there's all right here in the bucket is what will meet your need. But what do I do? Dump the water on you? Because in my eagerness to get the water to you, I do not measure the manner of its application. So we cannot simply flood the one to be served with an inappropriate amount of energy, inappropriately directed, inappropriately applied. Our intelligent creativity comes in here to know exactly the right means of application and what forces have to be assembled and brought together. That is often a creative urge to gather from many places and make a combination of the forces that have to be applied in the antidote to the need. So, eventually, a world science. How can we solve this problem? How can we serve by solving this problem intelligently? Can we serve by solving problem X intelligently? And this will demand a creative solution. A creative urge, a creative impulse, a creative momentous energy. Sometimes we do have to admit that Master D.K. really comes up with the unexpected and causes us to ponder deeply. I'm not finished pondering this one. This creativity of service has already been vaguely recognized in the world of human affairs under varying names, such as the science of vocational training. Well, you know, it's the right matching of the assembled energies to the task at hand. In other words, it's the round peg in the round hole and not the square peg in the round hole. We have to understand the interlocking of energies, and we have to ourselves assemble those energies selectively, drawing them from various places. The third ray has this quality of selectivity and then combining them. When Master Maurya defines creativity, he talks about new combinations of energy, combining them for correct application at the right time, in the right place, in the right way. We can see how the creative intelligence, the assembling, combining, appropriately combining intelligence is involved here in the true acts of service. We cannot blunder our way in. You know, there is what we call skill in action. And this involves the third ray and its expressions of the seventh ray, skill in action. So it appears. Okay, let's see. Skill in action is needed. And this calls for refinement, refined intelligence for correct application. Maybe we're getting some idea of how the act of service is really creative and how service itself is a creative urge. Because we seek to create the divine plan below, we seek to align with the archetype of the plan and find the intelligent ways of manifesting it. This will call for creativity on our part, combining the necessary energies. So we seek to create the manifestation of the divine plan below through an act of empowered, loving, creative intelligence, which is service. So we cannot leave the intelligence out of the act of service. Otherwise, we simply have the sentimental emotional service which may not do any good at all. If I'm a surgeon and I want to serve my patient, I better have some pretty exact knowledge of exactly what the problem is and great skill in action in my hand. Otherwise, all of my good intentions will come to nothing, and I may do more harm than good. Recognition of the impetus coming from a right understanding of social relations and their study is not lacking. So, you know, where do people fit? How can they best find their right environment to express the energies and forces that they have? Recognition of the impetus coming from right understanding of social relations and their study is not lacking. Much is also being studied along the same line in connection with criminology and the right handling of the youth of any nation and national group. So, you know, let's just say service is finding the right place and context. Right place, right context within which people can express their quality. And all of this takes really creative thinking and understanding the many strands of force and energy that are involved in any particular context. So there is application here in this idea of service. If there is to be right manifestation of the pattern that is intended, we all want to be purposefully happy in our lives, expressing our purpose in the right way, in the right place, at the right time, using the energies with which we have been endowed in a way that is harmonious with our environment, or if not harmonious, at least representing the plan. And this means that we have to study the social context. We have to study the individual in terms of his qualities and abilities. We have to study the

malfunctions in social behavior and the energies which must be neutralized and those which must be cultivated. Right now, in the immigration situation in many countries, maybe it always has been so, but now especially, there's great friction occurring between thousands of immigrants and the society into which they have immigrated. How shall this be solved? The context has to be carefully studied. The energies of the resident community and of those immigrating have to be studied. The value systems, the types of thought. All of this requires much creative intelligence so that energy and force can be applied with correct timing in the right way, in the right place. It is a skill requiring much creative intelligence. Service par excellence. And this is, you know, we see here what D.K. was doing, because we're talking about harmony in the social order, right? Harmony in the social order, so that there is reduced alienation and all are rightly included. So now the next sentence applies: "Service par excellence. The technique of correct group relations." That seems so important. He gives us so many perspectives, different points of view, and we can see how they all make a mosaic which defines the true nature of service. The technique of correct group relations. What is my place? Where do I fit with harmony within the whole in such a way that that which I contribute can advance the archetype that we call the purpose and its intended mode of expression, which we call the divine plan? Service par excellence. The technique of correct group relations, whether it be the right guidance of an antisocial child in a family, the wise assimilation of a troublemaker in a group — that many dramas focus on that particular one — the handling of antisocial groups in our big cities, the correct technique to be employed in child guidance in our educational centers, or the relation between religious and political parties, or between nation and nation. Well, right here, D.K. has given us so many causes of friction in our world. So, so many causes of friction are here articulated. We have the problems of gangs, I guess. Is this what he means by the antisocial gang groups? There have been a number of horrific mass murders of defenseless people by those who have psychological disease difficulties. They are alienated, antisocial. They've been mocked; they've been cast out. They take their revenge. They seek to strike back at those who have caused them pain. Well, perhaps if there was right guidance of the antisocial child. I was reading recently: this young man who killed so many children and teachers at this Sandy Hook Elementary School, his life was consumed by war games all the time. Obviously he had great internal hostility. What he needed was not being given to him. A deeply antisocial attitude developed. His impulse towards revenge was taken. It's the same too in these two students who perpetrated the Columbine massacre in Colorado. If the difficulty had been seen in time, and if the proper resocialization of these young people had been undertaken, then the tragedies that ensued could have been avoided. We need so much psychoeducational wisdom. We need to spot these tendencies early. Because when service is rightly applied, it's love in action. There will be, just like goodwill, there will be a magnetic and harmonious coming together of the groups. And there will be right harmonious interplay which is mutually beneficial. There will be a kindness and a mutual support and the desire to see all expressing their abilities in the best possible way. And the hatred and the separatism and all of that will melt away. So service has this quality of the loving heart involved in it. Correct group relations based upon love-wisdom. So we see what the result in society will be when Christ's purpose to demonstrate the true nature of service is finally widely recognized, accepted, and practiced. The blending of the second and third aspect is so much involved here in the true service. And the outer phenomenal, tangible results will be of a rightly cohesive nature in alignment with the goals of the divine plan. It's obvious that, well, if we remember what Master Morya said about the day will come when men will vie with each other to see who can do more of the good. And this is not personal competition based upon ego inflation. This is really to do the good. New methods will be found— increasingly efficient, powerful methods to do the good. And maybe we can never get rid of the entirely competitive nature of the human being, in as much as right now it's a fourth ray kingdom. But they will vie with each other to better do the good. This—we can only imagine what a huge change will then occur in our society. So all of this is part of the new and growing science of service. Exact methods of producing loving cohesion. Exact, predictable methods of producing loving cohesion within humanity and also amongst the kingdoms of nature. I would say because we conserve the lower kingdoms of nature and we are right now— the imposition of this soul law. Maybe it's imposed at first through service. And through the sacrifice petals— that demand that there be service, forcing it in a way. The imposition of this soul law would eventually bring light into a distracted world. We've been pulled away from the true spiritual values. We're off the track in what our desires seek. The imposition of this soul law will eventually bring light into a distracted world, and release human energies in right directions. And here we have again vocational guidance. There are so many people that are just, according to who they are, they're in the wrong place, doing the wrong thing. And they're not really expressing their innate forces and energies, their innate abilities developed over many lives. So the imposition of this soul law will eventually bring light—the light of the soul— into a disoriented, distracted world, and release human energies in right directions, as right now they are so much applied towards strengthening the obstructions to soul life. It's not here possible to do more than indicate this briefly. Well, it's

certainly briefly, but for us, sufficiently, wouldn't you say? The theme is too large, for it includes the awakening of the spiritual consciousness, consciousness with its responsibilities, and the welding of the individual into an awakened group. So, you know, it's almost as if we're dealing here with the science of social cohesion. But I don't want to just say social cohesion, because that could be regimentation. I want to say loving social cohesion. It involves also the imposition—the imposition also of a newer and higher rhythm upon world affairs. Let's just say, no longer based on national selfishness. And this constitutes, therefore, a definitely scientific endeavor, because there is a method and a system with practical results expected— a method and system with predictable results—and warrants the attention of the best minds. So he's encouraging here the development of a coming service or science, the development of a coming science which will rightly place and activate all human beings. And it will bring a true social order based more upon a hierarchical model than the present social order based upon competition, selfishness, the will to dominate, acquisition, and cleavage— so many more things that the present social order is based upon. There are, of course, some fine constitutions and bills of rights and so forth, but can we live up to them? That is our question. It should also eventually call forth the consecrated effort of the world disciples. Is that the disciples in the world, or those of high status that we call world disciples? So there are so many adjustments to be made. When you think about it, the problems of humanity, as D.K. gave them, can be solved through through right understanding of these problems and the creative service which will reduce the problems to a manageable level. There are so many energy adjustments. You know, we might say that in solving the problems of humanity, there are so many energy adjustments which must take place. And these require great intelligence and doing things a new way, which brings in the idea of creative intelligence. We cannot approach the problems of humanity in the same old ways. We have to have insights about how the forces and energies—the conflicting forces and energies involved— can be rightly adjusted, harmoniously adjusted to reflect the divine plan. Of course, all of this cannot be done overnight. As D.K. says, the fourth ray is sometimes needed to connect the old ways of doing things with the new ways of doing things. So there is no abrupt cleavage that will occur. Change will come, and a century later it will be noticed that tremendous change has come. But at the moment it may look like a slow process, because if one attempts to force the change too suddenly, there can be a rebellion of the field upon which the change is forced instead of the gradual willingness or cooperation of the elements in that field. We know it from ourselves. You know, D.K. has told us about vegetarianism. He says as well go slowly in attempting to change the habits of a lifetime. If suddenly you take away what the body has been used to sustaining itself with, there can be an adverse reaction. Of course, things are now moving fast, and the first ray method of imposition is upon us. And we are entering Aquarius via Saturn, which carries much first ray with it and which carries the quality of imposition. Because humanity is the world disciple, it is entering Aquarius via Saturn. Whichever way individual human beings may be traveling around the zodiac, whether clockwise and into Pisces first or counterclockwise into Saturn as a whole. This quality of the imposition of the law is coming upon us. And this will be an age of regulation very much so. Aquarius does not at first promise all the freedom which is associated with it. There must be much social regulation voluntarily undertaken. I mean, it will be imposed because of the need for sharing and the resources of the Earth being finite and so forth. It will be imposition. But the voluntary acquiescence to this imposition is what is important. And that acquiescence will come when there is sufficient education to make the acquiescence seem necessary and desirable. Well, we are getting ready to move on to the next question. What are the characteristics of the true server? Aren't these practical questions and aren't the answers to them wonderful? You know, I've been studying this book a long time, but I really realize, you know, the depth and practicality of the Tibetan's mind in dealing with these things. And may we assimilate them and express them. Express them and thus have a beneficent effect upon our environment. Well, what I'd like to do right now is just close this two hour section with The Great Invocation. Okay. I think it's a good way to work. And then we'll go on with the number 14. Light of the Soul webinar commentaries number 14. So Great Invocation. 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 center 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 center 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. Let light and love and power restore the plan on Earth. Om. That's good. Thank you. And this is the end of Light of the Soul webinar commentary number 13, page no. Page 131. And beginning with Light of the Soul webinar commentaries 14, page 131. And we'll take up the next question. Okay, friends, let's continue our studies. I hope this mode of leisurely associative discussion is useful to you. I know it's more of an integrative pattern and pulls in many things from far afield. Sometimes it's not exactly the outline method, is it? But I hope it is of some use to you. And I will continue this method. Bye-bye.