

Building Material Conditions for the Manifestation of the Plan

One comment before I start, for the sake of simplicity and to avoid repetition, when I refer to 'man' I of course mean both men and women. No discrimination is intended.

Every human being is placed in a specific environment on our planet Earth in which he must find his way, whatever that way may be. He is exposed to his environment which conditions him and imposes upon him a pressure to act; a pressure to find a mode of living which can sustain him within his environment, and he strives to do this in a way which accords with his instincts and desires. Over time, the environment has changed from that of 'raw nature' to that of human civilisation, and with it the nature of the pressures placed upon him by his environment has changed. Today he finds himself born into a nation, race, religion and social class within an environment preeminently of humanity's own construction. Humanity is no longer comprised of scattered sprinklings of isolated populations, it has become a global, interconnected living system which is constantly adapting under the pressure of its own misconstruction; a misconstruction which engenders internal struggles for betterment, for a human system which both sustains and develops all within it. Man finds himself somewhere within this system and finds himself caught up within the human struggle in some form or another. Still he needs to find a mode of living which can sustain him, but he struggles in vain to fulfil his desires which he now realises do not lead to enduring satisfaction. His reaction to his sensitive emotion-feeling nature has awakened his mind. He realises his beliefs are contradictory and irrational and do not accord with his experience of life; with his common sense. He sees the bias and prejudice of his nation, religion and social groups and how the pursuit of self interest by individuals, groups and nations is weaving selfish threads of cause and effect into great knots of conflict within the tapestry of humanity. He awakens to the real issues of life. He realises that for human civilisation to function effectively and justly, he must begin to contribute his part not only to its sustaining but also to its adaptation; to the correction of past errors in construction to which all have been party; to change the human attitudes which have lead to such devastating knots of conflict. He begins to participate consciously in the struggle to rebuild and reorganise humanity in a way which will enable a free flow of human life from the inner worlds of purpose and pure reason to the outer world of money and organised human activity. He has become an instrument of the will-to-good through whom goodwill flowers forth in his environment.

The life which flows through all things and which provides the impulse behind everything we do, needs to be mastered within the collective consciousness of humanity; a consciousness which is currently very disparate in terms of the quality of its response to this life-force. We are all familiar with the various expressions of this life-force as it impacts different aspects of the human constitution - physical urges, emotional desires, purposive will-to-good - irresistibly moving us to act in one way or another according to our degree of mastery of this life-force.

The NGWS, the expression of unity within the collective consciousness of humanity, is currently insufficiently powerful to purposively control and direct the life-force coursing through humanity, which is predominantly focussed in the emotional nature, and which finds expression as selfish desire acting in direct opposition to unity and the laws-of life. Mistakes as to the laws of life result in all the problems confronting humanity. We see, for example, the effect of selfish desire on the flow of money within humanity; money being the physical expression of the life-force within humanity. The various mechanisms which move money within humanity are predominantly driven by desire expressing self interest and not by the will-to-good expressing unity. Economic injustice is the result.

The laws of our system are the condition of unity and their source is found in the unity of life. They may be divided into two parts; the laws-of-nature governing matter and motion and the laws-of-life governing consciousness. The laws-of-nature are imposed on humanity, which has learned that in order to derive material benefit from scientific knowledge, it must create technologies which work in accordance with the laws-of-nature. In contrast, the laws-of-life are not imposed upon humanity, their wisdom can only be recognised and eventually appropriated as an effect of life's experiences.

While we do not have time to review the laws-of-life, we should recall that they are the embodiment of the will-to-good. Three of these laws are of particular relevance to this talk; the law of unity, the law of cause and effect, and the law of freedom.

This brings us to a problem peculiar to humanity which concerns freedom of choice, a question which has plagued philosophers down the ages. We do not have the time to go into the age-old philosophical debate as to whether man has freedom of choice or not, but what we can say is that mankind makes mistakes in a way which is unknown both in the sub-human kingdoms, where there is no choice due to the absence of mind, and in the spiritual kingdom where choice is always based on complete knowledge and perspective and in alignment with planetary purpose. You might maintain that to make a mistake involves freedom of choice, but would we rationally choose to make a mistake or do we rather get swept into making mistakes because we do not understand or master the forces acting upon and through us? It seems that humanity is the kingdom of error, or rather it is the kingdom in which the laws-of-life are to be consciously learned and mastered through the process of trial and error.

At this point we might be justified in asking why the evolutionary process forces humanity through the painful process of discovering the laws-of-life in the crucible of human experiment and experience? This is a multi-faceted question, but the aspect I would like to focus on is the evolutionary necessity to develop a divine quality able to implement the timeless, spaceless idea of unity in the world of diversified form. This divine quality must learn how to optimally relate all form activity across the dimension of space and around the axis of time. This quality is the human intellect, an aspect of the third divine quality of intelligence and humanity's contribution to that triplicity of qualities (will, love and intelligence) needed to implement divine purpose in time and space. The intellect is necessarily the product of much painful experimentation and experience as individuals, groups and nations within humanity test out all selfish possibilities of human relationship and organisation as each seeks to achieve its separative desire-based goals. After much life experience, the growing intellect enables man to relate effects back to their originating causes, to see alternative and ever greater perspectives, and to think in terms of systems within ever greater systems. He then sees the need for parts within such systems to cooperate and not compete; to work towards systemic purpose and not towards conflicting individual interests. He finally recognises that the laws-of-life are the laws which perfectly govern the development of the part in relationship with the whole, and that the laws-of-life are incomparably superior to the selfish little laws which have hitherto governed his way and which have led him from misery to misery.

The great lesson which humanity must learn is that it can only attain harmony and peace when it has learned to function in accordance with the laws of the system in which we live and move and have our being. The history of humanity may be told in terms of its frustrated attempts at building enduring civilisations on the basis of human laws and principles not fit for this purpose. Today we can observe how nation states struggle to fulfil the material needs of the world population within a global economic system which has not been designed to achieve economic justice. Our world economic system is based on competition which means that the world's wealth necessarily gravitates to the winners in the system and the laws of inheritance ensure that wealth is accumulated within elite families from generation to generation.

We know that all of the problems of humanity are evolutionary, but in order to know the next evolutionary step we need to understand the evolutionary status of humanity. The Tibetan tells us that *"a fairly large minority are becoming group conscious, whilst the majority are emerging from out of the mass conscious stage and are becoming self-conscious individuals. This accounts for much of the world difficulty and for the clash of idealisms. The two groups bring a different approach to the world problems as we now find them."* (1) In our modern day, this same division defines two great opposing streams of consciousness within humanity.

On the one hand there is a small band of separative world leaders who collectively focus their will-to-power in the integrated personality of humanity's lower nature, corrupting all ideals to serve a ruling elite which controls the masses through physical force and tyranny of emotion and thought.

Interestingly, it is the collective greed and ignorance of the masses which has made possible the ambition of this band of leaders to control money and men through their architected power systems. However, the corrupt ideology of these leaders is leading to an increasing economic divide and growing dissatisfaction, frustration and anger amongst the masses who are rebelling against the institutions which, rather than representing them, attempt to manipulate and control them through intellectual propaganda and biased media coverage. The recent US presidential election and Brexit are both illustrative of this anger and frustration.

On the other hand we have the NGWS who collectively evoke the Shamballa force through their will-to good, focusing it in the light of humanity's soul, evoking goodwill in the masses and offsetting the will-to-power. The Tibetan tells us that "*The will-to-good is the father aspect, whilst goodwill is the mother aspect, and from the relation of these two the new civilisation, based on sound spiritual (but utterly different) lines, can be founded*" (2)

In this context, it is interesting to note that the consciousness of the men and women of goodwill is focused in the higher emotional nature which is governed by the law of attraction. These men and women can therefore be united into one powerful, cohesive global group. It is in this expanding group that the future of humanity lies. The Tibetan tells us that "*the tendencies of the separative forces will be "neutralised" by the fixed intention of the men and women of goodwill to work for the good of the whole and not for any one part.*" (3) In contrast, the remainder of the masses (the vast majority) are focused in the lower emotional nature which is governed by the law of repulsion. Hence the prevalence of fear and hatred and the predilection for ideologies which optimise personal freedom and self interest.

Central to the distinction between the two streams of human consciousness is the understanding of the concept of freedom. To be free is the natural state of man, but what freedom truly means becomes clouded while in incarnation. Learning that freedom is conformance with the laws-of-life and not the yielding to the arbitrary whims of desire, is the riddle of freewill which each of us has to solve for him or herself. Law is in fact the very condition of freedom because without law we have chaos and the rule of all against all.

The law of freedom implies an equal right to freedom of all which necessarily delimits individual and group freedom to that which does not encroach upon the freedom of other individuals and groups. Respect and tolerance are essential ingredients to a true expression of freedom. Contrast this notion of freedom with the notion of freedom upon which our capitalist, free market world economy has been built; individual and corporate freedom to exploit market opportunity for unlimited personal gain, in an environment in which productivity and price efficiency are established under the law of competition. When humanity deliberately sets all against all, as opposed to making all feel responsible for all, do we really have to wonder why humanity is analogous to an immense cauldron of diverse elements each reacting upon the other in an often explosive manner?

Until we liberate ourselves from our false notions of freedom, which is the belief that we are exercising our freedom when we yield to the blind and selfish impulses of desire, we will continue to err in our choices simply because selfishness sees its own freedom as more important than anyone else's. This is the evolutionary problem confronting the masses, the 'material units' within humanity, whose collective ignorance, greed and separativeness plays into the hands of that band of worlds leaders who direct and control the masses by whatever expedient means is available. The result is a mass encroachment by aggressive individuals, groups and nations upon the freedom of others and this causes conflict and systemic imbalance within humanity. This sets in motion forces to re-establish equilibrium; this force is the will-to-good evoked by the enlightened part of humanity as a consequence of being confronted with the horrors of its own making. Today's migrant crisis is a case in point. Disequilibrium within the system of humanity has caused a flow of people from certain geographic zones to other geographic zones. The cause of this problem may to a large extent be traced back to the West; to the errors of exploitation, to war and to the failure of the West to realise its responsibility towards developing nations. All altruistic endeavours

recognise this responsibility and attempt to address the imbalance caused by the world system we have established. We can see this in the way in which charities and NGO's selflessly strive to correct the egregious economic injustice caused by the world economic and monetary systems.

The rapid global integration of humanity, expedited by technology, is causing an acceleration of change which equates to an acceleration of evolution. As a consequence, the effects of all errors as to the laws-of-life are rapidly being brought to the surface of the collective human consciousness where real and not pseudo solutions to human problems are being demanded. Change is of course the condition of life, but the particular type of change which humanity is experiencing is that of the mutable cross, the cross of change, which will continue to force the adaptation of humanity until its internal organisation and processes permit a free circulation of energy throughout the system, such that supply is mobilised to meet true demand (not limitless greed) on the physical plane.

Interestingly it is the constellation of Cancer which conditions the mass psychology and response of humanity. Mass response is "*basically the focussing of the mass will through the medium of the mass consciousness.*" (4) We see the effect of this in public opinion which is the focussed expression of mass consciousness based on some sort of ideal and motivated by some expression of desire; a desire which is gradually being ennobled by the evolutionary process. In this context, we should note that public opinion is being educated, often by misleading propaganda but increasingly by diverse media and public debates uncontrolled by political and business agendas. As the integrity of this education improves and becomes more honest, constructive and inclusive, we can look forward to an enlightened public opinion which will become increasingly difficult to manipulate.

The Piscean Age has been characterised by authority and control and much of the current world unrest may well be ascribed to the frantic attempt by the elite in power to retain this mode of governing human thought and activity. The masses have been controlled by the leaders of the race through the force of their claimed authority over religion (degenerated into sects) and ideals (degenerated into interest groups) which the Sixth Ray has brought them in touch with. The Aquarian Age will see this reversed; the positions of authority and control over people will be and are being transmuted into positions of service to the people. The notion of 'Service' is being anchored in the human brain by the Seventh Ray. It is on the lips of politicians, business men and world servers alike.

We are told that the Aquarian Age will be predominantly one of the unfoldment of group consciousness and emphasis and that "*Selfishness as we now understand it, will gradually disappear, for the will of the individual will voluntarily be blended in the group will... this could well bring about a still more dangerous situation, because a group would be a combination of focused energies, and unless these energies are directed towards the fulfilment of the Plan... we shall have the gradual consolidation of the forces of evil or materialism on Earth.*" (5) We also need to bear in mind that the seventh Ray is a ray of order and if wrongly applied can equally lead to imposed control over the masses. To quote the Tibetan: "*This Ray of order and its incoming is partially responsible for the present tendency in world affairs toward governmental dictatorship and the imposed control of a central governing body.*" (6) We see, therefore, that the Aquarian Age and the Seventh Ray will not automatically bring with them better world conditions, they will bring those conditions which the predominant consciousness of humanity precipitates. The NGWS and men and women of goodwill therefore need to work relentlessly towards the vision of a civilisation based on a unified humanity. Hence the urgent need to offset any tendencies which stand in opposition to unity by evoking the Shamballa force through the collective will-to-good.

While the collective consciousness of humanity is beginning to acknowledge that humanity functions as a single entity, only a very small part of humanity realises or accepts as a hypothesis that humanity is a unity in consciousness. It is only since the inception of the United Nations in 1945, following two world wars, that there has been any real outer attempt at global unification. This process of unification is immensely difficult to accomplish on the physical plane as unity

stands in direct opposition to our entrenched global system of competing individuals, organisations and nations. Hence the many crises we are experiencing. However, the possibility that humanity is going through a major psychological crisis as a single psychological entity is only just entering the consciousness of those who think in terms of the one humanity. In fact, we can clearly see humanity's higher nature, as embodied by the NGWS and the men and women of goodwill unitedly driven by the will-to-good, standing in direct conflict with humanity's personality, as embodied by those men and women of authority and control who are driven by the will-to-power over the unenlightened masses. New cycles of being and consciousness are initiated by such conflicts, and if humanity emerges victorious from this conflict we can expect the primary focus of human consciousness to shift away from material growth and towards spiritual growth. Victory depends on the successful evocation of the Shamballa force through the massed will-to-good.

It becomes evidently clear as to what is needed to strengthen the hands of the NGWS as it works through the United Nations and allied groups of goodwill in its mission to unify humanity in the face of an upsurge in nationalism. This upsurge is just the immediate short-sighted reaction of the masses to the increasing transparency of world conditions and a misunderstanding as to the working out of the law of cause and effect. Realisation and understanding of what is happening still needs to dawn in their consciousness. It is the work of the NGWS to shine the light of insight and understanding into public opinion via uncorrupted world thinkers, thereby dispelling ignorance (of law) and aiding in the struggle against the tyranny of thought (propagated fictions). As this process proceeds over the coming decades, and the number of people who think in terms of unity and the well-being of humanity as a whole increases, we can expect nationalism to decline and true statesmen (as opposed to politicians) to be elected into power, who will become servants of the people in the true Aquarian sense. Then President Lincoln's words in his Gettysburg address "*government of the people, by the people, for the people*", will take on a true and global significance. The UN, or whatever form it will later take, will then step into power in terms of its ability to unify humanity through a system of global governance empowered by a truer democratic process made possible by an increasingly enlightened global public opinion.

In this context it is interesting to note that Noam Chomski, referred to by the New York Times as "*arguably the most important intellectual alive*", has stated that global public opinion is a potential second superpower as it already demonstrated in its mass opposition to the US invasion of Iraq. We see, therefore, the urgent need to educate this public opinion along the lines of the new ideals.

So what does all this mean in terms of practical service from the perspective of the aspirants and disciples of the world?

Firstly, we must recall that this is group work and that it is only through the massed aspirational desire of the men and women of goodwill - and that includes all of us - that the will-to-good can be invoked. When the will-to-good is focused sufficiently powerfully through the NGWS, it will become possible to bend the personality of humanity into an instrument of planetary goodwill.

When considering the relationship between the NGWS and the men and women of goodwill, we should not think of the NGWS as one polar extreme and the men and women of goodwill as the other polar extreme, there is one continuum of human life and human consciousness, unified in orientation and by the one-work, but motivated by an individual vision of the unique part each plays; each human being having a unique life history and hence a unique part to play as we piece together our understanding, and work towards the living realisation of planetary purpose.

When considering the relationship between the NGWS and the men and women of goodwill, the disciple should recognise the corresponding relationship within his own constitution. He needs to learn to connect with and focus the will-to-good through his own soul such that goodwill can flower forth through his personality. He is then both a member of the NGWS (working through his soul on the mental plane) and a man of goodwill (working through his personality on the physical plane). He then connects Hierarchy with humanity within himself and in so doing enables greater light to pour into humanity.

The two factors which have precipitated world conditions are ignorance and greed (lower desire), and these are broadly speaking the two principle problems that need to be solved within humanity. So how do the NGWS and the men and women of goodwill go about practically dispelling ignorance and reorienting human desire?

We know that addressing the problem of ignorance has to do with liberating the masses from the false conceptions and beliefs upon which they base their various modes of living. The philosophical and scientific fictions of the mental plane need to be replaced with thoughts, concepts and systems of knowledge which accord with reality and the laws-of-life, and the separative religious and sectarian dogmas of the emotional plane need to be replaced with the notion of a single unifying religion (and associated principles) with its multiple cultural aspects.

It follows that aspirants and disciples need to learn to think in accordance with reality and the laws-of-life; the esoteric knowledge system provided by the Spiritual Hierarchy, primarily by the Tibetan, and perhaps best summarised by Henry T Laurency. (7) Then the collective thoughts which the aspirants and disciples create will coalesce through mutual resonance into powerful thought-forms which on the one hand make it easier for seekers to grasp esoteric ideas, and on the other hand influence the thinkers of the world as they work out the new ideals that will reshape human civilisation. Greater power and clarity on the mental plane will help to bring clarity to the emotional plane; to reorganise the emotional belief systems along more rational and inclusive lines. This will also facilitate the shift in consciousness from the higher emotional nature to the mind.

In a more general sense, all thoughts and acts which work towards unifying humanity are thoughts and acts of service. This ranges from the directing of thought currents on the mental plane to improving living conditions on the physical plane. The work is one - the service on the plane of thought working out as service on the physical plane.

Addressing the greed in the world involves an interplay between the NGWS and the men and women of goodwill on the one hand and the masses on the other hand. It represents in a very real sense the group work of saving; of raising the consciousness of the 'material units' within humanity from out of the materiality of the lower emotional nature and into the light of a brighter vision which the higher emotional nature enables them to grasp. This is why it is so important to love your enemies, because without this ability it is impossible to reach the masses of men with truth and goodwill, and to initiate their reorientation. The pollution of the lower emotional atmosphere, to which we have all contributed, results in self-perpetuating antagonism, making it very difficult for the masses to lift themselves into an emotionality of attraction. It is the effect of the men and women of goodwill walking amongst the masses, expressing goodwill in all human contacts and never allowing themselves to sink into the lower emotionality (we all know what this is), which breaks the hateful chains of cause and effect, improves the emotional climate and gradually ennoble the masses. We should realise that each time we succeed in our environment to lift human consciousness out of the mire of materiality, we are aiding in some small way the one-work. It is the accumulation of such small acts by the men and women of goodwill across the world which will help to tip the scales in favour of the forces of light.

- (1) Alice Bailey, Esoteric Astrology, 311
- (2) Alice Bailey, The Rays and the Initiations, 110
- (3) Alice Bailey, Esoteric Astrology, 520
- (4) Alice Bailey, Esoteric Astrology, 632
- (5) Alice Bailey, The Rays and the Initiations, 109
- (6) Alice Bailey, Esoteric Psychology, Vol I, 26
- (7) Henry T Laurency: The Philosopher's Stone, The Knowledge of Reality, The Way of Man. See <http://www.laurency.com>