

Chapter 10

The Final Stage

We have seen how the development of consciousness brings humanity to the threshold of contact with all aspects of the soul network on earth. The planes of manifestation are also levels of potential consciousness, and our ability to penetrate all planes foreshadows our ability to communicate and cooperate on all levels. While it is true that the higher the plane or chakra, then the higher the level and range of consciousness, the higher kingdoms still rely on the middle and lower kingdoms for the development of the whole soul network. The three phases of human evolution have their correspondence in the seven kingdoms of nature. For the 3rd, 4th and 5th kingdoms, the middle phase is one of learning soul self-consciousness, the right kind of values, good relationships and the powers of co-creation; the higher levels guide the whole; the lower levels provide the basis for evolution. The interactions between the macro and micro-evolution through humanity create catalytic linkages that accelerate the development of the whole network.

For the human, Figure 4 in ch 1 shows the lines of linkage between planes. The highest regular contact at will for a strictly human consciousness is at the level of Atma, which is the 5th plane, dimension or “essence” measuring from below. This quintessence is the divine archetype in manifestation (in very refined substance) and is the Word or Aum. Those able to contact the two highest levels beyond spacetime on a regular and aware basis have left the strictly human consciousness behind, and have become masters of the wisdom.

Three Steps

How then can we take the final steps in human progress to achieve these expanded levels of awareness and capacity? Current science, other than some elementary correlation of brain waves and investigations into yogic states and basic para-psychology, cannot help much. On the other hand, modern methods of self-development range widely in value from the excellent to the misleading, but we can work through them to find the ones that suit our own level and type of consciousness. We can also learn discrimination and a broader understanding in sampling the various methods.

It is the older religions and wisdom teachings that together show three major steps in this final pathway of unfoldment. The teachings of Christianity, Tibetan and Chinese Buddhism, Hindu Yoga, and Islamic Sufism among others all state that there are three steps¹ to divine union for the aspirant,² in order as follows:

- Mental discipline and focus, knowledge and intellect (manas, the higher mind);
- Meditation, intuition, love, contemplation, oneness (buddhi);
- Will, union, nirvana, illumination (atma).

As Bailey says:³

“From the standpoint of Buddhism, of Hinduism, of Sufism and of Christianity, there is the same basic goal: Unification with Deity; there is the same transcendence of the senses, the same focusing of the mind at its highest point, the same apparent futility of the mind beyond that point to carry the aspirant to his objective; there is the same entering into the state of contemplation of Reality, the same assimilation into God, and awareness of identity with God, and the same subsequent illumination. All sense of separateness has disappeared. Unity with the Universe, realized Identity with the Whole, conscious awareness of the Self and assimilation in full waking consciousness with both interior and exterior Nature—this is the definite goal of the seeker after knowledge.”

These three steps are recognized by modern esoteric teachings as being three major initiations or revelations.⁴ The first step brings the mind to its highest functioning where it initiates intelligent and focused self-development. This opens the way for buddhic and atmic awareness and contacts. Integration occurs within and without—of the higher and lower realms, and laterally of all aspects of life and consciousness. Purpose and direction develop into a guiding focus. For this to happen, the “rainbow bridge” between lower and higher mind must be built by meditation and visualization, and extended through buddhi to atma. This bridge is called the “antahkarana” in the East, and is the “lost chord”.

The mind is subject to the soul, and the diamond at the heart of the soul is subject to atma, and ultimately to the timeless monad. In spacetime, Kirpal Singh⁵ sees the Atman as the illuminator, the light of the world, and the antahkarana as the mind that reflects the light. This concept of mind is important, for it captures the relativity of mind and its potential ability to reach a range of planes and capacities, as the symbolism of the Mercury-Hermes-caduceus would suggest.⁶ This bridge is a link to more powerful consciousness and energies, and requires personal transformation for it to be constructed safely. It is a matter of resonance of form and energy, for if the form is not ready, the new energy contacted will be “new wine in old bottles,” causing real problems.

Construction of the antahkarana creates an ultracycle of changing consciousness, leading to links with the soul hierarchy, cooperation with masters of the wisdom, and co-creation within the divine plan. It is a scientific project to learn and implement unified truth. In discussing the nature of empirical knowledge, Kirpal Singh⁷ says it is revealed either by perception or by scriptural testimony. He notes that human perception (or science) has never been considered true, perfect and accurate, and that scriptural testimony without direct experience can also be misleading (see panel below). Paul (Corinthians I, 1:19-21) also says, “For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

Those who are blind can become the seers, but only if they transform themselves to be able to see directly.

Scriptural Testimony

(Kirpal Singh, *The Crown of Life*, p.128-9)

... scriptural testimony, though admitted as an infallible and certain source of knowledge, cannot always be treated as such. The Vedas, which constitute the Divine knowledge, appear and disappear with the rise and dissolution of each cycle of time. They are supposed to be an inexhaustible mine of universal and ideal knowledge. But the term “knowledge” implies a record of spiritual experiences gained at the supersensory planes. The moment the experiences thus gained are translated into human language and reduced to writing, they acquire form and lose their freshness and life, their quality of limitless being. That which cannot be limited or defined, begins to be treated as something defined and limited, and instead of the scriptures giving vital knowledge, they tend to distract men from it by offering only abstractions. At best they can only point toward the Truth, but they can never give it. The concepts of the Universal as contained therein, remain as mere concepts, for they can neither be received, inferred nor correctly communicated: they begin to have meaning only when one learns to rise above the empirical plane and experiences Truth for himself.

From the above, one comes to the irresistible conclusion that “seeing” or direct and immediate perception, is above all proof and testimony. It is seeing in the pure light of the atman, which is free from even the least shadow of correlativity. It is nothing but a direct, integral experience of the soul ... revealed scripture, without first-hand inner experience, is sound without sense. All flights of thought, imagination or fancy, and all empirical knowledge, are inadequate and cannot do justice to Truth and the Ultimate Reality. ... the real and absolute knowledge ... of the Absolute ... is the self-certifying experience of the soul, which bears testimony to the recorded spiritual experience of the sages as given in the revealed scriptures.

Three Sets of Laws

The cycle of human evolution has three kinds of law needed to guide the evolving consciousness through its three phases. The traditional emblems of the seven major chakras contain symbols in three of them that mark the beginning of the three phases. The symbols are an inverted triangle as receptive yin together with a lingam as penetrative yang, and they appear in the emblems of the Base, Heart and Ajna chakras. These are the chakras where the Laws of Nature, of Soul, and of Spirit begin respectively. The symbols represent the union of spirit and matter (in their various proportions and qualities) in the creation of a significant new phase of law. It is evident that the first phase must start at the Base chakra, and a number of traditions note that the last phase begins at the Ajna. However, the Heart chakra must be active before the laws influencing soul development in a self-conscious way can take effect. These three symbols are known as “gates,” through which the consciousness and kundalini must pass in order to evolve to a further phase.

In the *earliest, longest phase, of involution*, we are impelled into experience and learning in the lower planes (physical, emotional and lower mental). We have to master this dense materialization in order to consciously co-create in it. The laws in this phase are the Laws of Nature, and they shape our character and personalities. There is a long period of the experiencing of karma (the law of cause and effect) and reincarnation (the law of rebirth) wherein we learn the laws of nature and come to understand their ultimately beneficial effect. Psychology, education, religion and character-building are some of the forms of auto-catalysis employed later in this phase, which leads to lower, concrete mind intelligence and basic moral values.

The *second phase*, of *soul emphasis*, is one of awareness of the “Fellowship of the Universe” on the plane of the soul.⁸ We learn to create the best possible relationships with each other and with the higher and lower kingdoms. The ability to contact and communicate with the various kingdoms grows, and we become aware of the divine plan and purpose as revealed by the masters of love-wisdom. Our intuition, compassion and intelligent action create values to live by. The laws of this phase are the Laws of the Soul, and are to be found in the wisdom teachings and allegories of the religions of the world. The laws are self-realised, and are consciously and voluntarily obeyed, for the will to good and the grace or dharma of the aspirant predominates in this phase. The buddhic consciousness develops, linking soul and personality with spirit.

The *third phase* is that of *spiritual transformation*. The energy of spirit completely transforms the consciousness and the material being, creating the basis for ascension from the human kingdom. Prayer, meditation and visualization lead one to the heart of spirit. This spiritual energy is wielded on the higher levels (atma, buddhi, and higher manas) for humanity and for the whole. The Laws of Spirit that apply in this phase are directly known and applied by the initiate.

Some activities of the three phases are as follows.

Phase 1: Controlling the Lower

The activities for development in the first phase are well known, involving the control of the physical body and its appetites, and transmutation of the lower emotions of anger, hate, jealousy, etc., into the higher ones of calm, love, compassion, etc. The concrete focus and relative blindness of the lower mind is also transformed into the intuitive abstract mind, which makes greater sense of the concrete data.

Phase 2: Meditation and Alignment

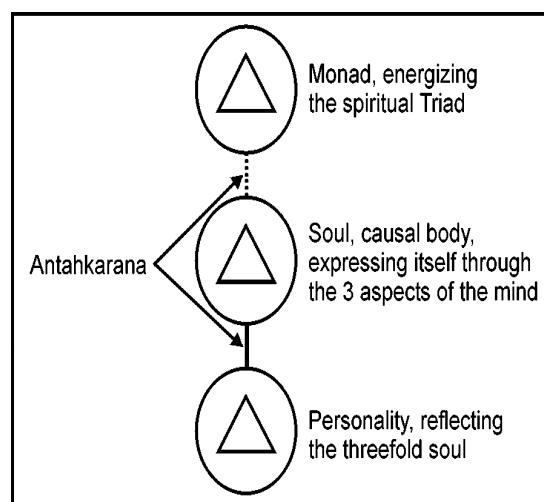
Energy follows thought. Here is the value of having objectives, and optimism, and of knowing beyond all doubt that by applying the teachings of your soul, you will reach your objective. This may involve those “outer” teachings and methods that you decide are right for you. We realize that progressing beyond our present state means transforming all of our awareness, of some parts of our lifestyle, and of some aspects of our relationships. This will be for the better, though not all may think so. We can sleepwalk our way to progress, but it is a slow progress of gradual change over many lifetimes. The alternative is to work on ourselves according to the Laws of the Soul, and so accelerate our own evolution.

There are many techniques of meditation, and we should find the form suitable to our own development. What follows is an outline of the general process⁹ oriented to building the rainbow bridge.

The first step in meditation, after finding a comfortable place with few or no distractions, is to either focus the mind with a seed thought or image, or empty the mind to the highest energy. The mind is held steady at its highest point, in the light of the higher presence of soul and spirit. When quiescence, clarity and focus are achieved, the imagination is used to create

the bridge between mind, soul and spirit. Energy follows thought, and the clearer the visualization (or symbolic understanding if visualization is not easy), then the more potent and strong the bridge will be. The bridge may be seen as a column or line of light joining spirit, soul and personality (Figures 31 in ch 9 and 36 below). This column is of living energy and consciousness. Sounding the AUM or OM (the basis of the Christian “Amen”) silently whilst visualizing it will increase its potency.

Figure 36. The Antahkarana Rainbow Bridge



While the image of the bridge can be constructed quickly, its effects form a process that gradually transforms soul and personality. The meditation should last an average of 20 minutes a day for beginners, but may be extended as the lower self transforms. The process is generally a long one, over many years, though some may feel beneficial effects immediately. In doing so, one is building for a permanent future and perseverance is required.¹⁰ There is no quick fix, and gradual changes in consciousness occur, requiring improvements in behaviour.

Progress in transformation depends on the extent to which higher inspiration is practiced. The rate of change of consciousness depends on the rate of change of behaviour. This in turn depends on the consciousness. It is autocatalysis and, when linked to others undergoing a similar process (whether conscious or unconscious), forms a hypercycle. The linking of these processes or groupings in many areas of life, including across kingdoms, creates ultracycles of development.

After the bridge is built, the consciousness of the lower self reaches upward across the planes, while the energies and consciousness of the monad reach downwards. The son (soul) and the mother (personality) become aligned and as one, and eventually the father (monad) unites with the son (now the unified soul-personality). The invocation of the soul-personality, consciously and also automatically as an expression of its quality of light, creates the evocation of the higher principle. This grows in strength with practice. When unity is attained, “There is no longer the sense of personality and soul, or of ego and form, but simply the One, functioning on all planes as a point of spiritual energy and arriving at the one sphere of planned activity by means of the path of Light. In considering this process, words prove completely inadequate.”¹¹

Phase 3: Nirvana and Illumination

“All roads lead to Rome,” and all religions and wisdom teachings lead back to the Source. All major religions state that in the beginning was the Word.¹² This Word is fractal and boundless, beyond and within spacetime, and is the Creator of all Creators, the Word that utters Words. We usually attend to its atomic aspect at the beginning of spacetime, but should

be aware of its deeper being. When the Absolute beyond spacetime projects into manifestation it takes the form of sound and light.

As Kirpal Singh puts it:¹³

“This spirit force, Word, *Naam*, *Kalma* or God-in-action, is responsible for all that is, and the physical universes that we know are not the only ones that It has created. It has brought into being myriad regions and myriad creations over and above the physical. Indeed, the whole is a grand unfathomable illimitable pattern in which the Positive pole (*Sach Kand* or *Sat Lok*) is a plane of pure, unalloyed spirit, while the Negative pole (*Pind*) is of gross physical matter with which we in this world are familiar. In between are countless regions which those who have journeyed from one end to the other often divide into three distinct planes in accordance with the balance of Positive-spiritual and Negative-material forces in each plane.”

As this stream of light-sound descends in various densities from Source to the gross physical, it forms a “channel” whereby one can follow the light-sound back to its Source. This is the simple generic pathway recommended by Kirpal Singh,¹⁴ and is used here as an illustration, one of many possible kinds, of the later stage of union.

In addition to the disciplining of the lower nature, Kirpal Singh believes that a living master who has experienced the path is necessary to provide guidance to the aspirant. Then there is the spiritual discipline. This begins with concentration on the Ajna center and can be accompanied by repeating a mantra to aid focus. The Ajna is the beginning stage of the spiritualized ascent, for “The path of the Saints starts with the eye center.”¹⁵ This focuses the mind in the light, and an inner sound may then be heard.¹⁶ This inner sound is that of the kundalini moving, and Kabir Sahib says, “Close your eyes, ears and mouth and hear the sound of the cricket insect ... It is the same as the sound produced by the cicada, or locust.”¹⁷ By following this inner sound, the aspirant eventually arrives at the radiance of the Crown and its awareness. This light and sound is followed further in greater purity until the soul enters the plane of union where all is One, the Word, “the Great Ocean of Consciousness, of Love, of Bliss ineffable. Who shall describe the splendor of this realm?”¹⁸

The sound has a “magnetic pull” that guides the soul to its Source, through buddhi and atma to the Monad. Although the process begins with specific forms of self-discipline and focus, it is carried forward by inner experience and spontaneous living, producing poise and moderation. Practice produces the perfect inner concentration required to traverse the path, the straight and narrow way to the Source.

Not everyone makes use of a physical master who has found his way to the Source, though all will contact “inner masters”. If found, the master can greatly assist as teacher and guide, in bringing forth the innate divine being. But “from another angle, everything is in the disciple himself and the Master does not add anything from the outside. It is only when the gardener waters and tends the seed that it bursts into life, yet the secret of life is in the seed itself and the gardener can do no more than provide the conditions for its fructification. Such indeed is the function of the Guru.”¹⁹ The panel below considers this on a broader scale.

The Garden of Wisdom

A comprehension of the greatest requires an understanding of the smallest. An understanding of the widest requires an appreciation of the narrowest. A comprehension of God requires an understanding of the self.

The wisdom of the ages is a garden in which humanity lingers. It is a richly diverse garden. It provides nourishment for body and soul. There is a saying, "one man's meat is another man's poison." While humanity has diversity consciousness, then the garden will be rich in its diversity.

The garden is fed from the sun, the earth, and the cosmos. All the principles of diversity return to these three. They in turn return to the One.

Wisdom is therefore universal and particular, broad and narrow, Godlike and human.

Therefore, in interpreting wisdom, it will be as diverse as the garden. It will range from the sublime to the apparently ridiculous. There will be competing growths, and the gardeners will help with tender young growths and venerable old growths whose cycle has ended. Each plant has its right to be there, but each is interdependent in the whole.

Respect the garden and enjoy it, and as you come to tend it, be aware of the source of all life, of the needs of each atom, of the holiness of each plant at every stage of its growth and death.

Then the garden will have tended to its carer.

The mystics, saints and masters of many religious cultures testify to the radiance and sounds of the path of return.²⁰ These accompany the transcendental awareness of the Voice of God, of the Absolute. In all cases, bliss and illumination are the treasure at the end of the rainbow. This illumination is the quantum of light that takes us to the next kingdom.

On the way, attachments to the human kingdom are renounced, not suppressed or ignored, but simply let go. In making oneself at one with the divine, in willing one's will to be one with divine will, one makes sacred all that one is. This is the true meaning of the word "sacrifice." As Bailey²¹ puts it, "Sacrifice is, technically speaking, the achievement of a state of bliss and ecstasy because it is the realization of another divine aspect, hitherto unknown by both the soul and the personality. It is understanding and recognition of the will-to-good which made creation possible and inevitable, and which was the true cause of manifestation."

Care in Meditation

When traveling in unknown territory, we may look forward to the happiness of exploration, but should be aware also of the potential dangers. Because meditation stimulates the energies of the ida and pingala, the two basic issues all seekers will deal with when meditating are interpreting the consciousness and phenomena contacted, and responding to the energies encountered.

Meditation is a long-term project requiring good preparation.²² The character should be well developed, with a healthy physical life (food, sleep, work, recreation, etc.), balanced

emotional life with goodwill, and a good mind well-trained and with relevant knowledge. This will limit the nature of any negative challenges.

In extending the consciousness through meditation, it is essential to maintain discrimination and commonsense, and not to expect too much too early. It is quite common for the spiritually ambitious person to be affected by the lower ego in contact and interpretation. It does not direct the consciousness to the soul, and through the soul to the higher planes. Instead, it takes the line of least resistance and descends to the astral (emotional) plane. On that plane, many images can be seen and felt psychically, from the ugly to the very beautiful; they are products of desire and of the full range of emotion. Since they are not derived from higher awareness, they lack any higher information content. At the higher astral levels, they have a beauty and ego-stroking subtlety that can easily bamboozle the earnest neophyte.

On the astral level, there may be visions of masters, holy ones, wise beings, or even spaceship commanders speaking platitudes. Often they commend the meditator for doing fine work. The more they stroke the ego, the more it is evident that the lower ego and its pride are at work. Predictions may be made, usually dramatic and destructive, sometimes revealing world salvation at a stroke, but often only for the favored few. And guess who has been especially chosen to announce this to the world? This astral misinformation can then be channeled to credulous believers who propagate it without discernment. This learning challenge requires a clear mind, commonsense, logic, and a scientific approach to the results of such predictions to work through to the truth. By their fruits ye shall know them. At their worst, these astral meanderings are a diversion from the pathway, and depressive of the light within. At their best (other than as a form of learning) they can align the emotions towards doing some good somehow in the world.

How then does one discern the truly inspired information from the welter of that which is not? Bailey provides some guidance.²³ The inspired writings lack self-reference, are clearly motivated by love, have wisdom that can lead humanity forward, have a real knowledge content and relate to the real world, and stir the intuition. They speak from experience with a real understanding of the mechanics and techniques involved. They are aware of the traps of illusion and the lower self, and express the wide range of qualities one would expect of an enlightened and loving being. They have a sense of humor. I would recommend applying the test of these principles to any beings encountered or information received whilst in meditation.

Energies are also stimulated, and occasionally depressed. The energies may be nervous, mental or emotional, involving irritation, anxiety, mood swings and so on. If this happens, then the duration of meditation should be reduced. Check that the normal life functions are well balanced. Over-sensitivity can be compensated by taking up a mental activity that balances the meditation. Energy currents felt in the body are usually the kundalini, stimulated by the meditation. Again, balance is required, between meditation and mental and physical activity, being careful not to overdo anything in haste or aspiration.

Bailey summarized some words of care as follows. Do:

- Remember your family, group, and work obligations and apply your light to them,

- Realize that your ascension in consciousness takes you into realms not just of broad vision, but of practical service for the whole: it leads from the little self to the One,
- Maintain focus on the “God immanent” or the “I am” within rather than on energy raising, magical chants or mind-altering substances,
- Undertake meditation and self-improvement as a combined and long-term project, knowing it will last beyond this lifetime, and that you are creating your future now,
- Persevere, stand fast, and take joy in the small things as well as the great.

To these can be added:²⁴

- Know thyself,
- Proceed slowly and with caution,
- Study effects,
- Cultivate the realization that eternity is long and that that which is slowly built up endures forever,
- Aim at regularity,
- Realize always that the true spiritual effects are to be seen in the outer life of service,
- Remember likewise that psychic phenomena are no indication of a successful following of meditation. The world will see the effects and be a better judge than the student himself. Above all, the Master will know, for the results on causal levels will be apparent to Him long before the man himself is conscious of any progress.

Learning to go past delusion is a perennial test of both science and consciousness. The more people take up meditation and techniques of self-development, the more we will see the products of astral glamour, vivid imagination, pride, egocentrism, and the strivings of the concrete mind. These are the false prophets. It is only when we recognize them for what they are that we can be free of their thralldom. We then move into a clearer understanding, a freedom from self, and an effective service for all. This creates a compassionate tolerance for all approaches and skills to help self and others overcome delusion. Essential are open-mindedness, discernment, goodwill, inclusiveness and a faith that is knowledge.

Image of God

When we follow the stream of light, sound and consciousness back to the Source, we begin to question the nature and purpose of evolution. The final stages for humanity according to Bailey are:²⁵

Trinity	Chakra	Initiation	Ray	Plane	Tarot	Ray Method
3	Ajna	III. Transfiguration	5	Mental	19. Sun	Match forms to ideal
2	Heart	IV. Renunciation	4	Buddhic	20. Judgement	Reflection of reality
1	Base	V. Revelation	1	Atmic	21. World	Union of E & m

These are the chakras involved in the process of revelation (initiation) and correspond to the three steps listed at the beginning of this chapter. In the initiatory process, the Throat

paves the way to the Ajna, but the Heart as love has a special role in preparing the ascension from the human kingdom. As the Base defines the kingdom, it must be restructured in relation to the Crown in order to prepare for incarnation into the next kingdom.

The role of souls at all levels is to integrate the material environment of a cycle, including its impact on consciousness, into the archetype or pure ideal. This happens through interactive soul networking. Mastery of the environment includes cooperative benefit, lifting the lower materiality by linking with spirit, soul and kundalini. This produces the quantum of light according to soul size.

In the first of the three steps, the forms of the personality are matched to the ideal of the soul, and the personality is transfigured to union with the soul. This gives soul-personality harmony through the Ajna, but these remain as two-in-one. In the second step, the resolution of the 3 to the 2 involves the Heart and buddhi. All remnants of material attachment are renounced. The form is crucified, meaning that the “body” aspect of the soul has accomplished its task and is no longer needed.²⁶ The purified and transformed soul-personality becomes directly aligned with spirit. In the third step, the resolution of the 2 into the 1, the Crown in atma consciousness aligns with the Base chakra, and the entire being becomes one unified unit. Spirit and matter have become one in revealing the divine human archetype.

In the monadic plane beyond spacetime, divine archetypes exist as ideals, of parameters, laws and monads of individuality. The parameters determine the rules of the cycle of the universe, and the laws have spacetime dimensions relevant to the outer limits of the cycle encapsulated. The monads are the power of infinite spirit that drives and guides the soul unit until the required illumination is attained. The monad contains the parameters and laws appropriate to the kingdom, including, where appropriate, those of awareness, self-reflection, freedom of will, and creativity. For this reason, the infinite probability waves proposed by quantum theory, and by quantum mind theory, are potentials created by divine will, and are subject to the will and consciousness of Its creation. This creation, the soul network, is free to progressively approximate the ideal in accordance with the parameters and laws of the system. The creation is free to destroy the system, but as it closer approximates the ideal of the Creator, then the greater its satisfaction and joy in its co-creation.

Why then should we, under evolutionary impulse, be taught to learn these laws, these ideals, and to evolve into divine archetypes? We humans are being taught free will, how to extend our consciousness, and how to control and create in dense matter. The very structure of evolution ensures it. We can speed or slow the process, and if we choose total insanity we can apparently destroy it all, which is an extreme option of free will. Fortunately there are strong factors influencing our awareness and choice, built in from the beginning, as the Spirit immanent within us. This is the divine essence that guides in love-wisdom but allows soul freedom. So the great majority of souls of all levels will make it through the cycle, to become illumined each in its own manner. Those that do not will continue the process elsewhere.

And where does the upward progression take us? Why should God bother to create us, His children, and in His own image? We have been created, and the universe is a classroom, a cycle wherein we learn to become, of our own choice, that which God would prepare us for. As Christ said, we shall do greater works than He.²⁷ The children of God are being taught the

skills of God so that they may grow up. There may be no end to the expansion of the divine creativity within us.²⁸

“I have said ye are gods: and all of you are children of the most High.”

— Psalm 82

“Archetypal Man is a divine being; he is not measured with the other living creatures on earth, but with Gods in Heaven. Rather, if we should speak boldly, the True Man is even above the Gods, or at least equal with them in power; for the Gods of Heaven do not descend to the earth, but Man ascends to Heaven and measures it. He knows the things that are above and the things that are below, but he learns all other things. And, greatest of all, without leaving earth, he ascends above, so vast is his nature, when divinely inspired. Archetypal Man is above the Gods because He was brought forth by the Father of All and blessed with all the Divine Formations.”

— Hermes Trismegistus (p.36)

Network Cooperation

In a stimulating extension of her consciousness, Vera Stanley Alder²⁹ traveled in perception to the high planes of the solar system and to the microscopic scales of cell and atom. She saw the solar system as the chakra and glandular system of God the Solar Logos, and saw patterns repeating through many scales, as above so below, including the cell striving to attain harmony and alignment with its divine being, a human person. The nucleus of the atom radiated divine Life in the manner of our Sun, and the heart of Earth. The amazing interrelatedness of all forms, colors, energies and consciousness were made apparent to her at a variety of scales and perspectives. She saw the many lives living within the divine being that is a person, mirroring the great interrelatedness of nature at large. She became aware that we can enter into cooperation and control of these lives, within and without, to achieve harmony and development. A soul in the next higher kingdom, her Master, helped in this wonderful exercise.

All major religions acknowledge the existence of saints, masters, sages and adepts, who are beings of surpassing love-wisdom, assisting humanity. They are in the kingdoms beyond the human, generally called simply the spiritual kingdom. It comprises three kingdoms, as named by Bailey in Table 1 in ch 2.

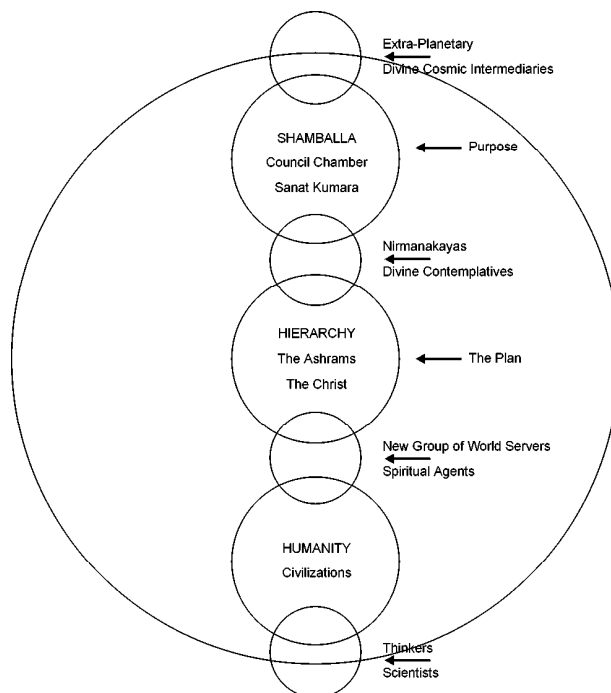
According to this ordering, the spiritual Hierarchy operates at the level of buddhi, formulating programs of assistance whereby ideas as inspirations are adopted by human minds. It is the center for love-wisdom on our planet, and its souls can exist in the physical dimension or otherwise. The beings at this level are many, and Bailey³⁰ provides information about a few of them. They may be grouped according to ray or trinity, forming three great Divisions headed by the triad of the Manu (1st Ray, of will), the Christ (2nd Ray, of love), and the Mahachohan (3rd Ray, of active intelligence). These are names for offices rather than individuals, and the Christ, for instance is known in other religions as the Bodhisattva, Lord Maitreya, Imam Mahdi, and Messiah. The Hierarchy is also known by other names, and its role is to formulate a divine plan in accordance with divine purpose, which humanity carries out. All the inspirations for human progress derive from the seed ideas provided by the spiritual kingdoms.

Meditative Co-Creation
(AA Bailey, *DNA II*, p.233)

... the entire universe has been created and its evolution processed through the power of thought, which is only another word for controlled meditation. This covers the combined meditation of numerous subjective, spiritual and mental groups; the laws of this meditative work are the result of certain mental determinations, which embody the will of the planetary Logos and are imposed on all lesser groups of lives by Those Whose task it is to wield the divine laws and enforce them. Freedom of the will is here to be noted in relation to the *Time* concept but not in relation to the final and inevitable divine results at the end of the immense world period. The major thoughtforms of the spiritual Hierarchy, created by joint ashramic meditation, is called by us the *Plan*. The basic purpose of Sanat Kumara is revealed from cycle to cycle by His Agents in Shamballa, and is by Them impressed on the minds of the senior Members of the Hierarchy. They, in Their turn, make this impression the subject of Their ashramic meditation, adapting its various concepts and the outlined purpose to a most carefully formulated Plan, presenting - as far as humanity is concerned - seven aspects or phases of evolutionary development and endeavor, according to the work desired of any Ray Ashram implicated at any particular time. Each Ashram thus undertakes meditation on the general Plan and thus (if you could but realize it) each initiate and disciple finds his place and sphere of activity and service - from the very highest initiate to the least important disciple.

The next spiritual kingdom is that of the Triads, which include the three heads of the Divisions of the Hierarchy and others. They attune to the highest kingdom and relate it to members of the Hierarchy, operating in atma and buddhi. The highest kingdom on earth is Shamballa, which expresses the will of the Logos or being that is planet Earth.³¹ This is at atma, the archetype in manifestation. The planetary purpose is determined at Shamballa, in a sense the policy center for the planet. On the basis of these policies, the Hierarchy creates a plan and programs. Humanity implements them to the extent that they can be intuited, deduced and applied within human capability. Figure 37 indicates the linkages between kingdoms in this work.

Figure 37. Links with Higher Kingdoms



This information is capable of verification (if with some subtlety) and opens up new possibilities in the field of evolution and cooperation within the soul network. It highlights the role of humanity as the middle kingdom linking the higher three with the lower three, representing the “breadth” of experience gained at the middle of the evolutionary cycle. It also adds substance to the idea that humanity comprises the brain cells of the mind of Gaia, with resonance between the higher levels of consciousness of a person and those same higher levels of a planetary Logos.³² In this perspective, the first phase of human evolution is that of building and energizing Gaia’s brain

cells. The second phase is their stimulation and coherence, and the third phase will see their alignment and unification that will allow great illumination within the earth system.

Individually, we use our mind and brain to accomplish tasks, and can harmonise to higher knowledge and love to enhance our achievements. In the process, we attune to and affect all kingdoms. Humanity as a kingdom does this, and the effects go beyond Earth.³³ We know from our studies of ecology, economy, international relations and cultural diffusion that humanity is a potent part of vast ultracycles on our planet. We need now to be clear about our links to the higher kingdoms.

Of the works clarifying these links, those of Bailey are perhaps the most comprehensive.³⁴ They identify the Lord of the World, or the Ancient of Days of the Bible, otherwise known as Sanat Kumara or Melchizedek, as being the custodian of divine will and purpose for our planet. This will and purpose can be significantly understood only as we become living love-wisdom at the level of buddhi, and then within limits. Shamballa and the Triads translate the purpose so it can be used for a divine Plan for humanity to implement. These network interrelations are summarized in the panel above.

Bailey deals with the value of the meditation of a neophyte who may not know much about the soul network, Hierarchy or Plan.³⁵ The different levels of meditative awareness adapt the Plan, in accordance with what is brought through in meditation, to the different levels of needs of humanity. The meditation of a high master is of little direct use to the ignorant and illiterate of the world, but those of lesser development will tune to the actions needed for their upliftment. These actions will normally be in the areas of economic and social development for the poor of the world. True spirituality is action for all aspects of the physical and spiritual world, and for the needs of all people. In this way, the Plan is stepped down through the many levels of consciousness to benefit the whole.

The Plan For Humanity

The progression of dissipative structures increases the freedom of soul units to interact in co-evolution and co-creation. For people, the 7 stages of development are levels of freedom to expand the process of human development and interaction. The spiritual kingdoms have progressed beyond humanity's highest levels of comprehension and responsibility, and act accordingly. They formulate the ideas that indicate the next steps for humanity to take at its various levels. The entire matrix of these ideas and programs is called the Plan for Humanity. It is a Plan of free and wise advice, and we are free to do with it as we wish.

The Plan is seen in the best of human thinking. It is the source of inspired visions, and idealistic yet realistic proposals. It is all that creates more harmonious human relations, and with other kingdoms, and intuitive advances in science, philosophy and spirituality. While we could approach it through the 7 levels of human capability and the 7 rays, producing at least $7 \times 7 = 49$ major divisions, the Plan is currently oriented to the advanced thinkers and intuitives. It assumes a human cascade effect as ideals are stepped down by people to more practical and detailed applications for all.

This raises a fundamental challenge in implementation, i.e., that it will be only as good as the ability of the implementer. For individuals, the implementation is appropriate to the

level. However, within a group, nation and internationally there is a range of types of understanding. Progress must accommodate the variety without losing the vision or the pressure towards upliftment. The pressure for freedom of the human spirit ensures progress, but skill, cooperation and long-term perseverance are required for effective group action.

The general average in the trend of human progress can now be discerned, without detracting from applications in specific situations. The great need now for most of the world's population is to transmute the energies of the Solar Plexus into those of the Heart. The global need for selfish separative and aggressive individualism, competitive and uncaring of others, has passed. There will still be individual and some group need. However, the reality of global interdependence is now so evident and acute that active Heart qualities are essential for global survival and well-being. We now need cooperation, concern for the basic rights and freedoms of others, understanding of the interdependence of the whole, and a generous yet discriminatory spirit. There is a need for humanity as a whole to pass through the gate of the Heart and to create a new civilization based on soul values.

We have become a global race of people, fundamentally dependent on each other. Separative and selfish antagonisms are like one part of our body fighting another part. It is self-destructive, madness unless we learn to love, and so to live in harmony. As within, so without. Our individual, group and national ability to be free of the lower emotions, selfishness, aggression, egoism, ignorance and attachments must be expressed directly in our relations with others. As we free ourselves from them we become more creative with others, and internationally, and with all kingdoms. Of course, we still need a clear-eyed, defensive and creative capacity to deal with any outbreaks of lower aggression.

Major aspects of the Plan for humanity have been outlined by Bailey as follows:

Politics are a part of the *1st or will aspect* of the trinity, under the Division of the Manu. The Plan calls for the development of internal national order based on the freedom and equality of all groups, meeting the needs of all. A national life of vision that brings out the best in all people will create stability and peace, providing there are sufficient Heart qualities. Externally, this would express as recognition of interdependence, and an understanding that the well-being of all nations must be met if there is to be true world peace. A responsible approach to reciprocal economic and political relations, maturing from childish selfishness and rivalries, will make most world problems manageable, and would involve coordinating world economies, ecologies, forms of governance, education, health, and care for the unfortunate ones, to provide basic needs for all. The resulting major re-orientation of psychology by the disadvantaged, the rich, the managing bodies, and public opinion will be the basis for world peace. It requires a spirit of goodwill and intelligent generosity, qualities that are expressed when the Heart, Throat and Ajna chakras develop and align the lower nature.

Economic systems overlap with similarly structured social and educational systems, political systems, and biological systems within the global whole. These complex interrelations need wise management based on global democracy and a vision of a harmonized whole Earth.

Religion is a part of the 2nd or *love aspect* of the trinity, under the Division of the Christ (Bodhisattva, etc.). The divine unity is perceived differently in different cultures, because of the various types and levels of human understanding. Religion is that which is meant to guide humanity on its journey back to the Source. Given the 7 major levels of capacity, there is a religious mode suitable to each level. We do not teach abstruse theorems to children, so the religious teaching must be capable of being grasped at each level, and able to lead the consciousness to the next level. Consequently, religious teachings expand with development, superseding earlier understanding, adding breadth and depth to spiritual endeavor.

Avatars are major spiritual teachers, such as Hermes, Krishna, Lao Tze, Buddha and Christ. They bring in the new phase of teaching appropriate to level and culture. The ray paths of cultures differ, and methods suitable to one may not be suitable for another, which leads to the need to understand the brotherhood of faiths, and how they are all derived from the One, each according to local need and the needs of the era.

An understanding of the nature of reality also requires a unification of science and spirituality, for they are intrinsically one. It requires an understanding of human psychology, as a science of the soul and as the need for diverse human pathways that converge on the way to the One. The need to practice the prayer, meditation, and ethics of true religion, and to disentangle its truth from cultural habits and personality habits means that old practices of authoritarian limitation must give way to democratic inclusiveness, for God is love and love shares with all. Those still needing paternal stricture will continue with the religions of the Solar Plexus and Sacral levels.

Above all is a need to realize that God lives in all, is our own Spirit within, inexorable in our victory of ascension to the highest level. The God within knows and respects our ability to learn spiritual values and apply them of our own free will. We are His creation, and this is the true nature of Hope. It is a knowledge of the reality that we all have divine qualities that are unfolding, and that we help unfold. It is knowledge that we are all points of God, and that all are God, and that we are All one God.

Science is a part of the 3rd or *active intelligence aspect* of the trinity, under the Division of the Mahachohan. It stimulates the expansion of human consciousness. In the modern meaning of the term, science began as an explanation of tangible physical substance and its relationships, but is progressively expanding into relatively intangible realms. The leading edges of modern science are often in the wholly intangible realms of mathematically supported theory that predicts or assumes the existence of unknown factors. Science is therefore the progressive understanding of the tangible and the intangible, and their eventual synthesis. It has been forced to account for subjective factors that influence both events and conceptualization. The nature of the human mind and soul, and the intangible constitution of a person, are significant challenges for science and, along with other areas, will unfold in greater depth in the new science.

Other areas of science that are fundamental to the synthesis of the whole include the creative properties of sound and light (or color), the nature of the energy of substance, superstrings or their equivalence, the nature of quantum exchange beyond spacetime, parapsychology, transcendental yoga and meditation, the mapping of ultracycles, the phenomenon of crop circles, the basis of the Sirius Mystery, UFOs and ETs, the interaction of the energy

fields of earth and solar system and cosmos, photography of the intangible aspects of the human body, evidence for reincarnation, the nature of love, and open-mindedness to a new scientific paradigm. Much work remains to be done, and a synthesis of the tangible and the intangible, of the known and the unknown is an almost endless process. When we penetrate the edge of spacetime, and the consciousness of the atma, perhaps we will see it to be truly endless.

These three topics of *politics*, *religion* and *science* are limited aspects, given here in general outline, of the Plan for humanity created by the Hierarchy. The guidance is specific and practical in these and other areas, and further indications are provided in the references at footnote 34. The inspiration for new ideas is derived ultimately from the monadic realm, and the Plan has both broad vision as well as mass of detail that is constantly adjusted to human need.

In an inclusive sense, the Plan's purpose is to redeem all levels of substance and its forms for a higher purpose of Spirit. In Einstein's formula, E, c and m are transmutable terms. The light of the soul in application transmutes the substance within us, and that with which we deal. Illumination and the transmutation of substance are one and the same goal. According to Bailey,³⁶ it was for this reason that the planetary Logos, the Ancient of Days manifested. The higher three kingdoms are now working to bring about this redemption. When the substance and light-consciousness of our system are sufficiently transformed, the energy of spirit will produce "a great spiritual and planetary fusion, of which the fusion of personality and soul (at a certain point on the path of evolution) is the symbol in the microcosmic sense."

Melchizedek

High offices are known by various names, and the Lord of the World, the Planetary Logos, the Ancient of Days is also known in the Bible as Melchizedek, the "priest of the most high God" (Genesis 14:18). Melchizedek is the King of Peace, as Shamballa is the center of peace. The relationship of Christ to Melchizedek is given in Hebrews 5 – 8, which also emphasize the need for spiritual change. Through the nature of his task on earth, Christ, the Prince of Peace, became a high priest after the order of Melchizedek. The Divisions of the Hierarchy are in a sense ashrams of Shamballa headed by Melchizedek, and the Christ is the head of the Division of Love-wisdom, at the level of the Triad.

Hebrews 7 states that the King of Peace is without father and mother, and is beyond time, clearly existing as consciousness in or beyond the divine plane. He receives tithes, which are the quanta of light produced by the soul network at its various levels, and which become illumination from the highest level called Abraham³⁷. Melchizedek originally brought forth bread and wine in incarnation (Genesis 14:18) meaning the process of the transmutation of matter and consciousness into their higher aspects, symbolized by bread and wine. He naturally receives the transmuted results.

The sons and priests of Levi represent the Mosaic Law required in the first phase, of involution. This Law creates its measure of light, or tithes, that ascend to the higher planes and instigate reciprocal blessing with spirit. The transmutation involves "death" of the old nature and the building in of a new higher vibration of light-substance. Levi represents the "lower" nature and Abraham the "higher" principle from which the lower precipitated. As

such, Melchizedek “met him” beyond spacetime, i.e., “in the loins of his father” (Hebrews 7:10).

When evolution moves into the second phase—development of soul consciousness and control—the Law and the priesthood must change from Law emphasizing the karmic “eye for an eye” or “carnal commandment” to Law emphasizing the dharma or grace of love and goodwill. Hence the need to broaden religion from the Old Testament emphasis on retribution to the New Testament emphasis on love-wisdom.

Although Biblical symbolism is being analyzed here, the principle is universal, recognized in all major faiths. The priests of the karmic or Mosaic Law were subject to reincarnation, but the Christ, being of a higher kingdom, is not (Hebrews 7:23–24). The Law of Love, of the soul, is able to “save them to the uttermost” because it is only through love that the full revelation of spirit can be achieved. The Christ is “made higher than the heavens” (Hebrews 7:26) meaning with at least atomic consciousness, which is higher than the buddhic plane. The oath of Melchizedek consecrates Christ forever. This means that he achieves a certain level and initiation whereby he unites with the Word of the Lord of the World, his Father at the planetary level. Those at lower levels who are uplifted by the process of the Law to become priests (relatively enlightened souls and teachers) still have the infirmity of a lack of full union with the Father or Spirit (Hebrews 7:28).

Hebrews 8 summarizes the superseding of the laws of involution by the laws of the soul. We will no longer need the exoteric teaching about God *when* the laws of the soul are learned, for then all will live according to the laws. The laws will live in our minds and our hearts, and we will attune to Spirit directly; thus we will overcome karma (Hebrews 8:10–12). Subsequent chapters of Hebrews detail in symbolism the processes of the first and second Testaments, and the requirements of the latter.

Daniel 7 portrays Melchizedek (the Ancient of Days) as the God of the World who gave the Christ everlasting dominion over the multitudes. The language is very similar to John’s in Revelation and has similar symbolism. The beasts stimulate and raise the lower nature and the four kingdoms in their evolution, including the false prophets of the lower mind. Eventually the higher nature and higher kingdoms prevail in the upliftment of humanity (the 4th kingdom and 4th beast). Judgment, which is the assessing of the soul illumination of the saints, is given by the Ancient of Days when they are able to prevail over the more primitive residues of human nature. Then “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Daniel 7:27).

This looks forward to a time when the Hierarchy and humanity work in loving intelligent and voluntary cooperation in serving the divine purpose. This will include wise and cooperative management of the three kingdoms below the human, as the soul network aligns (obeys) with the Lord of the World. This is the next big step for humanity. It can be taken only as we develop sensitivity to the Hierarchy of souls that amounts to telepathy or clairaudience. This type of sensitivity can be developed through meditation and by the one-pointed focus of the mind in daily tasks.

The All and Now
(AA Bailey, *TEV* p.53-4)

“... the progressing disciple does not move into new fields or areas of awareness, like a steady marching forward from one plane to another (as the visual symbols of the theosophical literature would indicate). What must be grasped is that *all that IS is ever present*. What we are concerned with is the constant awakening to that which eternally IS, and to what is ever present in the environment but of which the subject is unaware, owing to short-sightedness. ... The Kingdom of God is present on Earth today and forever has been, but only a few, relatively speaking, are aware of its signs and manifestations. The world of subtle phenomena (called formless, because it is unlike the physical phenomena with which we are so familiar) is ever with us and can be seen and contacted and proved as a field for experiment and experience and activity if the mechanism of perception is developed as it surely can be. The sounds and sights of the heavenly world (as the mystics call it) are as clearly perceived by the higher initiate as are the sights and sounds of the physical plane as you contact it in your daily round of duties. The world of energies, with its streams of directed force and its centers of concentrated light are likewise present, and the eye of the see-er can see it, just as the eye of the mental clairvoyant can see the geometrical pattern which thoughts assume on the mental plane, or as the lower psychic can contact the glamours, the illusions and delusions of the astral world. The subjective realm is vitally more real than is the objective, once it is entered and known. It is simply (how simple to some and how insuperably difficult to others, apparently!) a question of the acceptance, first of all, of its existence, the development of a mechanism of contact, the cultivation of the ability to use this mechanism at will, and then *inspired interpretation*.

The verse of Daniel above implies that all the kingdoms of the Lord of the World are present on Earth, and are interactive. The Kingdom of God on Earth is therefore a kingdom of souls of different capacities that are illumined and dominated in consciousness by the Spirit within. It includes those of humanity that we could call “soul-infused,” and it must expand with further evolution. This requires a reorientation of thinking as indicated in the panel above. Perhaps it could be expressed simply as “Be still, and know that I am God” (Psalms 46:10).

Faith as Substance

In the final stage of development we realize that we are an extension of a supreme being, that this divine energy and consciousness moves us, and that we live this higher wonder when we put our mind and heart to it. The crucial difference between this and earlier phases, is that we now know that we must use our will, mind and intuition in order to create the very lives that we live. This is not just an acknowledgement of what has always happened to us, but a knowing that vast powers and wisdom are now available for our conscious use. We know and plan how to use these energies for the good of all people, and for the entire world.

Because we are and always have been a part of God, then what we expect, visualize, fear or think, we co-create into existence. This is because we channel the God powers through the quality of our being. The crucial factor is strong genuine belief, which can be a deep knowing, a real faith, a profound fear, or an encompassing love. In each case the energy of our belief energises the image of our expectation to give it a life of its own. This image, as a thoughtform, or morphogenetic field, dream, meme, miasma, etc., then becomes more and more material in our lives, until we live it completely. In a very real sense, our belief, or faith, has become our living substance.

We were told this more than 2000 years ago in the phrase “faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1). It can mean that as we make our own will one with the divine will through attunement, then that level of creativity becomes available to us. However, as we are never separate from the divine, only differing in our attunement or level of application, then those differing levels of creativity are also available to us. Whether we are aware of it or not, we always use the divine energy within us to create our own lives and events. What differs is our degree of awareness, the energy of our effectiveness, and the objectives of our creation. This is captured in the three-dimensional colour matrix of chapter 3 with its lightness, strength, and hue of our ray vibration. In a more detailed form it is also what clairvoyants see in people’s auras. Each one of us is in that matrix, at the lighter colours as we attune more to spirit, with strength of colour according to our energy levels, and our hue according to our predominant interests and objectives.

The faith of the quotation above is the omniscient spirit within, and its strength is our varying levels of attunement to it. We are not just “linked” to this One spirit, but we are it, in material, semi-independent form. But this One spirit creates and is All, and we share in this creativity, including of the substance of our lives and our hopes. To express it simply, faith is God, God is All, therefore faith is substance.

The power of our faith, belief or expectation creates what we hope for, or what we fear. This faith, if of sufficient power in us, is therefore all the evidence we need that what we truly expect will manifest. In the early phase of development the faith of our beliefs and emotions is the energy of spirit driving us into materiality and karma. In the middle phase the increased power of our thoughts and ideals is the energy of spirit driving us into responsibility and choice. At a deep level, attunement to the omniscient mind of God provides the evidence, the knowing, of all things not yet understood by science and the beta-level mind.

In the third phase of development we know that “faith without works is dead” (James 2:17). If we do not attune to the divine archetypes, that are truly our highest ideals, and manifest them in our lives, then our spiritual awareness lies unused and may as well be dead. “For as the body without the spirit is dead, so faith without works is dead also” (James 2:26). This shows the need for unity between the spiritual and material planes, as either is unproductive without the other. Without their integration we cannot create the divine archetype on earth.

These aphorisms and teachings are meant to increase the power of our consciousness. The human c in the $E=mc^2$ equation increases in power as we evolve, as it acts upon the E and m (spirit and matter) to channel more E to create a transformed m . Consequently the 3rd phase of human development is about the power of vision and the conscious manipulation of divine energy to uplift all humanity, and to integrate into all kingdoms on earth.

We have never been separate from God, and so God’s energy has always flowed through us. This energy enables us to create our lives. It flows through the lower chakras in the early phase of our development, causing our desires and fears to create our realities. In the middle phase it flows more through heart and mind, leading to a grappling with conscience and understanding. These then create our reality and our yearning for more, for meaning, for higher consummation. In the last phase these ripples become a cultural wave as we express

our highest aims and ideals. The divine energy unites all chakras. We then become aware of our full potential as apprentice Gods. We know we are the children of God, and have that divine energy and consciousness flowing through us. But we know that we are young Gods still, and need wise guidance from a loving Father. There is nothing egocentric in this knowing, for it is a humble recognition of the vastness of divine reality and our place in it.

What it does do is open the possibilities of divine power and the responsibility to handle it well. The power of acting to create that heaven on earth has increased immensely. Our conscious living faith is literally and directly now our living substance.

The Act of Creation

In James Redfield's book *The Secret of Shambhala* he outlines the technique of manifesting, through co-creation, our best envisaged reality. I endorse this method because over a period of 30 years I have, with others, used and observed the different aspects of it. It does work, though the results may not always be what we expect. This is because the wording or envisioning of what we create is crucial. If we ask for the highest and best, then it will happen regardless of our preconceived expectations. The method, described below, requires a clear focus on the objective, and strong energy to achieve it.

The power of this type of method was shown to me in a dream I had in 1978. I dreamt that there was an athletics race that men ran, and that each man had a wife who concentrated on the goal. There were two very striking principles in the dream. Firstly, if there was any fear or anxiety, butterflies in the tummy, wobbly legs etc., then this definitely disqualified the runners from success. Secondly, those who were consistently successful had wives who concentrated powerfully on the goal.

In order to show me, I was put into the consciousness of one such wife. In this state I experienced the single-minded concentration upon achieving the goal. There was a powerful centred focus, and I was shown that the more one focused, the quicker the goal was achieved. It was a sliding scale from unconcentrated slowness to absolute concentration wherein the goal was achieved instantly. There was no philosophical reflection or discussion. Achieving the goal was all, but there was considerable satisfaction in this. I had the feeling while in this borrowed state of consciousness that there was a pragmatic understanding that achieving was what it was all about, and that in this lay the wisdom of experience and "getting on with it".

To interpret, the men are the yang will and energy that drive to success. The wives are the yin energy of consciousness and value that determine the goal and how quickly we reach it. They are married because both are needed to achieve success. A weakness on either part, from say anxiety or lack of focus, will hinder or even prevent success.

Clearly our self-concept, thoughts and emotions will influence our goals and our ability to achieve them, as will suggestions of others if we let them. They can be positive or negative, but we must be aware of these thoughts and feelings if we wish to be more effective. We also need to have goals and to decide which are most important to us. Whatever we focus on most will be achieved. When we focus powerfully on manifesting the divine will on earth (or on living our highest ideal) then we transform a sick and ailing body into a vibrant and healthy world.

The substance of Redfield's method is as follows, with some small additions from personal experience:

1. Faith or knowing is important. We must know in our hearts that the energy of prayer, visualization and expectation is real and it affects our world now. We can expand this energy by visualization and attunement.
2. The clearer and more powerful is our attunement to our higher selves, the easier it is to connect to soul and spirit. The presence of universal love indicates success. Discrimination is needed by the beginner to avoid attunement to our own personality thoughts, desires and fears.
3. We can create more synchronicity³⁸ in our lives in order to better achieve our purpose. We have to visualize or expect it, and know that it happens.
4. The energy field of our expectations (i.e. prayer field, or soul energy field, or personality field) affects others directly, as energy and as consciousness. When we are attuned to our higher selves it boosts the energy of others, and helps them connect with their higher consciousness and intuition. Groups of people in attunement amplify this energy and effect. At lower levels it can create "mob behaviour".
5. The effectiveness of our expectations is more powerful, consistent and sustainable if we are detached from the outcomes. We need to see the positive value in all outcomes, independent of our thoughts, feelings, and all events.
6. If, when focusing on a purpose, we have negative or fearful feelings, this is a warning to seek higher guidance. Attunement to soul aim and spiritual oneness is needed.
7. The archetypal process is for us to vision and expect an ideal world of spiritual-cultural development, in order to bring it into existence.
8. When we know that what we think and expect of others influences them, and that this happens between all people, we know the value of keeping our thoughts, feelings and actions positive. The energies of different chakra levels are in constant interaction between people, and the higher levels assist in the transformation of the lower.
9. Angels exist (i.e. devas, dakinis, etc) and can amplify our energies when we acknowledge and empower them to help.

Knowing this method and using it is an essential step in the 3rd phase of our development. We can use it individually, in groups, and networked around the world. In the 3rd phase, as we return to unity, the energies of many working in unison for good are what create success. This is the creation of heaven on earth – an ideal culture and world civilization, with unity from the diversity. We will create this success only when many use the method, networked and in harmony, to change world civilizations for the better. Without this united working our planetary systems will fail. Our survival and expansion into a far better way of life requires people to work together, with skill in action, to rescue our planet now.

Here, and Now

The high mountain is climbed by taking many small steps. We take these steps every day wherever we are and with whoever we are with. All scales and dimensions reduce to the here and now when we seek relevance. Here and now, we are at the apex of our progress, dealing with all matters of relevance for our growth. Here and now, we re-create ourselves, we express divinity, we are an essential part of the whole, we are both within and beyond spacetime, we are one with all. We have vision and understanding that has expanded into

spacetime beyond the here and now, and brought it back into the here and now in co-creation. It expresses within us, and we in it.

I am, alpha and omega, in all lives, now
 I live, in love
 I am you, in all
 I am

The Christ immanent lives in all of us as Spirit working through Soul, joyous in its success, compassionate in our suffering to achieve that success. It is always with us. It has never left us. We grow into it daily. It is always there, but we grow and expand to be able to express it more fully. It is in all beings. Spirit, the One, is in all. It calls forth the light in all to uplift and redeem. It is the beginning and the end, and we in the middle struggle to comprehend.

This book has illustrated the mechanisms of that consciousness, in their unified triplicity, and in the seven dimensions of our planetary system. The models and mythologies have indicated the structure in various grades of substance, but the quality of the consciousness is difficult to express except through poetry, art and limited scientific studies. An intellectual understanding, however partial, can take us only so far. Direct appreciation of the consciousness is essential if we are to truly understand, and this applies to all 7 major levels, and to the 7 ray types at each level. Attunement can accomplish this if it is a “true measure” of the levels and rays. The Unity in all the vast diversity of creation within and beyond spacetime, as archetypal wisdom that contains all, is expressed as follows:

“For I am the first and the last.
 I am the honored one and the scorned one.
 I am the whore and the holy one.
 I am the wife and the virgin.
 I am the mother and the daughter...
 I am she whose wedding is great,
 And I have not taken a husband.
 I am the midwife and she who does not bear...
 I am the bride and the bridegroom,
 And it is my husband who begot me.
 I am the mother of my father
 And the sister of my husband
 And he is my offspring...
 I am the staff of his power in his youth,
 And he is the rod of my old age.
 And whatever he wills happens to me.
 I am the silence that is incomprehensible
 And the idea whose remembrance is frequent.
 I am the voice whose sound is manifold
 And the word whose appearance is multiple.
 I am the utterance of my name.”

- *The Thunder, Perfect Mind*³⁹

Attunement to the highest qualities within is the major task for all of us. The divine lives within us all, waiting to be allowed, even invited, to be expressed more and more in our lives. This is not a religious prosletization, but a simple, living reality. In scientific terms, it is a part of the new science of which physics and psychology have only begun to make a contribution. It is the 2nd order science of relativity, love, consciousness, value and soul, and more fundamentally it is the 3rd order science of multiple dimensions beyond spacetime, will, purpose and spirit, our understanding of which is clearer in the nearness of the alpha and omega levels of awareness. As we move now from the limitation of the narrow and dense awareness of the 1st order of Newtonian science in ascent towards the omega, we are beginning to unravel quantum theory, relativity, and the nature of human consciousness.

A larger comprehension is needed to make sense of the simple yet complex interrelation of form and consciousness, and this book is offered in that direction. The question of deep purpose has been touched on, but this really requires the practice of self-transformation before we can understand it in depth.

“After this manner, therefore, contemplate God, as having within Himself the entire Cosmos - all thoughts or intellections. If Thou dost not make thyself God-like, thou canst not know God; for like is intelligible only to like. Expand thyself unto the immeasurable greatness, passing beyond all body, and transcending time, enter Eternity, thus thou shalt know God. Conceive that nothing is impossible unto thee; think thyself immortal and able to know all - all sciences, all arts, the nature and way of life of every creature. Become higher than all height, lower than all depth; comprehend in thyself the qualities of all creatures, of fire and water, the dry and moist; and likewise conceive thyself to be in every place - in earth, in sea, in heaven, in the unbegotten, in the womb, in the young, in the old, in the dead, and in the after-death state. And if thou canst know all these things, simultaneously - all times, places, deeds, qualities, and quantities - thou canst then know God.”

— Hermes Trismegistus (p.46)

¹ These are three planes of substance-consciousness, and have their chakra correspondence in the Throat, Ajna and Crown respectively.

² Bailey (*FITI*, ch.8).

³ *Ibid*, p.194.

⁴ Bailey (*R&I*, part 2, section 2).

⁵ Kirpal Singh (1970, p.22, 127).

⁶ “A man’s reach should exceed his grasp, or what’s a heaven for” (Robert Browning). This aphorism is about our ability to touch widely diverse information, including the ineffable, and gradually incorporate it into our awareness.

⁷ Kirpal Singh (1970, p.127-9).

⁸ Bailey (*R&I*, p.157).

⁹ Derived from Bailey (*R&I*, p.441-530); a detailed manual is provided in the Yoga Sutras of Patanjali (*YSP*).

¹⁰ We know from scientific assessment that the body renews its cells every 7 years or so depending on structure. Bailey (*LOM*, p.130) says that when we start meditating, it takes 14 years to rebuild the substance of the physical, emotional and mental bodies into appropriate resonance.

¹¹ Bailey (*R&I*, p.494).

¹² The Word is Aum, Naam, Shabd, Vak, Saut, Logos, Nous, Tao, Voice, etc. See Kirpal Singh (1960, ch.5), and Woodroffe (1955). Kirpal Singh opens his book with a quote from the *Vedas* which is very close to the *Bible*’s John (1:1-3) as follows: “In the beginning was the Creator, With Him was the Word, And the Word was verily the Supreme Brahma.” Both quotations (*Bible* and *Vedas*) express the fractal nature of the Word as it exists within and beyond spacetime.

¹³ Kirpal Singh (1970, p.145).

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- 14 Ibid, ch.6.
- 15 Kabir Sahib, quoted in Sawan Singh (1963, p.209). We also note from the chakra emblems that the Ajna is the 3rd and last gate to God.
- 16 The difference between this inner sound and tinnitus is that it develops and increases during meditation, and is beneficial rather than debilitating. Eventually it may appear during normal waking consciousness whenever aligned concentration occurs. It can be controlled by the level of focus and alignment to the soul.
- 17 Sawan Singh (1963, p.215).
- 18 Kirpal Singh (1970, p.158).
- 19 Ibid, p.174.
- 20 Ibid, ch.6.
- 21 Bailey (*R&I*, p.492).
- 22 Bailey (*LOM*, ch.5, *FITI*, ch.10).
- 23 Bailey (*FITI*, p. 251-4).
- 24 Bailey (*LOM*, p.93-4).
- 25 Bailey (*R&I*, p.340 and Section Two). The author has added references to the Tarot and Ray method.
- 26 This is symbolic and fractally resonant of the re-absorption of the 3rd principle, of soul in spacetime, into the 2nd beyond spacetime
- 27 John 14:12
- 28 Walsch (1998) indicates a deeper purpose still, of God experiencing creation in order to truly know perfection. In the process, creative child Gods are formed within the unity. These, we, are still one in and as God (Stubbs, 1999).
- 29 Alder (1979).
- 30 Bailey (*TCF*, p.1238).
- 31 It is the inspiration for the mythical Shangri-la, the center of peace and timelessness.
- 32 Which opens up interplanetary relationships, including with our galactic neighbors.
- 33 Influencing the quality of the “signature sound” of Earth, our interactions within our solar system, and the manner of our response to interstellar and galactic energies.
- 34 Especially *TCF*, *R&I*, *DNA II*, *TEV*, *EOH*, *EP II* and *ROC*.
- 35 Bailey (*DNA II*, p. 233-4).
- 36 Bailey (*ENA*, p.65-8). The following quote is from p.65–6.
- 37 The name Abraham means “high father” or “father of the multitudes”.
- 38 Synchronicity, like synergy, is essentially a form of harmonic resonance, where two or more vibrations work together. All things have a vibration, and when we attune to an objective strongly, we send out a resonant attractor that activates sympathetic phenomena (and people). These then become more easily perceived and if on a psychic wavelength can be drawn into our orbit.
- 39 The full stanza has been reduced. Source is <http://www.gnosis.org/naghamm/thunder.html>