

INTRODUCTORY

Every disciple who stands upon the threshold of world service, regardless of how small may be the part he will play in that activity, is faced with the necessity to know, to understand, and to wield the Economy of the One Life. He must grasp it as a Divine Plan in itself. He must see its relationships within the affairs of humanity, and come to understand its laws so well as to be enabled always to apply it to the furtherance of the evolutionary plan of the Soul.

What stand does the disciple take in the conflict between the two major ideologies of our time? And more important, why does he take that stand? What are his views regarding cartels, monopolies, cooperatives, small business, socialism, free trade, coexistence; and from what perspective are these views formulated? Does he understand the laws which govern the circulation of the world's resources, and in that understanding can he see the network of relationships necessary to the working out of The Plan of Love and Light for humanity? What does right use, right activity, and right planning mean to him in relationship to economy? What does economy itself mean to him?

These are questions which the trainee disciple can seldom answer clearly without giving way to emotionalism. He reacts to them from the persona level rather than formulating a response from the level of Soul ideation. Most trainees and many probationers avoid formulating an answer to such questions because they do not understand the issues involved between universal principles and the selfish interests of the separated power groups in the world. Yet before the disciple can play even a small part in a world service activity, he must have resolved the problems of understanding which these questions arouse within him, so that he is clear in his vision and able to discriminate between the important and the lesser important.

This series of instructions clearly outlines The Divine Plan for humanity in its economic aspect. It shows those new economic forms upon which the new civilization can be safely constructed, and by which the Purpose of God can be demonstrated through Humanity. It withholds nothing from the open eye of the disciple, in the economic sense, that will enable him to throw his weight upon the side of Light in the struggle now ensuing between the forces of Light and the forces of darkness upon this planet. It is written in an endeavor to give the modern disciple, in whatever nation, position, or circumstance he may be placed, a basic understanding of the Economy of the One Life and Its Laws, so that he may serve The Plan justly and wisely in the

The Disciple and Economy

world of mankind.

It is presumed that any disciple entering upon a study of this kind will have embodied within himself the concepts and energies of good will, loving understanding, and service to one's fellow man, all of which result in right human relations. These are prerequisite to participation in a world service activity which is set into motion from hierarchical levels and inspired by those Great Lives Whose Love for humanity far surpasses anything known on the planet today.

Embodiment of the concepts and energies of good will, loving understanding, and service to one's fellow man is the first step along the Path of Discipleship. Embodiment of the instruction following in this treatise is the second step. The third and final step is taken in active service to The Plan as the disciple lives, moves, and has his being within the body of humanity.

The Economy of the One Life is an organization of the energy, force, and substance of Its many parts into that divine activity which serves the evolution of the total. In Its highest aspect as a Cosmic Law, It establishes and maintains that relativity of interchange and exchange which is the circulatory Life of the ordered Cosmos.

This great Cosmic Law works out within our Solar system via three subsidiary laws about which little can be said at this time. Suffice it to say that:

1. The Law of Free Circulation establishes the rhythmic ebb and flow of the energy, force, and substance of the system throughout the totality, so that the part may partake of that of which it is aware. This law provides equal opportunity to every organized life within the system, via an ebb and flow of all energy, force, and substance through the etheric web which is the integrated, substantial, and substantive body of the Solar Logos. This web, resembling a vast network of arteries and veins or a huge nervous system, interpenetrates every form and the so-called space between the forms of the system, providing the medium through which the Omnipresence of God is made manifest. More will be said about this later on in the series.
2. The Law of Harmonious Placement arranges, according to color and tone, every life in relationship to every other life and the Central Directing Will of the system. It sets up the basis of relativity of one body to another; of one consciousness to another; of one organized life to another, impelling those relationships to serve the Divine Purpose of the total.
3. The Law of Formulation establishes and controls the constant motion of substance to reflect the steady evolution of consciousness, thereby

Introductory

producing in the phenomenal world the needed forms through a ceaseless inner destructive and constructive activity which we see and know as change.

These Solar Laws are stepped down upon our planet into three basic laws of Economy which have to be worked out and applied by humanity (the brain of the Planetary Logos) within its life and affairs. Thus, the Planetary Logos waits upon humanity and its evolution, just as the Solar Life waits upon Him.

These three Planetary Laws relate specifically with three aspects or phases of intelligent activity: the first having to do with the intelligent activity of purpose or direction, the second having to do with the intelligent activity of consciousness, and the third having to do with the intelligent activity of substance.

Each of the three laws brings these great occult principles into active play within the life and affairs of man. Thus, when the whole of the Law of Economy is applied, nine occult principles of great significance in the Purpose and Plans of the Logos are invoked into activity.

We shall first enumerate the Laws and Principles involved, and then move on to a definition and explanation of each.

1. The Law of Right Use
 - a. The Principle of Sharing
 - b. The Principle of Supply and Demand
 - c. The Principle of Democratic Participation in the One Life
2. The Law of Right Activity
 - a. The Principle of Individuality
 - b. The Principle of Equality
 - c. The Principle of Grace
3. The Law of Right Planning
 - a. The Principle of Divine Prototype
 - b. The Principle of Relative Appearance
 - c. The Principle of Sequential Change

The Disciple and Economy

A. THE LAW OF RIGHT USE

This is the first phase of intelligent activity having to do with the directional Will of God in substance and the invocation of the Power aspect of Deity. It brings the following occult principles into active play in the three worlds of human endeavor.

1. The occult Principle of Sharing which is based upon the Fatherhood of God and the Brotherhood of Man. This great principle is born out of the fact in nature that all Life is a One Life, and that the part has equal share in the energy, force, and substance of that Life.

The kingdoms in nature share with one another the life-giving substance of the planet. Beyond this, human beings share with one another, far more than they now realize, the experiences of the one humanity. These experiences of so-called pain and pleasure, of loss and gain, of good and bad, produce the growth and development of human consciousness. They are basic in their universality. No one is left out of them. Each in his own time shares in the experience of the other, so that behind the many separated forms, each with its focus of consciousness, there is an integrated, inner life which we call humanity.

Before we proceed, let each disciple pause and reestablish his interior, vertical alignment with pure Truth. Let him seek the revelation of that Truth, and stand steady in the Light of his own Soul, for the implications and ramifications of the above are tremendous in their impact upon the form nature of our modern world.

If one looks fearlessly at this great Principle of Sharing and is able to grasp its meaning with clarity, the following Truth emerges: that right use of that which we have, which is a basic law of economy, and without which a healthy economy is impossible, demands that every human being has the divine right to an equal share, according to his need, of the world's resources (its energy, force, and substance), the world's productivity (its forms), and the world's work (its activity).

2. The occult principle that an abundant supply precipitates demand, and must therefore follow that formulated demand into outer appearance. This principle is based upon the fact in nature that every focus of consciousness is abundantly supplied with the energy, force, and substance out of which he may create the bodies and forms of experience which produce his growth and development as a Spiritual Son of God. He is supplied with mental, astral, and etheric substance; thus he demands an instrument of contact with the three lower worlds, and such an instrument makes its appearance in the light of day. He is supplied with the experience of humanity; therefore he demands such experi-

Introductory

ences, and they make their appearances in his daily life and affairs.

A formulated demand — which, remember, is always precipitated by an abundant supply — takes its form in the consciousness of human beings as a need, a necessity of life. For instance, the abundance of electricity in our modern civilization has precipitated the formulated demand for so many of the forms of this age. In many parts of the world electric light has become one of the common necessities. Modern man needs light; therefore it follows his formulated demand into his home, his street, and his city.

There is an abundant supply of Truth overshadowing humanity which is precipitating within the brain consciousness of human beings everywhere the need to know Truth, which is the formulated demand for Its appearance. Thus, we are assured of a new dispensation, of great revelations in every school of thought and every department of human living as supply follows demand into specific manifestation.

This principle, when brought into related activity with the occult Principle of Sharing, establishes the basis of that sharing: Who shall have what — and when?

The answer is, of course, that the individual and the group shall have the supply which fulfills their need at the time of that need, and thus we come again to right use. Is it right use of the world's resources, and the world's productivity for one group of men to have more to eat than is good for the health and welfare of their bodies, while others go hungry? Can there possibly result from such use a healthy economy within which the masses can achieve the greatest growth and development?

I should like to make it clear at this moment that this treatise is not a condoning of the communist doctrine, nor will it suggest that the solution of this problem lies in the forceful taking from the rich in order to give to the poor. There is a solution, a divine activity into which disciples can enter, which will manifest The Divine Plan for humanity with a minimum of human suffering. Furthermore, that minimum will not be caused by armed forces, but by the individual's own insight into his share of cause for the world's problems. In other words, the only pain karmically necessary to him is that of seeing himself as a contributing part of humanity's criminal past. This burden of guilt will be expiated as the individual sets his affairs in order, i.e., as he helps to restore The Divine Plan on earth.

It is at this point that the concept of necessity must be reevaluated and redefined by men and women everywhere.

It must be borne in mind that the Purpose and Goal of Life on this planet is the growth and development of all consciousness imprisoned therein into its

The Disciple and Economy

overshadowing, divine counterpart.

Human need, then, is for that which is conducive to such growth. It entails far more than the basic necessities of the physical body, though these do come first since they are so glaring in their lack of fulfillment. For so long as humanity permits any part of its brotherhood to live in poverty, while other parts live in wealth, it shall suffer the symptoms of its diseased circulatory system. These symptoms are communism, fascism, socialism, capitalism, etc., none of which is the true outpicturing of The Divine Plan in its economic aspect.

It is necessary to live the vision of the goal of human growth in order to truly define the level of necessity. In *“The Nature of The Soul”* that goal is clearly conveyed as the Conscious Soul Incarnate, with all that such a term connotes. What, then, is the level of necessity most conducive to such growth?

All human beings should need, above and beyond the basic requirements for physical existence, an atmosphere within which the good qualities and characteristics within them can develop into full flower.

You will note I have used the terms “should need”. It is the task of the disciple in the world today to bring the potential supply — potential fulfillment — into direct overshadowing, and then to help formulate a new demand in response to that overshadowing.

All men and women then “should need” freedom — equality of opportunity insofar as education, culture, creativity, beauty, and harmony are concerned — in order to achieve the greatest growth and development of their divine potential. Every human being, regardless of his point of development, “should need” to make his conscious contribution to a better world. Without the above equality of opportunity, he has little chance of doing so. Every man spiritually needs the security of Love, that Love which gave his Soul birth, and his humanity dominion over the earth and all of the Kingdoms below him in nature. Right use of such dominion would restore that security of Love to him.

3. The Principle of Democratic Participation in the affairs of the One Life, which is based upon the fact that God gave the individual man freedom of choice. This great occult principle to which so many in the world have responded actually brings into the area of world affairs a new frequency and a new blend of energies which are the precipitating factors of the New Age of the Soul.

In many places men and women and nations have responded to the democratic concept and are acting as conductors for the release of its energies into the affairs of humanity; but nowhere, as yet, has the pure truth of this concept been brought into contact with the race-mind consciousness. It still re-

Introductory

mains to be understood with clarity, and embodied within any part of the mass consciousness and its instrumentality.

It must be remembered that humanity still finds itself at that point of evolution where selfish interests, backed by economic strength and the force of arms, are the supreme power. It commands the greatest focus of energy and therefore the greatest force; but its power is on the wane, though this fact is hardly perceptible at this time. Democracy is, as yet, an ideal and a word; while small but powerful groups, motivated by selfish interests, still rule the masses in greater or lesser degree throughout the world. These exert a powerful influence and a tremendous hold as they put up a last ditch opposition to the new impulse now coming in. The concept of equality is coming more and more to the fore; the humanitarian impulse is finding a response within the many hearts which are beating to a new and more inclusive rhythm. Thus the crisis of our times, evidenced by so much world unrest, comes into its own.

As the concept of democratic participation in the One Life begins to make its influence felt, it should clarify the concept of leadership, providing humanity with those leaders who will, through their ability to be inspired and in turn to inspire the masses, swing the governments of the world into a true democratic function.

When democracy is grasped by humanity as a divine truth, and applied in daily living, all men and women of maturity will hold an equal voice in the affairs of the community, the state, the nation, and the world. They will be adequately educated (not propagandized) to understand the issues of their times, and to contribute toward the solution of their common problems. The impartial, bipartisan, cooperative give-and-take of individuals, groups, and nations will help to bring in a new era of human success where right relationships will be the outstanding achievement of the age.

Democratic participation in the One Life implies also a democratic economy of, by, and for the people, where each partakes of and contributes to the world's abundant supply. This again is right use, right use of supply and that network of relationships through which supply is distributed among the people according to their needs.

Before such a manifestation of The Divine Plan is possible, the people themselves must take an interest in both their government and their right education. An education in the principles of a truly democratic civilization, with its particular culture and economy, must reach into the masses and evoke right action from them. Democracy entails responsibility, and right government begins with the self. When democracy is misused, it carries its own karmic consequences, the evidence of which can be seen in the world today. In the

The Disciple and Economy

United States where the democratic concept is both an ideal and an excuse for separativeness, its wrong use has created many imprisoning forms within which the American people struggle for freedom. If man is to have freedom, he must make right use of such as he has. He must wield it toward the betterment of the total. One has only to look at the solidity of today's imprisoning forms, and the suffering of the human beings caught within them, to grasp the immensity of the task which lies ahead. Yet God gave man the freedom of choice. It has been through the use of such freedom that man has achieved his present growth and precipitated the present crisis in world affairs.

B. THE LAW OF RIGHT ACTIVITY

This law sets into motion the second phase of intelligent activity. It brings the consciousness aspect into right action and evolves within it that Divine Love-Wisdom which in its essence is the very Soul of all that is. It brings the following occult principles into active play in the three planes of human endeavor:

1. The occult Principle of Individuality which is based upon the fact that while all consciousness is of the One Life, each focus of consciousness is:
 - a. at a specific point of evolutionary development, and therefore individual in tone and color;
 - b. a differentiated expression of the One Life, and therefore individually expressive of the One Purpose; and
 - c. gifted with special talents and tendencies.

This occult principle means simply that every man and woman has a specific and peculiar relationship with and within the One Life which is one's own. Humanity is a brotherhood within which the individuality of each must be accepted, accounted for, and worked with, if the good of the whole is to be established and maintained. The total is composed of Individualities, each expressive of Purpose, Power, and Will, which only in their right relationship with one another can reflect the overshadowing Purpose, Power, and Will of God. Thus any doctrine or state which endeavors to swallow up the individual into a homogenous mass is false and will not stand the pressures of either evolution or human need. Any network of relationship must be founded upon the cooperative give-and-take of the individuals concerned if it is to carry the right activity of The Plan. There must be a willingness of each to be so related in order to provide a network via which the energies, forces, and substances of the One Life can be brought into right activity through the right action of the consciousness itself.

Introductory

There is a specific activity which is right for each individual and which can only be determined by the individual himself as the society provides him with every opportunity of doing so. The society, then must eventually discover how to provide each with that which is most conducive to his growth.

The conductors of this aspect of The Plan into outer manifestation are:

- a. the educational opportunities to develop the individual according to this present point of evolution and according to his talents and tendencies; plus the cultural atmosphere which sustains, evokes, and releases the individual expression of consciousness through its instrumentality;
- b. the recognition of responsibility on the part of those whose present karma is such that they can aid in this effort.

The above provides each with the opportunity to enter into that activity which is right for him, and furthermore, it is a positive aid toward the discovery and acceptance by each of that activity within which he can best function. Right choice of one's field of activity, and of the part one can best play within that field, will then become a common manifestation rather than the rare occasion which it now is.

2. The occult Principle of Equality which is based upon the fact that each man, in his right and specific relationship with and within the One Life, is of vital importance to that Life. Thus, each man carries within himself the seed and pattern of greatness. Each is endowed with a particular potential which is essential in the working out of The Divine Plan for humanity; thus the importance to the Whole of one, regardless of outer appearances, is as great as is the importance of another. All men share equally in the beauty, the harmony, and the perfection of the One Life as that One Life manifests Its Plan via the evolution of the human brotherhood within itself.

The impact of this great occult principle upon the body of humanity has created much confusion within the race mind consciousness; for where in outer appearance is there evidence of an equality among men? Men and women do not appear to be born equal. The conditions of their birth vary greatly, and all too often the opportunities afforded them are limited to those conditions throughout a lifetime.

The very fact of evolution itself would seem to dispute the concept of equality, for some are further evolved than are others; hence their natural development would tend to push the lesser evolved into a much less equal position within the affairs of the One Life.

The Disciple and Economy

The student must lift his awareness far above the small picture he sees in the present time and space to understand clearly the concept of equality.

The lesser evolved provide those who have gone before them with their opportunity of growth, while the more highly evolved do likewise for those who follow. Even here there is a cooperative give-and-take, for the disciple could make no progress if it were not for his brothers. His evolution is achieved through his service to humanity, his wise guidance, and care of those whose awareness is less than his own. Thus, the manifestation of The Divine Plan is as dependent upon one as it is upon the other.

You have heard it said that “the first shall be last, and the last shall be first.” The meaning underlying this relates with the concept of equality. Regardless of how far along the Path the individual may be, he cannot take the final initiation into the One Life until all of his brothers stand ready with him; thus the first to reach this point of development must wait and serve until the last approaches. Occultly speaking, the serving initiate holds wide the door through which his younger brother passes.

3. The occult Principle of Grace which is based upon the Love of God in the sacrificial act of the Christ. The sacrificial act of the Christ means simply that this aspect of the One Life, this higher consciousness of Deity, deliberately and at great sacrifice, identifies with every human being in every condition and circumstance.

This great consciousness of Love deliberately gives Its awareness to man's violation and denial of that Love. There is no state or condition of consciousness too low or too degenerate for the Christ to live within. He takes on, via such identification, the sins, the guilts, the horrors of human action in order to insure man's growth up out of these into a Divine Light and Life. This great, acutely aware consciousness, which could in one moment of decision tune out the frequencies of that which is so foreign to its nature, never wavers but takes upon itself the suffering of man's inhumanity to man. Thus, not one human being, regardless of his action, is left out of the heart and mind of the Christ. Through the Principle of Grace, every man is assured of his divine place within the One Life.

The principle is a recognition that all consciousness is rooted in both so-called good and evil and will evolve along either path according to:

- a. the mass tendency;
- b. the present opportunity; and
- c. individual choice.

Introductory

There is so much that takes place in the world today which the average occultist either blames or excuses as being the result of individual karma and choice. The careless, thoughtless, and little-knowing shrug of the shoulders which indicates “this is his karma”, with no effort to adjust that karma, knows nothing of the Grace of the Christ. Such Grace supersedes individual karma via a Love that surpasses human understanding, providing the disciple with his opportunity and his obligation.

Through Grace, the loving, giving action of the Christ, all men are forgiven, and all cyclically receive a new opportunity for right growth. Such a cycle is upon us now where the individual can be given a new opportunity through the betterment of his environing situation and circumstances. Thus, the mass tendency is worked with and an effort is made to swing it into right activity. The society is reeducated and reconditioned, and begins to consciously take its proper place and responsibility in the shaping of individual destiny. The individual is forgiven his so-called sins in an understanding of the burden of racial, social, and national karma he is sharing with his brothers; and a way is provided whereby he can “go and sin no more.”

Society presently sets its standards of acceptance, its rules of behavior, and fails on the most part to provide the opportunity whereby its untouchables can meet those standards or follow those rules. Society has a function to perform which it must discover if it is to serve The Divine Plan for humanity.

There are those new social forms overshadowing and available today which would, if formulated and brought into objective manifestation, help man to achieve that growth in consciousness which is an adjustment of his karma. That such forms will create a certain amount of instability in the outer life and affairs of the present is true; but such conflict is the activity out of which harmony can be born. And do not forget, conflict is the evolutionary way of this planet. Let us begin to control the forces of conflict then, setting them into that motion which will produce the greatest rate of spiritual growth and development, or spiritual harmony, within the human family.

The invocation and application of Grace — of love and forgiveness — does tend to arouse opposition; but that opposition is a force which can be used in the working out of The Plan. More will be said anent this subject later on in the series.

Before we move our attention from the Law of Right Activity, it would be wise to consider the concept of group consciousness. The invocation of the three occult principles listed under this law, and their application in the life and affairs of humanity, directs the growth of the individual consciousness into that inter-relationship with other units of consciousness which evolves group awareness and group action.

The Disciple and Economy

Those disciples being trained in the world today, under the direction of the many ashrams active in a new and unprecedented educational effort, are receiving such training according to their subjective and objective group affiliation. The ashram works with the group consciousness via the Science of Impression. That which is to be impressed is turned to the group rather than to the individual; and according to his group awareness will he receive, absorb, and embody the concepts pouring down from the ashram into the three worlds of human endeavor. He makes his own individual relationship with Truth in accordance with his group place and function. Later in this series we shall consider the characteristics and qualities of group consciousness. In the meantime, much can be derived from meditation and contemplation upon the above.

C. THE LAW OF RIGHT PLANNING

This is the third phase of intelligent activity, having to do with the controlled motion of substance, and the invocation of the Divine Mind or Holy Spirit into influence in the outer life and affairs. It brings the following occult principles into active play within the body of humanity.

1. The principle of Divine Prototype which is based upon the Holy Ghost aspect and Its formulation by the Christ into:
 - a. the Angel of the Presence;
 - b. The Divine Plan for humanity;
 - c. the perfect form or pattern of manifestation for every Truth ideated by the Soul within the kingdom of God.

Truth exists before, above, and behind the Soul. It is the Spiritual Law, Nature, and Reality of Life. It is both general and specific, macrocosmic and microcosmic, and universal in its application.

The Soul ideates; i.e., he brings that quantity, quality, and strength of Truth, which he can grasp in his own meditative efforts, into idea form, thus stepping the macrocosmic down into the microcosmic, or the general into the specific, insofar as his level of awareness is concerned. The idea which is concrete and objective to him then becomes the abstract reality, the higher concept of Truth toward which the man in the brain aspires.

The Holy Ghost aspect is the risen body (redeemed substance) of that total state of consciousness defined as the Christ. It is the One Life within which the Lord Maitreya and His Hierarchy of Masters live, move, and have Their Being. Being composed of the finest frequency of intelligent substance toward which man can reach, It is oft-times referred to as the Divine Mind. The devic

Introductory

lives which make up this great and Divine Being, for such It is even in Itself, are of a very high order; and while they have been seen by many, and interpreted by some as angels, saints, etc., they constitute in their sum total the great Spiritual Mother of this planet.

Within the Mother, as within a great and perfect life-giving planetary womb, the Father acting through His Son, the Christ, plants His Seed; that is, here His Will becomes visible as a perfect form of manifest expression. Such forms are called Divine Prototypes. They are the vehicles already created to carry the perfected and evolved Truth into appearance of activity. They are the Spirit of Truth which guides the evolving consciousness and form to its Divine conclusion. Thus, they overshadow the Spiritual Soul within the ashram.

From another perspective this aspect is that Light within the Mind of God which we invoke into the minds of men. Spiritual Light is both an appearance and a quality of the Holy Ghost aspect. It is a radiation and a forerunner of a higher form directly overshadowing the disciple who meditates. The disciple who, in meditation, receives the mental vision or impress of Light, can, if he proceeds properly, penetrate beyond it to the Divine Prototype producing it. In other words, the impress of Light in meditation is an announcement of, as well as a preliminary contact with:

- a. the Soul;
 - b. the Angel of the Presence;
 - c. a Divine Prototype held in focus within the Mind of Christ.
2. The Principle of Relative Appearance which is based upon the fact that every Divine Prototype has its relative appearance within the body of humanity and its world of affairs. This is the meaning behind the occult statement, so often misunderstood and misinterpreted, “as above so below.” Here is a “fact in nature” of such a tremendous spiritual significance that the awakened and intuitive disciple who seizes it will immediately see beyond the illusion and the glamour of appearance into the reality behind it. Every human form and the forms created by humanity are relative appearances of those Divine Prototypes which were made in the image of God and are the Divine Destiny and glory of mankind.

The disciple in meditation equates — i.e., finds the relationship between — the Divine Prototype and Its relative appearance in the world of affairs, thus clarifying the evolutionary growth to be achieved by the idea and consciousness incarnate within the imperfect form. Light is thrown upon the Path, and it is seen — no longer intuited, but seen — by the focused third eye. This is

The Disciple and Economy

an “experience” which takes place in meditation and makes it possible for the disciple to formulate his service in an activity of right planning.

The forces of evolution respond to the relationship between the Divine Prototype and its relative appearance in the world of affairs, via a long slow process of trial and error until the disciple — the Conscious Soul Incarnate — can consciously wield those forces according to his vision of the growth to be made. Then the old way gives way to the new. The long slow process or path is forsaken for a speedier, more direct and realistic process of consciously initiated evolution.

3. The Principle of Sequential Change, which is based upon the fact that all growth is achieved through a series of sequential changes produced by the action of consciousness upon energy, force, and substance. When the consciousness “sees” the relationship between the higher and the lower, when he “sees” the path, as it were, he takes that relationship or path into his consciousness, where it is transferred directly as an impress or command into the economy of his own instrumentality. For instance, the relationship or path between the aspirant and the Divine Prototype, of which his vehicles and his integrated persona are a relative appearance, is the Conscious Soul Incarnate. That relationship — that path — is taken into the meditating consciousness where it is gradually and then finally “seen”.

The action of the enlightened and evolving consciousness upon the mental energy, astral force, and etheric substance of his vehicles produces a series of experiences (sequential changes) which finally conclude the manifest expression and appearance of the Divine Prototype in the world of affairs. Thus, that evolution, which would otherwise have taken many thousands of incarnations to conclude, is focused into approximately three incarnations of ordered sequential changes. Once this path is initiated, every happening or change that the man in the brain experiences in his life and affairs narrows the gap between the Prototype and its appearance, The happening itself is meaningful; it, as a relative sequence of growth, is dynamic in its effects, regardless of how outwardly unimportant it may appear to be. Thus, the moment becomes the vehicle of eternity.

The Divine Plan for humanity in its economic aspect — i.e., the forms which will carry both the evolving and the evolved consciousness into appearance in the light of day — is held in solution as a vast prototype within the Mind of Christ. Here the lion and the lamb do lie down together, speaking in occult symbols.

Today, there are those within the Hierarchy Who, having equated a new relationship or path between the Prototype and its appearance in the world of

Introductory

affairs, are giving Themselves to a new effort for humanity. Together with a few of their senior disciples, They are forming the nucleus of a new Synthetic Ashram within which the Light, Love, and Power of God are being blended into a perfect synthesis which will precipitate the newly formulated relationship, or path, into the body of humanity. Once that new path is anchored within the human consciousness within the economy of its energy, force, and substance, and within its outer life and affairs, its evolution will be speeded up a thousandfold.

The nine occult principles, invoked into play by the application of the three basic laws of Economy, will bring rapid and sometimes drastic changes into the life and affairs of humanity. But each change will be a dynamic force for Spiritual growth and development.

It must be understood that the Synthetic Ashram, created out of a nucleus of the First, Second, and Seventh Ray Ashrams, does not presently supersede or outmode other more “tried and true”, or more slowly moving efforts. These still persist, and are of greater strength within the Hierarchy than is the new one. Yet, if this experiment succeeds, it will be adopted by the entire Hierarchy in Its service to humanity during the next twenty-five-hundred-year cycle.

Certainly the methodology of the new effort differs greatly from that of others. Some of these differences are extremely important and the disciple either working within or aiding the Synthetic Ashram should endeavor to understand them. Here a few of these are enumerated and briefly explained:

1. The hierarchical approach to humanity is more direct and inclusive. While the Senior Disciple at hierarchical levels continues to work with humanity as a group life, he does, nonetheless, work directly with every level of development within that group life. Thus, the ashramic presentation of The Wisdom is formulated for, and has its application to, every state of consciousness from the heights to the depths of human development. It does not exclude those who do not “measure up”, so to speak, but works with that state of consciousness which the man or woman is, where he is. The aspirant or the group of aspirants cannot “fall out of Grace” with his Senior, through any act, or series of acts, which are deemed unworthy. His acts will produce their karma, and more quickly than would otherwise be the case; but so long as he maintains his higher alignment and perseveres in his effort, regardless of the mistakes he makes, his new hierarchical focus will include him (as an evolving Son of God — a Soul) in Its attention.

The connotations of this are great and will undoubtedly cause much controversy within the field of discipleship itself. The aspirant, probationer, and

The Disciple and Economy

disciple, working within the new ashram may not be a perfect example of The Wisdom, but they will be a perfect example of Its action or growth within the self-initiated evolutionary process.

The hierarchical experiment (for such it is) handles the opposition in a uniquely different and more functional way. The three masters who are responsible for the new Synthetic Ashram and Its efforts on behalf of humanity precognize the seeds of opposition within the presentation itself, its methodology and techniques, and relate or equate that opposition to its correspondence within the body of humanity and the world of affairs at any given moment. Then, working in cooperation with the Lords of Karma, They focus upon that related opposition through their service group in the world, evoking such opposition into appearance within the life and affairs of the group as a problem of humanity to be met and overcome in that specific time and place.

Preface

Evoking Opposition into Appearance Within the Life and Affairs of a Service Group

In keeping with the Synthetic Ashram's new method of handling opposition, a portion of the ashramic group life incarnated with the seeds of opposition to The New Economy. They experienced and expressed all the problems with money, finance, organization, etc., that were then (and are now) typical of humanity and of those who aspire to serve the One Life.

After precipitating *The Nature of The Soul*, *Creative Thinking*, and other expressions of the New Thought-Form Presentation of The Wisdom, this group life (known as The Wisdom Group), was then called on to precipitate *The Disciple and Economy*. However, in order to bring this new work into appearance, they had first to transform their individual and group instrument. The application of essential techniques found in *The Nature of The Soul*, enabled them to deal with their embodied opposition to the new economy by realizing and manifesting that new economy, as a group, in their daily life and affairs.¹

After some years of work, their efforts to manifest the new economy were derailed by the additional weight of external opposition. While only the Introductory lesson of *The Disciple and Economy* was precipitated, they did bring through a great deal of related information and techniques. This material on economy is gathered together for the first time in the following pages.

The Editor

¹ For further indications regarding these essential skills, see *The Nature of the Soul Study Guide*, published by Wisdom Impressions.