Let us now turn back from the discoveries of modern sciences to a consideration of light in the evolution of the scheme of things and its significance both as the product of fusion and the agent for fusing, as the soul, the many and diverse elements in our present world picture.

It has been said that the great theme of light underlies our entire planetary purpose. I quote: ‘The full expression of perfect Light, occultly understood is the engrossing life purpose of our Planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country of the world and is the goal of much of our world organisation; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our wrapt eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head, so familiar to esotericists, is no fictional figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable of scientific proof. It will also be shown that the entire Hierarchy is a great centre of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ: ‘I am the Light of the World .... ’ The theme of light runs through all the world scriptures; the idea of enlightenment conditions all the training given to the youth of the world, limited though the application of this idea may be, and the thought of more light governs all the inchoate yearnings of the human spirit.

All that concerns the development of mankind down the ages therefore has been expressed by him in terms of illumination and knowledge, in terms of sight and of the entrance of light, thus leading to revelation. Through the agency of light mankind’s vision is expanded and Divine Purpose is brought into the area of human thought and planning. Without the energy of light little progress would be made and yet we take its wonder and mystery for granted.

It is the ultimate destiny of humanity to be the light-bearer on this planet earth. Today this function is performed by the new group of world servers. It is the new group of world servers who are today giving a new vision to humanity and mediating light and illumination into the dark places of the earth. It is interesting to note that the new group are ruled by the sign Taurus, the sign of the Lord Buddha and the sign itself of light and illumination. It is also interesting to note that the destiny of the new group is to function as the ajna centre, the third eye, of the Lord of the World. It has been said that this fact will ultimately prove to account for much that happens with relation
to the new group of world servers, particularly towards the end of our twentieth century.

As we know the third eye is a means of energy projection, a source of light and illumination, the distributor of the blended energies of the divine man. In a very real sense the new group of world servers are ‘those who serve the Plan’, and the ones from whom the light streams forth, as mentioned in the first line of our conference theme.

A Point of Tension
The new group of world servers form a point of tension between Hierarchy and humanity. They are the goal towards which humanity strives. They are also an evocative point of tension for the Hierarchy. They may be regarded as a means whereby the ultimate fusion of humanity and Hierarchy will take place and the means also for fusing and blending the fruits of the Piscean era with the new age of Aquarius. Many of you will be familiar with Rule XII of the fourteen rules for group initiation.

‘Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.’

At this time the Hierarchy is primarily energised by life, and by the energy of Aquarius. The new group of world servers are brought under the illuminating power of Taurus (it is interesting to note that in the case of the disciple up to the third initiation, Mercury rules the ajna centre). The rest of humanity is still under the influence of Pisces. The Tibetan says of these relationships: ‘You have, therefore, a condition of great spiritual promise, and in this combination of energies you have present those forces which will implement the activities of the Hierarchy, condition its initiates, affect every Ashram, bring light into the present darkness, and, as can already be seen, stir into new understanding the present Piscean consciousness of mankind’. Here again we can see the harmony and bridging function of the new group.

The ideas of tension, of conflict, of the play between the opposites and their ultimate resolution in harmony, are all closely associated with the fourth ray of harmony through conflict. Humanity as we know is primarily conditioned by the energy of the fourth ray. Its typical method of growth and development is that of ‘harmony through conflict’, and this is the case whether that particular ray is functioning in physical plane incarnation at any one time or not. It seems to me that the new group of world servers must also be strongly conditioned by this fourth ray energy. One of the noteworthy characteristics of the new group of world servers is that they are enjoined not to ‘take sides in controversy’, not to engage in strife or conflict, but to act all the time as focal points for harmony. In other words they represent within the human kingdom the fusing and harmonising and transcendental functions of the fourth ray. They provide a central meeting ground between extremes.

The United Nations and its various specialised agencies are undoubtedly one of the major expressions on the physical plane today of the inspiration of the Hierarchy and the work and practical activities of members of the new group of world servers. We have been told that many of the workers within the United Nations will be functioning through fourth ray personalities, and it is interesting to note in this respect that 1965, a year of emergence in the three-year cyclic life of the new group of world servers, has been named ‘International Co-operation Year’ by the General Assembly of the United Nations. The will to co-operate is an expression of the will aspect of the fourth ray. The suggestion for International Co-operation Year was put forward by Prime Minister Nehru in 1961 when he addressed the General Assembly of the United Nations, and as we know the personality ray of India is the fourth.

You will no doubt be able to find many more suggestive and evocative analogies and relationships within this broad field of harmony through conflict and of tension resulting in fusion. So far as humanity is concerned however, and in this age in which the mind as representing light is becoming
a dominant factor in human living, it is a profoundly significant and important energy.

**Task of World Salvage**

For an esoteric discipleship group engaged with all other disciples in the co-operative task of world salvage and service the new group of world servers is not the point towards which we should aim to fuse. This task of fusing with the life of the new group of world servers is one which we as a group have in large measure accomplished. This particular fusion lies behind us. I do not think we should be diffident about saying that we are 'one with the light which streams forth from those who serve the Plan'. One of our tasks of course, working within the new group of world servers, is to help make the point of tension between humanity and the new group a sufficiently evocative, magnetic and creative one so that the light which the new group of world servers mediates may flow out into the minds of men. But our own point of group tension should lie between the new group of world servers and Hierarchy. It is with Hierarchy that we should seek to fuse so that the group as a group may transfer its point of life focus into the inner sanctum of the ashram. It is into this clear and higher light we should now be moving.

It is I think worth while at this point to observe that blindness is the polar opposite of vision and illumination and that 'blindness is a prelude to initiation of no matter what degree'.

This is not the blindness of the struggling personality in the three dark worlds of human evolution, but the blindness imposed by the soul in order that the 'lessons of conscious experience, of discipleship, and later of initiation may be correctly assimilated and expressed; by its means (blindness), the hurrying seeker is defended from making too rapid and superficial progress. It is depth and a profound "rootedness", if I may coin such a word, for which the inner teacher and later the Master looks, and "occult blindness", its need, its wise handling and its final elimination are part of the curriculum imposed upon the candidate. This truth is recognised, though not truly interpreted by the Masonic fraternity. In one of the most important and highest initiations, the candidate enters with unblinded eye and no hoodwink is applied. Then, half-way through the ceremony, he is blinded and in that condition passes through the terrific tests, symbolic of a certain high stage upon the path. It seems to me that Saul of Tarsus was a striking illustration of this truth.

I think we can all accept the validity of this statement. We can indeed be blinded and overwhelmed by too much light. But few of us would deny that many of the most forming and worthwhile experiences are those in which we have suffered from blindness, in which we have erred from the straight and narrow path, discovered this fact, and paid the consequences. During such times we learn through conscious and usually bitter experience, the true and living value of those principles, hitherto somewhat too theoretical, to which we have paid lip service and to which we believed we would always conform. I am not advocating too frequent or continual failure! I merely observe from my own experience, and I imagine it may correspond with yours, that the experience of blindness and darkness gives a depth and profound rootedness which for man at least can probably be obtained in no other way. It is in the dark that the plant throws out its roots, those roots which provide for its true nourishment. An excess of light can lead in the biological and plant world to a too rapid and unhealthy growth, a growth which cannot be sustained by the roots. The same is true for the man upon the spiritual path.

**Full Moon Approach**

Many of you will be familiar with the passage that is used as an introduction to one of our full moon approach meditations:

"He who faces the Light and stands within its radiance is blinded to the issues of the world of men; he passes on the lighted way to the great centre of absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path revolves upon the pedestal of light and turns the other way.

"He faces towards the dark and then the seven points of light within himself transmit the outward streaming light, and lot the face of those upon the darkened way receives that light. For them, the way is not so dark. Behind the
warriors, twixt the light and dark, blazes the light of Hierarchy.’

This expresses most aptly the function of discipleship groups in this world cycle. The goal is fusion with Hierarchy, a fusion accomplished not by union with the soul but by the transference of the life aspect into the inner ashran, and revolving at that point to face outward into the world of men.

The task is one to daunt even the most courageous. Yet we should take heart from the old Christian saying: ‘Draw nigh unto the Lord and the Lord will draw nigh unto you’. As we approach Hierarchy there is a reciprocal movement towards the group. The externalisation of the Hierarchy is taking place through the new group of world servers.

The tension at the midway point at the centre of the cross on which the disciple stands is of course terrific. The disciple and his group must face both ways, achieving identification and fusion with Hierarchy and at the same time treading the ways of men. If it were not for the fact of the Hierarchy’s approach to humanity, the whole task would be immeasurably more difficult. As it is, the essential requirement is an intensification of the light within. We then literally build the path of light along which we move out of our own ‘lighted substance’.

The effect of intensifying our inner light is beautifully expressed in the book *Infinity* in the Agni Yoga series:

‘In the gathering of a new race the adept who lives among men is recognised as a great spiritual toiler for humanity. Thus is the creation of the nucleus of the new race confirmed. The fire of the ordained carrier of Light kindles the spirits of the chosen ones. When the spirit of the carrier transmutes his fires, he kindles simultaneously the torches of others. As everything in cosmos is transmitted, revealing spheres, so the carrier of light sows rainbow seeds.’

The gifts of Shamballa to humanity in the new age are said to be Opportunity, Illumination, and Brotherhood. We may accelerate the receipt of these gifts of creating the right tension between the future and the present. One of the methods by which this may be done is by using the power of expectancy, a power which itself brings illumination and the blazing forth of the light.

This talk has been about light, and I hope it may have helped to throw light not only on some of the problems of tension, both individual, national, and international, in the modern world, but also on some of the possibilities for a blending and fusing of ‘light’, both in the world of men and between humanity. One of the climaxes of that series of light demonstrations which is the life of man is that great crisis and point of tension that we know as the crucifixion initiation. This lies far ahead for all but very few of the human family today, but it symbolises in a dramatic way the process of working in and with light on which we are all engaged.

**Unimpeded Relationship**

At this initiation, as you will know, that great body of light, the causal body, the karana sarira, blazes up and disappears. The result is not extinction but the creation of a clear and unimpeded relationship between the Monad and the perfected expression, the personality. There is a cosmic parallel in those vast super-nova explosions in which great suns and systems of suns flare up, so that literally ‘... the heavens melt with fervent heat’. The result, apparently, is the obscuration of form and the fading away of light. But in fact while there is manifestation we advance from light to light, ever onward towards the centre of reality. This process is beautifully depicted in this concluding quotation from *The Rays and the Initiations*:

‘Darkness is pure spirit . . . this realisation necessarily comes to the disciple through the means of graded revelation and in balanced sequence; each contact with the initiator leads the initiate closer to the centre of pure darkness, a darkness which is the very antithesis of darkness as the non-initiate and the unenlightened understand. It is a centre or point of such intense brilliance that everything fades out and at the place of tension, and at the darkest point, let the group see a point of clear cold fire.’

(Concluded)