

**THE
ARCANE
SCHOOL**

SERVICE OF THE PLAN

STUDY THREE

DEPARTMENT OF EDUCATION

EDUCATION

KEYNOTES

Enlightenment is the major goal of education.

Education in the New Age, p. 52

Two major ideas should be taught to the children of every country. They are: *the value of the individual and the fact of the one humanity.*

Ibid., p. 47

Our clear concept of the unity of mankind on this very globe—this fundamental idea—is only vaguely or not at all grasped by millions of merely "national" people throughout the world.... This idea of the Unity of Mankind is setting its task to us today perhaps more than ever.

Prof. Ruth Gaevernitz, The Contemporary Review

The keynote of the new education is essentially right interpretation of life, past and present, and its relation to the future of mankind.

Education in the New Age, p. 57

World Citizenship as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man, and in these three, you have right relations established between education, religion and politics.

Ibid., p. 91

The idea of mankind has never before contained so much richness, variety, power and promise—as well as problems and dangers. To deal effectively with this greater whole will require new perspectives.... The shift in perspective produces similar changes in...all branches of human endeavour.... This challenge requires that we think of our world in new terms, that we re-examine attitudes and associations, that we see interdependence as a pre-requisite to survival.

Gerhard Hirschfeld, Exec. Director—Council for the Study of Mankind (1963)

The idea of mankind as a viable entity is obviously and necessarily very vague at the present time. Its value, despite its vagueness, is that it provides a new perspective...it catches and reflects what is taking place in our empirical world. So deeply embedded are we in our old perspective...that it is exceedingly difficult to shift from it. Many present day scholars will never make the shift even though respect for the reality of the newly emerging world requires the shift.

Prof. Herbert Blumer, Univ. of California (1963)

Someday, all of us will spend our lives in our own school, the world. And education—in the sense of learning to love, to grow, to change—can become not the woeful preparation for some job that makes us less than we could be, but the very essence, the joyful whole of existence itself.

Marshall McLuhan and G.B. Leonard, The Future of Education, LOOK, 2/21/67

The establishment of the Science of Right Relations is the next immediate step in the mental unfoldment of the race. It is the major activity of the new education.

Education in the New Age, p.94

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INTRODUCTION TO THE STUDY

In the future the true method [of training disciples] will be to develop...the sense of synthesis and of "place" in the One World, and thus decentralise him. The theme of *direction* underlies the system of instructing.

Discipleship in the New Age II, p. 302

Today, slowly, the esoteric groups are awakening to the realisation that their major service to humanity is to crystallise the immaterial, to render vocal and evocative the silent invocative recognitions of the masses of men and to stand, therefore, as a militant group between the attentive Hierarchy and expectant, suffering humanity.

The Tibetan's Letter to the Arcane School, September, 1947

The Arcane School was established (in 1920) to aid the Hierarchy in its world work. It is hierarchical plan and purpose which claim our attention and our allegiance; we have accepted a conscious responsibility in the spiritual drive of Hierarchy at this time.

It is therefore essential that we provide a training programme to help "determined aspirants" become conscious disciples. We also include studies which help them to discover their right fields of service in relation to hierarchical work in the world. The Hierarchy functions through three major aspects or "departments", each one of which is reflected into its counterpart in human affairs. These three are the Department of Government, the Department of Religion and the Department of Education. Each Department also contains various aspects, and these too find a correspondence in human affairs.

Since all disciples are in training for world service in terms of the Plan of Hierarchy, it is necessary that as we begin to expand our consciousness, to contact and to respond to the soul which relates us to the hierarchical centre, we should also begin to establish a mental link and response to that hierarchical field of work in which we are destined, through ashramic affiliation, to serve. Therefore we have prepared seven sets of papers related to the three Departments of Hierarchical work, setting out the laws and principles, the energies and forces, and the main points of emphasis within each Department, so far as these can be ascertained from the teachings we have. These should be linked with a study of existing trends and possibilities, which would require knowledge of contemporary conditions and an evaluation of current events. Newspapers, periodicals and specialised journals provide this type of news and information. Out of it, students should be able to train themselves for a better application of spiritual law and principle and ashramic intention to the field of their chosen, or recognised, discipleship responsibility to the ashram.

Bearing in mind that the Hierarchical Department of Education under the Lord of Civilisation is concerned with the evolutionary progress of civilisation through science, philosophy, psychology, culture and the arts, as well as through formal education itself, we have prepared studies as follows :

1. The Hierarchical Department of Government. One set of papers is geared in to the three main aspects of this Department:
 - a. Politics — Statesmanship.
 - b. Law — Legislation.
 - c. Economics — Finance.

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Study Three: Section A

Through right orientation and occult meditation our esoteric work should help to vitalise the subjective underlying factors originating within the inner government.

2. The Hierarchical Department of Religion. Again, one three-part set of papers is prepared:
 - a. The New World Religion, and the Universality of Life.
 - b. The Process of Initiation into the Life of God.
 - c. The Science of Invocation-Evocation.
3. The Hierarchical Department of Education. Five sets of papers, one for each of the main areas of work within this comprehensive Department are available:
 - a. Education - universal techniques of right development as a whole being.
 - b. Science - revealing the underlying occult structure through scientific fact.
 - c. Philosophy - the spiritual principles and seed ideas which should condition thought and attitudes of mind in the new age.
 - d. Psychology - the constitution of man as a three-fold being, made in the image of God, and the consequent field of his relationships.
 - e. Culture and the Arts - training the creative mind to reflect the beauty and harmony of the universe which daily life can reflect.

The student is given the choice of these seven studies as he begins to identify his own field of service, or to help him towards that goal by stimulating his sense of recognition and sensitive response.

He may require only one of the seven studies available; or he may need several or all of them before the vision of his discipleship work begins to open up for him.

In addition to the material in the study set, the student is expected to inform himself of current and developing events. Contemporary material, which becomes quickly out of date due to the rapidity of change in these transition years cannot be included here. This study includes much of the basic teaching contained in the Tibetan's books. Our task is to understand the teaching, the laws and principles, the values and meaning of the world of causes and, in relating these to current trends and events, begin to vision the future and the immediately possible.

So the mind begins to function as a bridge, a channel of energy communication, between the Plan as it exists in the conscious intent of Hierarchy, and world affairs as they must change and adapt to planetary purpose held "in solution" by Hierarchy. Thus the disciple cooperates in the task of establishing "the thoughtform of solution" and also trains himself for active service in human affairs.

This set of papers presents the basic esoteric teaching in the Education section of the "Department of Education" and its basic aspects as they work out in that field. It is important to remember, however, that while Hierarchy—and human affairs—functions through these three departments, they are nevertheless interdependent and interactive. Education, and educators, are essential to an intelligent understanding, for example, of right governmental processes and to participation in it. So also are the true spiritual values which it is the task of the religious field to inculcate in the people. All aspects of human life interact on one another with either good or bad effects.

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The ashrams of Hierarchy are also today fusing and blending their work in a new way and as a basic factor in establishing a synthesis of thought and action in the working out of the Plan on Earth. Each Department of Hierarchy, therefore, while responsible for a major aspect of God's Plan, includes and is included by all others, "...so strenuous is the work of breaking down national group isolation and separateness that it takes the united energies of three groups of workers to bring about the desired results. The seven groups of workers are organised therefore as follows:

1. In the department of politics..... First, sixth and seventh rays.
2. In the department of religion..... Second and fourth rays.
3. In the department of education..... Third and fifth rays.

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis and a great preparatory drive towards a revelation of such wonder that I cannot yet detail it" (*A Treatise on the Seven Rays*, Vol. I, p. 178). As we seek to develop our techniques of service this factor of synthesis and interaction is an important one, so that our vision is broad and our horizons wide as we concentrate energy in a specific area of accepted responsibility.

The Tibetan tells us: "The servants of the spiritual Hierarchy and the world disciples are found in every nation; they are loyal to that nation's ideology or political trend of thought or government; the members of the new group of world servers embrace every political creed and recognise the authority of every imaginable religion. Men and women of goodwill can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for cooperators in any one school of thought, political creed, or national government. It finds them in all and cooperates with all. This I have frequently said, yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

Thus we find, as well you know, members of the new group of world servers scattered everywhere. They are the only agents which the Hierarchy chooses to employ at this time and to them is committed the task of doing the following things:

1. Restoring the world balance through understanding and goodwill.
2. Bringing harmony and unity among men and nations by the revelation of the widespread goodwill everywhere existent.
3. Precipitating, through spiritual perception and correct interpretation, the kingdom of God on Earth".
A Treatise on the Seven Rays, Vol. II, pp. 739-40

Headquarters Group

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Although the following paragraphs from *The Rays and the Initiations* relate specifically to the third degree initiate, the information given on the use of the different aspects of the will in relation to the three Departments of Hierarchy is of value for all students:

"In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of the three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of 'divine Will'. Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad. Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine. Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out or the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied."

A Treatise on the Seven Rays, Vol. V, pp. 310-1

MEDITATION

NOTE:

"...meditation will be seen as a part of the technique of the higher education which the New Age will see developed; it will be found to be the means whereby the rounded out human being can be still further developed, and led forth into a new kingdom in nature. Meditation is primarily a self-initiated process of education, calling forth all the powers of the will, basing itself upon the equipment present, but producing at the end a new type, the soul type, with its own internal apparatus, and holding within itself again the seeds of still greater unfoldment.

From being something imposed from without, the new educational process wells up from within, and becomes that self-imposed mental discipline, which we cover by those much misunderstood words concentration, meditation and contemplation. From being a process of memory training, and the development of a quick handling of the response apparatus which puts us in touch with the external world, the educational technique becomes a system of mind-control leading eventually to an inner awareness of a new state of being."

From Intellect to Intuition, p. 39

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MEDITATION

The goal of education in the new age is "to enable the human race to acquire knowledge, to transmute it into wisdom by the aid of understanding, and thus to become 'fully enlightened'". In other words, education should enable mankind to "enter into light", occultly speaking.

Those who serve in the educational field, as "transmitters of the light" of the threefold mind, need to maintain the purity and free access of contact with the light of the soul and the abstract mind. The following meditation is intended for this purpose. It should serve to maintain alignment and a clearly held spiritual tension between the vision and its manifestation.

- I *Alignment*. Recognise yourself as an integrated personality, aligned with the soul. See the thread of golden light connecting the three aspects of the personality with the soul.

Realise the soul as an integral part of the world of souls, the spiritual Hierarchy led by the Christ. See this lighted centre as the great Ashram of the Christ, and the spiritual Hierarchy as the Custodian of the Plan for humanity.

- II *Meditation*. Hold the mind steady in the light of Hierarchy, receptive to the Plan, and meditate for a few minutes on one of the following seed thoughts:

- a. I am the creator of the future and upon me, the soul, that future must depend.
- b. I am the creator of the forms in which my highest thoughts express themselves. My thoughts are energies; they must express the light and purpose of the soul.
- c. The soul I am. I form the future for myself. I make the thought forms in which I daily move and build them in my aura. These must light the future and serve the human race.
- d. I am one with the light which streams forth from those who serve the Plan.
- e. I am a messenger of Light; I am a server on the Way of Love.
- f. The Plan is one for all sons of men. That Plan I serve, I tread the Lighted Way.

- III *Precipitation*. See the light of the Plan pouring from Hierarchy and the Christ into the three worlds of human evolution — the minds, the hearts and the little wills of men. See the Hierarchical Department of Education infusing its light into its human counterpart.

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IV *Distribution*. Circulate the energies of light, love and will around the world and throughout human consciousness as the *Great Invocation* is sounded, visualising the flow of energies and forgetting the form of words. Circulate the energy through the five planetary inlets: New York, Geneva, London, Darjeeling and Tokyo. See the consciousness of the whole human race irradiated.

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men -
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

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WORK TO BE DONE

If this study is chosen by the student as an addition to the regular degree work in the Arcane School, it is recommended that it should not supersede the degree work to which adequate time must be given. Study of the Hierarchical Departments and fields of service for the disciple is a continuing one; it is one that will build over a period of time to reveal the reality of the work to be done and equip the server to work.

It is therefore recommended that the students give whatever time they can to the study itself and to ways and means of familiarising themselves with the contemporary scene. There is no limit set on sources of study. In addition to this set of papers and the book references already given which could profitably be explored, the books themselves contain more valuable teaching and books by other authors should also be investigated.

The daily fifteen minutes of reflective meditation recommended to the student should not substitute for the regular degree meditation. It can be fitted in at another time, and would be particularly appropriate at the close of a period of study of the Department of Education.

No written work is expected from the student. It is suggested, however, that students build up their own framework of reference by noting all relevant and significant material that comes their way which enlightens the mind and expands their thinking.

All new ideas and thoughts resulting from the meditation should also be noted down and developed in further reflection—or discarded as irrelevant.

Although at this stage no reporting or written work is expected, the headquarters group welcomes any thought, comments, ideas or questions you may wish to send in with your regular monthly meditation report. We want to know how you are progressing, what values the study has for you and to what extent you are able to relate the basic teaching to things as they are in the field of education and to what they should be in the future. Some direct experience "in the field" of education itself, giving actual and factual knowledge, would obviously be invaluable. Your experience can be helpful to others.

We are ready also to offer help, suggestion or advice. This is a group effort to cooperate more consciously and usefully in externalising hierarchical methods of work and in linking inner cause to outer effect. A sharing of thought and energy is stimulative and evocative.

It may be helpful for students to organise their thoughts around certain key questions:

1. What faculty must educators develop in themselves to "gauge rightly the centre of the focus" of an individual's attention and "to note where the consciousness is primarily centred"? How is this faculty developed?
2. How can creative educational techniques be developed which will reveal the true self as the soul (on its own plane) and provide an effective alignment method whereby the soul can be brought into communication with the lower self to work out its purpose?
3. How can educational methods of today be changed in emphasis from "making a living" to "making a life"; and broadened out to include global relationships and responsibilities?
4. What are the basic, fundamental principles of the new education?

EDUCATION DEFINED

It might be of value at this point to define what education can be, if it is impelled by true vision and made responsive to sensed world need and to the demands of the times.

Education is the training, intelligently given, which will enable the youth of the world to contact their environment with intelligence and sanity, and adapt themselves to the existing conditions. This today is of prime importance and is one of the signposts in a world which has fallen to pieces.

Education is a process whereby the child is equipped with the information which will enable him to act as a good citizen and perform the functions of a wise parent. It should take into consideration his inherent tendencies, his racial and national attributes, and then endeavour to add to these that knowledge which will lead him to work constructively in his particular world setting and prove himself a useful citizen. The general trend of his education will be more psychological than in the past and the information thus gained will be geared to his peculiar situation. All children have certain assets and should be taught how to use them; these they share with the whole of humanity, irrespective of race or nationality.

Education in the New Age, pp. 80-81

The true education is...the science of linking up the integral parts of man, and also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part. Each aspect, regarded as a lower aspect, can ever be simply the expression of the next higher. In this phrase I have expressed a fundamental truth which embodies not only the objective, but also indicates the problem before all interested in education.

Ibid., p. 6

The true work of education is to train the lower man in right discrimination and true sensitivity to the vision, so that he can build true to the purpose of his soul and produce upon the earth that which will be his contribution to the whole. It is right here that the work of modern education has to begin.

Ibid., p. 22

Education is the task of the outstanding thinkers of the race and the responsibility of all governments, one however that they seldom recognise.

Ibid., pp. 43-44

In the field of education united action is essential. Surely a basic unity of objectives should govern the educational systems of the nations, even though uniformity of method and of techniques may not be possible. Differences of language, of background and of culture will and should always exist; they constitute the beautiful tapestry of human living down the ages.

Ibid., p. 45

Education, up to the present time, has been occupied with the art of synthesising past history, past achievement in all departments of human thought and with the attainments to date of human knowledge. It has dealt with those forms of science which the past has evolved. It is primarily backward-looking and not forward-looking. I would remind you that I am here generalising, and that there are many and notable small exceptions to this attitude.

Ibid., pp. 2-3

Teaching, if true, must be in line with the past and must provide scope for endeavour in the present and must also hold out further enlightenment for those who have succeeded or are succeeding in attaining the indicated goals. There must be a spiritual future indicated.

Ibid., p. 1

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... The past must be understood and studied, for out of it must grow that which is new, its flower and its fruit. Education involves more than the investigation of a subject and the forming of subsequent conclusions leading to hypotheses which, in their own turn, lead to still more investigation and conclusions. Education is more than a sincere effort to fit a child or adult to be a good citizen, an intelligent parent and no charge upon the state. It has a far wider application than producing a human being who will be a commercial asset and not a commercial liability. Education has other objectives than rendering life enjoyable and so enabling men and women to achieve a culture which will permit them to participate with interest in all that transpires in the three worlds of human affairs.... Education also should concern itself during the new age with the bridging of [the] gap...between the lower mind, the soul and the higher mind. For this the race is now ready, and for the first time in the career of humanity the bridging work can go forward on a relatively large scale. *Ibid.*, pp. 4-5

EDUCATION, PAST AND PRESENT

LEGACY OF THE PISCAN ERA

In the Piscean age...the youth in every country has been brought up under the influence of three foundational ideas ...:

1. What shall be my vocation in order that I may have as much of the material world as my state in life and my wants permit?
2. Who are the people...above me...and who are those below me in the social order and how far am I able to mount in the social scale...?
3. From childhood I have been taught that my natural inclination is to do wrong.... How can I escape the penalties of my natural predilections?

The result of all this is to breed in the race a deep-seated sense of material and social ambition and also an inferiority complex which necessarily breaks out into some form of [individual or racial] revolt,...or a rabidly self-centred attitude to life. *Ibid.*, pp. 104-05

Some grasp of the essential situation will be of value if you are to follow development in the future intelligently.

First, *the point reached by humanity* itself is one of the major and primary causes. This evolutionary status has brought men to the threshold of a door upon the great path of evolution and has indicated an unfoldment which necessitates drastic changes in man's entire attitude to life and to all his world relations. These changes are being self-initiated by him and are not imposed upon him by an outside force or by the coercion of humanity in any form.... It might therefore be stated that:

1. Man is now at the point where the principle of intelligence is so strongly awakened within him that nothing can arrest his progress into knowledge...
2. Millions of human beings are now integrated or at the point of integration.... From the form side of manifestation, mind, emotion and brain are working in unison. Now the higher correspondence of these lower forces—wisdom, love and direction—must appear...
3. Certain men and women in every field of human thought are expressing the potency of the unfoldment of their achieved integration and...the reality of their soul contact, by emerging out of the dead level of humanity...These individuals...are having a united, powerful effect, some of it of a high and good order, some of it not so good. They affect their civilisation *materially* if their emphasis is there; they produce a cultural effect *subjectively* and *spiritually* if that is the impression they seek....

Second, *the emerging of a new racial type*. The subjective outlines of this type can already clearly be seen.... The new race is forming in every land....

The new racial type is far more *a state of consciousness* than a physical form.... The outstanding type of

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awareness of the coming new race will be the widespread recognition of the fact of the mystical perception. Its primary quality will be the intuitive understanding and control of energy; its contribution to the development of humanity is the transmutation of selfish desire into group love....

Third, *the ending of the Piscean Age*.... It might be asked here: what are the major Piscean ideals?

1. *The idea of authority...*
2. *The idea of the value of sorrow and of pain...*
3. *The idea of self-sacrifice...*
4. *The idea of the satisfaction of desire...*

Fourth, *the coming into manifestation of the Aquarian Age*. This fact should provide the grounds for a profound and convinced optimism; nothing can stop the effect—growing, stabilising and final—of the new, incoming influences....

The consciousness of universal relationship, of subjective integration and of a proven and experienced unity will be the climaxing gift of the period ahead of us....

The growth of organised brotherhoods and fraternities, of parties and of groups, dedicated to some cause or idea, is another indication of the activity of the coming forces. The interesting thing to note is that they are all expressive of some grasped idea more than of some specific person's determined and imposed plan. The Piscean type of man is an idealist along some line of human development. The Aquarian type will take the new ideals and the emerging ideas and—in group activity—materialise them. It is with this concept that the education of the future will work.... This will ultimately produce a synthesis of human endeavour and an expression of the truer values and of the spiritual realities such as the world has never yet seen. *Ibid.*, pp. 116-22

...Only as a nucleus of thinkers is formed who are responsive to the new educational ideas, does it become possible for the spiritual Hierarchy of Masters to achieve the intended results in Their work to bring into being the plans of God. The Masters cannot and do not work without their chosen physical plane focal points....

Our theme is the study of the educational organisation of humanity, involving as it does (in its later stages) responsibility and right action. We shall consider, on broad lines, the development of man from an isolated personal unit, through the stages of family life, tribal life, national life, to the present stage of aspirational idealistic humanity. This idealism and this prevalent inquiry are responsible for the present world chaos; they have produced the conflicting ideologies.... This idealism is a good sign. It is responsible for the seething unrest and the urgent demand for better conditions, more light and understanding...and for peace and plenty in the place of fear, terror and starvation. *Ibid.*, p. 109

We're a new breed of revolutionaries who don't want to dominate people, but to free them. We believe revolution is fun.... We don't want to destroy the old society for the sake of destroying—we only want a creative education. We don't want to be turned out simply with meal tickets for jobs. People in universities become so dehumanised, so demoralised—work, work, work. People have been forced into meaningless lives because of the goals they have been asked to achieve.

Ian Channell, Sociologist, Australian Sun Herald. 28/7/68 *Student Power: New Blueprint for Reforms*

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MAJOR OBJECTIVES

I would ask that...you cultivate a willingness to consider and to weigh, not evidence this time, but an inner structure of esoteric happening of more import than the outer events, and thus grasp somewhat of *the purpose of the new education*.
Education in the New Age, p. 111

Cooperative goodwill is surely the first idea to be presented to the masses and taught in our schools, thereby guaranteeing the new and better civilisation. *Loving understanding*, intelligently applied, should be the hallmark of the cultured and wiser groups, plus effort on their part to relate the world of meaning to the world of outer efforts—for the benefit of the masses. *World citizenship* as an expression of both goodwill and understanding should be the goal of the enlightened everywhere and the hallmark of the spiritual man, and in these three, you have right relations established between education, religion and politics.
Ibid., p. 91

[It is the] fitting of a man for citizenship in the Kingdom of God [that]...should be the task of the higher education, giving purpose and significance to all that has been done. If this seems idealistic and impossible to you, let me assure you that by the time the Aquarian age is in full flower, this will be the assured and recognised objective of the educators of that time.
Ibid., p. 49

Education has three major objectives, from the angle of human development:

First, as has been grasped by many, it must make a man an intelligent citizen, a wise parent, and a controlled personality; it must enable him to play his part in the work of the world and fit him for living peaceably and helpfully and in harmony with his neighbours.

Second, it must enable him to bridge the gap between the various aspects of his own mental nature, and herein lies the major emphasis....

Third, the gap between the lower mind and the soul has to be bridged, and curiously enough humanity has always realised this and has talked therefore in terms of "achieving unity" or "making the at-one-ment" or "attaining alignment". These are all attempts to express this intuitively realised truth.
Ibid., pp. 4-5

One of the main difficulties we have to face is that modern education all over the world is chiefly concerned with making us mere technicians.... So, the function of education is not merely to prepare us to pass a few examinations but to help us to understand this whole problem of living—in which is included sex, earning a livelihood, caring for the Earth, being earnest, sharing joy and laughter and yet knowing how to think widely and deeply. But it is our *primary* problem to find out for ourselves what Truth or Reality is—for that is the very foundation of our life.... This search for Reality is the only true education.

Krishnamurti, *This Matter of Culture*

TEACHERS AND THEIR ATTITUDES

The development of open, democratic modes of existence is essentially the problem of abandoning the authoritarian use of power and of providing workable alternatives. That is a problem that must be faced by all individuals and all institutions that presume to teach.
R. Kohl, *The Open Classroom*

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Those upon the teaching ray will learn to teach by teaching. There is no surer method, provided it is accompanied by a deep love, personal yet at the same time impersonal, for those who are to be taught. Above everything else, I would enjoin upon you the inculcation of the group spirit, for that is the first expression of true love. Two points only would I make:

First of all, in teaching children up to fourteen years of age, it is necessary to bear in mind that they are emotionally focussed. They need to *feel*, and rightly to feel beauty, strength and wisdom. They must not be expected to rationalise before that time, even if they show evidence of the power so to do. After fourteen years and during adolescence their mental response to truth should be drawn out and counted upon to deal with presented problems. Even if it is not there, an effort should be made to evoke it.

Secondly, an attempt should be made to approximate the child's place upon the ladder of evolution by a study of his background, his physical equipment, the nature of his response apparatus with its varied reactions, and his major interests. This enquiry sets up a subjective rapport with the child which is far more potent in its results than would be months and months of strenuously used words in the effort to convey an idea.

Education in the New Age., pp. 13-14

The educator of the future will...deal primarily with the mind aspect, and not with the imposition of as much imparted organised knowledge concerning phenomenal existence as the memory of the child is capable of grasping. How can I illustrate this changed attitude to you in the simplest form? Perhaps by pointing out that, whereas today parents and guardians of the child spend much of their time in answering or evading questions posed by the awakening consciousness of the child, in time to come the situation will be reversed. Parents will ceaselessly meet the demands of the emerging intelligence of the child by always enquiring of the child, Why? Why ask this? Why is it thus? —and so throwing always the responsibility of answering the questions upon the child, yet at the same time dropping the solution of the question subtly into the child's mind.

This process will begin in the fifth year of the child's life; the seeking intelligence (which is the child itself) will always be forced by the teacher into the position of *inward* search, not outer demand for a reply which can be memorised and which rests upon the authority of the older person.

Ibid., p. 25

...The prime function of all educators is twofold:

1. To train the brain to respond intelligently to impressions coming to it...and so carrying information about the outer tangible world.
2. To train the mind so that it can fulfil three duties:
 - a. Deal intelligently with information relayed to it by the brain.
 - b. Create thoughtforms in response to *impulses* emanating from the physical plane; to *emotional reactions*...; to the *thought world*....
 - c. Orient itself to the subjective spiritual self, so that, from a condition of potentiality, the self may emerge into active government.

Ibid., pp. 7-8

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Each person in a school community should have the opportunity to continue to develop his unique qualities in an organised (orderly) way. It, therefore, must be clear to the administrators, and also to the teachers and pupils, that singleness is required in sharply defined and consistent purposes—not in uniformity of programme. Ruth Lofgren, Ph.D., *What Makes a 'Good' School*, Educational Horizons

EDUCATION TODAY

PROBLEMS IN DEVELOPING THE NEW EDUCATION

All the work being done now is definitely transitional work and therefore most difficult. It infers a bridging process between the old and the new, and would present almost insuperable difficulties were it not for the fact that the coming two generations will bring in those types of egos who are competent to deal with the problem. Upon this fact those of you who are concerned with the educational system and situation, and who are bewildered by the presented vision and by the task of approximating the cherished possibilities, must rest back with confidence. Clear thinking, much love and a sense of true compromise (note this phrase) will do much to lay the needed foundations and keep the door of the future wide open.

Education in the New Age, pp. 91-92

The trouble with the majority of the previous attempts to impose a form of the new...education upon the modern child has been of a twofold nature:

First, there has been no compromise between the present form of education and the desired ideal....

Second, the new methods can be tried out successfully only through the medium of most carefully selected children.... The imposition of the new age ways in education upon a child who is basically Atlantean or early Aryan in his consciousness, is a fruitless task and will do little really to help him....

The question here arises: How can such methods be employed without the whole process appearing too much like a laboratory experiment in which the child is regarded as a specimen—or a sample child?...

I have suggested that the text books be rewritten in terms of right human relations.... I have also pointed out certain basic ideas which should be immediately inculcated: the unique value of the individual [and] the beauty of humanity.... I have noted the imminence of the coming spiritual renaissance. To all these I would like to add that one of our immediate educational objectives must be elimination of the competitive spirit and the substitution of the cooperative consciousness....

Today the average child is, for the first five or six years of his life, the victim of his parents' ignorance or selfishness or lack of interest.... At school he is frequently under the care of some young, ignorant though well-meaning person whose task it is to teach him the rudiments of civilisation—a certain superficial attitude and form of manners...an ability to read and write and figure, and a smattering...of history and geography....

By that time however the mischief is done.... An orientation has been effected...which is superficial.... The true person...has consequently been driven within.... Add to this a multitude of misunderstandings...[and] small catastrophes in relation to others, and it is obvious that the majority of children get off to a wrong start and begin life basically handicapped.

Ibid., pp. 72-75

The mere fact of changing the organisation will not by itself meet these problems, but it can make available the energies of those younger teachers who can see and understand what is happening and are prepared to do something about it if someone will give them the chance....

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If we continue to force our children into the schools, and then offer them unimaginative courses, barren classrooms, meagre facilities and dry textbook facts, we can expect them to drop out.... If we succeed in giving them something better, as so many capable teachers do, and then withhold the promise in their senior years by denying them the opportunity to be human, we can be sure they will assert their humanity in ways painful to comfortable adult illusions.... The only question (for the future) is whether education will be beneficial or destructive. John McLaren, *What Schooling?*, *The Australian* (10/68)

Three (fundamentals) are curiously symbolic of the whole evolutionary unfoldment of the race.

Reading has to do with the clothing of ideas with form and is related to the first step in the creative process.... Reading is concerned essentially with the realisation of a clothed idea of some kind.... Vision might be regarded as concerning itself with the higher levels of the mental plane, whereon the idea is sensed and seen.

Writing symbolises the method whereby the process [the creative process] is carried on, but it is of course far more personal in its implications.... Writing is, curiously enough, concerned with the individual's conscious self-relation to ideas, and his use of words in writing is the measure of the grasp he may have of these universal ideas.... Writing has a more definite relation to the concrete levels of the mental plane and to the ability of the man to bring through and express these visioned ideas in his own particular form....

Arithmetic...is related also to the creative process and concerns the production of those forms upon the physical plane.... Arithmetic has a definite relation to...the emergence of the idea into some correlated form upon the physical plane.... By the appropriation of as much energy by the idea as is needed to make it effective or "apparent" (esoterically speaking)....

From another angle, man reads his destiny in the heavens and writes out that destiny in his life upon the earth; he reduces knowingly or unknowingly, the idea of his soul to due and proper form, so that each life adds, subtracts and multiplies until the sum of each soul's experience is complete.

Education in the New Age, pp. 15-16, adapted

BRIDGING EDUCATIONAL GAPS

How far we are from this goal (of mankind as a unity) is shown in the inadequacy of our educational situation with regard to that idea. With few exceptions, institutions for world order praise, propagandise and prophesy the goal but do not give us the tough primer by which we may study and learn the means of getting there. A number of books deal with mankind as the primary value to which all other values should be relegated if world order is to be achieved. However, few of them deal with specific practical procedures and programmes. Even fewer suggest that we must send our thought patterns to school again to learn the A-B-C of mankind awareness.

How unreal the idea of mankind is even in the minds of scholars trained and experienced in analytical procedure, is shown in experience at scores of conferences dealing with the concept of mankind. With few exceptions, the participants were not prepared to relate their respective disciplines to that idea in any meaningful sense. Instead, they insisted upon discussing the familiar aspects of their discipline, with the idea of mankind running a poor second. It took them a session or two to get their minds trained upon the idea of mankind. Whatever the reason, it is perhaps true that none of the major disciplines extends as far

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as mankind—in the sense that none has developed the concept of mankind to a point where it can serve as a prime factor in the orientation and further development of the discipline.

Mostly, our universities stress the value of specialisation and compartmentalisation to such an extent that the members of one discipline find it difficult to communicate with those of another. In general, the idea of mankind, which is an idea of synthesis, is not readily accepted at most universities.

The picture of the teaching in the high schools is not any more encouraging. In many instances, the curriculum of the social studies pays little attention to the new dimensions of world interdependence, let alone to the idea of mankind. Only too often, teaching takes its cue from a predominantly ethnocentric orientation, not infrequently reflecting narrow and segmental tendencies. It is indeed far removed from the qualities of love and tolerance stressed by so many philosophies and religions.

As a result of these and other conditions, there exists in our educational institutions no curriculum on the idea of mankind as the overarching concept and the primary value in the survival of civilisation: there exists no design of thought patterns by which we may acquire the habit of thinking realistically in terms of mankind, by which we may look at the people and their leaders, at their cultures and institutions from the viewpoint of the interest of mankind.

Gerhard Hirschfeld, Exec. Director: Council for the Study of Mankind (1963)

Educators...have three things to bear in mind during this present period of transition:

1. To reorient the knowledge, the consciousness aspect or the sense of awareness in the child in such a manner that he realises from infancy that all that he has been taught or is being taught is with the view to the good of others more than of himself. He will therefore be trained to be definitely forward looking. Information as to the past history of the race will be given to him from the angle of the racial growth in consciousness.... As the past, in the child's mind, is correlated with the present, his capacity to correlate, unify and bridge, in the different aspects of his life and on various planes, will be developed.
2. To teach him that the life which he feels pulsing through his veins is only one small part of the total life pulsing throughout all forms, all kingdoms in nature, all planets and the solar system. He will learn that he shares it with all that exists, and that therefore a true "blood Brotherhood" is everywhere to be found. Consequently, from the very start of his life, he can be taught *relationship*, and this the small child will be apt to recognise more quickly than will the average adult, trained in the ways and attitudes of the old age. When these two realisations—responsibility and relationship—are inculcated in the child from infancy, then the third objective of the new education will come with greater ease.
3. The unification in consciousness of the life impulse and the urge to knowledge will lead eventually to a planned activity. This planned activity will constitute service, and this, in its turn, will do three things....
 - a. it will serve as a directional agency from the earliest years, finally indicating vocation and avocation and thus aiding in the choice of a life career.
 - b. It will draw out the best that is in the child and will make him a magnetic radiating centre in the

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place where he is. It will enable him to attract to himself those who can help him or be helped by him, those who can serve him and whom he best serve.

- c. It will therefore make him definitely *creative*, and so enable him to spin that thread of energy which, when added to the life thread and to the consciousness thread, will link head, heart and throat into one unified and functioning agency.

The meeting of the three aforesaid requirements will be the primary step (made on a racial scale) to the building of the antahkarana or the bridge between:

1. Various aspects of the form nature.
2. The personality and the soul.
3. The man and other human beings.
4. The man as a member of the human family, and his environing world.

You will note from this that education should be basically concerned with relations and interrelations, with the bridging or the healing of cleavages, and thus with the restoration of unity or synthesis. The establishment of the Science of Right Relations is the next immediate step in the mental unfoldment of the race. It is the major activity of the new education.

Education in the New Age, pp.92-94

STEPS AHEAD

...If education means anything at all, and if we are to consider the ways in which education is to be applied to bring about this bridging and synthesis, it is essential...that we grasp the facts that:

1. The new education will primarily be concerned with the scientific conscious bridging between the various aspects of the human being, thus producing coordination and synthesis and an increased expansion of consciousness through the establishing of right lines of energy.
2. The task of the new education is therefore the coordination of the personality, eventually bringing about its at-one-ment with the soul.
3. The new education will deal with, analyse and interpret the laws of thought, because the mind will be regarded as the link between the soul and the brain. These laws are the means whereby:
 - a. Ideas are intuited.
 - b. Ideals are promulgated.
 - c. Mental concepts or thoughtforms are constructed which in due time will make their impact telepathically upon the mind of men.
4. The new education will organise and develop the lower concrete mind.
5. It will teach the human being to think from universals to particulars, as well as to undertake the analysis of particulars. There will consequently be less emphasis in future schools upon the training of the memory. Interest will greatly aid the will to recall.
6. The new education will make a man a good citizen by developing the rational aspects of his

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consciousness and life, teaching him to use his inherited, acquired and endowed equipment for the evidencing of the social consciousness and attitudes.

7. Above all else, the educators of the new age will endeavour to teach man the science of unifying the three aspects of himself which are covered by the general title of mental aspects:
 - a. The lower concrete mind.
 - b. The Son of Mind, the Soul, the Self.
 - c. The higher, abstract or intuitional mind.or:
 - a. The receptive mind or common sense.
 - b. The individualised mind.
 - c. The illuminating mind.
8. The educators in the new age will deal with the processes or methods to be employed in bridging the gaps in consciousness between the different aspects. Thus the Science of the Antahkarana will be brought definitely to the attention of the public.
9. The extension of this concept of bridging will be developed to include not only the internal history of man, but also the bridging between him and his fellow-men on all levels.
10. It will include also the training of the human mechanism to respond to life impacts, and to the soul. This soul is essentially intelligence, vitally used on each plane. It functions as the discriminating mind on the mental plane, as the sensitive consciousness on the emotional plane, and as the active participator in physical life. This intelligent activity is always used from the wisdom angle....

Modern education is beginning to give some attention to the nature of the mind and to the laws of thought. In this connection we owe much to psychology and philosophy. There is also an increasing interest in the Science of Endocrinology as a material means of producing changes, usually in deficient children.... Nevertheless, until modern educators begin to admit the possibility that there are central units in man which underlie the tangible and visible mechanism, and will also admit the possibility of a central powerhouse of energy behind the mind, progress in education will be relatively at a standstill, the child will not receive the initial training and the foundational ideas which enable him to become a self-directed, intelligent human being. *Ibid.*, pp. 34-37

There are three immediate steps ahead of the educational systems of the world.... These three...steps are:

1. The development of more adequate means of understanding and studying the human being. This will be made possible in three ways:
 - a. The growth and the development of the *Science of Psychology*....
 - b. The growth and the development of the *Science of the Seven Rays*....
 - c. The acceptance of the *Teaching anent the Constitution of Man* given by the esotericists....
2. The recognition of the facts of *Esoteric Astrology*....
3. The admittance of the fact of the *Law of Rebirth* as a governing, natural process....

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It is only by the demonstration of the advantage of the above methods of studying and training children that national educational authorities will be convinced of the light which these modes of approach to the delicate task of fitting the human being for life, can throw upon the problem. At the same time, it is essential that such schools and colleges preserve as much of the ordinary demanded curriculum as is possible, so as to be able to demonstrate their adequacy when in competition with other recognised educational systems.

Ibid., pp. 69-72

UNFOLDMENT AND GROWTH OF THE CHILD

PROCESS OF UNFOLDMENT

A particular incarnation is not an isolated event in the life of the soul, but is a part and an aspect of a sequence of experiences which are intended to lead to one, clear, definite goal—the goal of free choice and a deliberate return out of matter to spirit and eventual liberation.

A Treatise on the Seven Rays, Vol. IV, p. 259

Are there definite types of activities, changing with the growing years and based on the phases of the growth process in the individual that make for his best all-round development?...

...Though the seven year cycles have their place, the division is apt to be over-applied. I would also suggest ten year cycles of development, divided into two parts: seven of learning and three of application.

In the first ten years of a child's life he is taught to deal intelligently with information coming to him via the five senses to the brain. Observation, rapid response, and physical coordination as the result of intention, must be emphasised. The child must be taught to hear and see, to make contacts and to use judgement; and his fingers must then respond to creative impulses to make and produce what he sees and hears. Thus are laid the elements of the arts and crafts, of drawing and of music.

In the next ten years the mind is definitely trained to become dominant. The child is taught to rationalise his emotional and desire impulses, and to discriminate the right from the wrong, the desirable from the undesirable, and the essential from the nonessential. This can be taught him through the medium of history and the intellectual training which the cycle of his life makes compulsory under the laws of the country in which he lives. A sense of values and of right standards is thus established. He is taught the distinction between memory training and thinking; between bodies of facts, ascertained by thinkers and tabulated in books, and their application to the events of objective existence, plus (and here lies a thought of real importance) their subjective cause and their relation to the world of reality of which the phenomenal world is but the symbol.

At the age of seventeen the study of psychology will be added to the rest of the curriculum and the nature of the soul and its relation to the World Soul will be investigated. Meditation along suitable lines will be part of the curriculum.... however, the religious implications of meditation are needless.... [It] can be taught through the medium of deep thinking on any subject—mathematics, biology, and so forth.

The tendency of the newer education should be to make the subject of the educational experiment the conscious possessor of his equipment; it should leave him standing clear-eyed before life, with open doors ahead of him into the world of objective phenomena and relationships; it should have brought him to the knowledge of a door leading into the world of Reality and through which he may pass at will and there assume and work out his relation to other souls.

Education in the New Age, pp. 8-9

[An] analogy...will serve to clarify the process of unfoldment in your minds and make the entire theme (from the racial angle) still more clear and definite:

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General racial development	Civilization	Path of Purification
Training of the Intelligentsia	Culture	Path of Discipleship
Production of the Illuminati	Illumination	Path of Initiation

...The whole goal of the future, and of the present effort, is to bring humanity to the point where it—occultly speaking—"enters into light".... *Enlightenment is the major goal of education.*

It is precisely in this region of thought and of recognition that the distinction is found between the work of the Buddha and the work of the Christ. The Buddha achieved "Enlightenment", and was the first of our humanity to do so.... Christ, because of the attainment of the Buddha and because of his own point in evolution...inaugurated the "age of love", and gave to the people an expression of a new divine aspect, that of love. The Buddha culminated the "age of knowledge". The Christ began the "age of love". Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the Buddha.... The new religion has been made possible by the work and the life of the Christ....

Through the activity of the energy of knowledge you have:
Civilisation Culture Illumination
And in the second case [the energy of love] you will have:
Cooperation Loving Understanding Group Love

Cooperative goodwill is all that can, at this time, be expected from the masses, and this is the sublimation of the forces released through civilisation.

Loving Understanding should be the hallmark of the cultured, wiser group, plus an ability to correlate the world of meaning with the world of outer effects. Ponder on this sentence.

Group Love is, and must be, the outstanding characteristic of the Illuminati of the world, and it is at this time the motivating power of the Masters of the Wisdom, until such time that enough disciples are expressive of this particular force. *Ibid.*, pp. 52-54

The keynote of the new education is essentially right interpretation of life past and present, and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child. Those working in these three groups must eventually proceed in the closest cooperation, and it is for this planned understanding and this intelligent activity of mankind that the new education must prepare.

Ibid., p. 57

INTELLECTUAL DEVELOPMENT

Everything has to have its place in the human order, and the point of gravitation of higher education is in the realm of the intellect. Its primary aim is to educate a person in whom the rational qualities and the loyalty to truth are so developed that they influence his whole judgment and conduct. If a student is unable to lift up his life standards by the vicarious participation in the thought and work of men who have directed mankind's pursuit of truth, justice and happiness, he does not belong in an institution of higher education.

Robert Ulich, Prof. of Education, Emeritus, Harvard University (1961)
[This] is the mode whereby all revelation comes. A thought is given; a symbol described; an idea

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portrayed. Then, as the minds of men ponder upon it and the intuitives of the world pick up the thought, it serves as a seed thought which eventually comes to fruition with the presentation and the unfolding of a revelation which serves to lead the race of men nearer to their goal.

A Treatise on the Seven Rays, Vol. III, p. 589

...The only truly self-conscious person is the man who is aware of purpose, of a self-directed life and of a developed and definite life plan and programme.

Ibid., p. 288

By consciously assuming the position of the spiritual Observer, and by cultivating the power to respond to the Soul then, from the angle of that Soul, the man must learn to control circumstance and the attendant reactions of the personality.

Ibid., p. 16

A man can truly meditate when he begins to use the mind, the reflection of the will aspect, and employs it in its three aspects: as initiating his entrance into the world of souls, as conditioning his personality life and as enforcing and eventually bringing about a full expression of soul purpose.

Ibid., p. 615

The aim of the individual disciple is to handle the forces which play through him in such a manner that only constructive good can eventuate. He can misuse energy or employ it for soul ends. So it is with nations and races.

Ibid., p. 525

[The] educational process...will produce the coming civilisation and its attendant culture. This will be based on all the cultural processes of the past and of the present, but will discard all that has produced the disasters of today, as far as may be possible. That means a gradual future usefulness for the knowledge of the underlying potencies, for they can indicate the lines of least resistance to the emerging good and the developing crises which inevitably lie ahead in the period of reconstruction. But one potent good can emerge even at this time from a study of these matters, provided the student of esotericism rests not content with study (using it as an escape from the disastrous present) but parallels his understanding of the causes and conditions by a strenuous effort to be of aid in a practical and a definitely physical sense.

This is the dominant emerging fact to which all that I have said bears testimony: world conditions today—precipitated as they are by human greed and ignorance—are nevertheless basically conditioned by the will-to-good which is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being. The Law of the Universe (and what is law but the working out of the purposes of these all-embracing Lives, of Their impulses and Their plans?) is to all eternity the good of the whole and naught can arrest this happening; for who can arrest the impact of these energies which play upon and through our planet.

Ibid., p. 443

Memory...is not simply just a faculty of the mind, as is so often supposed, but it is essentially a creative power. It is basically an aspect of thought and—coupled with imagination—is a creative agent because thoughts are things....

Ibid., pp. 206-7

The intuition...is the ability to arrive at knowledge through the activity of some innate sense, apart from the reasoning or logical processes. It comes into activity when the resources of the lower mind have been used, explored and exhausted. Then, and then only, the true intuition begins to function. It is the sense of synthesis, the ability to think in wholes, and to touch the world of causes.

Ibid., p. 516

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Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements and ability to bring together into a fused relationship the need and that which will meet it. Service is essentially a scientific mode of expressing love-wisdom under the influence of one or other of the seven rays, according to the soul ray of the serving disciple.

Ibid., p. 494

A trained and enlightened public opinion is an unknown thing on a worldwide scale, though enlightened groups are rapidly appearing. Out of public opinion (which is the focussed expression of the growth of mass consciousness) will emerge the mass will-to-good, inherent in every individual; for this humanity must work and wait.

Ibid., p. 632

CIVILISATION, CULTURE AND UNIFICATION

We do not know whether prosperity and power are legitimate ends for a human society, and under present conditions we have no way of finding out. When all the social institutions that might sit in judgment on the spirit of the age...are out shouting one another...what chance have we to be learning what the spirit ought to be? The reason is...we have no critical apparatus that can be continuously brought to bear upon the aims and conduct of our society. To omit understanding from education, to confuse education with training and the transmission of information, and to conceive of the university as the instrument by which we become prosperous and powerful is to guarantee, insofar as an educational system can affect the outcome, the collapse of a civilisation.

Robert M. Hutchins, Center for the Study of Democratic Institutions (1967)

In the schools of today...there can be seen an imperfect and symbolic picture of the triple objectives of the new education: Civilisation, Culture, Unification.

The grammar or primary schools might be regarded as the custodians of civilisation; they must fit the child for citizenship, teach him his place as a social unit, and emphasise his group relations, thus fitting him for intelligent living and evoking the racial memory through the courses given, in order to lay the foundation for his human relations.... They must teach him certain basic and important facts of living, foundational truths, coordination and control.

The high schools or secondary schools should regard themselves as the custodians of culture; they should emphasise the larger values of history and literature and give some understanding of art. They should begin to train the boy or girl for that future profession or mode of life which it is obvious will *condition* them. Citizenship will be taught in larger terms and the world of true values be pointed out and idealism consciously and definitely cultivated. The practical application of ideals will be emphasised. They should teach the youth of the world in such a manner that he will begin to fuse the world of appearances and the world of values and of meaning in his consciousness. He should begin to relate the worlds of objective outer living and of inner subjective existence.... Our colleges and universities should be a higher extension of all that has been already done. They should beautify and complete the structure already erected and should deal more directly with the world of meaning. International problems—economic, social, political and religious—should be considered and the man or woman related still more definitely to the world as a whole. This in no way indicates neglect of individual or national problems or undertakings but it seeks to incorporate them into the whole as integral and effective parts, and thus avoid the separative attitudes which have brought about the downfall of our modern world.

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The college or the university should in reality be the correspondence in the field of education to the world of the Hierarchy; it should be the custodian of those methods, techniques and systems of thought and of life which will *relate a human being to the world of souls*, to the Kingdom of God, and not only to other human beings upon the physical plane; not only to the world of phenomena but also to the inner world of values and quality.

Again I repeat, this fitting of a man for citizenship in the Kingdom of God...should be the task of the higher education, giving purpose and significance to all that has been done....

The following sequence suggests itself as we consider the curriculum to be planned for the youth of the immediate generations:

Primary education	Civilisation.....	Ages 1—14
Secondary education	Culture	Ages 14—21
Higher education.....	Spiritual	Ages 21—28

It is only our economic material emphasis and pressure which force the young to work before they are mature. It should also be remembered (and this is being more widely recognised) that the quality of the young children now coming into incarnation is steadily getting better and higher. They are in many cases abnormally intelligent and...their I.Q. is frequently phenomenally high. This will be increasingly the case, until young people of fourteen will have the equipment and intelligence of the brilliant college men and women of today.

It is not possible for me to prove the truth of these statements, but a study of the race and of the modern child in our more civilised countries will indicate trends and tendencies which may make my position sounder in your final estimation. You would all do well to study carefully this distinction between culture and civilisation.

Putting this same truth in other words, and recognising as a basic premise the essentially supernormal potentialities of the human being, we might say that:

The first effort of education to civilise the child will be to train and rightly direct his instincts.

The second obligation upon the educators will be to bring about his true culture, by training him to use his intellect rightly.

The third duty of education will be to evoke and to develop the intuition.

Education in the New Age, pp. 48-50

The process...is rapidly going forward, and many are today fitting themselves for the "higher education" in the true sense of the term. Much more will be accomplished when the educators of the world grasp the purpose of the process as a whole planned unfoldment, and will then give their attention to the instinctual, intellectual and intuitive training of the race in such a manner that the whole twenty-eight years of training will be seen as an ordered, directed process, and the goal will be clearly visioned.

Ibid., p. 51

The functioning of the Law of Loving Understanding will be much facilitated and speeded up during the

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Aquarian age, and it will eventuate later in the development of the international spirit, in the recognition of one world faith in God and in humanity as the major expression of divinity in this world period, and in the transfer of the human consciousness from the world of material things to that of the more purely psychic, leading in time to the spiritual.

A Treatise on the Seven Rays, Vol. I, p. 380

The world itself is a great fusing pot, out of which the One Humanity is emerging. This necessitates a drastic change in our methods of presenting history and geography. Science has always been universal. Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children...must be built—upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact.

Education in the New Age, p. 46

Remember that the entire story of evolution is the story of consciousness, and of a growing expansion of the "becoming-aware" principle, so that from the microscopic interest of the self-conscious man...we have a slowly developing inclusiveness which finally leads him into the consciousness of the cosmic Christ.

A Treatise on the Seven Rays, Vol. I, p. 14

It is...surely apparent that behind...all the fear and apprehension, the hate and separativeness, human beings are beginning to blend in themselves three states of consciousness—that of the individual, of the citizen, and of the idealist.... All this is very good and part of the ordained plan.... His sense of world awareness is definitely growing, his power to regard himself as part of the whole is rapidly developing and all this is desirable and right and contained within the divine Plan.

Education in the New Age, pp. 103-04

EDUCATION FOR PARENTHOOD

[A] new form of family unit must inevitably come into existence.

Ibid., p. 130

The preparation of adults for the duties of parenthood and their training in the basic necessities of the coming child will shift increasingly to the mental and spiritual levels of consciousness and be less given to physical preparations. The light which is in the parents, which in the days to come will be seen clairvoyantly by an increasing number of people, will be scientifically related to the embryonic light in the child, and the thread of light connecting parent and child (of which the umbilical cord is the exoteric symbol) will be skillfully and patiently constructed. The child will come into incarnation with its light body already embedded and functioning in the physical body and this will be due to the intelligent mental work of the parents. This is not so today, except in the case of very advanced egos, for the light body is inchoate and diffused and simply hovers over the physical form of the child, waiting for an opportunity to enter and irradiate the consciousness. Thus will be brought about an integration in the light substance of the planet which is lacking at this time; and the production of this integration will be definitely initiated by the trained parents of the new age and facilitated, as the child matures, by the teaching and influence of the illumined educator.

Ibid., pp. 139-40

Parenthood will not be regarded primarily as an animal function or as a purely social or economic function, which are the usual lines of approach at this present time. The establishing of a deliberately prepared or constructed thread of light (as a definite part of the world antahkarana) between parent and child, even in the prenatal stages, will be carefully taught. Thus a close rapport will be brought about "in the light" yet without establishing undue mental control and authority.

Ibid., p. 131

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What...should be the effort on the part of parents and educators?

First, and above everything else, the effort should be made to provide an atmosphere wherein certain qualities can flourish and emerge.

1. *An Atmosphere of Love*, wherein fear is cast out and the child realises he has no cause for timidity, shyness or caution, and one in which he receives courteous treatment at the hands of others...This atmosphere of love is not an emotional, sentimental form of love but is based upon a realisation of the potentialities of the child...and above everything else, *upon compassionate tenderness*....

2. *An Atmosphere of Patience*, wherein the child can become, normally and naturally, a seeker after the light of knowledge; wherein he is sure of always meeting with a quick response to inquiry and a careful reply to all questions, and wherein there is never the sense of speed or hurry.... The time factor easily becomes a menace to right development.... Impatience on the part of those upon whom they [the children] are so pathetically dependent, sows in them the *seeds of irritation*, and more lives are ruined by irritation than can be counted.

3. *An Atmosphere of Ordered Activity*, wherein the child can learn the first rudiments of responsibility. The children who are coming into incarnation at this time...are necessarily on the very verge of soul consciousness. One of the first indications of such soul contact is a rapidly developing sense of responsibility....

4. *An Atmosphere of Understanding*, wherein a child is always sure that the *reasons* and motives for his actions will be recognised, and that those who are his older associates will always comprehend the nature of his motivating impulses even though they may not always approve of what he has done....

When there is wise handling from infancy...when...he is taught a sense of proportion by right integration into the little world of which he is a part, we shall see the major lines of difficulty, the basic character trends and the gaps in his equipment emerge clearly. They will not be hidden until the years of adolescence.... Then these major difficulties can be handled in an enlightened manner...through the wisdom of the educator, plus the cooperation and understanding of the child. *He will understand because he is understood and consequently fearless.* *Ibid.*, pp. 75-79

Two major ideas should be taught to the children of every country. They are: *the value of the individual and the fact of the one humanity*.... The value of the individual and the existence of that whole we call *Humanity* are most closely related. This needs emphasising. These two principles, when properly taught and understood, will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity. *Ibid.*, pp. 47-48

PREPARATION FOR GROUP LIFE

The sense of responsibility is one of the first indications that the soul of the individual is awakened. The soul of humanity is also at this time awakening en masse, and hence the following indications:

1. The growth of societies, organisations and mass movements for the betterment of humanity everywhere.

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2. The growing interest of the mass of the people in the common welfare....
3. Humanitarian and philanthropic effort is at its height, alongside of the cruelties, hatreds and abnormalities which separativeness...aggressiveness and ambition have engendered in the life of all nations.
4. Education is rapidly becoming a mass effort....
5. The growing recognition by those in authority that the man in the street is becoming a factor in world affairs....

The purpose of the coming educational systems will be to preserve individual integrity, promote the sense of individual responsibility, encourage a developing group consciousness...[and] at the same time to intensify the sense of citizenship both in the tangible outer world...and in the Kingdom of God and of soul relationships. *Ibid.*, pp. 105-7

...The first group,...of which any individual child becomes normally aware is the family group.... In that particular group relationship...the following factors—underlying the very structure of existence itself—are preserved and developed and are held before the race as that which is ultimately ideal:

1. *The recognition of hierarchical status*, which is, in the last analysis, the relation of the lesser to the greater, of the weaker to the stronger, and of the more experienced to the less experienced....
2. *The recognition of responsibility*, inherited, applied or shouldered. This is the relation of the older to the younger, of the wise to the ignorant....
3. *The recognition of the faculty of forgiveness*, which is, or rather should be, the expression of the relationship between unit and unit within the larger group...within a still larger whole. Forgiveness is essentially the process whereby each gives to each along psychical lines, and it is one of the rudimentary expressions of the quality of self-sacrifice which is, in its turn, an aspect of the will nature of Deity.... Forgiveness is not a form of magnanimous forgetting or overlooking.... It is the very breath of life itself—the giving of all to all and for all.
4. *The recognition of group interplay* within the larger world relationship.... It is the sense of right relations, carried forward consciously and harmoniously developed.

In the period which is coming, and under the influence of the new education, these four basic recognitions will be inculcated and taught to every child in school and college. They will thus govern and develop the new form of family unit which must inevitably come into existence. . . .

Hierarchy, responsibility, group interplay and forgiveness or sacrifice—these are the four categories of recognition which will enable each person to do his part and take his share in bridging between person and person,...group and group,...nation and nation, thus establishing that new world of recognised corporate relationships which...will be characteristic of the Aquarian Age. *Ibid.*, pp. 128-31

The objective of education should therefore be the training of the mechanism to respond to the life of the

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soul.... The increasing soul awareness, the deepening of the flow of consciousness, and the development of an inner continuity of awareness, plus the evocation of soul attributes and aspects upon the physical plane through the medium of its triple mechanism, constitute the objective of all education. These aspects are, as you know:

1. *Will or purpose.* This, through education, should be developed to the point where the manifested life is governed by conscious spiritual purpose and the life tendency is correctly oriented towards reality.

The right direction of the will should be one of the major concerns of all true educators. The will-to-good, the will-to-beauty, and the will-to-serve must be cultivated.

2. *Love-wisdom.* This is essentially the unfolding of the consciousness of the whole. We call it group consciousness....

Through education, this self- consciousness must be unfolded until the man recognises that his consciousness is a corporate part of a greater whole. He blends then with the group interests, activities and objectives. They are eventually his and he becomes group conscious. This is love. It leads to wisdom, which is love in manifested activity. Self-interest becomes group interest. Such should be the major objective of all true educational endeavour. Love of self (self-consciousness), love of those around us (group-consciousness), becomes eventually love of the whole (God-consciousness). Such are the steps.

3. *Active Intelligence.* This concerns the unfolding of the creative nature of the conscious, spiritual man. It takes place through right use of the mind, with its power to intuit ideas, to respond to impact, to translate, analyse, and to construct forms for revelation. Thus the soul of man creates....
4. The attribute of *harmony, produced through conflict.* This leads to release and to the eventual power to create. This is one of the attributes which education should deal with from the angle of the intuition and should hold before its exponents as personality and group objectives. It is the attribute latent in all forms and is that innate urge or discontent which leads man to struggle and progress and evolve in order finally to make atonement and union with his soul. It is the lowest aspect of that higher spiritual and monadic triad which reflects itself in the soul. It is the consciousness of harmony and beauty which drives the human unit along the path of evolution to an eventual return to his emanating source.

Education must work, therefore with this dissatisfaction and interpret it to those who are taught, so that they can understand themselves and work intelligently.

5. The attribute of *concrete knowledge* whereby man is enabled to concretise his concepts and so build thoughtforms whereby he materialises his visions and his dreams and brings his ideas into being....

The true work of education is to train the lower man in right discrimination and true sensitivity to the vision, so that he can build true to the purpose of his soul and produce upon the Earth that which will be his contribution to the whole. It is right here that the work of modern education has to begin....

6. The attribute of *devotion*....grows out of and is the fruit of dissatisfaction, plus the use of the faculty of choice....

Educators are therefore faced with the opportunity of dealing intelligently with the innate idealism to be

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found in any child, and with the...task of leading the youth of the world on from one realised goal to another. But this they must do in the future from the angle of the ultimate soul objective and not, as in the past, from the angle of a particular standard of national education. This is an important point, for it will mark the shift of attention from the non essential to the essential.

7. Finally the attribute of *order*, and the imposition of an established rhythm through the development of innate faculty to function under directed purpose and ritual.... Educators will have to work with this principle of innate attribute and this instinct to ordered rhythm, making it more creatively constructive and so providing, through it, a field for the unfoldment of soul powers....

The above remarks will serve to show you that the true educator should be working with energies in a world of energy; that these energies are tinged and qualified by distinctive divine attributes, and that each human being can therefore be regarded as an aggregate of energies, dominated by some one particular type of energy which serves to make him distinctive among his fellows, and which produces the differences among human beings....

One of the major functions of those who train the infant minds of the race will be to determine, as early as possible in life, which of the seven determining energies are controlling in each case.... Our objective is to deal with the more universal and immediate necessity of bridging the gap between the different aspects of the lower self, so that an integrated personality emerges; and then of bridging the gap between the soul and the spiritual triad, so that there can be the free play of consciousness and complete identification with the One Life, thus leading to the loss of the sense of separateness and to the merging of the part with the Whole, with no loss of identity but with no recognition of self-identification.

Ibid., pp. 19-26

ADULT EDUCATION

The direction in which education starts a man will determine the direction of his future life.

Plato, *The Republic*

FUNDAMENTAL DIRECTIONS

We are only beginning to realise what a tiny slice of human possibilities we now educate.... The world communications net, the all-involving linkage of electric circuitry, will grow and become more sensitive. It will also develop new modes of feedback so that communication can become dialogue instead of monologue. It will breach the wall between "in" and "out" of school. It will join all people everywhere. When this has happened, we may at last realise that our place of learning is the world itself, the entire planet we live on.... Someday, all of us will spend our lives in our own school, the world. And education—in the sense of learning to love, to grow, to change—can become not the woeful preparation for some job that makes us less than we could be but the very essence, the joyful whole of existence itself.

Marshall McLuhan and George B. Leonard, *The Future of Education*, LOOK, 21/2/67

The fundamental necessity which today confronts the educational world is the need to relate the process of unfolding the human mentality to the world of *meaning*, and not to the world of objective phenomena. Until the aim of education is to orient a man to this inner world of realities, we shall have the misplaced emphasis of the present time. Until we can arrive in our educational objectives at the bridging of the gap between the three lower aspects of man and the soul (a bridging which must take place upon the mental levels of consciousness), we shall make but little progress in right directions and all interim activity will be inadequate to the modern need. Until the fact of the higher mind is recognised, and the place which the lower concrete mind should fill as the servant of the higher is likewise recognised, we shall have the overdevelopment of the concrete materialising faculty—with its aptitude to memorise, to correlate facts and to produce that which will meet man's lower desire—but we shall not have a humanity which can truly think. As yet, the mind reflects the lower desire nature and does not attempt to cognise the higher.

Education in the New Age, p. 16

The whole question is slowly, very slowly, coming to the fore in human thought (even though this is little realised) through the study of vocational education, business efficiency, and the place of the human unit in any trade or enterprise. Men are being spoken of and considered in terms of potential force factors and this is a step in the right direction.

Approaching the same question from the personality standpoint and not the egoic, the time is fast approaching when the emphasis will be laid in education upon how best the young can be taught to contact their own ego or higher energy; how best they can be led to appropriate the knowledge and ability of their higher self for use on the physical plane; how best they can ascertain their group formation, and thus work along with their group, and in unison with the total energy of that group; how best their threefold lower self—physical, astral and mental—can be brought into direct alignment with their higher centre of force, and thus draw down a continuous supply of energy for the strengthening of their three vehicles, and their wise manipulation.

A Treatise on Cosmic Fire, pp. 548-49

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The true education is consequently the science of linking up the integral parts of man, and also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part. Each aspect, regarded as a lower aspect, can ever be simply the expression of the next higher. In this phrase I have expressed a fundamental truth which embodies not only the objective, but also indicates the problem before all interested in education. This problem is to gauge rightly the centre or the focus of a man's attention and to note where the consciousness is primarily centred. Then he must be trained in such a way that a shift of that focus into a higher vehicle becomes possible. We can also express this idea in an equally true manner by saying that the vehicle which seems of paramount importance can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself.

Education in the New Age, p. 6

A conscious recognition of group relationships, ideals and goal...will lead to the education of the public as to the nature of man, and the development of the powers latent within him—powers which will set him free from his present limitations, and which will produce in the human family a collective repudiation of the present conditions.

A Treatise on Cosmic Fire, p. 810

In the educational world an apprehension of man's true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid upon teaching people the *fact* of the Ego on its own plane, the nature of the lunar bodies, and the methods of aligning the lower bodies so that the Ego can communicate direct with the physical brain, and thus control the lower nature and work out its purposes. Men will be taught how, through concentration and meditation, they can ascertain knowledge for themselves, can develop the intuition, and thus draw upon the resources of the Ego. Then will men be taught to *think*, to assume control of the mental body, and thus develop their latent powers.

Ibid., p. 814

PURPOSE OF FUTURE EDUCATION

TASK OF EDUCATION IN THE AQUARIAN AGE

...Each age has a differing standard of adequacy.... The age of synthesis, of inclusiveness and of understanding is upon us, and the new education of the Aquarian age must begin very gently to penetrate the human aura. *Education in the New Age*, pp. 3-4

It will be apparent to you also that the task of the new education is to take the civilised masses and lead them on to the point where they are cultured; to take likewise the cultured people and train them in the ways of the Illuminati. Eventually it will be found that what is now taught in the schools of the esotericists will be part of the acknowledged curriculum imposed upon the rising generation, and that the teaching given to the advanced, thinking people of the world today will be adapted to the needs of the youth of the period. *Ibid.*, p. 59

Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship and of their nation in relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilised and cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings in terms of the deeper spiritual and universal values.

Education should be the process whereby youth is taught to reason from cause to effect, to know the reason why certain actions are bound inevitably to produce certain results and why (given a certain emotional and mental equipment, plus an ascertained psychological rating) definite life trends can be determined and certain professions and life careers provide the right setting for development and a useful and profitable field of experience. *Ibid.*, pp. 82-83

The fusion of a vast number of men into various idealistic groups...will form in every realm of human thought and they in turn will gradually be absorbed into ever larger syntheses.... Their many ramifications and subsidiary groups constitute a vast interlocking network throughout the world which is indicative of two things:

1. The steadily growing power of the man in the street to think in terms of ideals....
2. The gradual upward shift of man's aspirational consciousness....

This growing trend towards idealism and inclusiveness is, in the last analysis, a trend towards love-wisdom. The fact that men today misapply these ideals, lower the vision and distort the true picture of the desired goal...should not prevent the realisation that the spirit of idealism is growing in the world and is not, as in the past, confined to a few advanced groups or one or two great intuitives....

What were the themes of the intellectuals and the philosophers in the middle ages are today the points for animated discussion in restaurants.... What, therefore does this indicate? It signifies a trend in the consciousness of humanity towards the fusion of the individual with the whole, without his losing, at the

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same time, his sense of individuality....

This process is going on today in every nation and in all parts of the world, and a census of the world educational groups and the world religious groups (to mention only two of many possible categories), would prove the staggering number of such bodies and affiliations. It would indicate the differentiation of thought, and at the same time substantiate my conclusion that men are everywhere turning towards synthesis, fusion, blending and mutual cooperation for certain visioned and specific ends. *Ibid.*, pp. 123-5

Three major sciences will eventually dominate the field of education in the new age. They will not negate the activities of modern science but will integrate them into a wider subjective whole. These three sciences are:

1. *The Science of the Antahkarana...*
2. *The Science of Meditation...*
3. *The Science of Service ..*

These three sciences will be regarded eventually as the three major concerns of the educational process and upon them will the emphasis increasingly be placed. *Ibid.*, pp. 95-7

As a result of the bridging work which will be done in the immediate one hundred and fifty years ahead of us, the technique of bridging the various cleavages found in the human family and of weaving into one strong cable the various threads of energy which tenuously, as yet, connect the various aspects of the inner man with the outer form, will have made so much progress that the bulk of the intelligent people in the world and of all classes and nations will be integrated personalities. When this is the case, the science of the antahkarana will be a planned part of their training. Today, as we study this science and its related sciences of meditation and service, the appeal will be only to the world aspirants and disciples. Its usefulness will only be found at present to be for those special incarnating souls who are today coming into incarnation with such rapidity as a response to the world's need for help. But later the appeal will be general and its usefulness more nearly universal...

...It is necessary to remember that the work done during the next two centuries in the field of education is definitely temporary and balancing, and that out of the fulfilment of the task assigned to education will grow those more permanent systems which, in the new age, will be found flourishing everywhere.

Ibid., pp. 94-95

FUTURE EDUCATIONAL SYSTEMS

...Three factors—instinct, intellect and intuition—provide the keynotes for the three scholastic institutions through which every young person will pass.... *Ibid.*, pp. 83-84

I am dealing solely with the institutional aspect of the educational systems and with the proven effects upon the young of every nation who have been subjected to these systems. The realised goals which the institutional teacher has set before himself have been narrow, and the consequent effect of his teaching and of his work has been the production of a selfish, materialistically-minded person whose major objective has been self-betterment in a material sense. This has been strikingly aided where any individual ambition has been present which would lead the child to operate willingly with the narrow selfish goal of

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the teacher. The natural idealism of the child (and what child is not an innate idealist?) has been slowly and steadily suffocated by the weight of the materialism of the world's educational machine and by the selfish bias of the world's business in its many departments, plus the emphasis always laid upon the necessity of making money. *Ibid.*, pp. 102

A better educational system should, therefore, be worked out which will present the possibilities of human living in such a manner that barriers will be broken down, prejudices removed and a training given to the developing child which will enable him, when grown up, to live with other men in harmony and goodwill. This *can* be done, if patience and understanding are developed and if educators realise that "where there is no vision, the people perish".

An international system of education, developed in joint conference by broad-minded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace. Steps towards this are already being taken and today groups of educators are getting together and discussing the formation of a better system which will guarantee that the children of the different nations (beginning with the millions of children now demanding education) will be taught truth, without bias or prejudice....

When the young people of the future—under the proposed application of principles—are civilised, cultured and responsive to world citizenship, we shall have a world of men awakened, creative and possessing a true sense of values and a sound and constructive outlook on world affairs. It will take a long time to bring this about, but it is not impossible as history itself has proved. *Ibid.*, pp. 87-89

All children have certain assets and should be taught how to use them; these they share with the whole of humanity, irrespective of race or nationality. Educators will, therefore, lay emphasis in the future upon:

1. A developing mental control of the emotional nature.
2. Vision or the capacity to see beyond what is, to what might be.
3. Inherited, factual knowledge upon which it will be possible to superimpose the wisdom of the future.
4. Capacity wisely to handle relationships and to recognise and assume responsibility.
5. The power to use the mind in two ways:
 - a. As the "commonsense" (using this word in its old connotation), analysing and synthesising the information conveyed by the five senses.
 - b. As a searchlight, penetrating into the world of ideas and of abstract truth.

Knowledge comes from two directions. It is the result of the intelligent use of the five senses and it is also developed from the attempt to seize upon and understand ideas. Both of these are implemented by curiosity and investigation. *Ibid.*, p. 81

The new education will consider a child with due reference to his heredity, his social position, his national conditioning, his environment and his individual mental and emotional equipment and will seek to throw

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the entire world of effort open to him, pointing out that apparent barriers to progress are only spurs to renewed endeavour and thus seeking to "lead him out" (the true meaning of the word "education") from any limiting condition and train him to think in terms of constructive world citizenship. Growth and still more growth will be emphasised.

The educator of the future will approach the problem of youth from the angle of the *instinctual* reaction of the children, their *intellectual* capacity and their *intuitional* potentiality. In infancy and in the earlier school grades, the development of right instinctual reactions will be watched and cultivated; in the later grades, in what is equivalent to the high schools or the secondary schools, the intellectual unfoldment and control of the mental processes will be emphasised, whilst in the colleges and universities the unfoldment of the intuition, the importance of ideals and ideas and the development of abstract thinking and perception will be fostered; this latter phase will be soundly based upon the previous sound intellectual foundation. *Ibid.*, p. 83

[The] Science of Impression...will eventually be the major objective of the educational systems which will be functioning at the close of the New Age, so rapidly approaching.

Discipleship in the New Age II, p. 298

SCIENCE OF RIGHT HUMAN RELATIONS AND SOCIAL ORGANISATION

It...becomes increasingly apparent that the coming education could be defined in a new and broader sense as the Science of Right Human Relations and of Social Organisation. This gives a comparatively new purpose to any curriculum imparted and yet indicates that nothing hitherto included need be excluded, only a better motivation will be obvious and a nationalistic, selfish presentation avoided. If history is, for instance, presented on the basis of the conditioning ideas which have led humanity onward and not on the basis of aggressive wars and international or national thievery, then education will concern itself with the right perception and use of ideas, of their transformation into working ideals and their application as the will-to-good, the will-to-truth and the will-to-beauty. Thus a much needed alteration of humanity's aims from our present competitive and materialistic objectives into those that will more fully express the Golden Rule will come about and right relations between individuals, groups, parties, nations and throughout the entire international world will be established. *Education in the New Age*, p. 84

The keynote of the new education is essentially right interpretation of life past and present and its relation to the future of mankind; the keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man, whilst the keynote of the new science of politics and of government will be right human relations and for both of these education must prepare the child....

The true history of humanity, which is long and varied and lost in the speculative indications of the esotericists (which, when true, are seldom susceptible of proof), have brought humanity to a point in its evolution wherein the light of knowledge is definitely permeating the dark places of the earth. A mass of information is now available to those who have the ability to read and write—and the number of these is growing every day—whilst the means of transmission and of communication have practically annihilated time and brought the whole world together as a functioning unit. A very high level of educational attainment is also emerging in all civilised countries. *Ibid.*, p. 57

The creative aptitude of the human being should also, under the new era, receive fuller attention; the child

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will be spurred on to individual effort suited to his temperament and capacity. Thus he will be induced to contribute what he can of beauty to the world and of right thought to the sum total of human thinking; he will be encouraged to investigate and the world of science will open up before him. Behind all these applied incentives, the motives of goodwill and right human relations will be found. *Ibid.*, pp. 85-6

...As man gropes his way along these lines, and as the many ideas and the various ideologies present to him points of choice and indicate emerging standards of living and of relationship, he will gradually learn to think with greater clarity, to recognise the differing aspects of truth as expressions of a basic subjective reality, and—relinquishing no part of the truth which has set him or his group free—he will learn also to include his brother's truth along with his own. *Ibid.*, p. 125

Much greater care will have to be given in picking and training the teachers of the future. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realise that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach—history, geography, mathematics, languages, science in its various branches or philosophy—he will relate it all to the Science of Right Human Relations and try to give a truer perspective than in the past upon social organisation.

Ibid., p. 88

ESOTERICISM AND THE ANTAHKARANA

[Among the eleven subsidiary laws under the Law of Attraction], which brings about the realisation of self-consciousness...[is] *The Law of the Schools* (The Law of Love and Light). This is a mysterious term used to cover the law as it affects the expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge,

1. His own Higher Self, so as to produce alignment and illumination,
2. His Guru,
3. That which he seeks to know,
4. That which he can utilise in his work of service,
5. Other souls with whom he can work.

It will be evident, therefore, to the thoughtful student that this Law of the Schools is primarily applicable to all units of divine life who have arrived at, or transcended the stage of self-consciousness. It has consequently a vital connection with the human kingdom.... It is the law which enables a man to unite two of his aspects (the personal self and the Higher Self). It is the law which governs the transition of the human atom into another and higher kingdom.... Mankind is now at the stage where a number of its units are ready to come under the specific influence of this law, and thus be transferred out of the Hall of Learning, via the Hall of Wisdom, into the fifth or spiritual kingdom.

A Treatise on Cosmic Fire, pp. 1167/1172-74

In the New Age, teaching anent the antahkarana and the constitution of man, principally from the angle of the "three periodical bodies", and not so much from that of the lower threefold man, will be emphasised, particularly in the higher schools of learning, thereby laying a sound foundation for the esoteric schools

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which will be slowly emerging. A new perspective upon humanity will be thereby attained. The nature of the spiritual will will be taught in contradistinction to that of the selfish personal will; by its means tremendous new potencies will be released, and safely released, into daily life.

A Treatise on the Seven Rays, Vol. IV, pp. 546-47

I am presuming that you already grasp the necessity for the building of the antahkarana and for this bridging work. It is wise also to accept the fact that we are in a position to begin the definite process of constructing the link or bridge between the various aspects of man's nature, so that instead of differentiation there will be unity, and instead of a fluid, moving attention, directed here and there into the field of material living and emotional relationships, we shall learn to control the mind and to bridge the divisions, and so can direct at will the lower attention in any desired manner. Thus all aspects of man, spiritual and natural, can be focussed where needed. This bridging work has in part already been done. Humanity has as a whole already bridged the gap between the emotional astral nature and the physical man.

Education in the New Age, p. 30

Education is therefore the Science of the Antahkarana. This science and this term is the esoteric way of expressing the truth of this bridging necessity. The antahkarana is the bridge the man builds—through meditation, understanding and the magical creative work of the soul—between the three aspects of his mind nature.

Ibid., p. 6

When this stage has been reached...[the man] reaches out still further into his possible environment and...discovers the soul.... This is a necessary but not a permanent stage. It is one which characterises the aspirant of this world cycle.... He seeks to merge himself with the soul, to identify himself, the conscious personality, with that overshadowing soul. It is at this point, technically speaking, that the true building of the antahkarana must be begun. It is the bridge between the personality and the soul.

The recognition of this constitutes the problem with which the modern educator is faced. It is a problem that has always existed but it has concerned the individual hitherto more than the group. Now it concerns the group, for so many of the sons of men are ready for this building.... Today the time has come for a group understanding of this emerging technique, for a group bridging, leading to a consequent or subsequent group revelation. This provides the modern opportunity in the field of education. It indicates the responsibility of the educator and points out the necessity for a new unfoldment in educational methods.

Ibid., pp. 28-29

Esotericism uses the forces of the third aspect (that of intelligent substance) as recipients of the energies of the two higher aspects and, in so doing, salvages substance. Esotericism is the art of "bringing down to earth" those energies which emanate from the highest sources, and there "grounding them" or anchoring them....

All true esoteric activity produces light and illumination; it results in the inherited light of substance being intensified and qualified by the higher light of the soul....

If esotericists would accept, in its simplest form, the pronouncement of modern science that *substance* and *light* are synonymous terms, and would recognise also that the light which they can bring to bear on substance (the application of energy to force) is equally substantial in nature, a far more intelligent approach would be made. The esotericist *does* deal with light in its three aspects.

Ibid., pp. 67-68

SERVICE OF THE PLAN

Study Three: Section I

The basic approach for all who endeavour to grasp esotericism, or to teach esoteric students, is to lay the emphasis upon the world of energies and to recognise that behind all happenings in the world of phenomena (and by that I mean the three worlds of human evolution) exists the world of energies; these are of the greatest diversity and complexity, but all of them move and work under the Law of Cause and Effect. It is hardly necessary for me therefore to indicate the very practical nature of this definition and its applicability to the life of the individual aspirant, to community life and world affairs, or to the immediate conditioning levels of experimental spiritual energies which are constantly seeking impact upon or contact with the world of phenomena. This they do, under spiritual direction, in order to implement the Plan. The above statement is foundational in its importance; all other definitions are implicit in it, and it is the first important truth anent esotericism which must be learnt and applied by each aspirant to the mystery and the universality of that which moves the worlds and underlies the evolutionary process.

Ibid., p. 60

