

Affirming Planetary Purpose

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Summary

The main evolutionary objective of our planet is established on the basis of its place in the esoteric model of the solar system. According to indications given by the Tibetan Master Djwhal Khul in *A Treatise on Cosmic Fire* by Alice Bailey, this main evolutionary objective is the development of the buddhic principle.

“Buddhi” is explored in an extensive discussion of how this term is used by the Tibetan Master. It is explored under three headings: universal love, intuition, and divine discriminating conscience. Background is provided by relevant remarks from H. P. Blavatsky and the Theosophical movement. The essay concludes with a brief meditative exercise for development of the buddhic principle in the individual seeker as a contribution to the evolutionary advancement of our planet.

Inquiring into Our Moment in Time

In any time of great planetary need, all dedicated aspirants and disciples of the Planetary Hierarchy earnestly inquire how they may render the most effective service possible. To this end, many entertain fundamental questions about the nature of the evolutionary plan for our planet and how individual efforts may best contribute toward its objectives. Many are the paths by which answers to these questions may be obtained, but chief among them stands the acquisition of an overview sufficiently broad to reveal the place of the current moment within the overall picture.

Such an overview was suggested by particular questions raised rhetorically and in our behalf by the Tibetan Master Djwhal Khul in *A Treatise on Cosmic Fire*. There he directed our attention to the greater context in which our planetary life exists. This greater context is of course the planetary scheme to which our

globe belongs and the solar system in which our planetary scheme finds place. The Tibetan called attention to this context by formulating a series of questions, the first two of which inquire into the purpose of the present incarnation of the Solar Logos and the purpose of the Logos of our planetary scheme.¹ It is from the answers to these questions that may be derived overarching principles sufficiently inclusive to properly direct our thinking as we reflect upon the best way to be of use in the advancement of evolution on our globe.

Should we follow such a methodology in our thinking, we would find ourselves in the best of company, for according to the Tibetan, this is precisely the method used by Hierarchy in determining its objectives. Hierarchy, we are told, derives its guidelines for the institution of evolutionary enterprise from contemplation of the place held by our globe within our planetary scheme and the place of the scheme within the solar system.² Contemplation of this nature produces meaningful insights because the placements of our globe and system reveal the functions each should fulfill.

The Tibetan stated the matter this way: “It is by knowledge of the nature and quality of the electrical force of our centre, and by realisation of the place our centre holds in the body logioic, that the Hierarchy achieves the aims of evolution.”³ Here, “our center” can be understood to mean both the position of our scheme within the solar system, and the place of our solar system in its greater context. In either case, the position held within the greater envi-

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roning Life reveals the objective toward which the efforts of lesser units should be bent.

In order to take our cues from the above passage and its implications, an examination of the esoteric structure of cosmic and systemic space is in order, that we may the better appreciate the location of our center within the body logoi, whether that body logoi is construed as the body of the planetary Logos, the Solar Logos, or yet a greater Logoi life.

The Esoteric Structure of Space

As students of the Bailey material know, the Tibetan espoused a cosmological teaching which posited a septenary structure upon which the manifested form of the universe is based. His vision of cosmic organization is as follows.

Space itself is an Entity, comprising countless hierarchically arranged orders of life. Within this context, there exist Super Cosmic Logoi, the bodies of which contain seven energy centers. These seven energy centers are made of groups of suns or solar systems. At the next level of organization downward, there exist Cosmic Logoi, the bodies of which contain seven energy centers, with each center made of just one solar system. In turn, each solar system is made of seven energy centers called schemes. These schemes are the bodies of manifestation of the Planetary Logoi, and themselves contain seven chains of seven globes apiece.

As orderly and appealing as this vision may be, it is reasonable to expect that in fact this model of cosmic and systemic space is only part of the picture, with the scale extending infinitely in both directions, such that the pattern may be found to repeat itself in both the infinitely great and the infinitely small. If this is so,

scale ultimately becomes irrelevant, and the main teaching point which emerges is the vision of all lives as units within their greater context on one hand, and as units containing lesser lives on the other.

This is the context in which our globe must be placed if its intended function is to be intuited. This is so because each major subdivision of seven units within a greater unit functions as do the chakras or etheric centers in the human being. Hence, they are centers of force with specific functions and roles to play, just in the same way that the head, heart, and throat centers play specific and definite roles in human expression.

In that each of the seven corresponding functions are identifiable, so also are the functions

of any given unit among a grouping of seven. This principle holds good whether one considers the Cosmic Logoi making up the Super Cosmic Logos, solar systems making up the Cosmic Logos, the planetary schemes making up the Solar Logos, the chains making up the schemes, or the globes making up the chains. Each has its appointed place and function within the greater whole of which it is a part.

Thus, to begin we might ask what position our Solar

Logos holds within its Cosmic Logos. Indeed, the Tibetan posed this question himself⁴ in what may well have been a wisely calculated bid to direct our thoughts along just these very lines.

In answer, it might be said that the esoteric doctrine holds that our solar system forms or is part of the heart center of a Cosmic Logos.⁵ Hence, our solar system must be destined to fulfill all those things traditionally associated with a heart center, which is naturally a repository of Love-Wisdom energies. And so it is. We are told that the objective of our present

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solar system is the development of Love-Wisdom, or the ability to love that which is perceived as other than the Self.⁶ This goal, the Tibetan stated, is in contradistinction to the goal assigned to the first of the three manifestations of the solar system, of which the present is the second. In the earlier system, the organization of matter was the greatest objective. Now, the Tibetan has indicated, it is the development of the soul of things, or the Christ principle, which claims the highest priority.⁷ Consequently, it is the unfolding of consciousness within its sphere of influence which occupies our Solar Logos.⁸

In addition to the characterization of our solar system as positioned in the heart center of a Cosmic Logos, the Tibetan alluded several times to the fact that our solar system is “of the fourth order.”⁹ This suggests that our Solar Logos is found in a center holding position number four in a sequence of seven units making up the body of a Cosmic Logos, just as the heart center is the fourth counting sequentially either from the crown or from the base of spine centers in the human frame.

The Implications of Position the Fourth

The implications of this positioning are critical to understanding the objectives of the present solar system. According to the Tibetan, this positioning indicates that our Solar Logos is working toward the co-ordination of the fourth or buddhic principle and vehicle.¹⁰ This the Solar Logos accomplishes, we are told, by developing mind and hence the ability to touch the cosmic buddhic plane.¹¹

Hence, the information available suggests that the Solar Logos is striving towards its ideal expression along the line of the even-numbered rays. In keeping with this pattern, our Solar Logos is currently polarized upon the cosmic astral plane.¹² The cosmic astral plane embodies the 2 - 4 - 6 line of ray force and is said to be a vortex of universal and impersonal love. Given that our Solar Logos is currently polarized on a cosmic plane of an even numbered quality, there emerges a picture of the Solar Logos as primarily concerned with the

forces of the 2nd, 4th, and 6th rays. All these ray natures are magnetic and unifying, in contradistinction to the inherently dispersive influence of the 1st, 3rd, 5th, and 7th rays, several of which deal with segregation of forms by type into categories proper. The even numbered rays, by contrast, emphasize the attractive force which binds distinct elements together in cohesive relationships.

From the position of our solar system in its group of seven we can therefore gather that the purposes of the Solar Logos are connected with the development of the principles associated with the even numbered rays – the monadic, buddhic, and astral, or the second, fourth, and sixth principles (counting from the highest plane or principle to the lower). All these principles and the rays from which they spring are versions of the Second Aspect and the Law of Attraction, and as such operate as attractive and building forces.

All this being said, we have some notion of what the solar system may be intended to produce. But a cautionary warning is in order. Though we may gain some small glimpse of the purposes of a higher entity such as the Solar Logos, we should be aware that in fact it is impossible for the human mind to encompass the real nature of the Solar Logos and its objectives. As the Tibetan pointed out, even such great beings as the Planetary Logoi have not the privilege of perfectly perceiving the place held by our solar system in cosmic space. Needless to say, it is so much the less likely that inquiring human minds should succeed entirely in scaling such heights.

Even so, a measure of sober mountain exploration remains inviting. Thus, we might shift our attention one level of organization downward and inquire into the purpose and objective held by the Planetary Logos of the scheme in which Earth is but one of 49 globes.

The answer to this question begins with an important principle articulated by the Tibetan. Each scheme, the Tibetan Master stated, is intended to embody one of the seven principles¹³ and to teach an aspect of consciousness.¹⁴ Further, the Planetary Logos of any scheme is charged with implementing the general pur-

poses of the Solar Logos,¹⁵ in whose body of manifestation such Planetary Logos has its existence. In the case of our globe, this will is registered at Shamballa, where the will of the Solar Logos is “imposed” on Sanat Kumara,¹⁶ the representative of the Planetary Logos on our globe.

Thus, the most general purpose of any Planetary Logos is to implement the will of the Solar Logos in its sphere of influence. The next and more specific objective of the Planetary Logos is determined by its functional place within the solar systemic body.

Fortunately for us, the Tibetan has detailed our planetary situation in this regard from the position of the solar system right down to that of our globe, including even the time period (or round) within which we currently evolve. This might be considered our residence or “esoteric address” in space and time, which the Tibetan Master has revealed as follows:¹⁷

We are located, the Tibetan has said, in:

1. a solar system of the fourth order
2. a scheme of the fourth position in the system
3. a chain of the fourth position in the scheme
4. a globe of the fourth position in its chain
5. and the fourth round.

Careful examination of this, our “esoteric address,” shows that the Planetary Logos in whose body of manifestation we reside is, like our Solar Logos, concerned with the fourth or buddhic principle. Why so? Because the body of manifestation of a Planetary Logos is a scheme, and our scheme is the fourth. Therefore our Planetary Logos holds the fourth position among seven, and thus is charged with demonstrating the perfected expression of the fourth or buddhic principle. Further, our chain, globe, and even our round are characterized by correspondence to the fourth or buddhic principle.

Observant students will note that the particular race period currently in progress is not the Fourth, but the Fifth. This fact of course indicates the striking of a different note, but because a race period is but a very small fraction of that represented by a round, a race period sounds but a minor note of difference, as seen and heard from the macrocosmic angle. In sum, it is safe to say that Ray the Fourth and Principle the Fourth dominate at all the higher levels within which our present evolution unfolds.

This rather dramatic convergence upon the fourth principle is of paramount importance, for it orients us inescapably toward the larger goal to which the appearance of not only our solar system, scheme, and chain, but also our

globe and this round in time are dedicated.

Thus it might simply be concluded that, if we are to properly and proactively express the macrocosmic purpose for which our planet exists, we must apply ourselves to the development of the fourth principle, the buddhic faculty.

That this is so is verified by the Tibetan,

who stated flatly that when the initiate attains the consciousness of the systemic buddhic plane (the systemic correlate to the cosmic buddhic plane) he or she is enabled to make contact with the emanations of the Planetary Logos.¹⁸ In other words, attainment of the buddhic level or principle puts the initiate in a position to make connection with planetary purpose in a very potent manner.

The implication is clear. It is the buddhic principle and hence the buddhic plane of which we must become aware if we are to link with planetary purpose and affirm it effectively in our own consciousness and actions.

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understanding of the term, buddhi. This term and what it signifies are related, of course, to the buddhic plane, a level of consciousness which just happens to be of great interest to contemporary esoteric students, for as evolution proceeds in the Human Kingdom, focus is predicted to shift upward from the intellect to the intuition, which is to say - from the mental to the buddhic plane.

Hence, let us see how the Tibetan and the Ageless Wisdom tradition have characterized this faculty of consciousness. We will do so under three headings: buddhi as pure love; buddhi as intuition; and buddhi as discernment.

Buddhi as Pure Love

In *The Rays and the Initiations*, the Tibetan equated the term buddhi with “pure love” or “love-wisdom.”¹⁹ Such a characterization immediately draws attention to an important distinction. It points up the fact that there exists a significant difference between personalized forms of sentiment on one hand, and some other kind of love on the other. Though personal sentiment is certainly referred to as love in everyday parlance, the other kind of love suggested by the idea of a pure love is something altogether different. It might be defined as a universal beneficence powered by a genuine recognition of the sentiency and inherent divinity to be found throughout creation, and this existing in such abundance and equality for all units and forms that it functions entirely free of any taint from self-referent motives or subconscious drives for individual advantage.

The contrast between so-called human love and this type of spiritual regard is evident enough without much more elaboration. The former has a great deal to do with the human need for validation through association; the latter, independent of that hunger, has to do with the fundamental fact of universal unity and the attitudinal result of full alignment with that reality. Therefore, the following inferences may be drawn. As an expression of pure love or love-wisdom, the buddhic principle embodies the more spacious awareness of non-partial, universally radiated beneficence. Buddhi is the quality of consciousness thus generated, and the

buddhic plane is the vibrational level within the manifested universe at which such a state prevails.

Buddhi as Intuition

As a clue to what he meant by the term buddhi, the Tibetan equated it with the word “intuition.”²⁰ Intuition is a word the mainstream popularity of which has vastly increased in the last twenty-five years. Its appeal has largely been advanced by the now world-wide New Age Movement, which has rightly championed the existence of aspects of mind other than that which produces strictly linear logic. The word intuition has consequently found its way into everyday use. In this context, intuition as a word usually signifies an ability to extract information seemingly out of the air, to know the true inner character or attitudes of others, to know what is best for one’s own unfoldment, the ability to detect future trends, the most logical way in which equipment might be expected to function (i.e., “intuitive software”), or even conventional wisdom (i.e., a “counterintuitive stock purchase,” one that goes against prevailing beliefs). These and other related senses in which the term is used are all completely valid uses of the word in their own times and places and are attempts to describe an emerging sensitivity to multiple levels of being and sensing.

A somewhat similar definition for the intuition was long ago offered by the Tibetan, who described the intuition as “...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.”²¹ In this definition of the intuition, we see reflected the popular notion of intuition as the capacity to gather information or conclusions without a laborious intellectual process. However, the Tibetan took this concept one step farther and said that the intuition ultimately leads to a broader vision, or holism, which perceives distinct items only as integral parts of the systems in which they are embedded.

In fact, in other passages of text, the Tibetan enlarged upon just this sense for the definition of intuition. Speaking of the intuition in *The Rays and the Initiations*, the Tibetan stated that intuition is "...the word we use to describe a direct contact with the Mind of God..." Such a contact, we are told, reveals the purposes underlying all Hierarchical efforts.²² In this sense, the intuition is nothing short of an ability to envision the Hierarchical Plan and the Shamballic Purpose behind it. Right to this very point, the Tibetan stated in *Discipleship in the New Age II*, "...for the initiate, the intuition is ever the revelation of the purpose of Shamballa and the working out ...of the divine Plan."²³ As is apparent,

such a definition for intuition far outstrips the usual contemporary understanding of this term, even as used in the more enlightened senses.

The Tibetan's use of the word intuition and what it implies goes beyond popular connotations of this word in yet another way. Whereas the popular use of the term includes everything from psychic hunches about purely personal matters to a description of the way technology might be expected to work, a definite concern with the greater context in which a unit exists is the distinguishing feature of the intuitional function as the Tibetan has described it. And since intuition is equivalent to buddhi, this is also true of buddhi. The Tibetan forthrightly clarified this issue, explaining in *Esoteric Astrology* that buddhi itself is awareness of the universe, the whole, and the group.²⁴ Therefore it might legitimately be said that according to the Tibetan, the buddhic faculty (or intuition) is the very perception of the relationship between the individual and its greater environment, which perception in esoteric thought is simply called group consciousness. So true is this that the Tibetan even pointed out that buddhi is the principle which not only promotes the integration of units

into the group, but which blends groups together with other groups.²⁵ He called it "the unifying principle of groups."

All in all, it is fairly evident that the way in which the Tibetan used the word intuition differs somewhat from its present popular usage. As a result, it is not enough to say simply that buddhi is equivalent to intuition and leave it at that. To do so would invite the formation of large gaps in understanding through which might leap the doubly mischievous creatures, assumption and misconception.

Nonetheless, it should be reiterated that the Tibetan did equate the term buddhi with the

word intuition.²⁶ In fact, the Tibetan offered a number of parallel terms for our consideration. He tells us that intuition, pure reason, and complete knowledge illumined by the loving purpose of the divine mind are terms all equally descriptive of buddhi and interchangeable in meaning.²⁷ From this, we sense the cognitive nature of buddhi, a level of perception that grasps divine pattern and purpose, or in other

words, knows what the divine process is doing and why.

In this role, according to the Tibetan the intuition is "...the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen."²⁸

Clearly, the intuition functions to reveal specific knowledge, though that knowledge can only be apprehended within the context of wholeness. Ultimately, the energy of the intuition leads to the acquisition of complete knowledge illumined by the loving purpose of the divine mind, and this, too, is a realization characteristic of buddhi.

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Buddhi as Discernment

The further development of this theme concerning buddhi as a quality of knowing leads along a path winding back into the historical and literary context from which the Alice Bailey writings arose, for the use of the term buddhi hails from the Theosophical movement which preceded the Bailey works, and beyond.

The word buddhi arises from the Sanskrit root *budh*, meaning “to know.” From this root come related terms, all of which are likely to be encountered by esoteric students and all of which are likely to color, incorrectly or not, one's notion of the term buddhi. Terms etymologically related to buddhi (and its own formal definition) follow, as explained in H.P. Blavatsky's *The Secret Doctrine*, which source was identified by the Tibetan as the first of three planned releases of Hierarchical teaching.²⁹

In *The Secret Doctrine* we find the information listed in Table 1.³⁰ As can be seen, this information presents a fertile field for study and contemplation, but for present purposes, Blavatsky's definition of buddhi alone may justly claim our attention. Therein, we note a number of terms which more or less parallel the meaning of buddhi and intuition as given by the Tibetan: spiritual soul, channel through which divine knowledge arrives, spiritual vehicle of *atma* (or representative of the next higher principle, the spiritual will, which could easily signify the Purpose of Shamballa as revealed by the intuition and as discussed in the previous section).

Yet, amongst all these familiar faces stands out a rather different and additional countenance, for here Blavatsky also offers up “discernment of good and evil” and “divine conscience” as equally acceptable senses in which buddhi may be used. The words “discernment” and “conscience” immediately conjure up something quite other than the blissful universal beneficence and endless relational power conferred on buddhi in the previous two

sections. Suddenly, here we have two equivalents for buddhi which look a lot like they might have to do with making distinctions between this and that, instead of erasing differences in the name of group cohesion. What might this be about?

Table 1. Words Derived from the Root *Budh*.

budh	Sanskrit root meaning “to know”
bodha	possession of divine intellect or understanding
buddha	acquisition of divine intellect by personal effort and merits
buddhi	faculty of cognizing the channel through which divine knowledge arrives; discernment of good and evil; divine conscience; spiritual soul; vehicle of <i>atma</i>
bodhi	trance condition during which the culmination of spiritual knowledge is reached; <i>samadhi</i>
Buddhism	name given in more recent history to the religious system of ethics preached by Gautama Buddha, so named after his title, Buddha, meaning enlightened
Adhi Budha	name given by earliest Aryans to the Unknown Deity; absolute wisdom; in the form
Ad-bhuta	the primeval uncreated cause of all

What it concerns is the revelation of yet another facet of the complex jewel called buddhi, or the intuition. As it turns out, buddhi-intuition as it was understood in the Tibetan's mind and in that of Blavatsky embraced not only the unifying forces described previously, but also the power to make important distinctions or, may we say it, value judgments. Here is a notable characteristic which distinguishes aspects of the esoteric philosophy of the Tibetan from that of the broader New Age spiritual community, in which there exists a relatively overt prejudice against

the whole notion of forming judgments. Frequently in popular spiritual circles is heard the injunction that one should not judge. Apparently, this pop wisdom is not entirely upheld or condoned by the esoteric philosophy of the Tibetan, which assigns to buddhi, a relatively high function in the spectrum of the planes, just this very capacity.

That this is so is suggested in a passage wherein the Tibetan equated intuition with “discrimination,”³¹ a word which surely suggests the making of careful distinctions of some type or another. The proper role for the mental act of discriminating, or noting basic differences in qualities, was outlined by the Tibetan in a passage in which he showed that the making of distinctions in fact leads directly to the development of intuition, or buddhi. “Discrimination,” he stated, “is the educatory process to which the Self subjects itself in the process of developing intuition...”³² Seen in this light, then, the ability to tell the difference between this and that has a legitimate place in right spiritual unfoldment. According to the Tibetan, it is the fourth principle, or buddhi, which makes such discriminations possible. Speaking of the fourth archetypal pattern in terms of the fourth ray, the Tibetan Master stated in *The Rays and the Initiations*, “It is this fourth ray energy which makes apparent the distinction (so often misunderstood by man) between good and evil.”³³

This is essentially what Blavatsky’s definition of buddhi reveals as well. Just as the Tibetan used the term “discrimination” in conjunction with buddhi, Blavatsky translated buddhi as “discernment,” literally as the discernment of good versus evil, or the power to tell the difference between that which is spiritually true and wholesome and that which is not. This capacity to cleave right down the middle of a complex set of issues and to neatly identify the right from the wrong is as much the working of buddhi, our authorities have revealed, as is the entirely composed and blissful union with the All otherwise associated with this state of consciousness.

Given that buddhi-intuition is the fourth principle, and therefore the very principle we are charged to manifest in perfection, this point

should engage our attention. It tells us that in order to fulfill our divine purpose under the Plan by fully embodying the fourth principle, we need to learn how to cleanly divide the good from the evil, the true from the false, the accurate from the distorted, the essential from the non-essential, the greater good from the lesser good, the important from the trivial. This is the action of Blavatsky’s “divine conscience,” which surely knows deep in its heart what is not only morally right but what is also spiritually essential and necessary. Thus, it is not the part of buddhi to fall into an amorphous state in which no distinctions whatsoever are made, for buddhi does not equate to absolute moral permissiveness. Rather, it is a capacity to make relevant value judgments when necessary—judgments leavened by the wide horizons of universal intuition, no doubt—but a capacity to separate the wheat from the chaff, no less.

A Brief Exercise for the Development of Buddhi

As has just been shown, buddhi may be understood as pure or universal love, intuition, and spiritual discernment. These characteristics are native to the fourth principle and the fourth or buddhic plane, upon which the principle of buddhi resides. This plane is one major vibrational level higher than the mental plane within the seven planes of our solar system, and so represents the frontier of consciousness evolution as we move from intellect on the mental plane to intuition on the buddhic.

How this principle may be directly contacted, known, and integrated is therefore of immediate relevance. A brief meditative exercise may be useful in this regard. The following meditation sequence may be used on its own or added as a step within or following any other meditation form.

1. Quiet the personality vehicles.
2. Focus concentration inwardly. Form the intention to lift consciousness to the
3. buddhic plane, the plane whereon the emanations of the Masters may be known, as stated in *Telepathy and the Etheric Vehicle*, p.111.

4. To facilitate the rise in consciousness toward the buddhic plane, visualize a golden solar yellow, the color of the buddhic plane, as indicated in *Letters on Occult Meditation*, pp. 214 – 215.
5. Fill your field of vision with this color of light.
6. Hold this frequency of light-color in mind while considering the characteristics of buddhi as described above. Select one or more of the definitions of buddhi offered above and use that as a seed thought. For example, while visualizing the golden solar yellow of the buddhic plane, slowly repeat in mind the phrase “Complete spiritual knowledge illumined by the loving purpose of Divine Mind,” one of the equivalent phrases given by the Tibetan for intuition, or buddhi. Do the same with as many of the word definitions for buddhi as desired, taking time on each step to imaginatively enter into the state described.
7. Radiate golden solar yellow streams of light energy outward for the blessing of all.

If used frequently, this exercise can assist in obtaining a first-hand experience of the characteristics of buddhi and the buddhic plane.

Summing Up and Looking Ahead

Let us recall that the Tibetan has used the word buddhi to signify a fairly broad range of characteristics: pure love, intuition producing universal and group consciousness, and even right discrimination. From this vantage point on the use of the words buddhi and intuition, both of which characterize the fourth principle and the fourth plane, we are much better informed about the archetype of the fourth position.

Many are the reasons that we might pursue further comprehension and actualization of this, the fourth principle. The occult incentives to do so are appealing. After all, it is the fourth or buddhic plane upon which the consciousnesses of the Masters may be found,³⁴ as has been the case since 1925.³⁵

Another incentive to heed the message of the fourth principle concerns the potential for healing on all levels. We are told that upon the buddhic plane shall the human and deva evolutions eventually make contact,³⁶ a development of great interest due to the curative and inspirational influences said to be radiated by the devic or angelic kingdom. Contact with the buddhic plane may also be of great relevance to the seer and the artist, for upon the buddhic plane electrical force shows forth as color.³⁷ The buddhic plane is also described by the Tibetan as a region of immense stimulation from solar vitality, the wellspring from which flows much of the impulse galvanizing the dense physical vehicle into purposeful and coherent action.³⁸

All these characteristics suggest that energies from the buddhic plane exude a vibrancy and luminosity which are of immediate evolutionary relevance and some of which may play a definite role in the sciences of natural and spiritual healing. The connection of the buddhic plane with healing is particularly outstanding, for according to the Tibetan, “...when humanity can function with its consciousness centered upon the fourth or buddhic plane, disease will die out...”³⁹

As if this weren't enough to invite us into an immediate and headlong pursuit of buddhic consciousness, we should also consider the fact that the United Nations is watched over by a group of Fourth Ray disciples, according to the Tibetan.⁴⁰ This important world body thus can be said to operate at least in some significant measure under the aegis of the Fourth Ray, the Ray of Harmony to be arrived at via Conflict. Perhaps we could help the United Nations toward the expression of its higher destiny by developing the fullness of the fourth principle in ourselves.

We have seen that the development of the fourth or buddhic principle is not only inherently attractive but also incumbent upon us due to our position in a solar system of the fourth order, a scheme of the fourth position, a chain of the fourth position within that scheme, a globe of the fourth position within that chain, and in round the fourth. As the Tibetan has said, “It is by knowledge of the nature and

quality of the electrical force of our centre, and by realisation of the place our centre holds in the body logoi, that the Hierarchy achieves the aims of evolution.”

Here is the overview which provides us with an orientation toward the evolutionary objectives of the greater lives within which we have our being, all of which are characterized by a definite emphasis upon the fourth or buddhic principle.

It is our joy to contribute toward the attainment of these objectives and to assist in the manifestation of the purposes for which our planet exists in the solar system. When our globe reaches its high destiny within this context, it shall have become a sacred planet. The Tibetan has stated, “When this happens, our planet will no longer be known as the planet of sorrow and of pain, but will be distinguished by a quality of tranquillity and by an aura of calm potency wherein the will of God...will be focussed; this will enable the solar Logos...to bring the first great divine aspect, that of Will or Power, into expression throughout the solar system.”⁴¹

This is, according to the Tibetan, the consummation of the preordained task of our Planetary Logos, which task was originally undertaken when our Planetary Logos embarked upon incarnation through the medium of our scheme and planet. In other words, the purpose of our Planetary Logos is to assist the work of the Solar Logos in expressing the will to good of the First Aspect of Divinity. This we now do in our appointed place through fulfilling the function of the fourth among the seven, transforming our globe from the planet of sorrow and pain to an expression of tranquillity and calm potency.

At any time of heightened geo-political tensions, these objectives appeal to us more than ever. Let us therefore bear in mind that our service may be aligned most effectively with the larger planetary purpose when we cultivate the realizations of the fourth principle and plane. To do so is not to escape, but rather the better to affirm planetary purpose.

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- ¹ Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 566.
 - ² *Ibid.*, p. 358.
 - ³ *Ibid.*
 - ⁴ *Ibid.*, p. 224 – 225.
 - ⁵ Bailey, *A Treatise on Cosmic Fire*, p. 520. The full ramifications of this notion are explored in M. Temple Richmond, *Sirius*. Manasadeva Press, 2000, pp. 287 – 309.
 - ⁶ Bailey, *A Treatise on Cosmic Fire*, pp. 234, 241.
 - ⁷ Alice A. Bailey, *Esoteric Astrology*. Lucis, 1951, p. 255.
 - ⁸ *Ibid.*, p. 294.
 - ⁹ For example, see *A Treatise on Cosmic Fire*, p. 1086.
 - ¹⁰ Bailey, *A Treatise on Cosmic Fire*, p. 115.
 - ¹¹ *Ibid.*
 - ¹² *Ibid.*, p. 570.
 - ¹³ *Ibid.*, p. 257.
 - ¹⁴ *Ibid.*, p. 1175.
 - ¹⁵ *Ibid.* p. 1043.
 - ¹⁶ Alice A. Bailey. *The Externalisation of the Hierarchy*. Lucis, 1957, p. 534; *A Treatise on Cosmic Fire*, p. 1043.
 - ¹⁷ Bailey, *A Treatise on Cosmic Fire*. p. 363.
 - ¹⁸ *Ibid.*, pp. 121, 400.
 - ¹⁹ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960. p. 415.
 - ²⁰ *Ibid.*, p. 700.
 - ²¹ Bailey, *Esoteric Astrology*, p. 516.
 - ²² Bailey, *The Rays and the Initiations*, p. 711.
 - ²³ Alice A. Bailey. *Discipleship in the New Age II*. Lucis, 1955, p. 258.
 - ²⁴ Bailey, *Esoteric Astrology*, p. 471.
 - ²⁵ Bailey, *A Treatise on Cosmic Fire*, p. 383.
 - ²⁶ *The Rays and the Initiations*, p. 700.
 - ²⁷ *Ibid.*
 - ²⁸ Alice A. Bailey. *A Treatise on White Magic*. Lucis, 1934, p. 15.
 - ²⁹ Bailey, *The Rays and the Initiations*, p. 255.
 - ³⁰ H. P. Blavatsky. *The Secret Doctrine*. 1888 Facsimile Edition, v. 1, pp. xviii–xix.
 - ³¹ Alice A. Bailey. *Esoteric Psychology II*. Lucis, 1942, p. 559.
 - ³² Bailey, *A Treatise on Cosmic Fire*, p. 201.
 - ³³ Bailey, *The Rays and the Initiations*, p. 606.
 - ³⁴ Alice A. Bailey. *Telepathy and the Etheric Vehicle*. Lucis, 1950. p. 111.
 - ³⁵ Bailey, *Discipleship in the New Age II*, p. 405.
 - ³⁶ Bailey, *A Treatise on Cosmic Fire*, pp. 328, 473.
 - ³⁷ *Ibid.*, pp. 319, 321.
 - ³⁸ *Ibid.*, p. 683.

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- ³⁹ Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, p. 564.
- ⁴⁰ Bailey, *Discipleship in the New Age II*, p. 220.
- ⁴¹ Bailey, *The Rays and the Initiations*, p. 654.

