

BUDDHI, THE GREAT UNIFIER

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The plane of Buddhi is the vibrational level of unity, Love-Wisdom, Christ Consciousness, and other characteristics that are profoundly needed by the current fifth root race of humanity. The plane of Buddhi is stated to be a goal for humanity.¹

Of the three aspects (Will, first aspect; Love-Wisdom, second aspect, and active intelligence, third aspect), the plane of Buddhi resonates strongly with the second aspect. The plane of Buddhi is the middle plane within the Spiritual Triad, being the reflection of the Love-Wisdom aspect of the Monad. Master DK states that love is the great unifier,² and He also states that the plane of Buddhi is the great unifying principle.³

In many respects the plane of Buddhi functions as a unifier or vibrational transitional zone. The plane of Buddhi resonates strongly with Ray Four as well, being the fourth systemic plane, both counting from above and counting from below, thus holding the middle position of the seven systemic planes. Ray Four corresponds as well to humanity, the fourth kingdom and fourth creative hierarchy.

Humanity, the fourth kingdom, is destined to bridge between the three subhuman kingdoms and the kingdom of souls, functioning as a transitional vibrational level, much as the plane of Buddhi does in the systemic planes. Humanity is also destined to function as a great center of light once it can more fully embody soul energies and beyond, to Buddhic energies.

To fulfill its destiny and develop the qualities of Buddhi, humanity must make progress on the Path of return. The individual aspirant or disciple contributes to the progress of humanity by dissipating glamour on the astral plane and dispelling illusion on the mental plane, as taught by Master DK in his program of meditation, study, and service. This process involves the progressive transference of polarization from astral plane to lower mental plane, then from lower mental plane to soul in the upper mental plane. As these progressively higher vibrational resonances are developed, inflow of Buddhi increases, leading eventually to polarization on the plane of Buddhi when the causal body is finally dissolved at the fourth initiation. This process proceeds gradually, as with all progress on the Path of return, and with significant overlap of stages. Even while the long process leading up to this point is ongoing, any and all progress in dissipation of glamour and dispelling of illusion allows for increased Buddhic inflow, bringing the Buddhic qualities into the lower 18 subplanes and making them more available for 'others' within the energy center that is humanity.

This paper will discuss these and other topics involving the plane of Buddhi, with the intention of offering an overview of the nature and functions of the Buddhic plane.

A NOTE REGARDING THE PLANES

By convention, the planes are diagrammed in spatial relationship to each other (for example, see the diagram on page 3 below).⁴ However, it is important to realize that the apparent above-below spatial relationships depicted are *analogy only*. There is no actual above/below relationship between planes in a spatial sense. The only 'above' or 'below' *in fact* is the relative vibrational frequency of the planes.

To free oneself of the implications of this most commonly used 'vertical' spatial imagery, it may be helpful alternatively to picture the vibrationally 'lower' planes as more externalized or objective, and the vibrationally 'higher' planes as more internal or subjective. However, again, the implied spatial relationships in this imagery are symbolic only.

In fact, the planes are vibrational states which in spatial terms all fully interpenetrate, all being fully present without spatial limitation or spatial definition. These different vibrational states called *planes* also represent different states of consciousness or awareness. Subplanes are finer differentiations of these states of consciousness or awareness. A choice of each individualized spark of the Divine (including but not limited to each individual human) is the vibrational level with which it resonates, or in which it is polarized, a choice which is not made consciously in the involutory stages or earlier on the Path, but becomes a more and more conscious choice with progress on the Path.

The diagram below⁵ shows the familiar imagery of planes as if vertically stacked, which again is symbolic only; the planes are vibrational states, all of which fully interpenetrate.

The Seven Planes

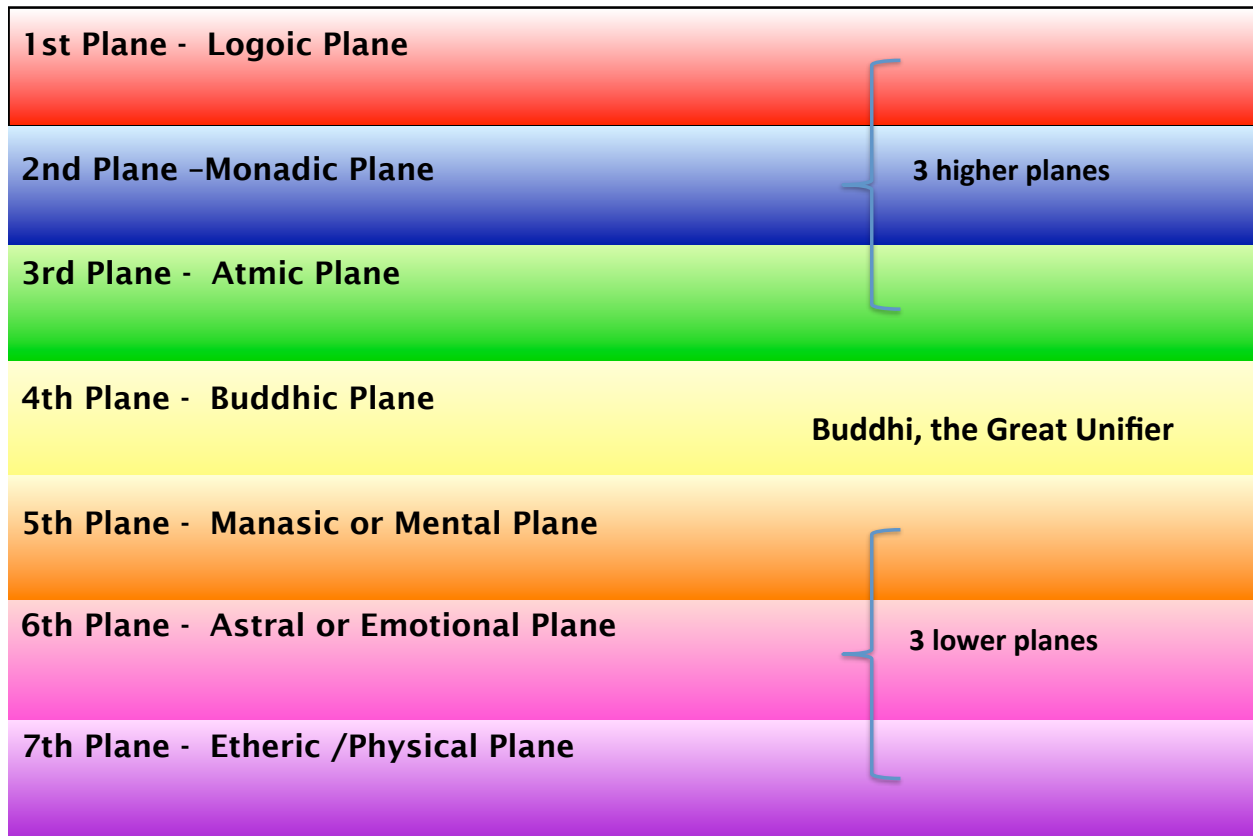


Diagram courtesy of Jocelyne Traub.

BUDDHI IN RELATION TO OTHER PLANES

Buddhi is the middle systemic plane, and as such it is the fourth cosmic ether. Buddhi is also the middle plane involved in the Spiritual Triad. Additionally, the plane of Buddhi has specific relationships with the systemic mental plane (including the relationship between the Solar Angel and the causal body), and with the systemic astral plane, both of which are highly relevant to the developmental tasks that are among the next steps for humanity on the Path of return. The plane of Buddhi also has specific correspondence with the systemic Monadic plane, as well as with the cosmic astral and cosmic Buddhic planes.

BUDDHI, THE MIDDLE SYSTEMIC PLANE

There are seven systemic planes, with Buddhi in the middle position, being the fourth of seven whether counting from above or below. 'Above' the systemic plane of Buddhi vibrationally are the Logoic (the first, counting from above downward), Monadic (second), and Atmic (third) systemic planes; below it are the Mental (fifth), Astral/Emotional (sixth), and Etheric-Physical (seventh) systemic planes. Buddhi thus holds the middle or bridging position of the systemic planes, with less dense systemic

planes above it (the other cosmic etheric planes), and the denser systemic planes vibrationally 'below' it (the systemic mental, astral/emotional, and etheric-physical planes, which are the dense subplanes of the cosmic physical plane). Thus by virtue of its middle position in the systemic planes, the plane of Buddhi inherently has a bridging function between the cosmic etheric levels which are vibrationally 'above' it and the planes of form 'below' it.

SYSTEMIC BUDDHI, THE FOURTH COSMIC ETHER

The seven systemic planes are subplanes of the cosmic physical plane. As such, the *systemic Buddhic plane is the fourth cosmic ether, the lowest vibrational level that is not dense physical substance from a cosmic perspective*. The Buddhic plane is thus a transitional vibrational level from which dense form, cosmically speaking, precipitates, concretizes, or densifies. Master DK gives us a very descriptive phrase for this in stating that the fourth cosmic ether, the systemic plane of Buddhi, is a plane of "transitional ejection," a level from which new energies and forces are "let loose upon the world of outer forms."⁶ One might consider this descriptive as well of the fourth systemic ether, from which dense form precipitates at the systemic level.

The fourth ether is also the level into which the life and consciousness aspects abstract when the denser form dissipates. Again, this is the case with both the systemic fourth ether and the cosmic fourth ether, the latter being our systemic plane of Buddhi. From the human perspective, in terms of progress on the Path, this is seen in the dissipation of the causal body at the fourth initiation with the blazing forth of the Monadic electric light from the jewel in the lotus, after which awareness is polarized on the (systemic) Buddhic plane. The systemic plane of Buddhi is thus seen to function as the plane of absorption for the three worlds of human endeavor (the lower 21 subplanes).⁷

That the vibrationally *lowest cosmic ether is spiritual love* (considering the characteristics of the plane of Buddhi) may suggest something of the motive energy or force behind differentiation and manifestation, i.e., that an aspect of its nature is love. This is the same force that will eventually bring the Divine sparks home under the Law of Attraction, as they eventually are re-absorbed into the unity from which they originally emanated (this return 'home,' of course, occurs in stages, referred to as the Path of return). This force, which at the same time is both spiritual love and cosmic etheric substance, is *inherent from the outset of emanation* from the One-ness into differentiation. These energies are those of the second aspect, described by Laws that include the cosmic Law of Attraction and subsidiary systemic laws.

BUDDHI, THE MIDDLE PLANE OF THE SPIRITUAL TRIAD

The diagram below⁸ again shows the seven systemic planes with Buddhi in the fourth (middle) position of seven. It also shows the Spiritual Triad (the first reflection of the three-fold Monad) involving Atma, Buddhi, and Manas, the manasic permanent atom in the first mental subplane being the lowest vibrational level in the Spiritual Triad, and Buddhi being the middle of the three planes involved in the Spiritual Triad. The diagram also indicates the soul in the abstract (upper) mental subplanes (specifically the second or third subplane, depending upon the stage on the Path), as well as the threefold

personality comprised of the etheric-physical, astral, and lower mental vehicles (the mental unit in the fourth mental subplane being the highest vibrational level in the personality).

The Human Constitution

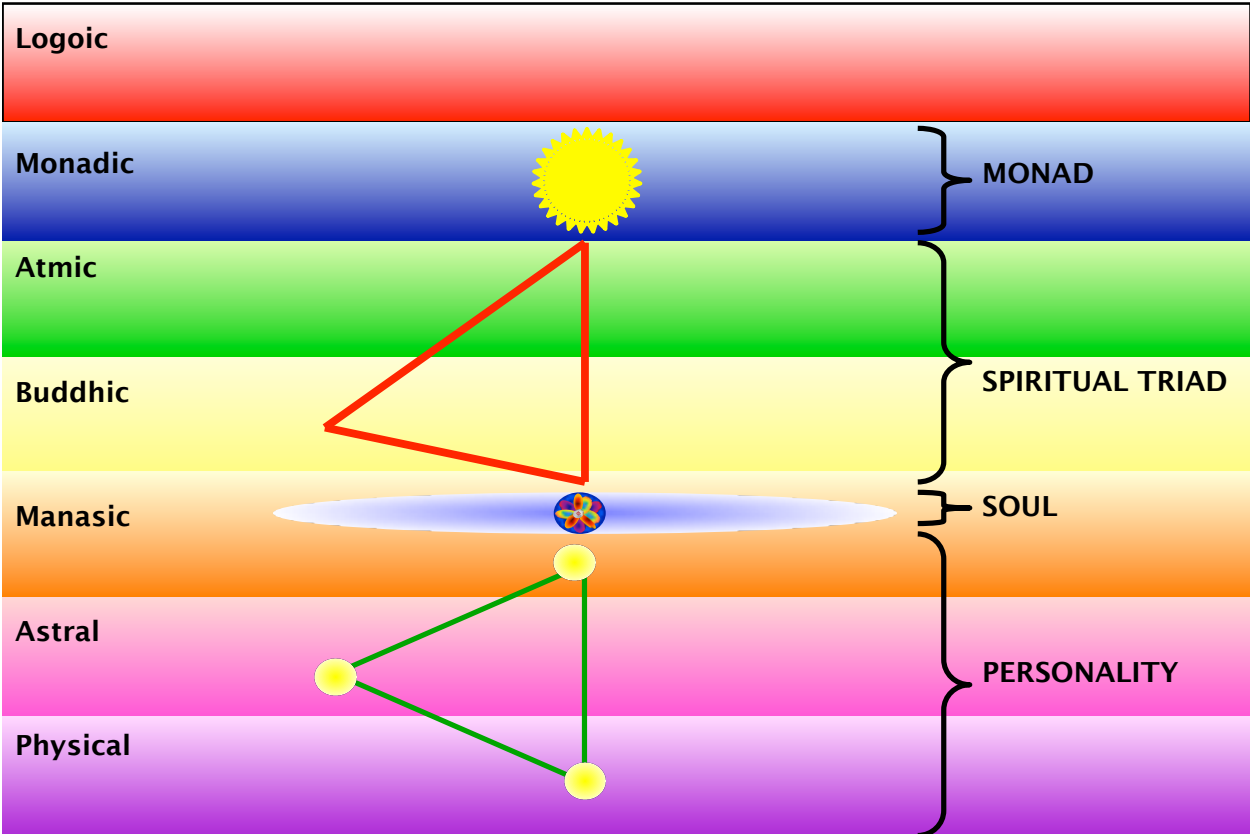


Diagram courtesy of Jocelyne Traub.

The role of the plane of Buddhi as the second of the three aspects in the Spiritual Triad demonstrates its second aspect and love-wisdom nature. The Spiritual Triad is the first reflection of the Monad in its threefold descent into denser substance or manifestation. The highest level vibrationally in the Spiritual Triad is the plane of Atma (reflecting the first or Will aspect of the Monad), followed by the plane of Buddhi (reflecting the second or Love-Wisdom aspect of the Monad), and this in turn is followed by the plane of mind, Manas (reflecting the third or Active Intelligence aspect of the Monad). Of note, only one specific subplane of Manas is a part of the Spiritual Triad, the first or atomic (and thus the purest) subplane of the mental plane, the vibrational level of the manasic permanent atom. This vibrational step-down of the Spiritual Triad into mental substance provides an avenue for the translation of Buddhi, and ultimately the Will, into mental substance (Atma is also directly reflected in Manas). For each plane involved in the Spiritual Triad, the permanent atom of the corresponding vehicle (once the vehicle

starts to form, which occurs with progress on the Path) is on the atomic subplane. That is, the Atmic permanent atom vibrationally is in the first or atomic subplane of Atma, the Buddhic permanent atom vibrationally is in the first or atomic subplane of Buddhi, and as noted, the manasic permanent atom vibrationally is in the first or atomic subplane of Manas. All seven subplanes of Atma and all seven subplanes of Buddhi are part of the Spiritual Triad, whereas only the first subplane of Manas is part of the Spiritual Triad, again, the manasic permanent atom in the atomic mental subplane being the level of lowest vibrational descent of the Spiritual Triad. This arrangement, with more levels of Atma and Buddhi than Manas in the Spiritual Triad, indicates that Triadal levels are largely transcendent to the plane of mind, and also reflect the fact that at the same time, Atma and Buddhi must use Manas as their vehicle to communicate with individualized consciousness that has not yet transcended identification with the substance of the lower 18 (and even all 21) subplanes.

Of note, although identification with the lower 18 (and even all 21) subplanes is transcended (in stages) with progress on the Path, it is important to realize that at the same time, *service* in the lower 18 subplanes is a purpose of manifesting in those planes. This concept is expressed in the familiar phrase “*in* but not *of*” the world. It is important that the aspirant and disciple not view attention to, or interaction in, the worlds of form as something to be minimized. While progress on the Path includes dis-identification from the worlds of form, so that the disciple is no longer under the illusion that the “I am” IS any or all of the lower vehicles (or the personality as a whole), progress on the Path also includes increased inclusiveness and awareness that *all* is part of the increasingly greater unity that the disciple perceives, a unity that *includes* the worlds of form. It is within those worlds of form, the lower 18 subplanes, that the soul’s purpose is carried out and matter redeemed. Humanity’s manifestation and progressive evolution in the lower 18 subplanes are integral parts of carrying out Plan and Purpose. Plan and Purpose include bringing the worlds of form into increasingly more accurate expression of the Divine pattern, such that matter more and more directly reflects Spirit. Externalization of the Hierarchy and Reappearance of the Christ, for which humanity must prepare itself by progressing on the Path, are examples of vibrational shifts that will allow form to more directly reflect the Divine pattern.

In general, in discussing descent into manifestation, ‘descent’ into a lower vibrational level represents a *sheathing* or cloaking of the higher vibration. In the context of the Spiritual Triad, Atma represents a vibrational descent or densification of the Will (first) aspect of the Monad, Buddhi represents a vibrational descent or densification of the Love-Wisdom (second) aspect of the Monad, and Manas represents a vibrational descent or densification of the Activity/Intelligence (third) aspect of the Monad.

Within the context of the Spiritual Triad, as in the wider context, the second aspect bridges vibrationally between the first aspect and the third aspect. In the Spiritual Triad, Buddhi (second aspect) bridges vibrationally between Atma (first aspect) and Manas (third aspect).

RELATION OF BUDDHI TO MANAS, THE PLANE OF MIND

The plane of Buddhi has a specific and significant relationship with Manas, the plane of mind. In many ways, the plane of Buddhi is associated with the second aspect, as discussed above. However, in other ways it could be considered to be associated with the third aspect due to the ideation (active intelligence) aspects of Buddhi. It could, therefore, be considered to function as a synthesis of second and third aspects (third resolving into second), with Manas being used as a vehicle of manifestation by Buddhi. The combined term of *Buddhi-Manas* is sometimes used to express this relationship.⁹ The term *Atma-Buddhi* is also used at times to refer to the combined potency of Atma and Buddhi, the love aspect functioning as a vehicle for the Will;¹⁰ and the term *Atma-Buddhi-Manas* is used to refer to the triple potency of the Spiritual Triad.¹¹ By analogy, the combined Buddhi-Manas, or third aspect resolved into second aspect, can be compared to the fused personality-soul, with the personality being used as the vehicle of the soul once the third aspect (personality) has resolved into, or fused with, the second aspect (soul). Although of course there are higher iterations and higher planes of synthesis on higher turns of the spiral, Buddhi represents a significant level of synthesis by comparison to the 18 (in fact, all 21) lower subplanes.

The plane of Buddhi and the plane of Manas or mind are of different characteristics due to inherent differences in the substance of these planes. For example, Buddhi is characterized by unification and Love-Wisdom, with perception of more and more inclusive One-ness, whereas the substance of Manas, particularly in its lower (concrete) aspect, is characterized by inherent tendency to separation and distinction. Mind is the faculty responsible for analytical thought, experienced distinction and differentiation, and also for illusion, including the ahamkara principle, the experience of a separated “I,” which in significant part gives rise to the great illusion (illusion is distortion in mental substance that blocks the inflow of the light of the soul and ultimately the light of Buddhi). This difference in quality of the two planes respectively is demonstrated by the fact that the plane of Manas contains an inherent division – abstract mind on the upper three subplanes, and concrete mind on the lower four subplanes – whereas the plane of Buddhi does not have any inherent divisiveness. (Buddhi, of course, has subplanes, as do all of the planes, but subplanes represent finer vibrational gradations within a plane, and do not indicate any inherent division in the substance of the plane.)

Ideation on the plane of Buddhi transcends, or is vibrationally ‘above,’ the mental plane. This means that for Ideas on the plane of Buddhi to become thoughts or *ideals*,¹² they must be ‘translated’ or stepped down to the mental plane; that is, they undergo sheathing in mental substance. Even their expression on the abstract mental subplanes requires vibrational step-down or filtering, a sheathing in mental substance, as the abstract mind is composed of mental substance too (abstract mind is more rarified than the mental substance of the concrete mind and capable of applying ideals to *groups* of things or concepts, rather than to just to specific individual things or concepts as the concrete mind does, but is nonetheless also mental substance). As Master DK tells us, a result of stepping down Ideas from the plane of Pure Reason into mental substance is that accuracy tends to be compromised and illusion tends to obscure the pure truth, compared to direct perception of the truth on the plane of Buddhi. Naturally this admits

of degrees, with greater obscuration or modification of the Idea potentially being the result in the lower mental subplanes, and less obscuration or modification of the Idea likely in the higher mental subplanes. There is also more or less obscuration or distortion depending on the stage on the Path of the disciple who is interpreting the Idea through the mediating symbols of language (or other symbols) on the plane of mind.

The mind can act as “slayer of the real” when the consciousness is still identified with (and thus perception and experience are filtered through) the dense thoughtforms of the concrete mind to an extent that blocks inflow from Buddhi. In this case, illusion controls because the concrete mind blocks the ability to accurately receive impression from the plane of Buddhi. With progress on the Path, illusion is gradually dispelled, eventually rendering the concrete mind receptive to inflow from the soul and ultimately to inflow and impression from the plane of Buddhi. With such progress, the mind gradually becomes the “revealer of the real,” i.e., the revealer of Ideas from the plane of Buddhi.

Of note, this process can also be discussed in terms of which vibrational level is *positive* or controlling, and which is *negative* or receptive. As “slayer of the real,” with substantial illusion still in place, the concrete mind is positive to, or controlling of, the indwelling consciousness. With progress on the Path, the vehicles of expression, including the lower mind (as well as the etheric-physical and astral/emotional vehicles), are gradually rendered negative to the soul, i.e., they come under the control of the soul, and no longer themselves control or modify the indwelling consciousness (the process of the soul assuming control of the vehicles culminates in the third initiation). As the soul or indwelling consciousness, the solar nature, comes into control of its vehicles, the lunar nature, the vehicles are increasingly receptive to inflow of the higher energies, including Buddhi. Then the mind is increasingly able to function as “revealer of the real,” more accurately receiving impression from the plane of Buddhi.

The term *illusion* is most often used in Master DK’s teachings with reference to distortion in the substance of the lower mind (i.e., the lower four mental subplanes), and indeed the planes of lower mind are the primary focus of dispelling illusion with the light of Buddhi. However, it should also be noted that even in the higher three mental subplanes, the abstract subplanes, the substance is mental, i.e., *dense physical from a cosmic perspective*. This constitutes an orientation toward manifestation and thus a degree of illusion (albeit far less than the illusion produced by the concrete mind before it comes under control of the soul). Even after the fourth initiation when the causal body and its orientation toward manifestation are dispersed, and polarization is within the substance of Buddhi, a degree of illusion persists until further stages on the Path; Master DK states that even the Masters are subject to a degree of illusion, and are not free of it until the sixth initiation.¹³ This degree of illusion, of course, is far less than that with which humanity struggles, and it would be tremendous progress indeed for humanity to be characterized by only the Masters’ level of illusion. Humanity would require substantial progress on the Path just to reduce its level of illusion to that of the soul in the abstract mental subplanes.

Inflow of Buddhi is necessary to dispel illusion, ultimately transforming the mind into a receptacle capable of receiving impression from the plane of Buddhi, and then translating the impressions into thoughtforms and language that can be expressed in the 18 lower subplanes.

The Solar Angels and their construct in mental substance, the causal body, form a specialized type of relationship between Buddhi and Manas.

SOLAR ANGELS AND CAUSAL BODY

The Solar Angels are characterized by, and thus bestow, vibrational resonance with Sirius, the Heart of the Sun, and the Buddhic plane. The Solar Angels create a very specific type of relationship between the plane of Buddhi and the plane of Manas, as they form the causal body for humanity in the abstract mental planes (initially the third mental subplane, and with progress on the Path, the second mental subplane). Master DK tells us that the Solar Angels contribute their own substance, which is characterized by self-consciousness or I-ness, to form the causal body. Master DK also informs us that they implanted the spark of mind in humanity approximately 18 million years ago to facilitate the redemption of matter and the progress of humanity on the Path of return. The Solar Angels remain with the individualized human consciousness through the many eons of lifetimes until the human consciousness itself is able to directly develop resonance with the Spiritual Triad.

Because the causal body is created by the Solar Angels, who are great Entities of Buddhic (as well as more elevated) nature, the causal body inherently contains the capacity for resonance with Buddhi. Progress of the individualized consciousness on the Path of return is needed to make use of this potential.

The causal body consists of three main structural components: The tiers of petals (for which the term *egoic lotus* is used), which are actually patterns of energy flow in mental substance; the central jewel in the lotus; and the base of the causal body, containing the mental unit, and the astral and physical permanent atoms. (1) Tiers of petals: There are initially three tiers of three petals each: the outermost *knowledge* tier, the middle *love* tier, and the inner *sacrifice* tier. These tiers of petals transmit energies to the personality (including the energies known as the first three Laws of the Soul), and receive energies from the corresponding portion of the Spiritual Triad (including the energies known as Soul Laws Four, Five, and Six) – knowledge petals receiving energy from the manasic permanent atom in the Spiritual Triad, love petals receiving energy from the Love-Wisdom aspect of the Spiritual Triad in the Buddhic plane, and the sacrifice petals receiving energy from the Will aspect of the Spiritual Triad in the Atmic plane. With progress on the Path, a fourth and innermost tier of petals forms surrounding the central jewel in the lotus; this is a synthetic tier of petals of Buddhic substance. (2) The jewel in the lotus is the Monadic extension ‘downward’ into vibrationally denser substance for purposes of manifestation. (3) The base of the causal body contains the mental unit, and the astral and physical permanent atoms, which function as repositories between lifetimes for issues, as well as progress, to be carried from one lifetime to the next.

This structure in mental substance that is known as the causal body serves as a bridge or link within the mental plane across the inherent schism in the mental plane. That is, the causal body bridges between the two portions of the mental plane, lower and upper, and specifically between the mental unit in the fourth mental subplane (which is the highest vibrational level of the lower triplicity, the personality), and the manasic permanent atom in the first (atomic) mental subplane (which is the lowest vibrational level of the higher triplicity, the Spiritual Triad). The vibrational gap between the mental unit in the fourth mental subplane and the manasic permanent atom in the atomic mental subplane is such that without the assistance of the Solar Angels, it would take humanity millions more years to bridge the gap unassisted. The construct that is the causal body forms a bypass of sorts – until the indwelling consciousness has progressed sufficiently on the Path to bridge the gap itself, the spectrum of frequencies in the causal body bridges the gap. The individualized human consciousness develops vibrational resonance with these bridging frequencies in stages – first from mental unit to egoic lotus, and then from egoic lotus to manasic permanent atom (referred to as the first and second stages of constructing the antahkarana respectively). With the help of these vibrational stepping stones provided by the egoic lotus, eventually the individualized human consciousness is able to embody the bridging frequencies itself directly.

The first phase of constructing the antahkarana refers to developing vibrational resonance between the mental unit in the fourth mental subplane (again, this is the highest vibrational level of the personality) and the causal body (which is initially on the third mental subplane, only in later stages of the Path of return shifting to the second subplane, from whence it is dissipated at the fourth initiation). The second phase of constructing the antahkarana refers to developing vibrational resonance between the causal body and the manasic permanent atom in the first/atomic mental subplane (again, this is the lowest vibrational level in the Spiritual Triad). When the indwelling consciousness has activated both of these portions of the antahkarana, it has finally bridged between the personality and Spiritual Triad (i.e., between the mental unit and the manasic permanent atom), and thus between the ‘higher’ and ‘lower’ portions of the mental plane. Then the inflow of Buddhi can proceed with considerably more accuracy and directness, as well as frequency, and the stepping stone of the causal body is eventually no longer needed. This development of vibrational resonance with progressively ‘higher’ vibrational levels is referred to as constructing the antahkarana. Again, the Solar Angels provide the necessary transitional frequencies by providing the substance for, as well as constructing, the causal body.

Inherent within the structure of the causal body is vibrational resonance with several vibrational levels ‘higher’ than mental substance. The energies of Buddhi are present in *two* main forms in the egoic lotus: (1) In the form of the fourth (the inner, synthetic) tier of yellow petals immediately surrounding the jewel in the lotus; and (2) in stepped-down form as the love petals of the egoic lotus. The frequencies from the plane of Buddhi to the love petals are referred to as the fifth Law of the Soul; these frequencies are further stepped down and ‘descend’ from the love petals to the personality, referred to as the

second Law of the Soul. Other energies higher than mental substance embodied within the egoic lotus include frequencies from the plane of Atma, known as the fourth Law of the Soul, vibrationally stepped down (filtered) to the sacrifice petals (then further stepped down and descending from the sacrifice petals to the personality as the first Law of the Soul). Additionally, the Monadic extension that is the jewel in the lotus is present within the causal body, the Will (first aspect) energy at the core of the egoic lotus that impels progress on the Path. (There are also frequencies from the manasic permanent atom in the egoic lotus, stepped down in the form of the knowledge petals, known as the sixth Law of the Soul, but these, of course are within mental substance; these frequencies are further stepped down and 'descend' from the knowledge petals to the personality as the third Law of the Soul.)

It is of note that the Solar Angels themselves have vibrational resonance much 'higher' vibrationally than Buddhi, including Sirius and the Heart of the Sun, as well as Venus, and are therefore (at stepped-down or filtered vibrational levels) particularly resonant with the plane of Buddhi due to its resonance with the second aspect. How, then, one may ask, can they provide a bridge in *mental* substance, which is vibrationally 'lower' than Buddhic substance? It would appear that a densification or concretization of the portion of their substance being devoted to the redemption of matter is necessary into mental substance, and is undertaken by the Solar Angels specifically for this redemptive purpose. This vibrational descent is part of the great sacrifice that they make for the redemption of matter, and particularly for the redemption of humanity.

Although mental substance is relatively rarified and insubstantial compared to dense physical substance from a systemic perspective (a perspective in which the three upper mental subplanes are considered *arupa*, or formless, by comparison to the lower 18 subplanes, which are *rupa*, or form), one should keep in mind that this is relative. From a cosmic perspective, the entire lower 21 systemic subplanes are dense physical substance, including the entire systemic mental plane and thus *including the causal body*.

The causal body or individualized soul is a mechanism of manifestation. Again, it contains at its core the jewel in the lotus, which is the Monadic extension 'downward' into denser substance for purposes of manifestation. This is surrounded by tiers of petals, initially three tiers of three petals each, and with development of the causal body with progress on the Path, the fourth and synthetic tier of Buddhic substance forms surrounding the central jewel. The causal body also contains in its base the three permanent atoms (technically the physical and astral permanent atoms and the mental unit), which serve as the reservoir of information being carried from lifetime to lifetime (learnings that can serve as strengths and a basis for increased service in subsequent lifetimes, and issues that remain to be balanced/addressed in subsequent lifetimes). The causal body therefore remains in existence as long as the individualized consciousness continues on the wheel of rebirth, i.e., until the fourth initiation. The soul is only relatively eternal – it seems eternal from the point of view of individual lifetimes until relatively late stages on the Path, but the soul is not in occult fact eternal.

Once reincarnation is no longer required for karmic reasons, the orientation toward manifestation that is the causal body is no longer needed. Its substance is then freed by electric fire emanating from the Monadic extension, the jewel in the lotus, and the structure of the causal body disperses, although the progress and learnings that it made possible will persist. The focal point of the evolved awareness is then stably polarized on Buddhic levels, and the Solar Angels are freed to pursue their evolution and service in higher planes of existence.

RELATION OF BUDDHI TO SYSTEMIC ASTRAL PLANE

Buddhi also has a specific and significant relationship with the astral plane. The astral/emotional plane tends to be characterized by glamour and desire (distortion in the substance of the astral plane), until later stages on the Path. The indwelling consciousness tends to be controlled by the astral vehicle through the many eons of lifetimes until progress on the Path accelerates and the stage is reached at which the astral vehicle becomes gradually purified and increasingly under the control of the soul. The destiny of the astral plane is ultimately to function as a conduit and reflector of the vibrational frequencies of Buddhi into the three worlds of human endeavor.

To fulfill this destiny, the astral plane must first be cleared of glamour (i.e., glamour must be dissipated), a process that leads to the second initiation. This is an earlier stage on the Path than the dispelling of illusion on the mental plane (discussed above RE the mental plane), although as always there is significant overlap. Glamour is distortion in, or modification of, the substance of the astral plane due to an active (i.e., not yet purified) desire nature that has not yet been transmuted to aspiration. Glamour is the product of kama-manas, an active astral/emotional vehicle with a tinge of lower mind. Glamour functions as a fog to block out the light even of lower mind, as well as the light of the soul and the light of Buddhi. When glamour is substantially present, as it is for the majority of humanity at present, it precludes the Buddhic energies from being reflected in the astral vehicle. The aspirant whose indwelling consciousness is still strongly controlled by glamour (i.e., controlled by the astral elemental) must first start to develop the mind so that gradually he can function with more than just a tinge of manas in his kama-manasic consciousness. As the mind is increasingly developed, the indwelling consciousness begins to dis-identify from the glamour and identify more with the mind, and the power to dissipate glamour strengthens. The Technique of Light as taught by Master DK involves use of the concrete (lower) mind to direct the light of the soul onto the glamour in the astral plane, thereby dissipating the glamour gradually and progressively.

Ultimately, however, it is the light of Buddhi that dissipates glamour (as well as being the light that dispels illusion). Filtering by the soul steps down Triadal frequencies, including Buddhi, making them more accessible to an aspirant who is just developing the ability to use the mental nature. With further progressive dissipation of glamour and dispelling of illusion, inflow of Buddhic frequencies is more frequent and increasingly stable. The more glamour is dissipated and illusion is dispelled, the more inflow of Buddhi is possible, which in turn further dissipates remaining glamour and dispels remaining illusion, in something of a positive feedback cycle.

The more glamour is dissipated, the more the astral vehicle becomes able to reflect and act as a conduit for the energies of Buddhi into the lower 18 subplanes. The second initiation marks the time in the evolution of the individualized consciousness when it is no longer controlled by the astral vehicle. At this point a definite measure of progress has been made in purification of the astral body, but much remains to be accomplished as well. The control of the indwelling consciousness by the astral vehicle has been broken, and the consciousness becomes increasingly able to control glamour rather than being controlled by glamour; however, the astral vehicle is not yet fully purified, and additional purification is an ongoing process. This, of course, is true of both the dissipation of glamour and the dispelling of illusion, as with all processes on the Path – both are ongoing processes with considerable overlap. With further progress on the Path, the astral vehicle can eventually and increasingly reflect Buddhi into the three worlds of human endeavor. This work with the astral plane, again, is an earlier stage on the Path than dispelling illusion on the mental plane. Clearing of the astral vehicle by the dissipation of glamour coincides with the development of mental polarization (since it is with the use of the mind that glamour is dissipated), initially in the lower mental levels. Subsequently (although in substantially overlapping fashion), polarization with the soul develops and the light of Buddhi progressively dispels illusion. This is manifest, for example, as an increased ability to understand teachings such as Master DK's.

On the mystic line of development, it is possible to bypass the mental nature for a time via the "Path of the Heart," a connection between the Buddhist and astral planes formed by a specific group of devas associated with the love petals in the egoic lotus.¹⁴ However, the mental nature will eventually need to be developed, even if in a different round or system, as it is an inherent part of the human constitution; therefore, this approach to Buddhi is not recommended in this fifth root race that has a strong resonance with the fifth/mental plane (this approach was more commonly used in the fourth root race, the Atlanteans). Therefore, the proper next step in occult development, as dissipation of glamour is well underway, is continued cultivation of the mental nature and cultivation of fusion with the soul, i.e., work on the mental plane, including further activation of the antahkarana.¹⁵

As the focus of the disciple's evolutionary tasks shifts from the astral plane to the mental plane, illusion is dispelled by increased inflow of light from the plane of Buddhi. At the same time, remaining glamour on the astral plane is also progressively dissipated by the light of mind and soul (and Buddhi). This renders the astral vehicle increasingly capable of transmitting Buddhi into the lower 18 (and 21) subplanes in a more stable manner.

RELATION TO SYSTEMIC MONADIC PLANE

The Monad on the second systemic plane is a direct recipient of energies of the second aspect from our great second ray Solar Logos, and Buddhi is the first and most direct reflection of the Love-Wisdom aspect of the Monad on its descent into densification. While Buddhi is essentially a higher octave or higher turn on the spiral of the astral

plane, the Monadic plane is yet a higher octave or higher turn of the spiral than the Buddhic plane.

RELATION TO COSMIC ASTRAL PLANE

Master DK tells us that both the systemic Monadic and systemic Buddhic planes (both of which are part of the cosmic etheric body) receive inflow of love energy from the cosmic astral plane.¹⁶

RELATION TO COSMIC BUDDHIC PLANE

Correspondence would suggest that the cosmic Buddhic plane plays a similar role on a cosmic scale as the systemic Buddhic plane does at the systemic level. The cosmic Buddhic plane functions as a transitional vibrational level between 'above' and 'below,' between the less dense and the more dense cosmic planes (again, three planes above and three planes below). Additionally, Master DK tells us that the seven Rishis of the Great Bear are in the vibrational level of the cosmic Buddhic plane, through which energy streams to the seven sacred planets (Planetary Logoi) in our solar system.¹⁷ Master DK also states that Buddhic force is transmitted to the Planetary Logos via the Pleiades;¹⁸ because the transmission route is through the Pleiades, this likely refers to cosmic Buddhic energies rather than systemic Buddhic energies.

Master DK states that the life at the center or heart of every form, even the tiniest atom, is an expression of cosmic Buddhi and is a down-pouring of the love aspect of the Solar Logos (Heart of the Sun).¹⁹

RAYS ASSOCIATED WITH THE PLANE OF BUDDHI

RAY TWO

Buddhi bridges between, and thus unifies, planes corresponding to Spirit and planes corresponding to matter. Buddhi is the middle or bridging plane of the Spiritual Triad. Therefore, the plane of Buddhi has inherent correspondence to Ray Two and the second aspect, which plays a similar mediating, fusing, bridging function. Additionally, the Buddhic plane resonates with the second ray due to its correspondence with the Monadic plane, the second systemic plane, which itself directly corresponds to the second ray.

RAY FOUR

As the fourth systemic plane and fourth cosmic ether, the plane of Buddhi corresponds particularly to Ray Four, the ray of Harmony (or Union) through Conflict.

The achievement of harmony refers to eventual resonance with the plane of Buddhi. Conflict is experienced early on the Path, first and primarily in the form of glamour on the astral plane (particularly the pairs of opposites), then (although in substantially overlapping fashion) in the form of illusion on the mental plane. Resolution of the conflict occurs with progress toward eventual Buddhic harmony.

Master DK provides the following correspondences for Ray Four,²⁰ which include the plane of Buddhi:

Ray IV..... Intuition, Harmony, Beauty, Art

Planet	Mercury.
Day	Wednesday.
Exoteric Colour	Cream.
Esoteric Colour	Yellow.
Divine Principle	Buddhi. Intuition. Pure reason.
Human Principle	Understanding. Vision. Spiritual perception.
Element	Air. "Thus is Unity produced."
Instrument of Sensation	Eyes. Right eye particularly.
Plane	The Buddhic or Intuitional plane.
Sense	Sight.

RAY SIX

Association of the Buddhic plane with Ray Six is partly due to the relationship of Buddhi with the astral plane, and the relationship of Ray Six with its plane of correspondence, the astral plane. Again, the astral plane is destined eventually to reflect the frequencies of the Buddhic plane, much as the Buddhic plane reflects energies of the Monadic plane, most specifically the Love-Wisdom aspect. The plane of Buddhi is also related to the sixth ray by virtue of being the vibrational level of the Christ Consciousness, the latter at times being referred to as the sixth principle, and the plane of Buddhi itself likewise being referred to as the sixth principle at times.²¹

RAY SEVEN

One might postulate a correspondence between the Buddhic plane and Ray Seven in that both are rays of at-one-ment, Ray Seven being related to the union of Spirit and matter, i.e., bringing matter into a state that is a purer and purer reflection of the Divine pattern. The emphasis differs in that with Ray Seven, a 'hard-line' ray, the emphasis is on *manifesting* the union, whereas with the Buddhic plane and Ray Four, a 'soft-line' ray, the union is at subjective or etheric levels. Interestingly, the correspondence in this context points out that what is *etheric in a more macrocosmic context* (e.g., Buddhi, the fourth cosmic ether) is *subjective in a more microcosmic context* (e.g., the systemic plane of Buddhi is more subjective than the lower 21 systemic subplanes).

One might also postulate a relationship between the plane of Buddhi and Ray Seven due to Buddhi's etheric nature as a plane of "transitional ejection."²² This is directly related to the process of manifestation, which Ray Seven carries through into dense form.

Additionally, a correspondence between Buddhi and Ray Seven is suggested by the fact that the fifth Law of the Soul, the Law of Group progress, which expresses energies descending from the plane of Buddhi to the love petals of the egoic lotus, is associated with Ray Seven.

RAY ONE

One might postulate a degree of correspondence between the plane of Buddhi and Ray One by virtue of the ratio 3:1:3,²³ the number 1 indicating the position of Buddhi between the three planes above and the three planes below. The plane of Buddhi and Ray One both perform synthetic functions. A connection between Ray Four (and thus the plane of Buddhi) and Ray One is also suggested by the fact that the first Law of the Soul (the Law of Sacrifice) expresses Ray Four energies, and the fourth Law of the Soul (the Law of Repulse) expresses Ray One energies.

A NOTE ON THE 'SOFT-LINE' RAYS

The 'soft-line' rays, 2-4-6, those particularly associated with subjectivity, are particularly strong in this second system of the Blue Logos, i.e., our second ray Solar Logos. Although correspondences are suggested above between Buddhi and two of the 'hard-line' rays (Ray One and Ray Seven, discussed above), the resonance is strongest between the plane of Buddhi and the 'soft-line' rays.

The 'soft-line' rays are also strong because their associated planes are not inherently *divided*. Of the planes associated with 'hard-line' rays, at least planes seven and five, the systemic physical and mental planes, both contain inherent divisions within their substance: the physical plane is divided into the 4 etheric levels and the 3 dense levels; and the mental plane is divided into the 3 abstract (upper mind) levels and the 4 concrete (lower mind) levels. In the case of the inherently divided planes, the division creates an obstacle for the evolving consciousness to overcome. In terms of the physical plane, this is seen in the fact that ordinary humanity regards the dense physical as 'real,' seeing only the dense physical with the physical eyes at this time; and the less dense levels, including the etheric, are regarded by the majority of humanity currently as unreal because their physical eyes do not yet see these levels. In terms of the mental plane, as discussed above, the division between 'higher' (abstract) and 'lower' (concrete) mind is such that the assistance of the Solar Angel is necessary to bridge the gap for long eons of many lifetimes before the indwelling consciousness is able to do so with its own substance.

In contrast, the planes associated with 'soft-line' rays, the astral, Buddhic, and Monadic planes, do not have an inherent schism (although of course they have subplanes, as do all of the planes, but again subplanes represent gradations of refinement of the substance of the plane, not inherent division). With no inherent division in the astral plane, this would contribute to it having a strong hold on the consciousness that is still identified with it (in addition to its influence being strong in this second Solar System). The Buddhic plane also has no inherent division, which one might postulate would increase its strength once the consciousness is transcending the mental plane and polarizing in Buddhic frequencies; and might also increase the strength and stability of Buddhic frequencies that can be transmitted into the lower 18 subplanes by an astral vehicle that has been substantially purified of glamour.

In the case of the planes associated with 'soft-line' rays as well, the energy of Buddhi forms a middle or transitional level in the spiral-cyclic process of evolution between upper and lower octaves or iterations, i.e., the Monadic plane as the 'soft-line' plane above the plane of Buddhi, the higher octave or iteration, and the astral plane as the 'soft-line' plane below the plane of Buddhi, the lower octave or iteration.

QUALITIES AND CHARACTERISTICS OF THE BUDDHIC PLANE

The plane of Buddhi exhibits many characteristics of the second aspect, as indicated by the fact that it is referred to as the plane of Love-Wisdom and the Christ Consciousness. It also exhibits some characteristics of the third aspect, mind or intelligence, albeit of a more purified, rarified or transcendental kind, as indicated by the fact that it is also known as the plane of the intuition, direct knowledge, illumination, Pure Reason, and the Universal Mind. One might think of this as an instance of the purified third aspect being resolved into the second, intelligence transmuted into Wisdom and fused with Love, resulting in the Love-Wisdom characteristic of this plane, an example of the synthetic function of Buddhi. This is comparable by analogy to the purified personality (third aspect) becoming resolved into or fused with the soul (second aspect).

The various names given to the Buddhic plane indicate some of the many qualities and characteristics of this plane.

PLANE OF INTUITION

The term *intuition* as used by Master DK refers specifically to direct understanding and awareness of truth that applies to the whole. Intuitive perception refers to synthetic or 'big picture' awareness, not to specifics in the individualized, manifest life in the three worlds of human endeavor. The common use of the term "intuition" to refer to the personal, manifest life expression does not apply here; such psychic awareness is a vibrationally 'lower' function of individualized consciousness and does not indicate Buddhic awareness.

DIRECT KNOWLEDGE

The term *direct knowledge*²⁴ refers to direct, unmediated perception or awareness of truth, not yet translated into mental substance/ thoughtforms (whether one's 'own' thoughtforms or thoughtforms of apparent 'others'). Direct knowledge does not refer to something that the aspirant or disciple "knows" because Master DK wrote it, for example, but because one's own consciousness/awareness *perceives* the truth directly via resonance with Buddhic substance. In fact, Master DK advises his readers and students in the "Extract from a Statement by the Tibetan," which precedes each of his books, to only accept his teachings if they are perceived as truth by the intuition of the student or reader,²⁵ i.e., if they have the 'ring of truth.' As Master DK states, it is not his goal that the teachings be accepted as teachings from an external authority, or even because they are the work of one of the Masters. Rather, a goal of his teachings is to help each student advance to the eventual development of this direct, unmediated perception via the student's own consciousness/awareness. Direct perception or direct

knowledge becomes increasingly possible as the student follows Master DK's recommended course of meditation, study, and service orientation.²⁶

Ideas from the plane of Buddhi are the energy patterns behind the words in Master DK's teachings, energy patterns that are then translated into mental substance. The words act as a lens to focus the perception on the underlying energy patterns. These underlying energy patterns can then be directly perceived once the lower mind becomes receptive to impression from the plane of Buddhi, allowing inflow and recognition of this higher awareness. Words can veil, but only if one is focused in the thoughtforms that they more directly represent. Words can also reveal, if used as signposts, or lenses, to assist with directing one's focus toward the underlying energies behind the words and thoughtforms.

ILLUMINATION AND LIGHT

The term *illumination* is used in several different ways in the teachings of the Master DK, including with reference to the energies from the plane of Buddhi illumining the mind. This light of Buddhi is what dispels illusion in the mental plane, in the process rendering mental substance receptive to impression from the plane of Buddhi. The light of Buddhi is often referred to as a clear, cold light, in comparison to the warmer fires of substance on the mental plane (which one may picture as orange, corresponding to the orange of the mental plane). On a lower turn of the spiral, the term illumination is used frequently to refer to the light of the mental plane being used to illuminate the astral plane. In the latter case, the light of mind that dissipates glamour is ultimately from the plane of Buddhi as well, albeit mediated at first by the soul and even by the lower mind. That is, the light of Buddhi 'descends' to the soul, then further to the concrete mind. This light is used first in stepped-down form to dissipate glamour on the astral plane, a process in which the concrete mind directs the light of the soul onto the glamour, as Master DK teaches in the Technique of Light. Then, with progress on the Path, a main developmental task becomes using the light of Buddhi more directly (but still largely via the soul) to dispel illusion in the lower mind. Inflow of the light of Buddhi is increasingly directly received with further progress on the Path. Use of the term *illumination* in reference to the plane of Buddhi highlights the close relationship of this plane to the plane of mind.²⁷

PURE REASON

The term *Pure Reason* suggests the role of the plane of Buddhi in ideation, sometimes referred to as the mind of God,²⁸ and thus the function of the plane of Buddhi as a higher form of mind, higher even than the abstract mind of the three highest subplanes of the mental plane. Again, though, this ideation is in Buddhic substance, not mental substance, and thus is free of the limitations and distortions imposed by translation or vibrational descent into the substance of the mental plane.

UNIVERSAL MIND

The term *Universal Mind* also highlights the role of Buddhi in ideation, specifically transcendental and transpersonal levels of ideation. At times Buddhi is referred to as the *transcendental mind*, perhaps both because its ideation transcends the mental

plane/mental substance and because its ideation transcends reference to the individualized, manifest life expression.

LOVE-WISDOM

Love-Wisdom is the great Unifier,²⁹ the second aspect, its mode of functioning expressed by the cosmic Law of Attraction. In part, the second aspect, Love-Wisdom, is the all-pervasive relatedness between all aspects of the One (at the many levels of oneness), both manifest and unmanifest. As the middle plane of the Spiritual Triad, Buddhi is a direct reflection of the Love-Wisdom aspect of the Monad. Buddhi is also closely related to the Heart of the Sun (Solar Logos). The term *love* in this context, of course, refers to spiritual love, a universalized love in which unity is *known directly* (it does not refer to the personal attachment that is a function of the glamoured astral plane, for which the word *love* is often used by consciousness that is still controlled by the astral vehicle).

CHRIST CONSCIOUSNESS

The plane of Buddhi is also known as the plane of Christ Consciousness, as it is the Love and Unity that Christ first taught to the world approximately 2000 years ago, which He is waiting to bring again, this time in more manifest form (waiting for the consciousness of humanity as a whole to be ready for this vibrational shift). Referring to the plane of Buddhi as the Christ Consciousness emphasizes the great Teacher who more fully revealed the second aspect to humanity, following the Buddha's revelation of Light. This reference also calls to mind the relation of Buddhi to the process of initiation, the first initiation being the birth of the Christ in the cave of the heart – when the energy of Buddhi is still many lifetimes of learning from being fully manifest, but present and glowing, a beginning of the radiance that will eventually carry the aspirant and then disciple from revelation to revelation, initiation to initiation, until the Christ Consciousness can be more fully and directly embodied at the fourth initiation.

DIVINE HERMAPHRODITE

The devic and human evolutions approach union on the plane of Buddhi. The devic evolution represents the matter or 'negative' (receptive) aspect, and humanity the 'positive' (or controlling) aspect. These evolutions proceed in parallel manner at the lower vibrational levels,³⁰ and come together on the plane of unification, Buddhi, the result being referred to as the Divine Hermaphrodite.³¹ With polarization on the plane of Buddhi after the dispersal of the causal body at the fourth initiation, form can be taken for purposes of service; however, the Divine spark is no longer subject to the pull of matter as a separate force because the previously distinct forces of devic and human evolutions have merged into a unity, and the wheel of rebirth is thereby transcended.

GROUP AWARENESS

Buddhi is also the plane of group awareness because at this vibrational level the group is known as the primary entity (this recognition starting on the plane of mind with the development of soul polarization). Each individual is a member of, and therefore an energy center within, multiple and often concentric groups, including humanity as a whole, which is an energy center within the Planetary Logos, Who is an energy center

within the Solar Logos, Who is an energy center within a greater cosmic Entity, etc. Earlier on the Path, under the influence of glamour and illusion, particularly the illusion of experienced separateness of the individualized “I” (the ahamkara principle),³² the individual tends to see himself as the primary entity, and groups as aggregates of individuals, i.e., he sees the group as secondary to the individuals. However, with progress on the Path of return, i.e., reabsorption into progressive levels of Oneness from which the individualized Divine spark emanated, the individualized consciousness gradually recognizes that the group is the primary entity and individuality is secondary.

A NOTE ON PERSPECTIVE

One may wonder how Buddhi can be both the Christ Consciousness, an exalted vibrational state far above one’s current levels of expression – steady resonance with it being a future goal for most of us – and at the same time simply a transitional zone between more dense and less dense substance, which may seem to be a far less exalted description.

The answer involves perspective, and specifically the difference between the individual human perspective and a cosmic perspective. What is ‘high’ versus what is ‘low’ vibrationally is *relative*: any vibrational state is transitional between that which is vibrationally above it and that which is vibrationally below it.³³ The vibrational level of the observer determines whether a particular vibrational state is relatively ‘high’ or relatively ‘low.’ Earlier on the Path than the fourth initiation (and more specifically, earlier than the third initiation), stable, sustained vibrational resonance with the systemic plane of Buddhi is a future and thus ‘elevated’ goal (although, of course, less pure and/or less sustained inflow of Buddhi begins considerably earlier on the Path, as the process is one of very gradual increase). There may even be glamour in one’s view of Buddhi from a perspective early on the Path, if the astral plane has not yet been substantially cleared of glamour. As the disciple progresses on the Path, glamour and illusion are replaced gradually with a clearer and more accurate view of the occult reality, as perceived on the plane of Buddhi.

From a cosmic perspective, the systemic plane of Buddhi is the fourth ether, the transition zone between the first three cosmic ethers and the cosmic dense physical planes (the three cosmic ethers being the systemic Logoic, Monadic, and Atmic planes, and the cosmic dense physical planes being the systemic mental, astral, and etheric-physical planes).

The apparent difference in perspectives is due to the fact that the typical individualized human view from within the lower 21 subplanes is colored or filtered by the substance of those planes (due to our still being identified with them), and is therefore not a clear view of the occult reality.

COSMIC AND SYSTEMIC LAWS ASSOCIATED WITH BUDDHI

Because of its correspondence with the second aspect, the plane of Buddhi corresponds to the second cosmic law, the Law of Attraction. As the fourth systemic plane, the plane of Buddhi corresponds specifically to the fourth systemic law, the Law of Magnetic Control. Additionally, because of its correspondence with the Monadic plane above and the astral plane below in the 'soft-line' planes, the plane of Buddhi also is associated with the Law of Cohesion and the Law of Love, the systemic laws corresponding to the Monadic and astral planes respectively.

SECOND COSMIC LAW, THE LAW OF ATTRACTION

The *cosmic* law most associated with the plane of Buddhi is the second, the Law of Attraction. This law specifically relates to the second aspect, and as discussed above, the plane of Buddhi shares many of the characteristics of the second aspect, and accordingly demonstrates this Law. Of note, this Law is particularly strong as well in this second Solar System.³⁴

Not surprisingly, the systemic laws most closely corresponding to the plane of Buddhi are those corresponding to the other 'soft-line' planes:

SECOND SYSTEMIC LAW, THE LAW OF COHESION

The Law of Cohesion, the second systemic law, demonstrates primarily on the Monadic plane (the second systemic plane), where divine coherence is demonstrated.³⁵ It demonstrates in stepped-down fashion on the plane of Buddhi as the Law of Magnetic Control and on the astral plane as the Law of Love, the latter being its lowest iteration or stepped-down level.³⁶

FOURTH SYSTEMIC LAW, THE LAW OF MAGNETIC CONTROL

The fourth systemic law, the Law of Magnetic Control, is the *systemic* law most directly associated with the Buddhic plane. This law governs control of the personality by the Monad, initially via the soul.³⁷ The Love-Wisdom aspect of Buddhi irradiates the causal body and eventually absorbs the essence of the learning and experience of the soul's long career when the causal body disintegrates with the fourth initiation.³⁸

Master DK notes that *magnetism and the capacity to show [spiritual] love are occultly synonymous*,³⁹ consistent with the relevance of this Law to the plane of Buddhi and the Love-Wisdom and Christ Consciousness characteristics of the Buddhic plane.

SIXTH SYSTEMIC LAW, THE LAW OF LOVE

The Law of Love, the sixth systemic law,⁴⁰ demonstrates through the personality on the astral plane. Initially this is seen as the personality version of "love," which is distorted by glamour and as such tends in early stages on the Path to refer to attachment and sentimentality. Only with progress on the Path, with purification of the astral vehicle such that it functions as a conduit of Buddhic energies, is this lower reflection of love transformed into spiritual love, a reflection of the Love-Wisdom of the Monad and Buddhi.

The energies and forces of the Law of Attraction, both cosmically and in the above-noted systemic branches of the Law of Attraction, are forces that tend to cohesion and ingathering, resulting in adhesion and leading to absorption.⁴¹ These effects can be seen at their different levels of iteration on the Monadic, Buddhic, and astral systemic planes (as well as, of course, cosmically).

Regardless of the vibrational level, and whatever the unit of evolving Life (atom, molecule, cell, mineral, planet, animal, human, Master, Nirmanakaya, Planetary Logos, Solar Logos, etc.), the level that is vibrationally 'higher' is magnetic to that which is vibrationally 'lower.' The indwelling consciousness or awareness within the vibrationally 'lower' level becomes radiant, occultly radioactive, as it approaches the point of transcending its identification with a particular vibrationally lower level to merge with the next vibrationally 'higher' level upon its release. This process of magnetism attracting the indwelling life aspect, which becomes radiant as it sheds its lower sheath and then merges with the 'higher' magnetic level, eventually repeats again at the next level of iteration, as one of many stages in an ongoing process. Each plane of identification that was once a goal of the indwelling life aspect, in turn becomes a limitation and a stage to be transcended, as identification is transferred to the next 'higher' vibrational state in the continuum of frequencies. Thus are the magnetic ingathering and absorption of the second cosmic law, the Law of Attraction, demonstrated (and its systemic subsidiaries, depending on the level of the life-unit in question).

PLANETS ASSOCIATED WITH BUDDHI

Mercury is the planet most closely associated with the Buddhic plane. Neptune is also associated with Buddhi, due to the relationship of Neptune to the astral plane, given the close involvement between Buddhi and the astral plane. An involvement of Uranus might also be hypothesized due to its relation to mind, and the close involvement between Buddhi and the mental plane.

MERCURY

Mercury is the planet most closely associated with the plane of Buddhi. Mercury is the 'messenger of the Gods,' the intermediary between vibrationally higher and lower level Entities. This is similar to Buddhi's role as vibrational bridge or unifier, both as an intermediary within the Spiritual Triad, and as the transitional lowest etheric level cosmically. Mercury is also associated with the mind, suggesting the ideational aspects of the plane of Buddhi, as well as synthesized Buddhi-Manas, referring to mind being a vehicle for expression of the energies of Buddhi. Additionally, Mercury is associated with illumination,⁴² indicating the illumination that the plane of Buddhi brings to mental substance (mind) that is receptive to its influence.

NEPTUNE

Neptune is also involved with Buddhi, in part because Neptune influences the astral plane, with which Buddhi has a close association. The influence of Neptune is crucial in

transcending entrapment in the glamour of the astral plane and shifting to a higher turn of the spiral, the plane of Buddhi. This process gradually replaces the conflict and glamour of the astral plane with the harmony and unity of the Buddhic plane, and results in a shift to expressing a higher octave of Neptunian energies.

URANUS

Uranus may potentially be considered to be associated with Buddhi as well, conferring the ability to see archetypes, the original Ideas on the Buddhic plane, more clearly.⁴³

COLORS ASSOCIATED WITH BUDDHI

Yellow is the color most specifically associated with the plane of Buddhi. The color violet is also closely associated with the plane of Buddhi in its role as fourth cosmic ether and its association with the fourth systemic ether. Indigo is indirectly associated with Buddhi both by virtue of indigo's association with the second ray and second aspect, and also as the complementary color of yellow. Additionally, Master DK states that cream is the exoteric color associated with the plane of Buddhi.

YELLOW

The color *yellow* is particularly associated with the plane of Buddhi. Yellow harmonizes, and marks completion and fruition,⁴⁴ perhaps symbolizing the fact that Buddhi is a goal for humanity in this system. Yellow is also related to the second aspect, which the plane of Buddhi reflects and with which it is in resonance, in that yellow is the complement of indigo⁴⁵ (indigo being the color associated with the second ray/second aspect). In the developing egoic lotus, the petals are yellow in the fourth/synthetic row immediately surrounding the jewel in the lotus, indicating the Buddhic vibrational nature of this innermost, synthetic tier of petals. Yellow is also the color associated with Mercury, the planet that is most closely associated with Buddhi.

VIOLET

The color *violet* is associated with the plane of Buddhi by virtue of Buddhi being the fourth cosmic ether and corresponding to the fourth systemic ether, the color of which is violet (related to the violet devas of the ethers, especially the fourth ether).

INDIGO

Less directly, *indigo* could be considered associated with Buddhi because of the associations of the plane of Buddhi with the second aspect, the color of which is indigo, and also as the complement of yellow.⁴⁶ It should be noted that Master DK is distinguishing indigo from blue, stating that indigo is the complement of yellow, and blue is the complement of orange.⁴⁷ This distinction may resolve a potential apparent conflict with exoteric color wheels that show blue as the complement of orange and *purple* as the complement of yellow. Of note, exoteric color wheels showing more degrees of color gradation show blue as the complement of orange and a *bluish purple* or *purplish blue* as the complement of yellow. Additionally, there is apparently exoteric disagreement as to the wavelength in the color spectrum referred to by the term *indigo*,

with some sources using the term *indigo* for a darker ‘true blue’ (as in the color of the “blue books” by Master DK), or even a slightly greenish blue, and other references using the term *indigo* for a *bluish purple* or a *purplish blue*.⁴⁸ The latter exoteric use of *indigo* for a *bluish purple* or a *purplish blue* is consistent with both exoteric color charts and Master DK’s use of the term *indigo* as a complement to yellow.

CREAM

Master DK lists *cream* as the exoteric color associated with the Buddhic plane.⁴⁹ Master DK does not state the reason for this color association, but one might hypothesize that cream refers to a very light yellow, and could represent a filtered, stepped-down, less intense level of Buddhic energies as would be more likely to be experienced by the larger numbers of humanity earlier on the Path of return (cream being a less intense version of the esoteric color associated with Buddhi, yellow).

ADDITIONAL CORRESPONDENCES TO THE PLANE OF BUDDHI

The plane of Buddhi also has correspondences to the fourth systemic ether and to the fourth subplane of all of the planes, as well as to the element air, and to humanity as the fourth kingdom and fourth creative hierarchy. Additional correspondences to the plane of Buddhi include the eye of Buddhi.

FOURTH SYSTEMIC ETHER

As the fourth cosmic ether, the plane of Buddhi corresponds with the fourth systemic ether. The fourth ether on the systemic physical plane is similarly the vibrational level out of which dense physical form precipitates, and into which the life and consciousness aspects abstract when the dense physical form dissipates. As the plane of Buddhi contains the ‘raincloud of knowable things’ waiting to precipitate into the mind of humanity, so does the fourth cosmic ether contain the ‘true form,’ the template or blueprint according to which (or *on* which) the dense form accretes.

As noted above, Master DK specifically used the term ““transitional ejection,”” a level from which new energies and forces are “let loose upon the world of outer forms” to refer to the plane of Buddhi, the fourth *cosmic* ether.⁵⁰ One might hypothesize that this description would apply similarly to the fourth *systemic* ether by correspondence.

FOURTH SUBPLANE OF ALL SYSTEMIC PLANES

Not only does the plane of Buddhi correspond with the fourth subplane of the systemic physical plane, the fourth systemic ether, it corresponds with the fourth subplane of all of the systemic planes (since *all* planes correspond to the subplanes of the same number). All fourth subplanes are transitional vibrational frequencies within their respective planes between the subplanes above (first, second, and third subplanes), and the subplanes below (fifth, sixth, and seventh subplanes).

AIR

Air is the element associated with Buddhi. This follows naturally in the sequence of rarefaction, starting with the association of earth with the physical plane, water with the astral plane, fire with the mental plane, and then air with the Buddhic plane.

FOURTH KINGDOM AND FOURTH CREATIVE HIERARCHY (HUMANITY)

Humanity, the fourth kingdom and fourth creative hierarchy, is in resonance with the plane of Buddhi, in part by virtue of this correspondence via the number four. Humanity is to function as a bridge between the three subhuman kingdoms and the higher kingdoms, much as the plane of Buddhi is a bridge between the higher and lower planes (further progress on the Path is needed, of course, for humanity to fulfill this destiny). Again, polarization on the plane of Buddhi is stated to be the goal of humanity in this second system.⁵¹

THE EYE OF BUDDHI

A triangle of force is formed by the right eye, the left eye, and the third eye or ajna center. The right eye is considered the eye of Buddhi, as it distributes the incoming Buddhic energies, and the left eye is considered the eye of Manas, as it distributes the incoming mental energies (eyes direct force, as well as perceive energies).⁵² In the integrated personality, the right and left eyes distribute the energy of Buddhi-Manas that is incoming from the soul via the ajna center.

RELATION TO INITIATIONS

Initiations⁵³ are the progressive revelations or expansions of awareness that occur with progress on the Path of return. Like most aspects of progress on the Path, progress occurs in stepwise and substantially overlapping fashion. Occasional inflow of Buddhi occurs from time to time very early on the Path. Inflow of Buddhi gradually increases in both frequency and purity with progress on the Path. Relevance to Buddhi can be traced through the first five initiations, the fourth being the initiation at which polarization on the plane of Buddhi is established, and the fifth being the initiation at which polarization on the plane of Buddhi is replaced by polarization on the plane of Atma.

FIRST INITIATION (AN INITIATION OF THE THRESHOLD)

Prior to the first initiation, which is an initiation of the threshold, there may be occasional flashes of intuition, but the experience is not stable or reproducible. Specific cultivation of Buddhi does not usually enter the picture at this point, as preparation for the first initiation is not usually consciously undertaken.

SECOND INITIATION (AN INITIATION OF THE THRESHOLD)

Preparation for the second initiation, also an initiation of the threshold, consists in significant part in cultivation of the mental nature (as by meditation, study, and orientation toward service, as Master DK teaches), including use of the mental faculty to dissipate glamour using the Technique of Light. In the processes involved with the Technique of Light, the concrete mind is used to direct the light of the soul onto glamour

in the astral plane, thus progressively dissipating the lower astral light in the higher light of the soul. The energy of Buddhi is not being directly invoked in this process, but invoking the light of the soul is indirectly invoking the light of Buddhi – invoking its filtered inflow via the causal body, stepping it down to a point that the indwelling consciousness can make use of it in these early stages of activating the antahkarana.

After the second initiation, polarization is mental, the astral vehicle no longer controls the indwelling consciousness, and the astral vehicle is well on its way toward the purification that will allow it to increasingly reflect the light of Buddhi. However, this process is not yet complete at this point, and further purification of the astral vehicle is needed before the astral vehicle will be able to stably and consistently reflect the light of Buddhi into the lower 18 subplanes.

THIRD INITIATION (FIRST MAJOR INITIATION)

With preparation for the third initiation, which is the first major initiation, the remaining independent or 'positive' function of the astral vehicle continues to be quieted and rendered increasingly 'negative' to control by the soul, and to increasingly direct inflow from the plane of Buddhi. At the same time, the lower mental nature is also being rendered increasingly receptive to control by the soul and increasingly open to direct impression from the plane of Buddhi as well, as the antahkarana develops further into Triadal levels. This process involves dispelling illusion by the increasing direct inflow from Buddhi, as it is the light of Buddhi that dispels illusion. All three of the personality vehicles, and the personality as a whole, are increasingly rendered receptive to the soul, such that the soul is 'positive' or controlling and the vehicles are 'negative' or receptive. By this time, the indwelling consciousness has substantially activated both the first and second portions of the antahkarana, bridging the gap first from mental unit to soul, and subsequently bridging the gap from soul to manasic permanent atom, the lowest vibrational level of the Spiritual Triad, then extending gradually further into Triadal levels, i.e., Buddhic levels. As these portions of the antahkarana are strengthened through use, the inflow from Buddhi is able to become more direct, frequent, and steady. As always with progress on the Path, it must be kept in mind that there is substantial overlap between stages, and additional purification continues with further progress on the Path.

FOURTH INITIATION

All the accomplishments of the third degree initiate, finally establishing control of the vehicles in the lower 18 subplanes after eons of lifetimes as their prisoner, may nonetheless pale a bit in comparison to the fourth initiation. The rich young man in the Bible (third degree initiate) was not yet ready to enter the kingdom of heaven (Buddhi, fourth initiation). This unreadiness was due to his ongoing orientation to the planes of manifestation, due to the continued presence of the egoic lotus and its orientation toward manifestation. The eye of the needle, another biblical metaphor for the fourth initiation, admits only the jewel in the lotus, the Monadic extension, as this projection is 'withdrawn' from the lower levels gradually to higher levels at the fourth initiation, closer to its emanating source. The full flower of the lotus and its base, containing the permanent atoms – and all that they represent of achievement in the 21 lower

subplanes – are dissolved at the fourth initiation because they and the orientation toward manifestation that they represent cannot fit through the eye of the needle (figuratively speaking).

With the fourth initiation, the causal body is dissolved and the indwelling consciousness is no longer oriented toward the world of form. Although the causal body persists from lifetime to lifetime earlier on the Path, it is only relatively permanent (i.e., it appears eternal from the point of view of an individual human lifetime, particularly those earlier on the Path, but not from a vibrationally higher perspective). For many lifetimes, the fusion with the soul is the most immediate goal, but once fusion with the soul is established, it in turn becomes the stage to be transcended and thus would constitute a hindrance to further progress if it persisted. The increasingly direct light of Buddhi leads the way toward the fourth initiation as later stages of the antahkarana are activated from manasic permanent atom to Buddhi, and the soul is less and less necessary as an intermediary. When the light of Buddhi is steady and direct enough, the petals of Buddhic substance in the innermost, synthetic tier open to reveal the jewel in the lotus. The causal body is dissolved by the electric fire of Monadic energy that then blazes forth from the jewel in the lotus, and the fourth initiation is accomplished. Only then is the individualized spark of the Divine freed from its long identification with substance from a cosmic perspective (since the systemic mental, astral, and physical planes are all dense physical subplanes from a cosmic perspective).

Following the fourth initiation, polarization is on the plane of Buddhi, the vibrational level at which many of the Masters work and their Ashrams (associated groups) function. Incarnation in form is no longer a karmic necessity once polarization on the plane of Buddhi is achieved, as union between devic and human evolutions has been achieved and the forces of matter no longer control.

FIFTH INITIATION

With the fifth initiation, polarization will shift from the plane of Buddhi to the plane of Atma, the highest vibrational level of the Spiritual Triad and the reflection of the Spirit or Will aspect of the threefold Monad (some of the Masters are polarized at this level). Buddhi will then be experienced as a plane to which vibrational ‘descent’ is undertaken for purposes of service.

BUDDHI IN LAWS OF THE SOUL

The Seven Laws of the Soul, also referred to as the Seven Law of Group Work,⁵⁴ describe energies in two tiers, one tier descending vibrationally from the Spiritual Triad to the egoic lotus, and the other tier descending vibrationally from the egoic lotus to the personality. The first three Laws of the Soul describe energies descending from the egoic lotus to the personality: The first Law of the Soul is the Law of Sacrifice (also known as the Law of Those Who Choose to Die), representing energies descending from the sacrifice petals of the egoic lotus to the personality; the second Law of the Soul is the Law of Magnetic Impulse (also known as the Law of Polar Union), representing

energies descending from the love petals of the egoic lotus to the personality; and the third Law of the Soul is the Law of Service (also known as the Law of Water and the Fishes), representing energies descending from the knowledge petals of the egoic lotus to the personality. Because the first three Laws of the Soul represent energies descending from the soul to the personality, they may be involved in facilitating the development of the first portion of the antahkarana.

Soul Laws Four, Five, and Six are the higher tier and describe energies descending from the Spiritual Triad to the egoic lotus: The fourth Law of the Soul is the Law of Repulse (also known as the Law of All Destroying Angels), representing energies descending from the Atmic permanent atom to the sacrifice petals of the egoic lotus (and is therefore the higher tier of the energies known as the first Law of the Soul, which descend from the sacrifice petals to the personality); the fifth Law of the Soul is the Law of Group Progress (also known as the Law of Elevation), representing energies descending from the Buddhic permanent atom to the love petals of the egoic lotus (and is therefore the higher tier of the energies known as the second Law of the Soul, which descend from the love petals to the personality); and the sixth Law of the Soul is the Law of Expansive Response (for which no additional name is given), representing energies descending from the manasic permanent atom to the knowledge petals of the egoic lotus (and is therefore the higher tier of the energies known as the third Law of the Soul, which descend from the knowledge petals to the personality). Because Soul Laws Four, Five, and Six represent energies descending from the Spiritual Triad to the soul, they may be involved in facilitating the development of the second and subsequent portions of the antahkarana.

The seventh Law of the Soul has no corresponding Soul Law, and represents transcendence of the soul at the fourth initiation with polarization on the plane of Buddhi.

Four of the seven Laws of the Soul appear to have specific involvement with Buddhic energies: the two that express the energies 'descending' vibrationally from the plane of Buddhi to the soul and then, in stepped-down fashion, from the soul to the personality (the fifth and second Laws of the Soul respectively), as well as the first Law of the Soul and the seventh Law of the Soul. The Laws of the Soul appearing to have direct relation to the plane of Buddhi are briefly discussed below.

FIRST LAW OF THE SOUL, THE LAW OF SACRIFICE

The *First Law of the Soul*, the *Law of Sacrifice*, also known as the *Law of Those Who Choose to Die*, corresponds with Buddhi in part due to its association with Ray Four, which is closely associated with Buddhi. The Law of Sacrifice refers not only to turning (figuratively speaking) from one's own (perceived individual) progress on the Path to help one's brother a step or two behind on the Path, but it also refers to the original emanation from unity into the differentiation of form in the first place, itself a great sacrifice made for the redemption of matter. Examples of this are seen in the Planetary Logos' sacrifice of taking form 'until the last weary Pilgrim has found his way home,' as well as in the Solar Angels' sacrifice of lending their own vibrationally higher substance

to undergo densification into mental substance for the purpose of redeeming humanity. The Love (second) aspect is evident here. Additionally, the etheric function of the Buddhic plane is also represented, with reference both to taking form and abstracting from form via the fourth etheric level (both Buddhi, the fourth cosmic ether, and our systemic fourth ether), the transitional zone between the planes of dense form and the higher etheric levels.

SECOND LAW OF THE SOUL, THE LAW OF MAGNETIC IMPULSE

The *Second Law of the Soul*, the *Law of Magnetic Impulse*, is also known as the *Law of Polar Union*. These are stepped-down Buddhic energies, descending from the love petals of the egoic lotus to the aspirant (having come from the plane of Buddhi to the egoic lotus as their higher tier, the fifth Law of the Soul). These energies particularly contribute to bringing about personality-soul fusion. This is the magnetic second aspect energy represented by the Law of Attraction cosmically, and the Laws of Cohesion, Magnetic Control, and Love systemically, all specifically conditioned by the energy of Ray Two. The energy of the second Law of the Soul tends to be experienced initially earlier on the Path, before much direct inflow from Buddhi is experienced, while the aspirant is in the process of activating the first portion of the antahkarana from personality to soul. This is preparatory to later experiencing the higher octave of the energies, the fifth Law of the Soul.

FIFTH LAW OF THE SOUL, THE LAW OF GROUP PROGRESS

The *Fifth Law of the Soul*, the *Law of Group Progress*, also known as the *Law of Elevation*, is the name given to energies descending from the Buddhic permanent atom to the love petals of the egoic lotus (where they are stepped down vibrationally as the second Law of the Soul to make them more accessible to the aspirant before the second portion of the antahkarana is stably activated). The energies of the fifth Law of the Soul assist the disciple in developing awareness that the group is the primary entity, the individual being secondary to and an extension of the group (rather than the opposite, as it tends to appear earlier on the Path). This Law is particularly conditioned by the energy of Ray Seven. This Law is the higher octave of, and works through, the Law of Magnetic Impulse, the second Law of the Soul.

In both the second and fifth Laws of the Soul, the second aspect energy of fusion is active, bringing about first fusion first between personality and soul (Law of Magnetic Impulse). Later on the Path this energy brings about a recognized unity or fusion with the group (Law of Group Progress), as well as increasingly with the Spiritual Triad, all demonstrating the unifying Love-Wisdom characteristics of the Buddhic plane.

SEVENTH LAW OF THE SOUL, THE LAW OF THE LOWER FOUR

The *Seventh Law of the Soul*, the *Law of the Lower Four*, also known as the *Law of Etheric Union*, has no corresponding higher or lower tier and is the final law of the seven Laws of the Soul. The seventh Law of the Soul refers to the fourth initiation and thus to transcendence of the soul and its Laws with polarization on the plane of Buddhi. Its symbol consists of male and female figures placed back-to-back, suggesting the Divine

Hermaphrodite, i.e., the fusion of the devic and human evolutions characteristic of the plane of Buddhi.

BUDDHI IN THE WORK OF THE SEED GROUPS

The seed groups⁵⁵ are extensions or outposts of the Hierarchy, groups of disciples functioning as intermediaries between humanity and the Hierarchy to assist in creating conditions in which the externalization of the Hierarchy may proceed and the Plan may be brought about in more manifest form. The term “seed group” refers to their function as “seeds” of the needed energies, energies ‘planted’ in humanity via the seed groups. These energies can grow and eventually flower into fuller expression through the medium of humanity, as humanity progresses on the Path of return.

Master DK defines nine seed groups plus a synthetic tenth seed group, each group with specific goals and tasks outlined as their contribution to carrying the Plan closer to manifestation. The seed groups are listed as follows:

- Seed Group One: Telepathic Communicators.
- Seed Group Two: Trained Observers.
- Seed Group Three: Magnetic Healers.
- Seed Group Four: Educators of the New Age.
- Seed Group Five: Political Organizers.
- Seed Group Six: Religious Workers.
- Seed Group Seven: Scientific Servers.
- Seed Group Eight: Psychologists.
- Seed Group Nine: Financiers and Economists.
- Seed Group Ten: Creative Workers.

The tasks and goals of some of the seed groups have a more direct involvement with Buddhi than others, although the functions of the various seed groups overlap (more in the case of some seed groups than others). The contributions of individual seed group members will vary vibrationally according to their place on the Path of return.

Of all of the Seed Groups, Seed Group Two, the Trained Observers, seems to have the most explicit involvement with the plane of Buddhi in carrying out their tasks and working toward their goals. Seed Group Eight, Psychologists, also has some direct involvement with Buddhi. Seed Group Four, Educators of the New Age, and Seed Group Six, Religious Workers, may be seen as leading humanity in the direction of Buddhi, but their goals and tasks as described by Master DK are focused on earlier stages in the process, before Buddhi is a direct goal of the work. This, of course, is according to the needs of humanity based on its present stage on the Path of return. Seed Group Ten is not described in as much detail; however, it may be hypothesized that their contribution is likely preparatory as well to the use of Buddhistic energies, rather than directly with Buddhistic energies, given the current evolutionary needs of humanity (although again the contribution of individual members will vary depending upon their

stage on the Path). It is interesting, but not surprising given the value of correspondence, that the seed groups that seem to have the most specific involvement with Buddhi, directly or indirectly, are those listed with 'soft-line' numbers. The seed groups appearing to have specific relation to the plane of Buddhi, directly or indirectly, are briefly discussed below.

SEED GROUP TWO, TRAINED OBSERVERS

Of all of the seed groups, the task of the *Trained Observers* seems to be perhaps the one most specifically involving Buddhi. The task of this seed group is to dissipate glamour and dispel illusion, illuminating the astral plane so that it can function according to its destiny as a receiver and conduit of energies from the Buddhic plane, reflecting these energies into the three worlds of human endeavor for the benefit of humanity. Master DK specifically states that this seed group works with the intuition, the plane of illumination and Pure Reason, the Buddhic plane.⁵⁶ Members of this seed group must first substantially dissipate their own personal glamour and substantially dispel their own illusions before they can contribute more significantly to performing this function more powerfully for humanity as a whole. However, it should also be kept in mind that any apparently individual advance on the Path is a contribution to the advancement of the group. The process of dissipating their own glamour will necessarily start with soul energy, but will increasingly directly use the energy of Buddhi as they progress on the Path, eventually dispelling illusion as well, making these energies available to the wider group (humanity) in the process. The more the members of this group progress on the Path of return, the more effectively they will be able to perform the tasks of this seed group, directly receiving and reflecting the energies of Buddhi into the worlds of form to dissipate world glamour and dispel world illusion.

SEED GROUP FOUR, EDUCATORS FOR THE NEW AGE

The Educators for the New Age are tasked with assisting humanity with the construction of the group antahkarana. Eventually the antahkarana extends into Triadal levels, but the focus of this group is largely on the first stage of bridging between concrete/lower mind and soul, as this is the level needed by the majority of humanity currently. Therefore, this seed group performs a function that is probably largely preparatory to eventual resonance with the energies of Buddhi, but at this stage does not yet appear to be involved directly with Buddhi (although, again, the degree of direct involvement with Buddhi by the individuals in the group will depend upon their stage on the Path).

SEED GROUP SIX, WORKERS IN THE FIELD OF RELIGION

As a channel for the second ray energy of Love-Wisdom and their relation to the work of the Christ, the work of Seed Group Six would appear to have at least a strong indirect involvement with the energies of Buddhi. Again, though, given the needs of current humanity, it would appear that their focus is probably on earlier stages involving linking humanity with the soul, rather than later stages in which inflow of Buddhi is more directly cultivated. Once again, the degree of direct involvement with Buddhi by the individuals in the group will depend upon their stage on the Path of return

SEED GROUP EIGHT, PSYCHOLOGISTS

The Psychologists have a goal of revealing the fact of the soul – the soul of other kingdoms as well as humanity – in addition to contributing to establishment of proper relations between humanity and the subhuman kingdoms. These tasks and goals may require significant work earlier on the Path prior to direct work with Buddhi, again, given the current state of humanity. However, Master DK also states that the psychologists transmit the energy of Ideas, acting as “transmitters of illumination” and as “illuminators of group thought.”⁵⁷ These are functions that involve direct contact with the plane of Buddhi, the plane from which the Divine Ideas are perceived before being stepped down into mental substance/thoughtforms, so at least in part this group does appear to work directly with the energies of Buddhi. Again, as always, the degree of direct involvement with Buddhi by the individuals performing the work of this seed group will depend upon their stage on the Path of return.

SEED GROUP TEN, CREATIVE WORKERS

The Creative Workers link and blend matter or form with Spirit, thus mirroring Buddhi’s bridging function, although their emphasis may be more focused on manifesting than on the subjective levels (probably with more ray seven energy). One may speculate that they also may be largely working with stepped-down Buddhic energies via the soul, rather than directly with Buddhic energies, given the current evolutionary needs of humanity. Again, though, the vibrational contribution of individual members of the group will vary depending upon their stage on the Path of return.

NEXT STEPS IN CULTIVATING RESONANCE WITH BUDDHI

The appropriate approach to cultivating inflow of Buddhi will depend upon one’s current stage on the Path of return. It is useful to know one’s approximate stage on the Path not for any comparative or glamoured purpose, but so that one can more effectively discern one’s appropriate next steps to facilitate progress on the Path and thus increased ability to serve.

As noted previously, early on the Path there may be moments of intuitive realization, but they are typically fleeting, and inflow of Buddhi is not a stable or consciously chosen state at that point. Certainly one should encourage meditation on Buddhic perceptions when they do occur, but in general at this stage, the aspirant is probably best advised to follow Master DK’s advice of meditation, study, and service orientation. This will best prepare the mind for its eventual role first in dissipating glamour on the astral plane using the light of the soul from the higher mental plane, and eventually as a more direct receiver of impression from the soul and the plane of Buddhi, as vibrationally ‘higher’ stages of the antahkarana are eventually progressively activated.

Working toward the second initiation involves increasing use of the concrete mind to direct the light of the soul on the astral plane, dissipating glamour as taught by Master DK using the Technique of Light. This process makes indirect use of illumination from the plane of Buddhi, as it is filtered or stepped down via the soul. This both begins to

prepare the astral plane for its eventual role as reflector of Buddhi (by dissipating glamour), and also develops the mental nature, which is crucial for development of the antahkarana and appropriate eventual reception of more direct impression from the plane of Buddhi. It is likely that intuitive impression will become more frequent at this stage; for example, the aspirant may notice somewhat more frequent occurrence of relatively sudden understanding of some aspect of the Ageless Wisdom (often but not only while in meditation).

The aspirational 'upward' or 'inward' orientation of the meditative focus assists with this process, especially as one becomes able to dis-identify from one's thoughts while in meditation, as this renders the concrete mind 'negative' and receptive to impression from the plane of Buddhi.

Buddhic impression may be experienced as an almost instantaneous understanding that registers and spreads quickly into the mind, a direct awareness of the meaning of an aspect of the Ageless Wisdom, followed by its nearly simultaneous translation into thought (mental substance). The experience may start with a recognized revelation that shifts one's understanding of some aspect of the Teachings. The revelation may be larger or smaller in scope, as multiple small revelations cumulatively contribute to a more significant revelation. This may be followed by seeing additional details that further develop the understanding and start to integrate the revelation into one's consciousness. Of note, it is only by recognizing and integrating a revelation that it can constitute progress on the Path and contribute to shifting the life expression toward greater service.

After the second initiation, when a maelstrom of astral energies no longer controls the consciousness, in addition to continuing to dissipate any remaining glamour, the focus shifts to control of the myriad of thoughtforms, i.e., to dispelling illusion. As illusion is gradually and progressively dispelled, understanding of impressed Ideas becomes more accurate. This process of dispelling illusion makes more direct use of the energies of Buddhi, and it is likely that with the continued upward/inward focus, Buddhic understanding will increase. Buddhic inflow contributes to dispelling illusion, and dispelling illusion allows for increased Buddhic inflow, in a self-reinforcing or positive feedback type of cycle. When the Disciple is ready, the Technique of the Presence as taught by Master DK may be employed to consciously and intentionally work toward further dispelling of illusion and increasing inflow of Buddhi.

The primary recommendation, whatever one's stage of development on the Path up to the third initiation, would be to follow Master DK's program of meditation, study, and service orientation (DK's teachings are for disciples up to the third initiation).

Additional specific means of cultivating inflow of Buddhi include working with symbols, initially particularly non-linguistic symbols. Language (and thus reading) is a form of working with symbols; however, early in the process of developing Buddhic inflow, too close a focus on the symbols themselves, the words, by an active concrete mind can obscure the ability to receive intuitive impression of the energies behind the words.

Working with non-linguistic symbols as a starting point reduces this tendency because an exoteric meaning is usually not as obvious with non-linguistic symbols than with linguistic symbols (words), and thus the concrete mind is more readily rendered 'negative' or receptive to impression from higher vibrational levels in working with non-linguistic symbols than in working with language. With practice, time, and progress on the Path, the ability to know directly and understand accurately via impression from the plane of Buddhi increases. Then gradually the disciple learns to approach linguistic symbols, as in reading of esoteric literature like the teachings of Master DK, with the same type of directed focus on, and openness toward, the energy patterns and meanings behind the words, rather than focusing on the externalized symbols (the words) themselves.

The process of writing on a topic can also be extremely useful not only to further one's knowledge concerning a topic, but also to develop one's vibrational resonance with the subject of inquiry. For example, Master DK advised one of his disciples to write a book about "The Way into Shamballa" as a means of assisting that disciple in bringing about the integration of first ray and second ray energies within the disciple's energy field⁵⁸ (the way into Shamballa involving integration of second aspect and first aspect energies). The method of writing on a topic to increase vibrational resonance is also used as part of our study program with the Morya Federation. Knowledge with the lower mind is only a starting point; a more esoteric and primary goal of our studies is vibrational resonance with the 'higher' (more subjective) levels, i.e., progress on the Path, which allows for increased service. As another example, writing a paper about a topic (such as Buddhi) brings the focus to those frequencies, which invites inflow of those energies. Energy follows thought ; this is why writing on or studying a topic increases inflow and integration of the related energies.

Even while still working toward full control of the vehicles by the soul, it behooves the aspirant or disciple to cultivate inflow of Buddhi as appropriate to his/her stage on the Path, as this will facilitate both progress on the Path and one's ability to serve, even before full and stable resonance with Buddhi has developed.

Progress on the Path constitutes increased ability to serve and contribute to the group, i.e., to express soul (and eventually 'higher' energies) in the three worlds of human endeavor (the lower 18 subplanes). It is important to realize that the purpose and value of progress on the Path is the increased ability to serve. The value of progress on the Path is the contribution to the group that such progress constitutes, not any apparent individual accomplishment that such progress may appear at personality (glamoured and/or illusory) levels to signify.

CONCLUSION

The plane of Buddhi can be described as the plane of Love-Wisdom, Intuition, Direct Knowledge, Universal Mind, Illumination, Pure Reason, and the Christ Consciousness. These various ways of referring to the plane of Buddhi indicate some of its qualities.

Master DK states that Buddhi is the great unifying principle,⁵⁹ as is love.⁶⁰ The plane of Buddhi corresponds closely to the second aspect and to Ray Two in many ways, and exhibits many second aspect/Ray Two qualities that perform a mediating, bridging, and/or fusing function. These include, but are not limited to, its role in the Spiritual Triad as a reflection of the Love-Wisdom (second) aspect of the Monad, and its association with the Solar Angels who perform such a profound bridging function for humanity.

In many ways the plane of Buddhi, closely associated with the second aspect and the quality of love, functions as a unifier or vibrational transitional zone. For example, the third aspect, intelligence, is transmuted to its higher and purer form at Buddhic levels, Wisdom or Pure Reason, and fused with the second aspect, Love, forming the combined Love-Wisdom of the Buddhic plane.

The systemic plane of Buddhi is also the fourth cosmic ether, bridging between and thus unifying the systemic planes that are vibrationally 'above' it (the other three cosmic ethers) with the systemic planes that are vibrationally 'below' it (the systemic mental, astral, and physical planes, the three dense cosmic subplanes). As the fourth cosmic ether, Buddhi is the plane of emergence into the world of form, as well as the plane of abstraction from the world of form, from a cosmic perspective (corresponding to the function of the fourth ether from a systemic perspective). Thus at the fourth initiation, with the dissolution of the causal body, the consciousness is freed of its orientation toward the form life; polarization abstracts from the three worlds of human endeavor (the lower three systemic planes), and shifts to the plane of Buddhi (the fourth ether from a cosmic perspective).

As the fourth systemic plane, Buddhi corresponds strongly to Ray Four as well, and exhibits the Ray Four qualities of harmony, unity, and at-one-ment.

Clearly the characteristics of the plane of Buddhi are much needed by humanity at the present time, to allow humanity to progress on the Path of return. Indeed, the plane of Buddhi is stated by Master DK to be the goal for humanity.⁶¹ We must all do our part to cultivate resonance with Buddhi using Master DK's recommendations for meditation, study, and service. This includes dissipating glamour and dispelling illusion according to our current stage on the Path, such that eventually the astral vehicle reflects the light of Buddhi into the 18 lower subplanes, and the mind receives accurate impression from the plane of Buddhi. Only by thus overcoming personality hindrances to the inflow of Buddhic energies do we contribute to humanity doing the same, and only by embodying the qualities of Buddhi will humanity be able to fulfill its destiny, in line with Plan and Purpose. To fulfill its destiny of bridging between the lower three kingdoms and the spiritual kingdom, corresponding to the position of Buddhi within the systemic planes, as well as its destiny of functioning as a station of light,⁶² humanity must evolve toward its goal, resonance with the plane of Buddhi.

End Notes

- ¹ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 498 and p. 521.
- ² Alice A. Bailey, *A Treatise on White Magic*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 125.
- ³ Alice A. Bailey, *Initiation Human and Solar*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 16.
- ⁴ Alternatively, see charts in *Treatise on Cosmic Fire*, e.g., Chart III on p. 117, or Chart VIII on p. 817.
- ⁵ Diagram provided by Jocelyne Traub, 12/05/2014.
- ⁶ Alice A. Bailey, *Discipleship in the New Age, Volume II*, 1955 (Reprint, New York: Lucis Trust, 1983), p. 405.
- ⁷ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 322.
- ⁸ Diagram provided by Jocelyne Traub, 12/05/2014.
- ⁹ Alice A. Bailey, *Discipleship in the New Age, Volume II*, 1955 (Reprint, New York: Lucis Trust, 1983), p. 290; also Alice A. Bailey, *Externalization of the Hierarchy*, 1957 (Reprint, New York: Lucis Trust, 1985), p. 98.
- ¹⁰ E.g., Alice A. Bailey, *Discipleship in the New Age, Volume II*, 1955 (Reprint, New York: Lucis Trust, 1983), p. 122; it should also be noted that Atma is directly reflected in Manas as well, mind functioning as a vehicle for the Will.
- ¹¹ E.g., Alice A. Bailey, *The Destiny of the Nations*, 1949 (Reprint, New York: Lucis Trust, 1977), p. 42.
- ¹² *Ideal* is Master DK's term for *Ideas* from the plane of Buddhi translated into thoughtforms on the plane of mind, e.g., Alice A. Bailey, *Glamour: A World Problem*, 1950 (Reprint, New York: Lucis Trust, 1978), p. 124.
- ¹³ Alice A. Bailey, *The Rays and the Initiations*, 1960 (Reprint, New York: Lucis Trust, 1988), p. 600.
- ¹⁴ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), pp. 678-679. Thanks to Jocelyne Traub for bringing this to my attention.
- ¹⁵ The phrase *constructing* the antahkarana is often used, but in reality it always exists and just needs to be *activated* as the indwelling consciousness progressively identifies with increasingly vibrationally higher aspects of this bridge.
- ¹⁶ Alice A. Bailey, *The Rays and the Initiations*, 1960 (Reprint, New York: Lucis Trust, 1988), p. 377.
- ¹⁷ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 630.
- ¹⁸ *Ibid.*, p. 1162.
- ¹⁹ *Ibid.*, pp. 1225-1226.
- ²⁰ Alice A. Bailey, *Esoteric Psychology, Volume I*, 1962 (Reprint, New York: Lucis Trust, 1990), p. 419.
- ²¹ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 901 for Christ consciousness as the sixth principle, and p. 989 for Buddhi as the sixth principle.
- ²² Alice A. Bailey, *Discipleship in the New Age, Volume II*, 1955 (Reprint, New York: Lucis Trust, 1983), p. 405.
- ²³ Thanks to Jocelyne Traub for pointing out the 3:1:3 ratio, 12/05/2014.
- ²⁴ Alice A. Bailey, *A Treatise on White Magic*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 383.

- ²⁵ E.g., Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. x.
- ²⁶ The word *orientation* is used here because true service consists of knowing self as soul, and thus making this vibrational resonance more available to apparent 'others.' Therefore, true service is not possible until at least a substantial degree of soul infusion (leading to fusion) has been developed. However, even earlier on the Path, when soul infusion is just beginning, an *orientation* toward service should be developing in line with Master DK's teachings.
- ²⁷ Other references for the term "illumination" extend to other planes, including energies from the plane of Atma to the egoic lotus, e.g., Alice A. Bailey, *Esoteric Psychology*, Volume II, 1942 (Reprint, New York: Lucis Trust, 1970), pp. 386-387.
- ²⁸ Alice A. Bailey, *The Rays and the Initiations*, 1960 (Reprint, New York: Lucis Trust, 1988), p. 711.
- ²⁹ E.g., Alice A. Bailey, *A Treatise on White Magic*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 125.
- ³⁰ With a minor degree of approach at the vegetable kingdom.
- ³¹ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 627.
- ³² Alice A. Bailey, *The Rays and the Initiations*, 1960 (Reprint, New York: Lucis Trust, 1988), p. 272.
- ³³ With the possible exception of the unmanifest cosmic logos, about which the human mind can only speculate, although even this exalted level may be only one of an infinity.
- ³⁴ The first cosmic Law, the Law of Synthesis, will be expected to be strong in the third solar system, as the third cosmic Law, the Law of Economy, was in the first solar system.
- ³⁵ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 569.
- ³⁶ *Ibid.*, p. 576.
- ³⁷ *Ibid.*, 569.
- ³⁸ *Ibid.*, p. 576.
- ³⁹ *Ibid.*
- ⁴⁰ *Ibid.*, p. 569, for a discussion of these systemic laws.
- ⁴¹ *Ibid.*, p. 577.
- ⁴² E.g., Alice A. Bailey, *Esoteric Astrology*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 70 and p. 299.
- ⁴³ Michael D. Robbins, *Esoteric Astrology Adventure 1*, <http://www.makara.us/04mdr/webinars/esotericastrology.html> as accessed on 12/01/2014.
- ⁴⁴ Bailey, Alice A. *Letters on Occult Meditation*, 1950 (Reprint, New York: Lucis Trust, 1978), p. 214.
- ⁴⁵ *Ibid.*, pp. 207-208. Of note, Master DK is distinguishing indigo as the complement of yellow from blue, the complement of orange.
- ⁴⁶ *Ibid.*, pp. 207-208.
- ⁴⁷ *Ibid.*
- ⁴⁸ *Ibid.*
- ⁴⁹ Alice A. Bailey, *Esoteric Psychology*, Volume I, 1962 (Reprint, New York: Lucis Trust, 1990), p. 419.
- ⁵⁰ Alice A. Bailey, *Discipleship in the New Age*, Volume II, 1955 (Reprint, New York: Lucis Trust, 1983), p. 405.
- ⁵¹ Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 498.

- ⁵² Alice A. Bailey, *Esoteric Astrology*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 429; also, *Esoteric Healing*, 1953 (Reprint, New York: Lucis Trust, 1981), p. 571.
- ⁵³ For a full discussion by Master DK of the Initiations, see, for example, Alice A. Bailey, *The Rays and the Initiations*, 1960 (Reprint, New York: Lucis Trust, 1988), pp. 556-739.
- ⁵⁴ For a full discussion by Master DK of the Laws of the Soul, Alice A. Bailey, *Esoteric Psychology*, Volume II, 1942 (Reprint, New York: Lucis Trust, 1970), pp. 85-200; also Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), pp. 1216-1222.
- ⁵⁵ For a full discussion by Master DK of the seed groups, see Alice A. Bailey, *Externalization of the Hierarchy*, 1957 (Reprint, New York: Lucis Trust, 1985), pp. 26-61.
- ⁵⁶ Alice A. Bailey, *Discipleship in the New Age*, Volume I, 1944 (Reprint, New York: Lucis Trust, 1972), p. 36 and p. 69.
- ⁵⁷ *Ibid.*, p. 39.
- ⁵⁸ Alice A. Bailey, *Discipleship in the New Age*, Volume II, 1955 (Reprint, New York: Lucis Trust, 1983), pp. 518-520.
- ⁵⁹ Alice A. Bailey, *Initiation Human and Solar*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 16.
- ⁶⁰ Alice A. Bailey, *A Treatise on White Magic*, 1951 (Reprint, New York: Lucis Trust, 1979), p. 125.
- ⁶¹ Also, Alice A. Bailey, *Treatise on Cosmic Fire*, 1925 (Reprint, New York: Lucis Trust, 1979), p. 498 and p. 521.
- ⁶² E.g., Alice A. Bailey, *Esoteric Psychology*, Volume II, 1942 (Reprint, New York: Lucis Trust, 1970), p. 217 and p. 221.

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