

Ponder
on
This



PONDER ON THIS

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ON
THIS

COMPILED BY A STUDENT WHO HAS IMPOSED HIS
OWN PUNCTUATION ON THE ORIGINAL TEXT

*From the Writings of
Alice A. Bailey
and
The Tibetan Master, Djwhal Khul*

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REFERENCE INDEX

BOOKS BY THE TIBETAN (DJWHAL KHUL)

through ALICE A. BAILEY

Book Ref. No.	Title	First Edition	Reference Edition	Pages
1.	<i>Initiation, Human and Solar</i>	1922	8th 1967	225
2.	<i>Letters on Occult Meditation</i>	1922	8th 1966	360
3.	<i>A Treatise on Cosmic Fire</i>	1925	6th 1964	1,283
4.	<i>A Treatise on White Magic</i>	1934	8th 1967	640
5.	<i>Discipleship in the New Age - Vol. I</i>	1944	6th 1966	790
6.	<i>Discipleship in the New Age - Vol. II</i>	1955	2nd 1955	768
7.	<i>The Problems of Humanity</i>	1947	3rd 1964	181
8.	<i>The Reappearance of The Christ</i>	1948	3rd 1960	189
9.	<i>The Destiny of Nations</i>	1949	2nd 1960	152
10.	<i>Glamour: A World Problem</i>	1950	3rd 1967	272
11.	<i>Telepathy and the Etheric Vehicle</i>	1950	3rd 1963	197
12.	<i>Education in the New Age</i>	1954	1st 1954	153
13.	<i>The Externalisation of the Hierarchy</i>	1957	2nd 1958	701
<i>A Treatise on the Seven Rays</i>				
14.	Vol. I - <i>Esoteric Psychology I</i>	1936	5th 1967	430
15.	Vol. II - <i>Esoteric Psychology II</i>	1942	2nd 1960	751
16.	Vol. III - <i>Esoteric Astrology</i>	1951	5th 1965	695
17.	Vol. IV - <i>Esoteric Healing</i>	1953	4th 1967	715
18.	Vol. V - <i>The Rays and the Initiations</i>	1960	2nd 1965	769

BOOKS BY ALICE A. BAILEY

The Consciousness of the Atom

The Soul and its Mechanism

From Intellect to Intuition

From Bethlehem to Calvary

The Light of The Soul" (The Yoga Sutras of Patanjali paraphrased by the Tibetan, with commentary by A.A.B.)".

The Unfinished Autobiography

NOTE

Reference Example: A reference number, such as for instance (12 - 135/6) at the end of a quotation, would refer to a quotation taken from "*Education in the New Age*" (12) starting on page 135, and continued on page 136.

THE GREAT INVOCATION

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

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

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

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

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

COMMENTS BY THE COMPILER

"Scattered through all my writings over the years is a mass of information which needs collating and bringing together as a basis for the instruction of disciples in training for an initiation." (18 - 323). The present compilation is an attempt in this direction. The Tibetan's books are not being read as enthusiastically as some students expect. One of the reasons seems to be that many readers are deterred by the rather abstruse sections or passages that occur in greater or lesser extent in all the books. And of course if the average student should, in his innocence or enthusiasm, happen to start off by trying to read "*A Treatise on Cosmic Fire*", then it is only to be expected that he should lose heart. As D.K. himself remarks: "To many what I will say will be as meaningless as *A Treatise on Cosmic Fire* is to the average reader." (18 - 328). Luckily the rest of the books are not quite of the same calibre, and though they are also interspersed with longer or shorter sections that are out of the mental reach of the average student, these books, nevertheless, contain such a mass of interesting and valuable information, that each occult student should attempt to master as much of the available knowledge and wisdom as his stage of development will allow.

It was thought that a compilation of classified extracts of some of the concepts that can be more readily understood might prove to be of use, and might also act as a stimulant to such students to find out more about the subjects so briefly broached. To enable them to do so, a reference is given with each quotation, referring to the book and page number from where it was obtained.

The question was how best to classify the hundreds of extracts that have been made. It was decided to group them under headings, and then to arrange the latter alphabetically.

The system followed can of course be subjected to considerable criticism. One of the difficulties that cropped up time and again, was that certain of the extracts could just as well be classified under several other headings that have been used. It was felt, however, that space could not be sacrificed by repeating the same quotation under different headings. A few cross references have been given, and if there should prove to be a demand for it, this system could be amplified in possible later editions, and further references could also be included under each heading to assist interested students.

There was certainly not a paucity of material to choose from. The trouble was rather that so much had to be excluded that one would really have liked

to insert. In going through the index of headings that have been used, it will be found that several headings that are usually considered to be of importance in esoteric studies, have not been included. These shortcomings are fully realised, but at least one more volume would have been required to do justice to a more complete classification.

In the majority of cases, the information contained in the quotations is rather incomplete, but the idea is only to stimulate the student's interest in the subject, and that he should refer to the books to get the information in its proper context and in full detail.

It is hoped that this work may contribute to bring the Tibetan's Teachings to the attention of an even wider circle of students.

A Student

Pretoria

February 1971

EXTRACT FROM A STATEMENT
BY THE TIBETAN

August 1934

Suffice it to say that I am a Tibetan disciple of a certain degree and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. knows who I am and recognises me by two of my names.

I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity – not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose. If the teaching con-

vayed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

I
SOME
BASIC ASSUMPTIONS

We are entering upon a course of study wherein the entire tendency will be to throw the student back upon himself, and thus upon that larger self which has only, in most cases, made its presence felt at rare and highly emotional intervals. When the self is *known* and not simply felt and, when the realisation is mental as well as sensory, then truly can the aspirant be prepared for initiation.

I would like to point out that I am basing my words upon certain basic assumptions, which for the sake of clarity, I want briefly to state.

Firstly, that the student is sincere in his aspiration, and is determined to go forward no matter what may be the reaction of and upon the lower self. Only those who can clearly differentiate between the two aspects of their nature, the real self and the illusory self, can work intelligently . . . (4 - 53).

Secondly, I am acting upon the assumption that all have lived long enough and battled sufficiently with deterrent forces of life, to have enabled them to develop a fairly true sense of values. . . . They are not to be kept back by any happenings to the personality or by the pressure of time and circumstance, by age or physical disability. They have wisely learnt that enthusiastic rushing forward, and a violent energetic progress has its drawbacks, and that a steady, regular, persistent endeavour will carry them further in the long run. Spasmodic spurts of effort and temporary pressure peter out into disappointment and a weighty sense of failure . . .

Thirdly, I assume that those who set themselves seriously to benefit by the instructions in this book, are prepared to carry out the simple requirements, to read what is written thoughtfully, to attempt to organise their minds, and adhere to their meditation work. The organising of the mind is an all-day affair, and the application of the mind to the thing in hand throughout the daily avocations, is the best way to make study and meditation periods fruitful, and bring about fitness for the vocation of the disciple.

With these assumptions clearly understood, my words are for those who are *seeking* to measure up to the need for trained servers. I say not, you note, those who measure up. Intention and effort are considered by us of prime importance, and are the two main requisites for all disciples, initiates and Masters, plus the power of persistence. (4 - 54).

FOOD FOR THOUGHT

(1) We have before us in this study, much food for thought. The subjects touched upon are deep, difficult to understand, and hard to grasp. Careful reading, however, quiet reflection, and a practical application of the sensed truth, and of the intuited idea, will gradually bring enlightenment and lead to acquiescence in the techniques of the soul, and the appropriation of the teaching. (15 - 289).

(2) It is not material whether the reader receive the message of these pages as a spiritual appeal in an idealistic setting, a presentation of alleged facts, or a theory evolved by one student and presented for the consideration of fellow students. To each it is offered for whatever of inner response it may evoke, for whatever of inspiration and of light it may bring.

In these days of the shattering of old form and the building of the new, adaptability is needed. We must avert the danger of crystallisation, through pliability and expansion. The "old order changeth", but primarily it is a change of dimension and aspect, and not of material or of foundation. The fundamentals have always been true. To each generation is given the part of conserving the essential features of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon these foundations a structure that will meet the needs of the inner evolving life. (1 - 2).

(3) Every religious faith holds out the promise that those who seek with earnestness shall find that which they are seeking; let us, therefore, seek. If by our search we find that all these statements are but visionary dreams, and profit not at all, leading us only into darkness, time will nevertheless not have been lost, for we shall have ascertained where not to look. If by our search, on the other hand, corroboration comes little by little, and the light shines ever more clearly, let us persist until that day dawns when the light which shineth in darkness will have illuminated the heart and the brain, and the seeker will awaken to the realisation that the whole trend of evolution has been to bring him this expansion of consciousness and this illumination, and that the attainment of the initiatory process, and the entrance into the fifth kingdom is no wild chimera or phantasm, but an

established fact in the consciousness. This each man must ascertain for himself. Each soul . . . must find out within himself, remembering ever that the Kingdom of God is within, and that only those facts which are realised within the individual consciousness as truths are of any value. In the meantime, that which many know, and have ascertained within themselves to be truths of an incontrovertible nature for them, may be stated; to the intelligent reader will then arise the opportunity and the responsibility of ascertaining for himself their falsity or truth. (1 - 26/7).

(4) Goodness and altruism grow out of realisation and service, and holiness of character is the outcome of those expansions of consciousness which a man brings about within himself through strenuous effort and endeavour. (1 - 93).

(5) The moment a man becomes consciously powerful on the mental plane, his power for good is a hundredfold increased. (1 - 172).

(6) In the use of words comes limitation, and a clouding of the idea; words literally veil or hide thoughts, detract from their clarity, and confuse them by expression. (3 - 150).

(7) The earth is an organism within a greater one, and this fact needs wider recognition. The sons of men upon this planet so often view the whole system as if the earth were in the position of the sun, the centre of the solar organism. (3 - 177).

(8) Most men do not as yet distinguish with accuracy between themselves as the THINKER, persistent in time and space, and the vehicle through which they think, which is ephemeral and transient. (3 - 419).

(9) The problem of labour and capital has its roots in the subjective distinction between "equipped and unequipped" Egos, between those units of the human family on earth who have passed out of the Hall of Ignorance, and those who are yet groping in its dark and gloomy corridors. (3 - 826).

(10) If man can be brought to a realisation of the nature of his own being and of his constitution, and can be led to comprehend the rationale of that which can be seen occurring, and if the thinkers of the race can be shown the risks incident upon present happenings in the deva evolution, much danger may be averted. Hence the decision to extend the scope of this book to include more detailed information anent the deva evolution. (Footnote 3 - 908).

(11) No man is ever put into circumstances which are insurmountable, once he has reached the point where he has *intelligently* put himself on the side of evolution, or of God. Prior to that he may, and will, be driven by

gales of circumstance; the press of group and racial karma will force him into situations necessary for the process of awakening him to his own innate possibilities. Once he becomes the conscious builder himself, seeking to control the forces and builders of his lower nature, and to construct the Temple of Solomon, then he is no longer *subject* to the earlier conditions. He becomes a ruler, a builder, and a transmitter, until the time comes when he is one with the solar Angels, and the work of human evolution is accomplished. (3 - 946).

(12) It takes a seer of vast wisdom and experience to state exactly the stage at which any particular unit of the human family may be. He that is wise always refrains from assertion until he *knows*. (3 - 968).

(13) Only he who is free can control and utilise those who are prisoners. (3 - 1023).

(14) Just as it is not possible for a man in an early incarnation to conceive of the effects of evolution upon him and to realise the nature of the man upon the Path, so it is not possible for even great systemic existences to conceive (except in the broadest and most general terms) of the nature of the solar Logos, and of the effect evolution will have on Him. (3 - 1152).

(15) Those who see a vision that is withheld from those lacking the necessary equipment for its apprehension, are regarded as fanciful, and unreliable. When many see the vision, its possibility is admitted, but when humanity itself has the awakened and open eye, the vision is no longer emphasised, but a fact is stated and a law enunciated. Such has been the history of the past and such will be the process in the future. (4 - 16).

(16) Every step of the way has to be carved out by a man himself, and there is no short or easy road out of darkness into light. (4 - 60).

(17) The whole secret of success in treading the occult path, depends upon an attitude of mind; when the attitude is one of concrete materialism, of concentration upon form, and a desire for the things of the present moment, little progress can be made in apprehending the higher esoteric truth. (4 - 84).

(18) Seek to equip your instrument, learn to function in quietness, fulfill your obligations and do your duty, develop restraint of speech and that calm poise that comes from an unselfish life motive, and forget the selfish satisfaction that might well up in the heart when recognition of faithfulness comes from the watching Hierarchy. (4 - 129).

(19) Nothing in heaven or hell, on earth or elsewhere, can prevent the progress of the man who has awakened to the illusion, who has glimpsed

the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul. (4 - 223).

(20) The outcome of good is inevitable. It is, however, a question of a slow or a rapid realisation and liberation from the great world illusion, and to this end every aspirant is begged to work strenuously and to lend his aid. Every man who liberates himself, who sees clearly, and who releases himself from the glamour of illusion, aids in the Great Work. (4 - 224).

(21) That the inner vision may be ours, the eye see clearly the glory of the Lord, and the voice speak only in benediction, and the hands be used only in helpfulness, may well be the prayer of each of us. (4 - 253).

(22) In an esoteric sense, all in the future will become *lighter*, more rarified and more etherealised. (4 - 390).

(23) Those who know and who sense the inner guiding hand of the Hierarchy, are aware that the heart of humanity is sound, and that out of the present chaos, and perhaps largely because of it, there will emerge those competent to deal with the situation and adequate to the task of unification and synthesis. (4 - 409).

(24) There is never anything static in the creative process; energy which is flowing forth in the pulsation of the one Life, and its rhythmic and cyclic activity - never ending and never resting - must be somewhere utilised, and must find its way in some direction, often (when man fails in his duty) with catastrophic results. (4 - 461).

(25) These intriguing pieces of information, which I at times convey, and which some of the students seem to regard as of vital importance, are of far less importance than the injunction to live kindly, speak words of gentleness and of wisdom, and practice self-forgetfulness. (4 - 466).

(26) Each field of awareness in its boundaries constitute a prison, and . . . the objective of all work of liberation, is to release the consciousness, and expand its field of contacts. Where there are boundaries of any kind, where a field of influence is circumscribed, and where the radius of contact is limited, there you have a prison. Ponder on this statement for it holds much of truth. (4 - 535).

(27) *Persist*. Failure never prevents success. Difficulties develop the strength of the soul. The secret of success is ever to stand steady and to be impersonal. (4 - 559).

(28) All vaunted freedom or vaunted control, is but the temporary reaction of a humanity which is swept by ideas, controlled by ideals, impulsed by selfishness, impregnated by hates, and yet all the time is struggling to express the higher and better qualities, and to free itself from the thralldom

of ancient evil, the slavery of ancient codes, and the curse of ancient habits of thought and living. It is what is happening behind the scenes of mankind *as a whole* which is of moment; it is the unfoldment of the human consciousness which counts with the Hierarchy. (9 - 25).

(29) The world problem is essentially a religious problem, and behind all strife in every department of world thought today is to be found the religious element. (9 - 35).

(30) The great and fundamental law that "energy follows thought", always holds good, and one of the conditions which is inducing the present stress and strain, is due to the fact that so many millions of people are beginning to think. (9 - 35).

(31) Peace will be the result of understanding and sharing, and not the origin of them, as the pacifists so often imply. (9 - 98).

(32) The peoples of the world are entering the wilderness experience, and will find in the wilderness how little is required for full living, true experience, and real happiness . . . Freedom from material things carries with it its own beauty and reward, its own joy and glory. Thus he is liberated to live the life of the mind.

The selfishness of the people who are desirous of being unselfish, is great. (10 - 75/6).

(33) "All men are equal" . . . It is indeed a statement of fact, but when no allowance is made for the equally important ideas of evolution, of racial attributes, and of national and religious characteristics, then the basic idea receives only limited application. (10 - 132).

(34) The cause of all sorrow and woes is desire - desire for that which is material. . . . "No man liveth unto himself", and no nation either, and . . . the goal of all human effort is *loving understanding*, prompted by a love for the whole. (10 - 166).

(35) As we have been told, there are sixty thousand million units of consciousness, or spirits in the evolving human hierarchy. (2 - 34).

(36) It takes a wise disciple always to discriminate between the voice of his real Teacher, and the false whispers of the masquerading one. (2 - 132).

(37) When the pupil recognises practically all the time, that he is not his vehicles, but is indeed the divine Dweller within them, then certain things will be imparted to him. (2 - 157).

(38) Two-thirds of humanity . . . will stand upon the Path at the close of this age, and with that, one-third will be held over for later unfoldment. (14 - xviii).

(39) The majority of true esotericists are found outside, and not within, the bulk of the schools which call themselves esoteric. (14 - 183).

(40) In the West, a man has legally one wife, but through his promiscuity and his so-called "romantic" adventures, he really has as many as an African chieftain; and today, women are little better. (14 - 274).

(41) Man stands midway between heaven and earth, with his feet deep in the mud of material life, and his head in heaven. In the majority of cases his eyes are closed, and he sees not the beauty of the heavenly vision or they are open, but fixed upon the mud and slime with which his feet are covered. But when his open eyes are lifted for a brief moment, and see the world of reality, and of spiritual values, then the torn and distracted life of the aspirant begins. (14 - 312).

(42) One of the most difficult things with which the Masters are today confronted, is to prove to man that the old and recognised values, and the tangible world of phenomena (emotional and physical), must be relegated to their right place in the background of man's consciousness, and that the intangible realities, and the world of ideas and causes must be, for him, in the immediate future, the main centre of attraction. When man grasps this, and lives by this knowledge, then the glamour which now holds the world will disappear. (14 - 341).

(43) The standard of happenings varies in importance according to the angle of vision, and what (from the angle of our Earth's unfoldment in consciousness) may be a factor of prime importance, and of determining value, may (from the angle of the universe) be of trifling moment. The affairs of an individual are, to him, of momentous import; to humanity as a whole, they are of small concern. It all depends upon which unit holds the centre of the stage in the drama of life, and around which central factor the happenings, trivial or important, pursue their cyclic way. (14 - 395).

(44) A mystery only remains a mystery when ignorance and unbelief exist. There is no mystery where there is knowledge and faith. (15 - 280).

(45) Power selfishly used, exhausts its user, and evokes a display of power antagonistic to him; he is thereby destroyed, because he has destroyed. (15 - 353).

(46) Every step forward in evolution and, therefore, towards the spiritual goal, is always at a cost, and through the relinquishing of that which has hitherto been held dear. (15 - 582).

(47) Human beings are innately kind, when their minds are not distorted and their vision impaired by the false teaching of any selfish interest, political propaganda, and racial or religious difficulties. (15 - 655).

(48) Disease and death are essentially conditions inherent in substance; just as long as a man identifies himself with the form aspect, so will he be conditioned by the Law of Dissolution. This law is a fundamental and natural law governing the life of the form in all the kingdoms of nature. When the disciple or initiate is identifying himself with the soul, and when the antahkarana is built by means of the life principle, then the disciple passes out of the control of this universal, natural law, and uses or discards the body at will – at the demand of the spiritual will, or through recognition of the necessities of the Hierarchy or the purposes of Shamballa. (17 – 501).

(49) Release from the threefold form is ever regarded by the spiritual man as the greatest possible good, provided it comes to him under law, as the result of his spiritual destiny and of karmic decision; it must not come as an arbitrary act, or as an escape from life and its consequences upon the physical plane, or as self-imposed. (17 – 661).

(50) The *habit* of goodness, of right reaction, and of instinctual understanding, is distinctive of the trained initiate. He has no need to remember rules, theories, planes or activities. These are as much an established part of his nature as the instinct of self-preservation is an instinctive part of the equipment of a normal human being. Think this out, and endeavour to build up the right spiritual habits. In this way the Master wastes no time on soul or personal plans. He has the habit – based on divine instinctual memory – of right activity, right understanding, and right purpose. He needs not to recollect. (18 – 66).

(51) Can one take life? I think not. Life IS. Naught in heaven or on earth can touch or affect it. This is a point of forgotten. *Life cannot be taken* in the spiritual sense. . . . Life is impregnable; it cannot be taken or destroyed but “passes on” from form to form, form experience to experience, until the perfect will of God is expressed through life. (18 – 125).

(52) The bulk of human beings are still too hungry, too devastated psychically, too bewildered and distressed, and too unsure of their future, their freedom and their security, to be in any condition to listen to Him. (8 – 110).

(53) We are passing through one of the great natural transitional periods at this time. We are laying the foundation for the emergence of a new species of human being – a more highly evolved unit within the human family – hence much of our problem, and much of the present failure to meet the demands of the race, and to measure up to human need for development. (12 – 14).

(54) Your vision is oft distorted by the pain and suffering to which the form is subjected (either your own or that of others, individually or en masse), so that you do not see clearly the purpose and the urgency of the life within the form. (12 - 111).

(55) Accidents to individuals are the result, usually, of an explosion of force, and these explosions are caused by the hatreds and the unkind thoughts and the critical words of those involved in the accident. (13 - 62).

(56) By holding, man loses; by relinquishing, he gains; by seeking to grasp that which he has, it must and will inevitably disappear. (13 - 83).

(57) Be content with your duty and the immediate service which will lead you a step further upon the way to which you are ordained, and this way you can travel rapidly and with eager feet, or slowly and with lagging steps. (13 - 93).

(58) A brief period of organised effort and, at the end, death, is of more vital usefulness today, than a futile doing of the things a man feels like doing in a leisurely way, and then meandering feebly down the years. (13 - 382).

(59) Good must ultimately triumph, but the Hierarchy does not know what the immediate future holds for humanity, because men determine their own destiny. (5 - 74).

(60) One of the first lessons which a disciple needs to learn, is that where he thinks he is strongest and where he finds the most satisfaction, is very frequently the point of greatest danger and of weakness. (5 - 77).

(61) I would remind you that the life of the disciple is ever a life of risks and of dangers, entered into willingly and deliberately in the cause of spiritual unfoldment, and the service of humanity. (5 - 88).

(62) That which appears is not always that which truly is; that which rends and disrupts the personality life is frequently the agent of release, if rightly apprehended; that which will emerge when the Forces of Light have penetrated the world darkness, will demonstrate the nature of the undying human spirit. (5 - 100).

(63) Go your own way with strength and silence, and do that which your soul demands. Let not the lesser voices of the loved and near deflect you from your progress upon the path of service. You belong now to the world, and not to a handful of your fellowmen. (5 - 140).

(64) The reactions of others are not your responsibility. It is your responsibility to give them strength and detachment. Shoulder not, therefore, responsibilities which are not yours. (5 - 405).

(65) How seldom do those who have the time and the leisure serve as do those who have no time or leisure. (5 - 543).

(66) Be not in any way discouraged, brother of old, if you find the upward way stiff and hard to climb. You are in good company and are not alone. (5 - 599).

(67) You have much to give, and I would urge you to give it, and in so doing I would also urge you not to become unduly aware of your efficient giving. (5 - 641).

(68) Learn to keep the things that concern yourself to yourself. (5 - 662).

(69) It is effort which counts. The results will be inevitable, and commensurate with the effort. (5 - 727).

(70) The cry of the neophyte is: "Tell me. Tell me. Then I will change. I will accept anything that is said, but tell me." The cry of the disciple is: "Aid the work. Forget yourself. The world needs you." (5 - 737).

(71) Let your horizon be wide, and your humility great. (6 - 3).

(72) To be truly effective, you must cultivate the attitude of being only a clear unobstructed channel, and you must not block that channel with *your* ideas, *your* plans and *your* physical plane activities. (6 - 443).

(73) Are you co-operating with the Plan, or in reality with your own plans? (6 - 448).

(74) At the centre of a great tornado is a point of peace. Thus does the story go. It can be found. And thus it is with all the storms of life. They lead to peace if you are not a leaf. (6 - 627).

(75) Be not afraid of loneliness. The soul that cannot stand alone has naught to give. (6 - 755).

3

ABSTRUSE TEACHINGS

(1) This treatise is, therefore, somewhat abstruse, and quite symbolical. It may appear difficult to comprehend, and it may mean little to some and nothing at all to others. If the disciples of the world are truly struggling, and if they are applying practically the teaching given, as far as in them lies, they will find as time elapses, and their reason and intuition awakens, that such symbolic and abstruse statements become clearer and clearer, serving to convey the intended teaching. When this happens, the Angel of the Presence approaches ever closer, and lights the disciple on his way. The

sense of separateness diminishes until, at last, light penetrates the darkness, and the Angel dominates the life. (15 - 48/9).

(2) "Ponder on this." This is my frequent injunction, given because the activity of reflection is a potent means to revelation. (16 - 292).

(3) You might here ask, why I deal here with these abstractions? I would reply, that in your effort to understand and to grasp the truth which lies beyond your reason, (even when regarding it as a hypothesis hereto unproven), you are gradually developing an aspect of your mind which is much needed in the processes of realisation, and which must be called into effective service during initiation. Such an effort is needed, if true understanding is to occur; initiation is the demonstration of intuitive understanding put to practical expression. (16 - 391).

(4) Again, I have to repeat how vast is the subject with which we are dealing, and all these earlier instructions, and the answers which I give to the questions, only serve to show how abstruse the matter is. But if you will have patience and will be willing to learn by absorption more than by analysis, you will later discover that you know much - intuitively and discriminately. (17 - 308).

(5) Students should not be deceived by simplicity, and by the plain, direct statements. There is a tendency to regard esoteric teaching as necessarily abstruse and indirect, requiring always the use of the "esoteric sense" (whatever is meant by that) in order to arrive at understanding. Yet the more advanced the teaching, very frequently the more simply is it expressed. Abstruseness is related to the ignorance of the student - not to the mode of presentation of the teacher. (17 - 629).

(6) Much of what I have said above, will seem meaningless to you . . . but as I have earlier told you, I write for those disciples and initiates who are now coming into incarnation, and who will be in the full flower of their consciousness and service, at the latter end of this century. But the effort you make to understand, will have its effect, even if the brain registers it not. (18 - 34).

(7) The true understanding is, I realise, not possible for you, but much can be gained by *your effort* to comprehend. (18 - 304).

(8) As you can see, we are venturing into realms far beyond your comprehension; but the effort to grasp the unattainable, and to exercise the mind along the line of abstract thought, is ever of value. (18 - 646).

(9) I am quite aware that what I am here communicating may seem to you the veriest nonsense, and there is, of course, no possible way in which I can prove to you the factual nature of this inter-communicating system, or

in which you can check and confirm what I say; but then, my brothers, you have no way as yet of ascertaining the factual existence of Sanat Kumara, and yet, from the very night of time, His existence has been proclaimed by the Hierarchy, and accepted by millions. Every human being believes a great deal more than he can ever prove, or the validity of which he can establish. (11 - 164).

4

AGE OF DISCIPLES

(1) The world today offers opportunity to all disciples to become world disciples, close to the Master's heart, and to pass rapidly through the earlier stages of discipleship. It offers opportunity to world disciples to begin their approach to the Heart of the Hierarchy, to Christ. It is with this first possibility that you should be concerned, for - as you come closer to your group - you can begin to get that training which will develop in you *world* usefulness. Are the majority of you too old to achieve this? That is for you to say. The soul knows no age and can use its instrument if it makes itself into a suitable and available instrument. Are you too set and too pre-occupied with yourselves to achieve the detachment needed for world service? That is for you to find out and to prove to yourselves. (5 - 768).

(2) By the time a disciple reaches the age of forty-nine his pathway of life service should be clearly defined. (6 - 742).

(3) We who teach, watch and guide the esoteric development of man, know that unless a certain measure of fusion is established by the time fifty-six years of age is attained, it is seldom established later. After that age, a man may hold to the point achieved and foster his aspiration, but the dynamic submergence of the personality in the will and life of the soul is rare after that time. When reached prior to the age of fifty-six, then subsequent growth and unfoldment on the Path of Discipleship is surely possible. (5 - 596/7).

(5) The sixty-third year of your life, as in the life of all disciples, will be one of crisis and of supreme opportunity. (6 - 636).

See also: (6 - 501/505, 508, 533).

5

AGNI

(1) AGNI, the Lord of Fire, rules over all the fire elementals and devas on the three planes of human evolution, the physical, the astral, and the mental,

and rules over them not only on this planet, called the Earth, but on the three planes in all parts of the system. (3 - 65).

(2) Agni, the sum-total of the Gods. He is Vishnu and the Sun in His glory; He is the fire of matter and the fire of mind blended and fused; He is the intelligence which throbs in every atom; He is the Mind that actuates the system; He is the fire of substance and the substance of fire; He is the Flame and that which the Flame destroys. (3 - 602).

(3) All potentiality lies in the vitalising, energising power of Agni, and in His ability to stimulate. He is life itself, and the driving force of evolution, of psychic development and of consciousness. (3 - 606).

(4) "Our God is a consuming Fire" refers primarily to Agni, the controlling factor in this age. The devas of the fire will play an increasingly important part in all earth processes. To them is given the work of inaugurating the New Age, the new world and civilisation and the new continent . . . Agni controls not only the fires of the earth and rules the mental plane, but He is definitely associated with the work of arousing the sacred fire, the kundalini . . . The Lord of Fire will achieve his peculiar work for this cycle by arousing the fire of kundalini in the large numbers of those who are ready. This will be begun in this century, and carried forward actively for the next one thousand years. (4 - 390/1).

6

ALIGNMENT

(1) There are at all times those who are characteristically expressing one or another of all these various stages and states of consciousness. There are but a few on earth today, who are capable of expressing as low a state of relative development, as the Lemurian consciousness. There are a few at the extreme end of the *Way*, who are expressing divine perfection, and in between these two extremes are all possible grades of development and unfoldment.

Man is therefore, (from the angle of force expression), a mass of conflicting energies, and an active centre of moving forces, with a shift of emphasis constantly going on, and with the aggregation of the numerous streams of energy, presenting a confusing kaleidoscope of active interrelations, inter-penetration, internecine warfare, and interdependence, until such time as the personality forces (symbolic of divine multiplicity), are subdued, or "brought into line" by the dominant soul. That is what we

really mean by the use of the word "alignment". This alignment results from:

1. The control of the personality by the soul.
2. The downpouring of soul energy, via the mental and emotional bodies, into the brain, thus producing the subjugation of the lower nature, the awakening of the brain consciousness to soul awareness, and a new alignment of the bodies. (15 - 340).

3. The right arrangement, according to ray type, of the energies which are motivating and dynamically arousing the centres into activity. This leads eventually to a direct alignment of the centres upon the spine, so that soul energy can pass up and down through the centres, from the directing centre in the head. Whilst this process of soul control is being perfected, (and the time consumed is, from the angle of the limiting personality consciousness, of vast duration), the ray types of the vehicles steadily emerge, the ray of the personality begins to control the life, and finally the soul ray begins to dominate the personality ray, and subdue its activity.

Eventually, the monadic ray takes control, absorbing into itself the rays of the personality and of the soul (at the third and fifth initiations), and thus duality is finally and definitely overcome, and "only the *One Who Is* remains." (15 - 341).

(2) For aspirants and disciples, the immediate task ahead is:

1. To bring about the at-one-ment of soul and body, through the medium of alignment.

2. To build the antahkarana, using the six modes or means outlined by me previously, and thus evoke response to the Triad. The thought of Alignment - Invocation - Evocation are the three major ideas for you to hold in mind as we proceed with this study. (18 - 498).

(3) Aspirants and probationary disciples are occupied with a definite process of focussing their consciousness in the soul. This process falls into two parts:

1. An intensification of the personality life, so that it is developed to its highest individualistic powers.

2. A process of moving forward into the light, and of conscious soul contact.

This involves the earlier stage of the alignment process, which is a mode of focussed, concentrated effort, according to the ray and life purpose of the soul. This may take the form of a profound application to some scientific endeavour, or a deep concentration on the spiritual work of the world, or it may be a complete dedication to humanitarian effort; it matters not. I would

call your attention to that statement. In every case the motivating power *must* be betterment; it must be carried forward by extreme effort; but – given right motive and the effort to develop simultaneously a good character and a stable purpose – the aspirant or probationary disciple will eventually find that he has succeeded in establishing a definite soul relation; he will have discovered that the path of contact between soul and brain, via the mind, has been opened, and that he has mastered the first stage in the needed alignment process. (18 – 500/1).

(4) You have been apt to think of alignment in terms of the process whereby the personality is brought into relation with the soul. This is entirely accurate, yet alignment is a term which in reality covers four processes:

1. The alignment of soul and personality, resulting in a conscious relation to the Kingdom of God.

2. The alignment of soul and personality with the Ashram, resulting in a conscious relation with the Master of the Ashram.

3. The alignment of the initiate of higher degree with the Spiritual Triad and the consequent result of a recognition of monadic energy.

4. The alignment of all the centres in the etheric body of the disciple. This results in the ability of these centres to register and transfer energies which enter into the lower mechanism as a consequence of the three higher alignments— listed above. (6 – 152/3).

7

THE ANCIENT MYSTERIES

(1) These ancient mysteries were originally given to humanity by the Hierarchy, and were – in their turn – received by the Hierarchy from the Great White Lodge on Sirius. They contain the clue to the evolutionary process, hidden in numbers and in words; they veil the secret of man's origin and destiny, picturing for him in rite and ritual the long, long path which he must tread. They provide also, when rightly interpreted and correctly presented, the teaching which humanity needs in order to progress from darkness to Light, from the unreal to the Real, and from death to Immortality. . . .

The Mysteries will be restored in other ways also, for they contain much besides that which the Masonic rites can reveal, or that religious rituals and ceremonies can disclose; they contain within their teaching and formulas, the key to the science which will unlock the mystery of electricity . . . ;

though much progress has already been made by science along this line, it is as yet only embryonic in nature, and only when the Hierarchy is present visibly on Earth, and the Mysteries of which the Masters are the Custodians are given openly to man, will the true secret and nature of electrical phenomena be revealed.

The Mysteries are, in reality, the true source of revelation, and it can be only when the mind and the will-to-good are closely blended and conditioning human behaviour, that the extent of the coming revelation will be grasped, for only then can humanity be trusted with these secrets. They concern those capacities which enable the Members of the Hierarchy to work consciously with the energies of the planet and of the solar system, and to control forces within the planet; They will put the ordinary psychic powers (today so stupidly approached and so little understood), in their rightful place, and guide man towards their helpful usage.

The Mysteries will restore colour and music as they essentially are to the world, and do it in such a manner that the creative art of today will be to this new creative art, what a child's building of wooden blocks is to a great cathedral, such as Durham or Milan. The Mysteries, when restored, will make real – in a sense incomprehensible to you at present – the nature of religion, the purpose of science, and the goal of education. These are not what you think today.

The ground is being prepared at this time for this great restoration. The Churches and Masonry are today before the judgment seat of humanity's critical mind, and the word has gone forth from that mass mind, that both of them failed in their divinely assigned tasks. It is realised everywhere that new life must be poured in, and great changes wrought in the awareness and the training of those who work through and in these two media of truth. Those changes have not yet been carried out, for it will take a new vision and a new approach to life experience, and this only the coming generation is capable of giving; they and they alone can bring about the needed alterations and the revitalisation, but it can and will be done. :

“That which is a mystery shall no longer be so, and that which has been veiled will now be revealed; that which has been withdrawn, will emerge in light, and all men shall see, and together they shall rejoice. That time will come when desolation has wrought its beneficent work, when all things have been destroyed, and men, through suffering, have sought to be impressed by that which they had discarded in vain pursuit of that which was near at hand and easy of attainment. Possessed it proved to be an agency of death – yet men sought life, not death.”

So runs the *Old Commentary* when referring to the present cycle through which mankind is passing. (18 - 330/2) & (8 - 122/5).

(2) *The Mysteries are revealed*, not primarily by the reception of information anent them and their processes, but *by the action of certain processes, carried out within the etheric body of the disciple*; these enable him to know that which is hidden; they put him in possession of a mechanism of revelation, and make him aware of certain radiatory and magnetic powers or energies within himself, which constitute channels of activity and modes whereby he may acquire that which it is the privilege of the initiate to own and use. (18 - 337).

(3) The only true mysteries are those points of revelation for which the mechanism is inadequate. (6 - 511).

8

ANTAHKARANA

(1) Education also should concern itself during the New Age with bridging of this gap between the three aspects of the mind nature: between the soul and the lower mind, thus producing at-one-ment between soul and personality; between the lower mind, the soul, and the higher mind. For this the race is now ready, and for the first time in the career of humanity the bridging work can go forward on a relatively large scale. On this I need not enlarge, for it concerns the technicalities of the Ancient Wisdom, on which I have given you much in my other books. (12 - 5).

(2) Education is therefore the Science of the Antahkarana. This science and this term is the esoteric way of expressing the truth of this bridging necessity. The antahkarana is the bridge the man builds - through meditation, understanding, and the magical creative work of the soul - between the three aspects of his mind nature. Therefore, the primary objectives of the coming education will be:

1. To produce alignment between mind and brain through a correct understanding of the inner constitution of man, particularly of the etheric body and the force centres.

2. To build or construct a bridge between the brain-mind-soul, thus producing an integrated personality which is a steady developing expression of the indwelling soul.

3. To build the bridge between the lower mind, soul, higher mind, so that the illumination of the personality becomes possible. (12 - 6).

(3) "Before a man can tread the Path he must become that Path himself".

The antahkarana is the Path symbolically. This is one of the paradoxes of the esoteric science. Step by step, and stage by stage, we construct that Path just as the spider spins its thread. It is that "way back" which we evolve out of ourselves; it is that Way which we also find and tread. (12 - 7).

(4) Students should train themselves to distinguish between the sutratma and the antahkarana, between the life thread and the thread of consciousness. One thread is the basis of immortality, and the other the basis of continuity. Herein lies a fine distinction for the investigator. . . .

The sutratma is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the centre to the periphery, and from the source to the outer expression or the phenomenal appearance. It is the life. . . .

The consciousness thread (antahkarana) . . . is the thread which is woven as a result of the appearance of life in form upon the physical plane. Speaking again symbolically, it might be said that the sutratma works from above downward and is the precipitation of life into the outer manifestation. The antahkarana is woven, evolved and created as the result of this primary creation, and works from below upwards, from the without to the within, from the world of exoteric phenomena into the world of subjective realities and of meaning. (12 - 26/27).

(5) (Man) then discovers an aspect of himself of which he had little dreamt in the early stages of his development. He discovers the soul and then passes through the illusion of duality. This is a necessary but not a permanent stage. . . . He seeks to merge himself with the soul, to identify himself, the conscious personality, with that overshadowing soul. It is at this point, technically speaking, that the true building of the antahkarana must be begun. It is the bridge between the personality and the soul. (12 - 29).

(6) *The Science of the Antahkarana*. This is the new and true science of the mind, which will utilise mental substance for the building of the bridge between personality and the soul, and then between the soul and the spiritual triad. This constitutes active work in substance subtler than the substance of the three worlds of ordinary human evolution. It concerns the substance of the three higher levels of the mental plane. These symbolic bridges, when constructed, will facilitate the stream or flow of consciousness and will produce that continuity of consciousness, or that sense of unimpeded awareness, which will finally end the fear of death, negate all sense of separateness, and make a man responsive in his brain consciousness, to impressions coming to him from the higher spiritual realms or from

the Mind of God. Thus he will be more easily initiated into the purposes and plans of the Creator. (12 - 95/6).

(7) The building of the second half of the antahkarana (that which bridges the gap in consciousness between the soul and the spiritual triad) is called the science of vision, because just as the first half of the bridge is built through the use of mental substance, so the second half is built through the use of light substance. (12 - 96).

(8) The Science of the Antahkarana is connected with the entire problem of energy, but peculiarly with the energy handled by the individual, and with the forces by which the individual relates himself to other individuals or groups. (12 - 143).

(9) The Science of the Antahkarana is the science of the triple thread which exists from the very beginning of time, and links individual man with his monadic source. The recognition of this thread and its use, consciously, as the Path and the means of ever expanding contacts, comes relatively late in the evolutionary process. The goal of all aspirants and disciples is to become aware of this stream of energy in its various diversifications, and consciously to employ these energies in two ways: interiorly in self-unfolding, and in the service of the plan for humanity. (12 - 146).

(10) The Science of the Antahkarana deals, therefore, with the entire incoming system of energy, with the process of usage and transformation and fusion. It deals also with the outgoing energies and their relationship to the environment, and is the basis of the science of the force centres. (12 - 147).

(11) The antahkarana, therefore, is the thread of *consciousness*, of intelligence, and the responsive agent in all sentient reactions. (12 - 148).

See also: (6 - 193/4, 408), (18 - 441/501).

9

ASPIRANT

(1) As the aspirant progresses, he not only balances the pairs of opposites, but the secret of his brother's heart becomes revealed to him. He becomes an acknowledged force in the world, and is recognised as one who can be depended on to serve. Men turn to him for assistance and help along his recognised line, and he begins to sound forth his note so as to be heard not only in human but in deva ranks as well. This he does, at this stage, through the pen in literature, through the spoken word in lecturing and teaching,

through music, painting and art. He reaches the hearts of men in some way or another, and becomes a helper and server of his race. (3 - 865/6).

(2) See therefore how the life of all aspirants, if progressing with the desired rapidity, is one of constant movement, constant changes and differentiations, and continuous building and breaking, planning and seeing those plans disrupted. It is a life of ceaseless suffering, of frequent clashing with the environing circumstances, of numerous friendships made and transferred, of mutation ceaseless and consequent agony. Ideals are transcended only to be found to be stations on the road to higher; visions are seen, only to be replaced by others; dreams are dreamt only to be realised and discarded; friends are made, to be loved and left behind, and to follow later and more slowly the footsteps of the striving aspirant. (4 - 264).

(3) No aspirant, no matter how sincere and devoted, is free from faults. Were he free, he would be an adept. All aspirants are still selfish, still prone to temper and to irritability, still subject to depression and even at times to hatred. Oft that temper and hatred may be aroused by what we call just causes. Injustice on the part of others, cruelty to human beings and to animals, and the hatreds and viciousness of their fellow men do arouse in them corresponding reactions, and cause them much suffering and delay. One thing must ever be remembered. If an aspirant evokes hatred in an associate, if he arouses him to temper, and if he meets with dislike and antagonism, it is because he himself is not entirely harmless; there are still in him the seeds of trouble, for it is a law in nature that we get what we give, and produce reactions in line with our activity, be it physical, emotional or mental. (4 - 483).

(4) All aspirants know, and down the ages have been taught, that a clean mind and a pure heart, love of truth, and a life of service and unselfishness, are prime requisites, and where they are lacking, naught avails and none of the great secrets can be imparted. (4 - 543).

(5) The immediate goal for all aspiring disciples at this time, can be seen to be as follows :

1. An achievement of clarity of thought as to their own personal and immediate problems, and primarily the problem as to their objective in service. This is to be done through meditation.

2. The development of sensitivity to the new impulses which are flooding the world at this time. This is to be brought about by loving all men more, and through love and understanding, contacting them with greater facility. Love reveals.

3. The rendering of service with complete impersonality. This is done by eliminating personal ambition and love of power.

4. The refusal to pay attention to public opinion or to failure. This is done by the application of strict attention to the voice of the soul, and by an endeavour to dwell ever in the secret place of the Most High. (4 - 635/6).

(6) Not one earnest student goes totally unrecognised. In the press of the work and in the burden and toil of the day's labours, it is an encouragement to know that there are those who watch, and that every loving deed, every aspiring thought, and every unselfish reaction, is noted and known. Bear in mind, however, that it comes to the recognition of the Helpers through the increased vibration of the aspirant, and not through a specific knowledge of the deed accomplished, or the thought sent out. Those who teach are occupied with principles of truth, with vibratory rates, and with the quality of the light to be seen. They are not aware of, nor have they the time to consider, specific deeds, words and conditions, and the sooner students grasp this, and put out of their minds any hope of contacting a phenomenal individual, whom they call a Master, with so much leisure, of such developed powers that he can occupy himself with their trivial affairs in time and space, the more rapidly will they progress.

Where, however, there is steady growth, an application to occult principles, so that definite changes are produced in the bodies used, and an increasing radiatory light, it is known and recorded, and the aspirant is rewarded by increased opportunity to serve his fellowmen. (4 - 638).

(7) This fivefold experience in any individual life, takes place in the following order in the life of the average intelligent aspirant, who responds to, and takes advantage of the civilisation and education of the present time.

1. Appropriation of the physical sheath. This takes place between the fourth and seventh year, when the soul, hitherto overshadowing, takes possession of the physical vehicle.

2. A crisis during adolescence, wherein the soul appropriates the astral vehicle. This crisis is not recognised by the general public, and is only dimly sensed, from its evidenced temporary abnormalities, by the average psychologist. They do not recognise the cause, but only the effects.

3. A similar crisis between the twenty-first and twenty-fifth years, wherein the mind vehicle is appropriated. The man should then begin to respond to egoic influences, and in case of the advanced man, he frequently does.

4. A crisis between the thirty-fifth and forty-second years, wherein con-

scious contact with the soul is established; the threefold personality then begins to respond, as a unit, to soul impulse.

5. For the remaining years of life, there should be an increasingly strong relationship between the soul and its vehicles, leading to another crisis between the fifty-sixth or the sixty-third years. According to that crisis will depend the future usefulness of the person, and whether the ego continues to use the vehicles on into old age, or whether there is a gradual withdrawal of the indwelling entity.

There are many corresponding cycles of crisis in the life history of any soul down through the ages, but these major five crises can be traced with clarity from the standpoint of higher vision. (15 - 53).

(8) Psychic sensitivity, mystical duality, and dominating power - these are the three major problems of the aspirant, and should be studied and understood. They affect the three major centres - the head, the heart, and the centre between the eyebrows - in the disciple, for psychic sensitivity is related to the heart, mystical duality to the ajna centre, and the problem of power to the highest head centre.

In the aspirant or advanced human being, they affect the throat, the solar plexus, and the sacral centre, but as they are definitely due to an expansion of consciousness, they have little registered or noticeable effect upon the unevolved man, or upon the average man who is preoccupied with physical plane life, and emotional reactions. He is not passing through the stimulating but disrupting processes of re-orientation, of recognising duality, and of fusion of the personality. As we have earlier seen, the processes of integration bring their own problems. (15 - 614).

(9) Your major need is for an *intensification of your inner spiritual aspiration*. You need to work more definitely from what might be called a point of tension. Study what is said about tension and intensity. It is intensity of purpose which will change you from the plodding, fairly satisfactory aspirant, into the disciple whose heart and mind are aflame. Perhaps, however, you prefer to go forward steadily, with no group effort, making your work for me and for the group, an ordered part of the daily life, which you can adjust pretty much as you like, and in which the life of the spirit receives its reasonable share, in which the service aspect is not neglected, and your life presentation is neatly balanced and carried forward, without much real strain. When this is the case, it may be your personality choice, or your soul decision for a specific life, but it means that you are *not* the disciple, with everything subordinated to the life of discipleship.

I would here like to point out two things. First: if you can so change

your tension, that you are driven by the life of the spirit, it will entail a galvanic upheaval in your inner life. For this, are you prepared? Secondly: it will not produce any outer change in your enviroing relationships. Your outer obligations and interests must continue to be met, but I am talking in terms of inner orientations, dynamic inner decisions, and an interior organising for service and sacrifice. Perhaps you prefer the slow and easier way? If that is so, it is entirely your own affair, and you are still on your way. You are still a constructive and useful person. I am simply here facing you with one of the crises which come in the life of all disciples, wherein choices have to be made, that are determining for a cycle, *but for a cycle only*. It is pre-eminently a question of speed. This means eliminating the non-essentials and concentrating on the essentials – the inner essentials as they concern the soul and its relation to the personality, and the outer ones, as they concern you and your environment. (18 – 496), (5 – 538).

(10) Your major task, as aspirants, is to cultivate the higher sensitivity; to render yourselves so pure and selfless, that your mind remains undisturbed by the happenings in the three worlds; to seek that attentive spiritual sense which will enable you to be impressed, and then to interpret correctly the impressions received. (18 – 549).

(11) The goal of the majority of aspirants is not to limit their consciousness by a concentration on minutiae, such as the permanent atoms and the details connected with the individual form nature. The objective of each aspirant is to expand his consciousness to include that which lies beyond himself, to attain to the more elevated states of consciousness in the life of the group and of humanity, and to integrate himself consciously into the Hierarchy, eventually into Shamballa, and occultly to "know" God in His many phases of all-inclusive extension and perfection. (5 – 766).

10

THE ASTRAL
(EMOTIONAL) BODY

(1) *The refining of the emotional body.*

The emotional body is simply a great reflector. It takes colour and movement from its surroundings. It receives the impress of every passing desire. It contacts every whim and fancy in its environment; every current sets it in motion; every sound causes it to vibrate, unless the aspirant inhibits such a state of affairs, and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self, and therefore via

the atomic subplane. The aim of the aspirant should be to so train the emotional body that it will become still and clear as a mirror, so that it may reflect perfectly. . . . What words should describe the emotional body? The words: still, serene, unruffled, quiet, at rest, limpid and clear. . . . How should this be accomplished? In several ways, some at the direction of the aspirant, and some at the direction of the Master.

- a. By the constant watching of all desires, motives and wishes, that cross the horizon daily, and by the subsequent emphasising of all those that are of a high order, and by inhibition of the lower.
- b. By a constant daily attempt to contact the Higher Self, and to reflect His wishes in the life. . . .
- c. By definite periods daily directed to the stilling of the emotional body. . . . Each aspirant must discover for himself wherein he yields most easily to violent vibrations, such as fear, worry, personality desire of any kind, personality love of anything or anyone, discouragement, oversensitiveness to public opinion; then he must overcome that vibration, by imposing on it a new rhythm, definitely eliminating and constructing.
- d. By work done on the emotional body at night, under the direction of more advanced egos, working under the guidance of a Master.
(2 - 337/9).

(2) When illusion and glamour have both been overcome, the astral body fades out in the human consciousness. There is no desire left for the separated self. Kama-manas disappears, and man is then regarded as consisting essentially of soul-mind-brain, within the body nature. This is a great mystery, and its significance can only be understood when a man has controlled his personality, and eliminated all aspects of glamour and of illusion. This is accomplished by accomplishing. This mastery is achieved by mastering. This elimination of desire is brought about by conscious eliminating. Get therefore to work, my brothers, and clarification of the problem must inevitably ensue. (10 - 66).

See also: "Astral Plane".

II

ASTRAL PHENOMENA

In the training to be given during the next few decades, the unfoldment of astral vision and hearing, will be entirely ruled out, or (if it exists) will eventually have to be overcome. The true disciple has endeavoured to

centre himself on the mental plane, with the object in view of transferring his consciousness higher still, into the wider and inclusive awareness of the soul.

His aim is to include the higher, and there is no need for him, at this stage, to regain that astral facility which was the possession, as you well know, of the little evolved races of the earth, and of many of the higher animals. Later on, when adeptship has been reached, he can function on the astral plane should he so choose, but it should be remembered that the Master works with the soul aspect of humanity (and of all forms), and does not work with their astral bodies. This has been oft forgotten by teachers both in the East and the West.

. . . May I say therefore, to students that their main objective is to become aware of the soul, to cultivate soul consciousness, and to learn to live and work as souls. (4 - 166).

See also: "Psychic Powers".

12

ASTRAL PLANE

(1) One of the most vital things every aspirant has to do, is to learn to understand the astral plane, to comprehend its nature, and to learn both to stand free from it and then to work on it. . . . The moment a man can "see" on the astral plane, and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation. . . .

The appearance of the astral plane when first definitely *seen* by the "opened eye" of the aspirant, is one of dense fog, confusion, changing forms, interpenetrating and intermingling colours, and is of such a kaleidoscopic appearance that the hopelessness of the enterprise seems overwhelming. It is not light, or starry clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. . . .

. . . The astral plane is the plane of illusion, of glamour, and of a distorted presentation of reality. The reason for this is that every individual in the world is busy working in astral matter, and the potency of human desire and of world desire produces that constant "outpicturing" and form building which leads to the most concrete effects of astral matter. . . . Add to these forms that persistent and steadily growing scenario we call the "akashic records", which concern the emotional history of the past, add the activities of the discarnate lives which are passing through the astral plane, either out of or towards incarnation, add the potent desire, purified and intelligent,

of all superhuman Lives, including those of the occult planetary Hierarchy, and the sum total of forces present, is stupendous. All play upon, around and through every human being, and according to the calibre of his physical body, and the condition of his centres will be his response. Through this illusory panorama, the aspirant has to make his way, finding the clue or thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from glamour, the permanent from the impermanent, and the certainty from the unreal. . . .

No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thick-set forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be but brief. (4 - 221/3).

(2) There is no astral plane except in the consciousness of the fourth kingdom in nature, for man is "under illusion" in a sense different to the conscious awareness of any other kingdom - subhuman or superhuman.

I despair in making my meaning clear. How can one who is subject to the illusions of the senses, as are all human creatures, conceive of the state of consciousness of those who have freed themselves from the illusions of the astral plane, or realise the state of awareness of those forms of life which have not yet developed astral consciousness? It is the dual nature of the mind which causes this illusion. . . .

Yet it is this very illusion which renders up to man eventually the secret password into the Kingdom of God, and brings about his release. It is this maya itself which serves to guide him into truth and knowledge; it is on the plane of the astral that the heresy of separateness has to be overcome. . . . The secret science of the Master of Wisdom is the secret of how to dissipate the fogs and mist and darkness and gloom, which are produced by the union of the fires in the early stages. The secret of the Master is the discovery that there is no astral plane; he finds that the astral plane is a figment of the imagination and has been created through the uncontrolled use of the creative imagination, and the misuse of the magical powers. (4 - 614/5).

(3) I have said elsewhere, that there is no such thing as the astral plane or the astral body. Just as the physical body is made up of matter which is not regarded as a principle, so the astral body – as far as the mind nature is concerned – is in the same category. This is a difficult matter for you to grasp, because desire and emotion are so real and so devastatingly important. But – speaking literally – from the angle of the mental plane, the astral body is a “figment of the imagination”; it is *not* a principle. The massed use of the imagination in the service of desire, has nevertheless constructed an illusory glamorous world, the world of the astral plane. During physical incarnation, and when man is not upon the Path of Discipleship, the astral plane is very real, with a vitality and a life all its own. After the first death (the death of the physical body) it still remains equally real. But its potency slowly dies out; the mental man comes to realise his own true state of consciousness (whether developed or undeveloped), and the second death becomes possible and takes place. This phase covers the Process of Elimination. (17 – 409).

(4) Even though there is no astral plane, from the standpoint of the Master, yet thousands of millions recognise it, and labour in its delusive sphere, and are there aided by the initiated disciple, working from the higher corresponding levels. (18 – 65).

See also: “Astral Body” and (6 – 377).

13

ASTROLOGY

(1) That astrology is a science, and a coming science, is true. That astrology in its highest aspect and its true interpretation, will enable man eventually to focus his understanding, and to function rightly, is equally true. That in the revelations that astrology will make in time to come will be found the secret of the true co-ordination between soul and form, is also correct. But *that* astrology is not yet to be found. Too much is overlooked and too little known, to make astrology the exact science that many claim it is. The claim will be fulfilled at some future date, but the time is not yet.

... The claims of the astrologers as to the reality of the energies playing upon the human organism, can be seen to be true; their claims as to their capacity to interpret, are for the most part unfounded. So little is really known by the highest intelligence on the planet; for forget not, that the adepts utilise primarily the intuition.

The energy of the particular constellation or sign in which a man is born, is more deeply significant than has ever yet been suggested. It embodies or indicates his *present* problem, sets the pace or tempo of his life, and is related to the quality of his personality. It governs, if I may so express it, the . . . activity aspect of his life during incarnation. (4 - 434/5).

(2) The solar system must no longer be regarded as a point around which the zodiac revolves, or through which the sun passes in its great cycle of approximately 25,000 years. Astrologers with insight may deny that this is the commonly accepted attitude. Yet - for purposes of clarity and in connection with the general public - the inference is permitted and accepted by the ignorant. Upon this theory anent the zodiac rests very largely what we call the Great Illusion, and I would have you bear this in mind as you study with me the newer approaches of this greatest and oldest of all sciences. Astrology is a science which must be restored to its original beauty and truth, before the world can gain a truer perspective, and a more just and accurate appreciation of the divine Plan, as it is expressed at this time through the Wisdom of the Ages.

The second statement which I would make, is that astrology is *essentially* the purest presentation of occult truth in the world at this time, because it is the science which deals with those conditioning and governing energies and forces, which play through and upon the whole field of space, and all that is found within that field. When this fact is grasped and the sources of those energies are better comprehended, and the nature of the field of space is correctly understood, we shall then see a far wider and at the same time, a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities, will be grasped, and we shall then begin to live scientifically. It is this scientific living which it is the immediate purpose of astrology to bring about.

. . . The modern investigator likes to believe that on him impinge, and through him flow all those energies, which come from the sign in which the sun "finds" itself at the time of his birth. He regards himself also as responsive to the forces of the various planets as they govern the houses in his horoscope, and he believes that his life trends and circumstances are thus determined. . . . Small allowance has been made for the energies which play upon our planet all the time from other constellations, or from the many "hidden" planets. Of these, the Ageless Wisdom claims that there are around seventy in our solar system.

. . . I shall not, therefore, deal with the subject of esoteric astrology from the standpoint of the horoscope at all. Universal relationships, the interplay

of energies, the nature of what lies behind the Great Illusion, the deluding "appearances of things as they are", and the destiny of our planet, of the kingdoms in nature, and of humanity as a whole – these will constitute the major part of our theme.

This brings me to the third statement, which is so basic and fundamental, that I would ask you to pause and contemplate it, even though you grasp not its full implications as yet. The Ancient Wisdom teaches that "space is an entity". It is with the life of this entity, and with the forces and energies, the impulses and the rhythms, the cycles and the times and seasons, that esoteric astrology deals. (16 – 4/7).

(3) In esoteric astrology we are. . . . dealing with the Life and Lives which inform the "points of light" within the universal Life. Constellations solar systems, planets, kingdoms in nature, and microscopic man, are all of them the result of the activity and the manifestation of energy, of certain Lives, whose cycle of expression, and whose infinite purposes, lie outside the comprehension of the most advanced and illumined minds on our planet.

The next point for each of you to grasp, is the fact that the ether of space, is the field in and through which the energies from the many originating Sources play. We are, therefore, concerned with the etheric body of the planet, of the solar system, and of the seven solar systems of which our system is one, as well as with the general and vaster etheric body of the universe, in which we are located. I employ the word "located" here with deliberation, and because of the inferences to which it leads. This vaster field, as well as the smaller and more localised fields, provides the medium of transmission for all the energies which play upon and through our solar system, our planetary spheres, and all forms of life upon these spheres. It forms one unbroken field of activity, in constant, ceaseless motion – an eternal medium for the exchange and transmission of energies.

In connection with this, and in order more correctly to understand, it will be useful to study individual man; in this way we can arrive at a faint comprehension of the basic and underlying truth. Students should never forget the Law of Analogy as an interpretive agency. Esotericism teaches (and modern science is rapidly arriving at the same conclusion), that underlying the physical body and its comprehensive and intricate system of nerves, is a vital or etheric body, which is the counterpart and the true form, of the outer and tangible phenomenal aspect. It is likewise the medium for the transmission of force to all parts of the human frame, and the agent of the indwelling life and consciousness. It determines and conditions the physical body, for it is itself the repository and the transmitter of energy from the

various subjective aspects of man, and also from the environment in which man (both inner and outer man) finds himself.

Two other points should be added. First: the individual etheric body is not an isolated and separated human vehicle but is, in a peculiar sense, an integral part of the etheric body of that entity, which we have called the human family; this kingdom in nature, through its etheric body, is an integral part of the planetary etheric body; the planetary etheric body is not separated off from the etheric bodies of other planets, but all of them in their totality, along with the etheric body of the sun, constitute the etheric body of the solar system. This is related to the etheric bodies of the six solar systems which, with ours, form a cosmic unity, and into these pour energies and forces from certain great constellations. The field of space is etheric in nature, and its vital body is composed of the totality of etheric bodies of all constellations, solar systems and planets which are found therein. Throughout this cosmic web, there is a constant circulation of energies and forces, and this constitutes the scientific basis of the astrological theories. Just as the forces of the planet and of the inner spiritual man (to mention only one factor among many), pour through the etheric body of the individual man upon the physical plane, and condition his outer expression, activities, and qualities, so do the varying forces of the universe pour through every part of the etheric body at that entity we call *space*, and condition and determine the outer expression, the activities and qualities of every form found within the cosmic periphery.

The second point I would make, is that within the human etheric body, there are to be found seven major force centres, which are in the nature of distributing agencies and electrical batteries, providing dynamic force and qualitative energy to man; they produce definite effects upon his outer physical manifestation. Through their constant activity his quality appears, his ray tendencies begin to emerge, and his point in evolution is clearly indicated.

This "control of form through a septenate of energies" (as it is defined in the Old Commentary), is an unalterable rule in the inner government of our universe, and of our particular solar system, as well as in the case of individual man. There are, for instance, in our solar system, seven sacred planets, which correspond to the seven individual force centres in man, the seven energy centres of the One to Whom I have referred in my other books as the One About Whom Naught Can Be Said. (16 - 9/12).

(4) The heavens, the constellations, signs and planets, mean one thing to the Hierarchy, and another thing to the astronomers, and still another

thing to the astrologers, whilst they are simply bewildering galaxies of light to the average citizen. (16 – 257).

(5) Certain basic changes in the orientation of the Earth's axis are now taking place, and these will throw much confusion into the computations of astrologers. These changes are proceeding slowly and progressively, and according to cosmic law. Whilst they are in progress, accuracy of computation and deduction is unattainable. When the orientation and "pointed direction" of the Earth's pole has again been stabilised, the new conditioning mathematical figures can again be ascertained. There has indeed been no true accuracy since ancient Egyptian days. Anything now possible along these lines can only be regarded as approximate, and, therefore, certainty in analysis, prediction and interpretation, is not possible. This whole subject is one of the greatest obscurity, and quite incomprehensible to the average astrologer, and certainly to the average student. I would remind you, however, that several times in the great life cycle of the Earth, there have been changing "pole-stars", and that our present pole-star has not always held that position. This science itself recognises.

At each of the great shifts of the Earth's axis, there has been upheaval, confusion, and cataclysm, preceeding reconstruction, stabilisation, and relative quiet. Of these macrocosmic events, there are similar microcosmic correspondences in the lives of both humanity and individual man. (16 – 408).

(6) I cannot too strongly repeat, that esoteric astrology is entirely concerned with the forces and energies which affect the *consciousness aspect* of the human being, and condition the personality life. This is the point which must be considered above all else. In other words, esoteric astrology is concerned with the soul, and not with the form and, therefore, all that I have to say refers to consciousness, to its expansion, to its effect upon its vehicles, the form, and – in the last analysis (as will be later established) – with the Science of Initiation. (16 – 484).

14

AURA

(1) I would recall to your minds the knowledge that the aura which each of you has created around the central nucleus of your incarnated self or soul, is a fragment of the overshadowing soul, which brought you into manifestation. This aura is (as you well know) composed of the emanations of the etheric body, and this in its turn embodies three types of energy for

which you are individually responsible. These three types are (when added to the energy of prana, which composes the etheric vehicles):

1. The health aura. This is essentially physical.
2. The astral aura, which is usually by far the most dominant factor, extensive and controlling.
3. The mental aura, which is in most cases relatively small, but which develops rapidly, once the disciple takes his own development *consciously* in hand, or once the polarisation of the personality is upon the mental plane. The time will eventually come when the mental aura will obliterate (if I may use such an inadequate term) the emotional or astral aura, and then the soul quality of love will create a substitute, so that the needed sensitivity does not entirely disappear, but is of a higher and far more acute nature.

In this threefold aura (or more correctly, fourfold, if you count the etheric vehicle) every individual lives, and moves and has his being; it is this living, vital aura, which is the recording agent of all impressions, both objective and subjective. It is this "agent of sensitive response" which the indwelling self has to control and use, in order to register impression, or to direct etheric or mental impression out into the world of men. Astral impression is purely selfish and individual and, though it may affect a man's surroundings, is not directed as are the other energies registered. It is the aura which predominantly creates the effects which a person has upon his associates; it is not primarily his words which produce reactions, even though they are supposed to embody his reactions and his thinking, but which are, in reality, usually expressions of his emotional desires.

All of us, therefore, carry around with us a subjective mechanism, which is a true and perfect picture of our peculiar point in evolution. It is the aura which a Master watches, and this is a factor of major importance in the life of a disciple. The light of the soul within the aura, and the condition of the various aspects of the aura, indicate whether or not the disciple is nearing the Path of Discipleship. As the emotional reactions lessen, and as the mental apparatus clarifies, the progress of the aspirant can be exactly noted. I would have you distinguish carefully between the astral and the mental bodies, and that which they emanate. The bodies (so called) are substantial in nature; the aura is essentially radiatory and extends from each substantial vehicle in every direction. This is a point which should be most carefully noted. (11 - 97/8).

(2) These centres, or their vibrations, are in reality what creates or constitutes the so-called aura of the human being, even though that aura

is frequently confused with the health aura. Instead of the word "frequently" I had almost said "usually", because that would be more definitely correct. It is the etheric body which indicates and conditions the aura. (11 - 173).

(3) The "sphere of radiation" (aura) is easily determined by those who seek it out, and who watch the effect of the radiation upon people in their community and environment. One highly emotional person, working through an overdeveloped and uncontrolled solar plexus centre, can wreck a home or an institution. I give this as an illustration. One radiant, creative life, consciously using the heart or the throat centres, can carry inspiration to hundreds. These are points well worth careful consideration. You must, however, bear in mind that these centres are brought into activity by the cultivation of certain major virtues, and *not* by meditation, or concentration upon the centres. They are brought automatically into the needed radiatory condition, by right living, high thinking, and loving activity. These virtues may seem to you dull and uninteresting, but they are most potent and scientifically effective in bringing the centres into the desired radiatory activity. When the task is done, and when all the centres are living spheres of outgoing radiatory activity, they swing into each others' orbit, so that the initiate becomes a centre of living light, and *not* a composite of seven radiant centres. Think on this. (11 - 175).

(4) Forget not that as you look out upon the world and your immediate environment, that you look out through your aura and have, therefore, to deal with glamour and illusion. (10 - 35).

(5) I have watched you succeed and I have seen you fail. This I do through noting the pulsation of your light - not in watching the detail of your daily living. (5 - 98).

See also: (5 - 752/3).

15

BREATHING EXERCISES

(1) There has been a great deal of nonsense talked and taught about the science of breath. Many groups give a great deal of dangerous instruction anent breathing - dangerous because it is based on book knowledge, and its exponents have never practised it extensively themselves, and dangerous because many groups simply exploit the unready, usually for commercial gain. Fortunately for the mass of aspirants, the information and the instruction given, are both feeble, inaccurate and frequently innocuous, though there are many cases of significantly bad reaction; fortunately also, the purpose of the average aspirant is so weak that he is incapable of persistent,

daily, unchanging compliance with the requirements, and fails to render that application which would be the guarantee of a dubious success; hence, in these cases, no danger exists. Many occult groups exploit the subject, in order to build up mystery, and to hold out inducements to the unwary, or give their adherents something to do, and thus gain kudos for themselves as learned and well-trained oculists. Anyone can teach breathing exercises. It is largely a matter of periodic in-breathing and exhalation, timed and spaced according to the wish of the teacher. Where there is persistence in effort, results will be achieved, and these will usually be undesirable, because the average teacher emphasises the technique of the breath, and not the ideas which – upon the energy which that breath engenders – should take form in the life of the disciple.

The entire science of the breath is built around the use of the Sacred Word, the OM. The use of the Word is intended to be confined to those aspirants who are earnestly pledged to tread the Way, but it has been passed on, and its use enjoined by many unscrupulous teachers, particularly those swamis who come from India, pose as Holy Men, and get silly women of the occident into their clutches. The Word is then used with no spiritual intent, but simply as a sound which, carried on the breath, produces psychic results, which indicate to the gullible their deep spirituality. The trouble is that breathing is inevitably related to the OM, but the effects are dependent upon motive and inner fixed intention. (10 – 253/4).

(2) The right use of the Life-Breath is the whole art at which the aspirant, the disciple, and the initiate work, bearing in mind, however, that the science of the physical breath is the least important aspect, and follows sequentially upon the right use of energy, which is the word we apply to the divine breath of life. (4 – 152).

(3) No breathing exercises can be safely used where there is no attempt to impose rhythm upon the life of every day. The two activities must go hand in hand. . . . Let no one doubt the effect of breathing exercises upon the vital body. As surely as eating and drinking build or destroy the physical body, and aid or hinder its right functioning, so do breathing exercises produce potent effects, if rightly used over a long period of time. (4 – 206/7.)

(4) The only factor which makes the breath effective, is the thought, the intent and the purpose which lies behind it. In this statement, you have the clue to dynamic, useful breathing exercises. Unless there is a clear appreciation of purpose, unless the disciple knows just what he is doing as he practices esoteric breathing, and unless the significance of the words "energy

follows thought" is understood, breathing exercises are sheer waste of time, and can be dangerous. From this it can be gathered that only when there is an alliance between breathing and thinking, will results be possible.

Behind this lies a third and even more important factor – the WILL. Therefore, the only person who can safely and usefully practice breathing exercises, is the man whose will is active – his spiritual will and, therefore, the will of the Spiritual Triad. (10 – 255/6).

(5) That breathing exercises may eventually find a place in the training of the disciple, is true and possible, but they will be self-initiated as a result of rhythmic living, and a constant right use of the Sacred Word, the O M. (10 – 262).

(6) Breathing exercises or pranayama training should never be undertaken without expert guidance, and only after years of spiritual application, devotion, and service. (13 – 18).

16

THE BUDDHA

(1) The Buddha came approximately five hundred years before Christ. . . . Buddha answered the questions posited in His time by giving the *Four Noble Truths*, which satisfactorily and eternally answer man's demand of *why*. These Truths can be summarised as follows: the Buddha taught that misery and suffering were of man's own making, and that the focussing of human desire upon the undesirable, the ephemeral and the material, was the cause of all despair, all hatred and competition, and the reason why man found himself living in the realm of death – the realm of physical living, which is the true death of the spirit. (8 – 106).

(2) The Buddha came embodying in Himself the divine quality of wisdom; He was the manifestation of Light, and the Teacher of the way of enlightenment. He demonstrated in Himself the processes of illumination and became "the Illumined One". Light, wisdom, reason, as divine yet human attributes, were focussed in the Buddha. He challenged the people to tread the Path of Illumination of which wisdom, mental perception and the intuition are aspects.

Then came the next Teacher, the Christ. He embodied in Himself a still greater divine principle – greater than the Mind, that of Love; yet at the same time, He embraced within Himself all that the Buddha had of light. Christ was the expression of both light and love. (7 – 150/1).

THE CAUSAL BODY

(The Egoic Lotus)

(1) In considering the causal body (this "Temple of the Soul"), we are dealing specifically with the vehicle of manifestation of a solar Angel who is its informing life and who is in process of constructing it, of perfecting it, and of enlarging it, and thus reflecting on a tiny scale the work of the Logos on His own plane. (3 - 1110).

(2) The causal body is a collection of permanent atoms, three in all, enclosed in an envelope of mental essence . . .

Therefore, you have at the moment of individualisation, which is the term used to express this hour of contact, on the third subplane of the mental plane, a point of light, enclosing three atoms, and itself enclosed in a sheath of mental matter. The work then to be done consists of :

1. Causing that point of light to become a flame, by steadily fanning the spark and feeding the fire.

2. Causing the causal body to grow and expand, from being a colourless ovoid, holding the Ego like a yolk within the egg-shell, to a thing of rare beauty, containing within itself all the colour of the rainbow. This is an occult fact. The causal body will palpitate in due course of time, with an inner irradiation, and an inner glowing flame that will gradually work its way from the centre to the periphery. It will then pierce through that periphery, using the body (that product of millennia of lives of pain and endeavour), as fuel for its flames. It will burn all up, it will mount toward the Triad, and (becoming one with that Triad) will be re-absorbed into the spiritual consciousness, - will carry with it - using heat as the symbol - an intensity of heat or quality of colour or vibration, that before were lacking.

Therefore, the work of the Personality - for we have to view all from that angle until egoic vision may be ours, - is first to beautify, build and expand the causal body; secondly to withdraw within it the life of the Personality, sucking the good out of the personal life, and storing it in the body of the Ego. We might term this the Divine Vampirism, for always evil is but the other side of good. Then, having accomplished this, comes the application of the flame to the causal body itself, and the joyous standing by whilst the work of destruction goes on, and the Flame - the live inner man, and the spirit of divine life - is set free, and mounts to its source.

(2 - 30/1).

(3) The content of the causal body, is the accumulation by slow and

gradual process, of the good in each life. The building proceeds slowly at first, but towards the end of incarnation – on the Probationary Path and on the Path of Initiation – the work proceeds rapidly. The structure has been reared, and each stone quarried in the personal life. On the Path, in each of its two divisions, the work of completing and beautifying the Temple proceeds with greater rapidity . . . (2 – 32).

(4) At a later stage upon the Path of Initiation, the causal body also disappears, and the initiate stands free in the three worlds. The astral body and the causal or soul body are – in the language of esotericism – supplementary to reality. They have had a temporary reality during the evolutionary process, but (having served their purpose, and having endowed man with certain required assets – consciousness, feeling, sensitivity, and ability to establish and register contact) they pass away, and the initiate remains, possessed of power over form, and a fully awakened consciousness. He is a soul, and the fusion is complete. (18 – 162).

18

CENTRES (FORCE)

(1) The etheric body is a body composed entirely of lines of force, and of points where these lines of force cross each other, and thus form (in crossing) centres of energy. Where many such lines of force cross each other, you have a larger centre of energy, and where great streams of energy meet and cross, as they do in the head and up the spine, you have seven major centres. There are seven such, plus twenty-nine lesser centres and forty-nine smaller centres, known to esotericists. (17 – 72).

(2) The whole subject of the centres is dangerous if misunderstood; the centres constitute a menace when prematurely awakened, or unduly energised, and this entire subject can prove most dangerous to the curiosity-impelled man, and to the ignorant experimenter. The time is not yet ripe for the presentation of this subject in a fully co-ordinated manner; students are warned against publishing a clear correlated thesis on the subject as a result of their researches in my books. Nevertheless the true aspirant must be given the needed information. (18 – 336/7).

(3) Much has been written and discussed anent the centres, and much mystery exists which has aroused the curiosity of the ignorant, and has tempted many to meddle with that which does not concern them. . . . I do not in any way intend to take up the subject from such an angle as to convey

rules and information that will enable a man to vivify these centres and bring them into play. I sound here a solemn word of warning. Let a man apply himself to a life of high altruism, to a discipline that will refine and bring his lower vehicles into subjection, and to a strenuous endeavour to purify and control his sheaths. When he has done this and has both raised and stabilised his vibration, he will find that the development and functioning of the centres has pursued a parallel course, and that (apart from this active participation) the work has proceeded along the desired lines. Much danger and dire calamity attends the man who arouses these centres by unlawful methods, and who experiments with the fires of his body without the needed technical knowledge. He may, by his efforts, succeed in raising the fires and in intensifying the action of the centres, but he will pay the price of ignorance in the destruction of matter, in the burning of bodily or brain tissue, in the development of insanity, and in opening the door to currents and forces, undesirable and destructive. It is not the part of a coward, in these matters concerning the subjective life, to move with caution and with care; it is the part of discretion. The aspirant, therefore, has three things to do:

1. Purify, discipline and transmute his threefold lower nature.
2. Develop knowledge of himself, and equip his mental body by good deeds and thoughts.
3. Serve his race in utter self-abnegation.

In doing this he fulfils the law, he puts himself in the right condition for training, fits himself for the ultimate application of the Rod of Initiation, and thus minimises the danger that attends the awakening of the fire. (3 - 161/2).

(4) The centres in the human being deal fundamentally with the FIRE aspect in man, or with his divine spirit. They are definitely connected with the Monad, with the will aspect, with immortality, with existence, with the will to live, and with the inherent powers of the Spirit. (3 - 165).

(5) The centres are formed entirely of streams of force, pouring down from the Ego, who transmits it from the Monad. In this we have the secret of the gradual vibratory quickening of the centres as the Ego first comes into control, or activity, and later (after initiation) the Monad, thus bringing about changes and increased vitality within these spheres of fire or of pure life force.

The centres, therefore, when functioning properly, form the "body of fire" which eventually is all that is left, first to man in the three worlds, and later to the Monad. . . . When the form is destroyed there is left this intangi-

ble spiritual body of fire, one pure flame, distinguished by seven brilliant centres of intenser burning.

... We must disabuse our minds of the idea that these three centres are *physical things*. They are whirlpools of force that swirl etheric, astral and mental matter into activity of some kind. (3 - 166/7).

(6) The evolution of the centres is a slow and gradual thing, and proceeds in ordered cycles varying according to the ray of a man's Monad. (3 - 173).

(7) The centres in physical matter are recognised as being simply focal points of energy located on the etheric body, and having a definite use. This use is to act as transmitters of certain forms of energy *consciously* directed by the Ego or Self, with the intent of driving the physical body (which is *not* a principle) to fulfil egoic purposes. (3 - 1155).

(8) Only one in a thousand aspirants is at the stage where he should begin to work with the energy in the centres, and perhaps even this estimate is too optimistic. Better far that the aspirant serves, and loves, and works, and disciplines himself, leaving his centres to develop and unfold more slowly, and therefore, more safely. Unfold they inevitably will, and the slower and safer method is (in the vast majority of cases), the more rapid. Premature unfoldment involves much loss of time, and carries with it often the seeds of prolonged trouble. (4 - 590).

(9) I teach no mode of awakening the centres, because right impulse, steady reaction to higher impulsions, and the practical recognition of the sources of inspiration, will automatically and safely swing the centres into needed and appropriate activity. This is the sound method of development. It is slower, but leads to no premature development, and produces a rounded unfoldment; it enables the aspirant to become truly the Observer and to know with surety what he is doing; it brings the centres, one by one, to a point of spiritual responsiveness, and then establishes the ordered and cyclic rhythm of a controlled lower nature. (10 - 261/2).

(10) If the aspirant but seeks spiritual development, if he but aims at sincerity of purpose, and at compassionate altruism, if he, with serene application, concentrates on the subjugation of the emotional body, and the enlargement of the mental, and cultivates the habit of abstract thinking, the desired results upon the centres will be produced from necessity, and danger will be eliminated. (2 - 77).

(11) You will therefore observe that the subject (the development of the centres) really becomes more abstruse, the longer it is studied. (2 - 80).

(12) I would also beg you to realise five facts :

1. That undeveloped men are energised and galvanised into outer activity through the medium of the three centres below the diaphragm.

2. That average man is beginning to function primarily through the solar plexus centre, and to use it as a transferring centre of force for energies which must be carried from below the diaphragm to above the diaphragm.

3. That the world aspirants are slowly being energised and controlled by the forces which are being transferred from the centres below the diaphragm, to the throat centre, and from the soul to the throat centre. This leads to creative activity of some kind.

4. That the world disciples are beginning to be governed and controlled by the throat and heart centres, and are also beginning to transfer the forces which have been raised to the heart and throat, to the ajna centre between the eyebrows, in the middle of the forehead. When this has been done, the man is then an integrated personality. The soul also stimulates the ajna centre.

5. That the more advanced disciples and world initiates, are also energised from two sources: by means of the energies raised up and lifted into the head from all the centres in the body, and by those that pour into the human frame from the soul, via the highest centre at the top of the head.

The whole process is, as you can see, one of development, use and transference, as is the case in all evolutionary development. (15 - 521/2).

(13) In both the astral and mental sheaths there exist the counterparts of the centres as found in the physical body. (3 - 58).

(14) The three major centres in the body of the planetary Logos are:

The head centre - Shamballa - 1st Ray of Will.

The heart centre - Hierarchy - 2nd Ray of Love-Wisdom.

The throat centre - Humanity - 3rd Ray of Active Intelligence.

The impact of the new incoming energies upon Humanity will result from a planned redirection. This will bring in an era of greatly enhanced creative activity; it will be an activity such as has never be seen before, and which will express itself in every department of human living. (18 - 551/2).

I challenge the thinkers of the world to drop their sectarianism, their nationalism, and their partisanships, and in the spirit of brotherhood to

work in their particular nation, regarding it as integral part of a great federation of nations, – a federation that now exists on the inner side, but waits for the activity of the world thinkers to bring it to materialisation on the outer side. I charge them to work in the cause of religion, and in the field of that particular religion in which they, by an accident of birth or choice, are interested, regarding each religion as part of the great world religion. They must look upon the activities of their group, society or organisation, as demanding their help, just in so far, as the principles on which they are founded, and the techniques which they employ, serve the general good, and develop the realisation of Brotherhood.

I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and to attempt to think in terms of the one family, the one life, and the one humanity. I would remind you that hatred and separateness have brought humanity to the present condition. I would add to that reminder, however, the fact that there is in the world today a large enough number of liberated men, to produce a change in the attitudes of mankind and in public opinion, if they measure up by an act of the will, to what they know and believe.

I challenge you also to make sacrifices; to give yourself and your time, and your money, and your interest, to carry these ideas to those around you, in your own environment, and to the group in which you find yourself, thus awakening your associates. I call you to a united effort to inculcate anew the ideas of brotherhood and of unity. I ask you to recognise your fellow workers in all the groups and to strengthen their hands. I ask you to seal your lips to words of hatred and of criticism, and to talk in terms of brotherhood and of group relationships. I beg of you to see to it that every day is for you a new day, in which you face new opportunity. Lose sight of your own affairs, your petty sorrows, worries and suspicions, in the urgency of the task to be done, and spread the cult of unity, of love and of harmlessness.

I also ask you to sever your connection with all groups which are seeking to destroy and to attack, no matter how sincere their motive. Range yourself on the side of the workers for constructive ends, who are fighting no other groups or organisations, and who have eliminated the word "anti" out of their vocabulary. Stand on the side of those who are silently and steadily building for the new order – an order which is founded on love, which builds under the impulse of brotherhood, and which possesses a realisation of brotherhood, which is based on the knowledge that we are, each and all, no matter what our race, the children of the One Father, and who have come

to the realisation that the old ways of working must go, and the newer methods must be given a chance.

If you cannot yourself teach or preach or write, give of your thought and of your money, so that others can. Give of your hours and minutes of leisure, so as to set others free to serve the Plan; give of your money, so that the work of those associated with the New Group of World Servers may go forward with rapidity. Much time you waste on non-essentials. Many of you give little or nothing of time. The same is the case with money. Give as never before, and so make the physical aspects of the work possible. Some give of their very need, and the power they thereby release is great. Those on the inner side are grateful for the giving by those who can give only at great personal cost. Others give of what they can spare, and only when it needs no sacrifice to give. Let that condition also end, and give to the limit, with justice and understanding, so that the age of love and light may be more rapidly ushered in. I care not where or to whom you give, only that you give, – little if you have but little of time and money, much if you have much. Work and give, love and think, and aid those groups who are building and not destroying, loving and not attacking, lifting and not tearing down.

I challenge you above all to a deeper life, and I implore you for the sake of your fellow men to strengthen your contact with your own soul, so that you will have done your share in making revelation possible; so that you will have served your part in bringing in the light, and will therefore be in a position to take advantage of that new light and new information, and so be better able to point the way and clear the path for the bewildered seeker at that time. Those who are not ready for the coming events, will be blinded by the emerging light, and bewildered by the revealing wonder; they will be swept by the living breath of God, and it is to you that we look to fit them for the event. (14 – 187/9).

20

THE CHRIST

(1) Christ was the first of our earth humanity to achieve the goal (of individualisation). . . . So rapid was the development of the Christ, that in Atlantean days He found Himself upon the Path of Probation. . . . From the angle of evolution, the rapid unfoldment of the evolution of Christ was, and has been, *totally unparallelled*. It has never been duplicated,

though there are people living today upon the planet, who are beginning to develop *now* with equal rapidity. (15 - 210).

(2) The first human being out of that "centre which we call the race of men" to achieve this point (the third initiation) was the Christ; in that first great demonstration of His point of attainment (through the medium of what was then a new type of initiation) the Christ was joined by the Buddha. The Buddha had attained this same point prior to the creation of our planetary life, but conditions for taking the third initiation were not then available, and He and the Christ took the initiation together. (18 - 385).

(3) The World Teacher is that Great Being Whom the Christian calls the Christ; He is known also in the Orient as the Bodhisattva, and as the Lord Maitreya, and is the One looked for by the devout Mohammedan, under the name of the Iman Mahdi. He it is Who has presided over the destinies of life since about 600 B.C. and He it is Who has come out among men before, and Who is again looked for. He is the Great Lord of Love and of Compassion, just as His predecessor, the Buddha, was the Lord of Wisdom. . . . He is the World Teacher, the Master of the Masters, and the Instructor of the Angels, and to Him is committed the guidance of the spiritual destinies of men, and the development of the realisation within each human being that he is a child of God and a son of the Most High.

. . . The World Teacher directs that indwelling consciousness in the life or spirit aspect, seeking to energise it within the form so that, in due course of time, that form can be discarded and the liberated spirit return whence it came. Ever since He left the earth, as related with approximate accuracy in the Bible story (though with much error in detail) has He stayed with the sons of men; never has He really gone, but only in appearance, and in a physical body He can be found by those who know the way, dwelling in the Himalayas, and working in close co-operation with His two great Brothers, the Manu and the Mahachohan. Daily He pours out His blessing on the world, and daily He stands under the great pine in His garden at the sunset hour with hands uplifted in blessing over all those who truly and earnestly seek to aspire. To Him all seekers are known, and, though they may remain unaware of Him, the light which He pours forth stimulates their desire, fosters the spark of struggling life and spurs on the aspirant until the momentous day dawns when they stand face to face with the One Who by being "lifted up" (occultly understood) is drawing all men unto Himself as the Initiator of the sacred mysteries. (1 - 43/4).

(4) He has been for two thousand years the supreme Head of the Church

Invisible, the Spiritual Hierarchy, composed of the disciples of all faiths. He recognises and loves those who are not Christian but who retain their allegiance to their Founders – the Buddha, Mohammed and others. He cares not what the faith is, if the objective is love of God and of humanity. If men look for the Christ Who left His disciples centuries ago, they will fail to recognise the Christ Who is in the process of returning. The Christ has no religious barriers in His consciousness. It matters not to Him of what faith a man may call himself.

The Son of God is on His way, and He cometh not alone. His advance guard is already here, and the Plan which they must follow, is already made clear. Let recognition be the aim. (8 – 60).

(5) He is the *World Teacher* and not a Christian teacher. He Himself told us that He had other folds, and to them He has meant as much as He has meant to the orthodox Christian. They may not call Him Christ, but they have their own name for Him and follow Him as truly and faithfully as their Western brethren. (8 – 62).

(6) The church emphasis has been (and is today) upon the dead Christ. Men have forgotten that He lives, though they give a tentative recognition to this hope and belief at Easter time, largely because His resurrection guarantees our own "rising again", and "because He lives, we shall live also". The fact of His livingness and of His presence today, here and now, on earth is not emphasised, except through vague and hopeful generalities. Men have forgotten the Christ Who lives with us on earth, surrounded by His disciples, the Masters of the Wisdom, accessible to those who make the right approach, and saving men by the force of His example . . .

In the coming world religion, the emphasis will be on these truths. Life and not death will be proclaimed; attainment of spiritual status through spiritual living will be taught, and the fact of the existence of those who have thus attained and who work with Christ for the helping and salvaging of humanity, will be the goal. The fact of the spiritual Hierarchy of our planet, the ability of mankind to contact its Members and to work in co-operation with Them, and the existence of Those Who know What the will of God is, and can work intelligently with that will – these are the truths upon which the future spiritual teaching will be based. (7 – 144/5).

(7) In the future, the eyes of humanity will be fixed upon the Christ, and not upon any such man-made institutions as the Church and its dignitaries; Christ will be seen as He is in reality, working through His disciples, through the Masters of the Wisdom, and through His followers who toil

unseen (and usually unrecognised) behind world affairs. The sphere of His activity will be known to be the human heart and also the crowded market places of the world, but not some stone edifice, and not the pomp and ceremony of any ecclesiastical headquarters. (8 - 66).

(8) No man has ever been saved by theology, but only by the living Christ, and through the awakened consciousness of the Christ within each human heart. (7 - 133).

(9) Individual man and his soul are also attempting to come together, and when that event is consummated, the Christ is born in the cave of the heart, and Christ is seen in the daily life with increasing power. (14 - 288).

(10) As the man works with his personality, purifying it and bending it to the service of the spiritual will, he automatically raises the energies of the centres in his body up to the centre between the eyebrows. Eventually the influence of each of the two centres increases, and becomes wider and wider, until they make contact with each other's vibratory or magnetic field, and instantly the light flashes out. Father-spirit and mother-matter unite and are at-one, and the Christ is born. "Except a man be born again, he cannot see the kingdom of God", said the Christ. This is the second birth, and from that moment vision comes with increasing power. . . . The Christ is being born today in many a human being, and increasingly will the sons of God appear in their true nature, to take over the guidance of humanity in the New Age. (14 - 291/2).

(11) That He Whom we serve may be nearer to all of us than ever before, that the work of establishing right human relations may proceed apace, and that light and love may stream forth from Shamballa and the Hierarchy over all of you who love your fellowmen, is the earnest wish, accompanied by my blessing, for you at this season of the will-to-good.

NOTE: The Tibetan has asked me to make clear that when he is speaking of the Christ he is referring to His official name as Head of the Hierarchy. The Christ works for all men, irrespective of their faith; He does not belong to the Christian world any more than to the Buddhist, the Mohammedan or any other faith. There is no need for any man to join the Christian Church in order to be affiliated with Christ. The requirements are to love your fellowmen, lead a disciplined life, recognise the divinity in all faiths and all beings, and rule your daily life with love. - A.A.B. (13 - 558).

THE CHRIST :
REAPPEARANCE OF -

(1) Everywhere we find the spirit of expectancy, and the demand for a manifestation and a symbolic happening, which we call by various names, but which is usually referred to as the advent of Christ. This, as you know, may be an actual physical coming, as before in Palestine, or it may connote a definite overshadowing of His disciples and lovers by the Great Lord of Life. The overshadowing will call forth a response from all those who are in any way spiritually awakened. Or again, the coming may take the form of a tremendous inflow of the Christ principle, the Christ life and love, working out through the human family. Perhaps all three possibilities may be found simultaneously on our planet very shortly. (14 - 281).

(2) He (the Risen Christ) will not this time demonstrate the perfected life of a Son of God, which was His main mission before; He will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world - thirsty for truth, for right human relations, and for loving understanding. He will be recognised this time by all, and in His Own Person testify to the *fact* of the resurrection, and hence demonstrate the paralleling fact of the immortality of the soul, of the spiritual man. The emphasis during the past two thousand years has been *on death*; it has coloured all the teaching of the orthodox churches; only one day in the year has been dedicated to the thought of the resurrection. (9 - 151).

(3) The preparation of the world on a large scale for the coming of the World Teacher, and the taking of the necessary steps before They Themselves (the Masters) come out among men, as many of Them surely will towards the close of this century. A special group is forming amongst Them now Who are definitely preparing Themselves for this work. The Master M., the Master K.H. and the Master Jesus will be specially concerned with the movement towards the last quarter of the century. Other Masters will participate also, but these are the ones with Whose names and offices people should familiarise themselves, wherever possible. . . . Very definitely may the assurance be given here, that prior to the coming of the Christ, adjustments will be made so that at the head of all great organisations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the great occult groups, of the Freemasons of the world, and of the various great divisions of the Church, and resident in many of the great nations, will be found initiates or Masters. (1 - 61/2).

(4) When He comes at the close of this century and makes His power felt, He will come as the Teacher of Love and Unity, and the keynote He will strike will be regeneration through love poured forth on all. As He will work primarily on the astral plane, this will demonstrate on the physical plane in the formation of active groups in every city of any size, and in every country, which will work aggressively for unity, co-operation and brotherhood in every department of life - economic, religious, social and scientific. (3 - 755).

(5) Let me make the facts somewhat clearer, and enlarge somewhat upon the three modes of His appearing, of His coming, His advent, and of His physical recognition by humanity :

1. *By His overshadowing of all initiates and disciples* who are today, or will be at the time of His arrival, active in the three worlds of human evolution. This involves His influencing their minds telepathically. This overshadowing or influencing, will be His primary work upon *the mental plane*. This will constitute one of His most effective methods in His proposed spiritual interference in world affairs. Through the medium of these members or affiliates of the Hierarchy, He will have outposts of His consciousness in every nation. Through them He can work.

2. *By the pouring out of the Christ life or consciousness upon the masses* everywhere, and in every nation. This spiritual inflow will bring about the reorienting of human desire, and will evoke the emotional reaction to His Presence. This therefore brings *the astral plane* within the active sphere of His influence; this involves the release of the energy of goodwill into the hearts of men, predisposing them towards right human relations. It is this establishing of right relations which is the major objective of His coming triple activity. The masses everywhere will be responsive to the work and the message of Christ, as it is implemented from the mental plane by the disciples and initiates, overshadowed by the mind of Christ.

3. *By His physical appearance among men*. Through His Own immediate appearance, He can establish a potent focal point of hierarchical energy upon Earth, in a manner not hitherto possible. He has never deserted humanity, and has always kept His promise to stay with us all the days, even unto the end of the age. Men in all lands will know where He can be found. The locale of this focal point of His threefold spiritual activity, cannot here be disclosed, for it is contingent upon the results of the sequential processes of overshadowing and outpouring. (18 - 615/6).

(6) The heart centre of humanity is created by the sum total of the hearts (symbolically speaking) of all these men of goodwill (in or out

of the churches, and irrespective of their political concepts), who are serving their fellowmen, sponsoring human welfare movements, working for the establishing of right human relations, and constantly off-setting the separateness of the human mind through the inclusiveness of the divine love nature. You have, therefore, as a guarantee of the return of Christ into public recognition, an implementing of a great alignment. This alignment, when effectively concluded, will bring about a clear channel or pathway of return, or line of light or magnetic power between :

1. The centre where the will of God is known. This is Shamballa, where the will-to-good originates. This will-to-good is essential love.
2. The Hierarchy, which is the planetary heart centre.
3. The Christ, the very heart of love within the Hierarchy.
4. The initiates, disciples and aspirants who form the New Group of World Servers, seeking to embody the love and light needed in the world today.
5. The hearts of the men of goodwill in all lands, who are responsive to love as it can express itself through right human relations.

6. The focal point through which the Lord of Love will work on Earth.

If you will study this sixfold progression of divine love, from the highest manifestation of Deity, down to its appearance through the medium of some focal point in our known modern world, it will be apparent to you that a very definite "structure of approach" has been created, and that a "Path of Return" is being constructed, which will bring the long-awaited Christ into our midst. Nothing can stop or prevent His return today; the evidence of this structure can be seen everywhere. (18 - 619/20).

(7) His reappearance and His consequent work cannot be confined to one small locality or domain, unheard of by the great majority, as was the case when He was here before. The radio, the press, and the dissemination of news, will make His coming different to that of any previous Messenger; the swift modes of transportation will make Him available to countless millions, and by boat, rail and plane they can reach Him: through television, His face can be made familiar to all, and verily "every eye shall see Him". (8 - 16).

(8) He may reappear in a totally unexpected guise; who is to say whether He will come as a politician, an economist, a leader of the people (arising from the midst of them), a scientist or an artist? (8 - 17).

(9) Always down the centuries, at the hour of man's greatest need, and in response to his voiced demand, a divine Son of God *has* come forth, and under many different names. (8 - 41).

(10) The time is known only to the two or three, but "in such an hour as ye think not, He will come." (Matt. xxiv 44) (8 - 43).

(11) The mass of straight goodness and vision in the world is enormous, and the amount of clear, humanitarian thinking is unbounded; it is in the hands of the masses of good little men, and the millions of right thinking people in every land, that the salvation of the world lies, and by them the preparatory work for the Coming of the Christ will be done. Numerically, they are adequate to the task, and need only reassurance and wise co-ordination to prepare them for the service required. (8 - 162).

(12) He will come unflinching when a measure of peace has been restored, when the principle of sharing is at least in process of controlling economic affairs, and when churches and political groups have begun to clean house. Then He can and will come; then the Kingdom of God will be publicly recognised, and will no longer be a thing of dreams and of wishful thinking and orthodox hope. (8 - 163).

(13) When He comes Whom angels and men await, and Whose work it is to inaugurate the New Age and so complete the work He began in Palestine two thousand years ago, He will bring with Him some of the great Angels, as well as certain of the Masters. (13 - 508).

(14) It can be expected that the orthodox Christian will at first reject the theories about the Christ which occultism presents; at the same time, this same orthodox Christian will find it increasingly difficult to induce the intelligent masses of people to accept the impossible Deity and the feeble Christ, which historical Christianity has endorsed. A Christ Who is present and living, Who is known to those who follow Him, Who is a strong and able executive, and not a sweet and sentimental sufferer, Who has never left us but Who has worked for two thousand years through the medium of His disciples, the inspired men and women of all faiths, all religions, and all religious persuasions; Who has no use for fanaticism or hysterical devotion, but Who loves all men persistently, intelligently and optimistically, Who sees divinity in them all, and Who comprehends the techniques of the evolutionary development of the human consciousness (mental, emotional and physical, producing civilisations and cultures appropriate to a particular point in evolution) - these ideas the intelligent public can and will accept.

They will prepare and work for conditions in the world in which Christ can move freely among men, in bodily Presence; He need not then remain in His present retreat in Central Asia. They can and will accept with ease the unity of all faiths, when the relationship of the Buddha and the Christ is

correctly represented; then the picture of a Christ demanding a unique position, to the exclusion of all other sons of God, will fade out in the wonder of the true apostolic succession, in which many sons of God, on different rays, of differing nationalities and with varying missions, are to be seen historically leading humanity along the path of divine unfoldment and nearer to God, the Source. (13 - 589/90).

See also: "Reflective meditation upon Preparation for the Reappearance of the Christ." (6 - 226/8).

22

COLOUR

(1) All colours emanate from one source, or one primary colour - in this solar system, the cosmic ray of indigo, veiling cosmic love or wisdom - and then split into three major colours, and thence into the four minor, making the seven colours of the spectrum. (2 - 238).

(2) Colours as manifested on the physical plane, show at their crudest and harshest. Even the most exquisite of shades as seen by the physical eye, is hard and harsh, compared to those on the emotional plane, and as the finer matter of the other planes is contacted, the beauty, the softness and the exquisite quality of the different hues, grow with each transition. When the ultimate and synthetic colour is reached, the beauty transcends all conception. (2 - 209).

(3) I appreciate your feeling that even these hints but lead apparently to greater confusion. But by constant application to the subject in hand, by frequent brooding and meditation on the colours, and by an endeavour to attain their esoteric significance, and their microcosmic application, will gradually appear the thread that will lead the student out of his confusion into the clear light of perfect knowledge. Have, therefore, courage, a broad elasticity of view, and an ability to reserve opinion until further facts are demonstrated, and also an avoidance of dogmatic assertion. These will be your best guides in the early days of your search. Many have, through meditation, and a receptiveness to higher teaching found their way out of the Hall of Learning into the Hall of Wisdom. Only in the Hall of Wisdom can the esoteric interpretation of the colours be truly known. The Hall is entered through meditation which prepares the student for that initiation which opens to him the door. Therefore, hold fast to meditation and falter not in purpose. (2 - 231).

CONSCIOUSNESS

(1) We can do no more than sense a fraction of some wonderful whole, utterly beyond the reach of our consciousness – a whole that the highest Angel or Perfected Being is but beginning to realise. When we recognise the fact that the average man is as yet fully conscious only on the physical plane, nearly conscious on the emotional plane, and only developing the consciousness of the mental plane, it is obvious that his comprehension of cosmic data can be but rudimentary. When we recognise the further fact, that to be *conscious* on a plane and to *have control* on that plane are two very different conditions, it becomes apparent how remote is the possibility of our approximating more than the general trend of the cosmic scheme. (1 – 4).

(2) The development of the human being is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant characteristic of the indwelling Thinker. It is the progressing from consciousness polarised in the higher self, ego, or soul, thence to a polarisation in the Monad, or Spirit, till the consciousness eventually is Divine. (1 – 7).

(3) All progression in the realm of consciousness, is naturally by a graded series of awakenings, but this would proceed much more gradually and cover a longer period of time than is the case under our present planetary conditions. This particular mode of developing the consciousness of the human family was initiated by the Hierarchy during the Atlantean root-race at the latter end of the fourth sub-race, and will persist until the middle of the next round. At that time the needed stimulus will have been imparted, and as three-fifths of the human family will then have esoterically “set their feet upon the path”, and a large percentage of them will then be in process of becoming the Path itself, the more normal routine will again be resumed (1 – 94).

(4) These realisations, or apprehended expansions of consciousness, are under natural law, and come in due course of time to every soul *without exception*. (1 – 176).

(5) Let me assure you that under the pressure of modern life, under the strain of the imposed present conditions and civilisation, plus the mental concern, the terror of marching armies, the thunder of the many voices, and the stress of world wide economic stringency, the human consciousness is rapidly awakening from its long sleep. That great and fundamental

reality, which we call the "human state of mind", is just beginning to focus itself upon the things which matter, and to express itself in a living fashion. (9 - 26).

(6) Evolution, as we understand it, and as it must be studied by the human intellect, is the story of the evolution of consciousness, and not the story of the evolution of the form. This latter evolution is implicit in the other, and of secondary importance from the occult angle. (15 - 57).

(7) The energies of the twelve constellations are blended with those of the twelve planets, but their power to evoke response, and to be consciously received, recognised, and employed, is dependent entirely upon the type of response mechanism of the planetary life, and of the individual man. It has been rightly said that the consciousness is dependent upon the vehicles of consciousness, upon their point of development, and upon the ability of the individual to identify himself with the energies and impulses which are reaching him, and is not dependent only upon that which is already a recognised part or aspect of himself. It might be said that the higher response to the realities and qualities revealed and made possible by the impact of energy from the zodiacal signs, is somewhat dependent upon the waning influence of the planets to hold down the consciousness aspect of the man. Ponder upon this, for it embodies a deep esoteric truth. (16 - 53/4).

(8) So often in our studies, one is apt to forget that it is not possible for any unit of consciousness, within the planetary sphere of influence, to conceive of conditions as they exist apart from the Earth, because that small planet is inevitably, for that unit, the very centre of his known universe, and - under the Great Illusion - the constellations with their rulers, and with their prototypal counterparts, revolve around the Earth. When man has progressed further, and his consciousness is beginning to awaken to reality, the nature of this illusion will become apparent to him, but at present this is not possible. (16 - 359).

(9) That ancient occult truism remains accurate: "Consciousness is dependent upon its vehicle for expression, and both are dependent upon life and energy for existence." This remains an immutable law. (16 - 527).

(10) You must always bear in mind that the consciousness remains the same, whether in physical incarnation or out of incarnation, and that development can be carried on with even greater ease than when limited and conditioned by the brain consciousness. (5 - 81), (17 - 413).

(11) It is the expansion of consciousness and the production of increased sensitivity and perceptive awareness, which is the goal of all divine and

hierarchical effort. The goal is not for betterment of material conditions. These will automatically follow when the sense of awareness is steadily unfolded. The future of humanity is determined by its aspiration and ability to respond to the idealism which is today flooding the world. (12 - 103).

24

THE CONSTITUTION
OF MAN

The constitution of man . . . is basically threefold, as follows :

I. *The Monad, or pure Spirit, the Father in Heaven.*

This aspect reflects the three aspects of the Godhead :

1. Will or Power The Father.
2. Love-Wisdom The Son.
3. Active Intelligence The Holy Spirit.

and is only contacted at the final initiations, when man is nearing the end of his journey and is perfected. The Monad reflects itself again in

II. *The Ego, Higher Self, or Individuality.*

This aspect is potentially :

1. Spiritual Will Atma.
2. Intuition Buddhi, Love - Wisdom, the Christ principle.
3. Higher or Abstract Mind Higher Manas.

The Ego begins to make its power felt in advanced men, and increasingly on the Probationary Path, until by the third initiation the control of the lower self by the higher is perfected, and the highest aspect begins to make its energy felt.

The Ego reflects itself in :

III. *The Personality, or lower self, physical plane man.*

This aspect is also threefold :

1. A mental body lower manas.
2. An emotional body astral body.
3. A physical body the dense physical and the etheric body.

The aim of evolution is therefore to bring man to the realisation of the egoic aspect and to bring the lower nature under its control. (1 - xv) (2 - 1).

COURAGE

It takes courage to make spiritual decisions and to abide by them; it takes courage to adjust your lives – daily and in all relations – to the need of the hour and to the service of mankind; it takes courage to demonstrate to those around you that the present world catastrophe is of more importance to you than the petty affairs of your individual lives and your humdrum contacts; it takes courage to discard the alibis which have prevented you from participating to date in the all-out effort which characterises today the activities of the Hierarchy; it takes courage to make sacrifices, to refuse time to non-essential activities, and to deal with the physical body as if it were free from all impediments; it takes courage to ignore frailties which may be present, the tiredness incident to a long life, the physical tendencies which handicap and limit your service, the sleeplessness which comes from world pressures or from a badly regulated life programme, and the nervousness and strain which are the common lot today; it takes courage to attack life on behalf of others, and to obliterate your own wishes in the emergency and need. (6 – 42).

CREMATION

(1) These taints to which humanity is prone, are found in the soil, and their presence there is largely due to burial, down the ages, of millions of corpses. By the increased use of the processes of cremation, this condition will be steadily improved. Gradually, very gradually, the taint will thus die out. It is therefore highly desirable that there be as much propaganda as possible for the use of this method of disposing of the discarded physical vehicles of the souls who are passing out of incarnation. As the soil becomes less tainted, and as soul contact is established, we can hope to see a steady decrease in the number of those who succumb to the inherited taints. (17 – 61/2).

(2) Much good will be brought about through the growing custom to cremate those forms which the indwelling life has vacated; when it is an universal custom, we shall see a definite minimising of disease, leading to longevity and increased vitality. (17 – 249).

(3) It is a fortunate and happy thing that cremation is becoming increasingly the rule. Before so very long, burial in the ground will be

against the law, and cremation will be enforced, and this as a health and sanitation measure. Those unhealthy, psychic spots, called cemeteries, will eventually disappear, just as ancestor worship is passing out, both in the Orient – with its ancestor cults – and in the Occident – with its equally foolish cult of hereditary position.

By the use of fire, all forms are dissolved; the quicker the human physical vehicle is destroyed, the quicker is its hold upon the withdrawing soul broken. A great deal of nonsense has been told in current theosophical literature about the time equation in relation to the sequential destruction of the subtle bodies. It should be stated, however, that the moment that *true* death is scientifically established (by the orthodox doctor in charge of the case), and it has been ascertained that no spark of life remains in the physical body, cremation is then possible. This complete or true death eventuates when the thread of consciousness and the thread of life, are completely withdrawn from the head and the heart. At the same time, reverence and an unhurried attitude have their rightful place in the process. The family of the dead person need a few hours in which to adjust themselves to the fact of the imminent disappearance of the outer and usually loved form; due care must also be given to the formalities required by the state or municipality. This time element has reference mainly to those who are left behind, to the living and not to the dead. The claim that the etheric body must not be rushed into the cremating flames, and the belief that it must be left to drift around for a stated period of several days, have also no true basis at all. There is no etheric need for delay. When the inner man withdraws from his physical vehicle, he withdraws simultaneously from the etheric body. It is true that the etheric body is apt to linger for a long time on the "field of emanation" when the physical body is interred, and it will frequently persist until complete disintegration of the dense body has taken place. The process of mummifying, as practised in Egypt, and of embalming, as practised in the West, have been responsible for the perpetuation of the etheric body, sometimes for centuries. This is particularly the case when the mummy or embalmed person was of an evil character during life; the hovering etheric body is then often "possessed" by an evil entity or force. This is the cause of the attacks and disasters which often dog the steps of those who discover ancient tombs and their inhabitants, ancient mummies, and bring them and their possessions to light. Where cremation is the rule, there is not only the immediate destruction of the physical body, and its restitution to the fount of substance, but the vital body is also promptly dissolved, and its forces swept away by the current of flame into the reser-

voir of vital energies. Of that reservoir it has ever been an inherent part, either in form or in a formless condition. After death and cremation these forces will exist, but are absorbed into the *analogous* whole. Ponder on this statement, for it will give you the clue to the creative work of the human spirit. If delay is necessary from family feeling or municipal requirements, cremation should follow death within thirty-six hours; where no reason for delay exists, cremation can be rightly permitted in twelve hours. It is wise, however, to wait twelve hours in order to ensure true death. (17 - 483/5).

See also: (17 - 251, - 470).

27

CRIME

Just as we are attempting to eliminate force out of our national relationships, and just as it is obvious today that the process of drastic penalties has *not* succeeded in preventing crime, or in deterring people from violent selfishness (for that is what all crime is), and just as the social attitude (in contradistinction to the anti-social position of all law-breakers) is being regarded as desirable, and taught in our schools, so it is beginning to dawn upon the public consciousness, that the inculcation of right relations, and the spread of self-control, and the growth of unselfishness (and these surely are the goal, subjective and oft unrealised, of all legal procedure) are the needed approach to the young.

Crime will be stamped out when the environing conditions in which children live, are bettered, when physical attention is given in the early formative years to glandular balance, as well as to teeth and eyes and ears, to right posture and correct feeding, and when there is also a more proper apportionment of time; when esoteric psychology and esoteric astrology give their contribution of knowledge to the bringing up of young people. The old methods must give way to the new, and the conservative attitude must be dropped in favour of religious, psychic, and physical training and experiment, scientifically applied, and mystically motivated. When I say religious, I do not refer to doctrinal and theological teaching. I mean the cultivation of those attitudes and conditions which will evoke reality in man, bring the inner spiritual man to the foreground of consciousness, and thus produce the recognition of God Immanent. (16 - 237).

CRISIS

(1) Shirk not these crises, hard and difficult though they may appear to be. Difficult they are. Forget not that the habit of confronting crises, is a long-established one within the consciousness of humanity. Man has the "habit of crisis", if I may so call it. They are only the points of examination as to the strength, purpose, purity and motive and the intent of the soul. They evoke confidence when surmounted, and produce greatly expanded vision. They foster compassion and understanding, for the pain and inner conflict they have engendered is never forgotten, for they draw upon the resources of the heart. They release the light of wisdom within the field of knowledge, and the world is thereby enriched. (16 - 477).

(2) The creative crisis (for Humanity) has been made possible by three major happenings:

1. The conclusion of a twenty-five thousand year cycle or movement around what is called the lesser zodiac. This connotes a major cycle of experience in the life of our planetary Logos . . .

2. The end of the Piscean Age. This simply means that the energies coming from Pisces during the last two thousand years, are now being rapidly superseded by energies coming from Aquarius. These result in major changes in the life of the planetary Logos, and potently affect His body of manifestation through the medium of His three major centres: Shamballa, the Hierarchy, and Humanity.

3. The increasingly dominant activity of the seventh Ray of Order or Ceremonial Magic, as it is somewhat erroneously called. This ray is now coming into manifestation, and is in close co-operation with the two above factors. (18 - 550/1).

(3) Unless such moments of crisis occur, the life simmers down to a general dead level and (even if useful) offers not the chance for an extreme effort with its consequent need to draw upon the full resources of the soul. (5 - 269).

(4) The handling of crises is the hallmark of the disciple, and every crisis met and rightly handled, provides (once the difficulty is occultly "under the feet") the place from which an extended vision can be gained, fresh knowledge can flow in and the transmuting light can shine from the Angel of the Presence and thus produce results.

Each of you has passed through a cycle of real difficulty and strain. This is true of all disciples. (6 - 13). *See also*: (6 - 644).

CRITICISM

(1) Why is (non-criticism) regarded as so essential a requirement? . . . Because in a sudden burst of critical thought, the entire personality can be galvanised into a potent co-ordination, but of a wrong kind, and with disastrous results. Because criticism being a faculty of the lower mind, can hurt and wound, and no man can proceed upon the Way as long as wounds are made, and pain is knowingly given. Because the work of white magic and the carrying out of hierarchical purpose meets with basic hindrances in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time for criticism to exist between workers. They hinder each other and they hinder the work.

. . . I urge upon all those who read these Instructions to forget their likes and their dislikes, and to overlook the personality hindrances which inevitably exist in themselves and in all who work upon the physical plane, handicapped by the personality. I urge upon all workers the remembrance that the day of opportunity will not last forever. The pettiness of the human frictions, the failures to understand each other, the little faults which have their roots in the personality and which are, after all ephemeral, the ambitions and illusions must all go. If the workers would practise detachment, knowing that the Law works, and that God's purposes must come to an ultimate conclusion, and if they would learn never to criticize in thought or word, the salvaging of the world would proceed apace, and the new age of love and illumination would be ushered in. (4 - 560/1).

(2) One of the major faults of disciples today, is the paying of too close attention to the faults, errors and activities of other disciples, and too little attention to their own fulfilment of the law of love, and to their own dharma and work. . . . Today, the neophyte must learn the same lesson of attention to personal perfection, and to personal work through the means of that inner silence which broods over the disciple, and forces him to attend to his own work and business, leaving others to do the same, and so learn the lesson of experience. A great deal of present right activity, is hindered by the speech interplay between disciples, and much time is lost through wordy discussion of the work and activities of other disciples. Humanity, as a whole, needs silence at this time as never before; it needs time in which to reflect, and the opportunity to sense the universal rhythm. Modern disciples, if they are to do their work as desired, and to co-operate with the Plan correctly, need that inner reflective quiet, which in no way

negates intense outer activity, but which does release them from wordy criticisms, feverish discussions, and constant preoccupation with the dharma, the motives, and the methods of their fellow disciples. (15 - 43/4).

(3) Criticism is a virulent poison. It damages in every case eventually the one who criticises – owing to the fact of *voiced direction* – it hurts still more the one who is criticised. Where there is purity of motive, true love and a large measure of detachment, the subtler bodies of the one who is under attack, may remain immune, but the physical effects will be definite, and where there is any physical weakness or limitation, *there* will be found the localisation of the projected poison.

Unvoiced criticism is very dangerous, for it is powerfully focussed and strongly, though not individually directed; it issues continuously and as a steady stream, sent forth on the wings of jealousy, ambition, pride in a personal grasp of a supposed situation, and a belief that the one who criticises, is in a position to understand correctly and could – given right opportunity – take right action. (15 - 617).

(4) Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism, and seek to hold each other unwaveringly in the light of love. (5 - 10).

(5) Criticism is wholesome as long as it is not permitted to become destructive. (5 - 786).

(6) There are times when criticism is unquestionably a recognition of fact. This means that a criticising disciple has reached the point where his judgment is based on love, that it produces no *personality* effect in his own life or that of his fellow disciple. It is simply a loving recognition of limitation, and only becomes wrong when these undoubted facts are used to arouse criticism in the unqualified, and provide points for discussion. (5 - 725).

30

CYCLES (CYCLIC IMPULSES)

(1) The soul's meditation is rhythmic and cyclic in its nature, as is all else in the cosmos. The soul breathes and its form lives thereby. . . . There is an ebb and flow in all nature, and in the tides of the ocean we have a wonderful picturing of an eternal law. As the aspirant adjusts himself to the tides of the soul life, he begins to realise that there is ever a flowing in, a vitalising and a stimulating which is followed by a flowing out as sure and as inevitable as the immutable laws of force. This ebb and flow can

be seen functioning in the processes of death and incarnation. It can be seen also over the entire process of a man's lives, for some lives can be seen to be apparently static and uneventful, slow and inert from the angle of the soul's experience, whilst others are vibrant, full of experience and of growth. This should be remembered by all of you who are workers, when you are seeking to help others to live rightly. (4 - 62).

(2) These cyclic impulses in the life of a disciple are of a greater frequency and speed and forcefulness than in the life of the average man. They alternate with a distressing rapidity. The hill and valley experience of the mystic is but one way of expressing this ebb and flow. Sometimes the disciple is walking in the sunlight and at other times in the dark; sometimes he knows the joy of full communion and again all seems dull and sterile; his service is on occasion a fruitful and satisfying experience, and he seems to be able to really aid; at other times he feels that he has naught to offer and his service is arid and apparently without results. All is clear to him some days and he seems to stand on the mountain top looking out over a sunlit landscape, where all is clear to his vision. He knows and feels himself to be a son of God. Later, however, the clouds seem to descend and he is sure of nothing. He walks in the sunlight and is almost overpowered by the brilliance and heat of the solar rays, and wonders how long this uneven experience and the violent alternation of these opposites is to go on.

Once, however, that he grasps the fact he is watching the effect of the cyclic impulses and the effect of the soul's meditation upon his form nature, the meaning becomes clearer, and he realises that it is that form aspect which is failing in its response, and reacting to energy with unevenness. He then learns that once he can live in the soul consciousness and attain that 'high altitude' (if I might so express it) at will, the fluctuations of the form life will not touch him. He then perceives the narrow-edged razor path which leads from the plane of physical life to the soul realm, and finds that when he can tread it with steadiness, it leads him out of the ever changing world of the senses into the clear light of day and into the world of reality. (4 - 63).

(3) May there be a full and steady play of cyclic force from the kingdom of the spirit upon each one of us, calling us forth into the realm of light, love and service, and producing a cyclic response from each one! May there be a constant interchange between those who teach and the disciple who seeks instruction! (4 - 64/5).

(4) The ebb and flow of daily life during a particular incarnation, will also demonstrate its interludes, and these the aspirant has to learn to recog-

nise and to utilise. He has to register the distinction between intense outgoing activity, periods of withdrawal, and interludes wherein the outer life seems static and free from active interest. This he must do if he is to avail himself fully of the opportunity which life experience is intended to furnish. The whole of life is not concentrated in one furious continuous stretch of rushing forth to work, nor is it comprehended in one eternal siesta. It has normally its own rhythmic beat and vibration, and its own peculiar pulsation. Some lives change their rhythm and mode of activity every seven years; others alter every nine or eleven years. Still others work under shorter cycles and have months of strenuous endeavour, followed by months of apparent non-effort. Some people again are so sensitively organised that, in the midst of work, events and circumstances are so staged that they are forced into a temporary retirement wherein they assimilate the lessons learnt during the preceding period of work. (4 - 514).

(5) Growth is one long period of building in order to destroy, of constructing in order to disorganise later, of developing certain rhythmic processes in order to later disrupt them, and to force the old rhythm to give place to the new. (2 - 82).

(6) Cyclic appearance, therefore, governs the rays as well as the kingdoms in nature, and the forms contained therein. It determines the activity of God Himself. Races incarnate, disappear and reincarnate, and so do all lives in form. Reincarnation or cyclic activity, lies behind all phenomenal activity and appearance. It is an aspect of the pulsating life of Deity. It is the breathing out and the breathing in of the process of divine existence and manifestation. (14 - 266/7).

(7) The way of the aspirant climaxes at times, and might be described as a series of steady growth cycles, accentuated at intervals by definite periods of forced development, wherein one limitation after another is forcibly removed, by yourself. All limitations and hindrances have to go. (5 - 598).

(8) The "cycles of interest", or those periods in which the Masters pay close attention to *the quality aspect* of mankind, are also being speeded up; the "gauging" process will take place now every three hundred years, instead of every one thousand years, as has been the case until 1575 A.D. (6 - 335).

THE DARK FORCES

(1) I might here touch upon the paralleling activity of the forces which are working to prevent the externalisation of the Hierarchy of Light, since such a happening as that would mean increased – because proven – power. As you know, on the astral and mental planes, centres exist which are called "dark centres", because the emphasis of their activity is upon the material aspect of manifestation, and upon the activity of material substance; all energy is subordinated to purely selfish purpose. As I have stated before, the Forces of Light work with the soul, hidden in every form. They are concerned with group purposes, and with the founding of the Kingdom of God on earth. The dark forces work with the form side of expression, and with the founding of a centre of control which will be theirs entirely, and which will subdue all the living forms in all the kingdoms, to their peculiar behests. It is the old story, familiar in Biblical phraseology, of the kingdoms of the world and the kingdom of the Christ, of the power of the anti-Christ, and the power of Christ. This produced a great climax in Atlantean days, and though the Hierarchy of Light triumphed, it was only by the merest margin. The battle was fought out on the astral plane, though it had its correspondence upon the physical plane, in a great world conflict, of which the ancient legend tells us. It ended in the catastrophe of the Flood. The seeds of hate and of separation have been fostered ever since that time, and the three modes whereby the forces of darkness seek to control humanity, are hatred, aggression, and separativeness. The three great spiritual counterparts are love, selfless sharing, and synthesis.

However, the hold of the forces which are working against the living principle of love (as embodied in the Hierarchy), is not gaining ground at this time, for the response of humanity to that which is good and synthetic, is much more rapid and general, than it was a few hundred years ago. There is much reason to hope that there will be a steady waning of the undesired control. The dark forces are ruled on the physical plane by a group of six oriental leaders, and six occidental leaders; of these the oriental are the most powerful because they are the oldest racially, and therefore the most experienced. They work by the identification of glamour, and by the stimulation of the lower psychic powers. Their particular point of attack at this time, is the group of world disciples and initiates, for these latter are responsible for the fostering of love in the world, and for the binding of men together in the spirit of unity. If they cannot succeed with this task

now, it should be possible to externalise the Hierarchy, and thereby greatly lessen the control of the so-called evil forces.

If these evil forces cannot induce the disciples everywhere, in group formation or individually, to succumb in some form to glamour, then they will endeavour to utilise group glamour to negate their efforts, and force those with whom the disciples work to believe evil, to impugn motives, and to produce such a convincing story, that the struggling disciple will be left to fight almost singlehanded. If this cannot be done, they may then attack the physical bodies of the workers and agents for the Hierarchy, and seek, through the distress of the physical body, to control the disciple's output. This does not always prove successful, as the Master can, and often does, protect His disciple. The dark forces work also through the identification or stimulation of the psychic mechanism, so that the lower psychic powers become abnormally developed, and prematurely assume proportions which are almost uncontrollable. This happened on a large scale in Atlantean days, and led to the entire astral plane standing revealed, but not understood. Its undesirable potencies, were then let loose upon the physical plane, and this led to the war between the two great schools of the mysteries – the Light and the Dark – which culminated in the destruction of the then known world.

Today these potencies, light and dark, are again struggling for physical plane expression and supremacy, but this time the result is vastly different. The effort to produce soul contact, or to hinder it is working out in the form of nervous diseases and pathological conditions, and this is affecting potently the group activity of man. The effort by the dark forces to stimulate the lower psychic powers, seems able to reach no deeper into matter and form than the etheric vehicles, and from there to condition the physical body physiologically, in the form of diseases, lesions, nervous troubles, and brain afflictions, and the many other ways in which the human being is rendered helpless and unfitted to cope with daily living, and modern world conditions. But the mind nature has reached a stage of protective usefulness, and some of the great guarding barriers which are flung up around humanity at this time, are the spirit of scepticism, and the refusal to recognise the existence or the usefulness of the psychic powers. This is a point to remember. (15 – 576/9).

(2) The major weapon now being used by the combined Forces of Evil is chaos, disruption, lack of established security, and consequent fear. . . . The entire rhythm of international thinking has to be altered, and that constitutes a slow and arduous task; the evil personalities which, in every

country, are responsible for the chaos and uncertainty, have eventually to be replaced by those who can work in co-operation with the rhythm of the seventh ray, and thus produce ordered beauty. (13 - 668).

32

DEATH

(1) I speak about Death as one who knows the matter from both the outer world experience and the inner life expression: There is no death. There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so much dreaded does not exist, except in the cases of violent and of sudden death, and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty. For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed through the episode of death. For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call "earth-bound". The links they have forged with earth and the earthward bias of all their desires, force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to re-contact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfilment of a recognised and urgent duty, holds the good and beautiful in a somewhat similar condition. For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accustomed and which he at once recognises as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours (talking in terms of physical plane time) instead of for his usual few hours of earthly sleep. (4 - 300/1).

(2) The mind of man is so little developed that fear of the unknown, terror of the unfamiliar, and attachment to form have brought about a situation where one of the most beneficent occurrences in the life cycle of an incarnating Son of God is looked upon as something to be avoided and postponed for as long a time as possible.

Death, if we could but realise it, is one of our most practised activities. We have died many times, and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment on the physical plane, and a moment later we have withdrawn onto another plane and are actively conscious there. Just as long as our consciousness is identified with the form aspect, death will hold for us its ancient terror. Just as soon as we know ourselves to be souls, and find that we are capable of focussing our consciousness or sense of awareness in any form or any plane at will, or in any direction within the form of God, we shall no longer know death.

. . . People are apt to forget that every night, in the hours of sleep, we die to the physical plane and are alive and functioning elsewhere. They forget that they have already achieved facility in leaving the physical body; because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of active living, they fail to relate death and sleep. Death, after all, is only a longer interval in the life of physical plane functioning; one has only "gone abroad" for a longer period. But the process of daily sleep, and the process of occasional dying are identical, with the one difference that in sleep the magnetic thread or current of energy along which the life force streams, is preserved intact, and constitutes the path of return to the body. In death, this life thread is broken or snapped. When this has happened, the conscious entity cannot return to the dense physical body, and that body, lacking the principle of coherence, then disintegrates. (4 - 494/5).

(3) The young forget, and rightly forget, the inevitability of that final symbolic detachment which we call Death. But when life has played its part, and age has taken its toll of interests and strength, the tired and world-weary man has no fear of the detaching process, and seeks not to hold on to that which earlier was desired. He welcomes death, and relinquishes willingly that which earlier engrossed his attention. (15 - 76).

(4) Death, as the human consciousness understands it, pain and sorrow, loss and disaster, joy and distress, are only such because man, as yet, identifies himself with the life of the form and not with the life and consciousness of the soul, the solar angel. . . . The moment a man identifies himself with his soul and not with his form, then he understands the meaning of the Law of Sacrifice; he is spontaneously governed by it; and he is one who will, with deliberate intent, *choose to die*. But there is no pain, no sorrow, and no real death involved. (15 - 94).

(5) The intent is for man to die, as every man has to die, *at the demand of his own soul*. When man has reached a higher stage in evolution, with

deliberation and definite choice of time, he will consciously withdraw from his physical body. It will be left silent and empty of the soul; devoid of light, yet sound and whole; it will then disintegrate, under the natural process, and its constituent atoms will pass back into the "pool of waiting units", until they are again required for the use of incarnating souls. Again, on the subjective side of life, the process is repeated, but many have already learnt to withdraw from the astral body without being subject to that "impact in the fog", which is the symbolic way of describing the death of a man upon the astral plane. He then withdraws on to the mental level, and leaves his astral carcass to swell the fog, and increase its density. (17 - 29).

(6) Death has been present upon our planet from the very night of time itself; forms have come and gone; death has overtaken plants and trees, animals and the forms of human beings for untold aeons, and yet our planet is not a charnel house, as it well might be in the face of this fact, but is still a thing of beauty, unspoilt even by man. The processes of dying and of dissolution and the dissipation of forms, goes on every moment without producing contagious contamination, or the disfiguring of the surface of the earth. The results of dissolution are beneficent in effect. Ponder on this beneficent activity, and on the beauty of the divine plan of death and disappearance. (17 - 245).

(7) The cycle in which we now live, has seen the greatest destruction of *human forms*, in the entire history of our planet. There has been no destruction of *human beings*. I would have you note this statement. Because of this wholesale destruction, humanity has made a very rapid advance towards a more serene attitude in connection with death. This is not yet apparent but - in a few years time - the new attitude will begin to be marked, and the fear of death will begin to die out in the world. This will also be largely due to the increased sensitivity of the human response apparatus, leading to a turning inward, or to a new orientation of the human mind, with unpredictable results. (17 - 432).

(8) Could you but see a little further into the matter, you would learn that death releases the individualised life into a less cramped and confined existence, and eventually - when the death process has been applied to all the three vehicles in the three worlds - into the life of universality. This is a point of inexpressible bliss. (17 - 433).

(9) The sin of murder is in reality based upon the fact that it interferes with the soul purpose, and not really upon the killing of a particular human physical body . . .

Death appears frequently to be so purposeless; that is because the inten-

tion of the soul is not known; past development, through the process of incarnation, remains a hidden matter; ancient heredities and environments are ignored, and recognition of the voice of the soul is not generally developed. These are matters, however, which are on the very verge of recognition; revelation is on its way, and for that I am laying the foundation. (17 - 436).

(10) Death to the average thinking man is a point of catastrophic crisis. It is the cessation and ending of all that has been loved, all that is familiar and to be desired; it is a crashing entrance into the unknown, into uncertainty, and the abrupt conclusion of all plans and projects. No matter how much true faith in the spiritual values may be present, no matter how clear the rationalising of the mind may be anent immortality, no matter how conclusive the evidence of persistence and eternity, there still remains a questioning, a recognition of the possibility of complete finality and negation, and an end of all activity, of all heart reaction, of all thought, emotion, desire, aspiration, and the intentions which focus around the central core of man's being. The longing and the determination to persist, and the sense of continuity still rest, even to the most determined believer, upon probability, upon an unstable foundation, and upon the testimony of others - who have never in reality returned to tell the truth. (17 - 438), (18 - 102).

(11) Perhaps some lines from the *Manual of Death* which is to be found in the hierarchical archives would prove explanatory to you, and might aid you in gaining a new perspective upon death . . .

"This descending and ascension men call life, existence, and deace; this We Who tread the Lighted Way call death, experience and life.

"Light which descends anchors itself upon the plane of temporary appearance. Seven threads it outward puts, and seven rays of light pulsate along these threads. Twenty-one lesser threads are radiated thence, causing the forty-nine fires to glow and burn. Upon the plane of manifested life, the word goes forth: Behold! A man is born.

"As life proceeds, the quality of light appears; dim and murky it may be, or radiant, bright and shining. Thus do the points of light within the Flame pass and repass; they come and go. This men call life; they call it true existence. They thus delude themselves, yet serve the purpose of their souls and fit into the greater Plan.

"And then a Word sounds forth. The descended, radiating point of light ascends, responsive to the dimly heard recalling note, attracted to its emanating source. This man calls death and this the soul calls life." (17 - 468/9).

(12) Death is now the result of the will of the soul. Eventually it has to be the result of the united will of the soul and the personality, and when that happens, there will be no fear of death. (5 - 669).

33

DEATH :
THE ART OF DYING

The problem of death or the art of dying. This is something which all seriously ill people must inevitably face, and for which those in good health should prepare themselves, through correct thinking and sane anticipation. The morbid attitude of the majority of men to the subject of death, and their refusal to consider it when in good health, is something which must be altered and deliberately changed. Christ demonstrated to His disciples the correct attitude, when referring to His coming and immediate decease at the hand of His enemies; He chided them when they evidenced sorrow, reminding them that He was, occultly speaking, "making restitution to the Monad"; ordinary people, and those below the grade of an initiate of the third degree, make "restitution to the soul". The fear and the morbidity which the subject of death usually evokes, and the unwillingness to face it with understanding, are due to the emphasis which people lay upon the fact of the physical body, and the facility with which they identify themselves with it; it is based also upon an innate fear of loneliness, and the loss of the familiar. Yet the loneliness which eventuates after death, when the man finds himself without a physical vehicle, is as nothing compared to the loneliness of birth. At birth, the soul finds itself in new surroundings, and immersed in a body which is at first totally incompetent to take care of itself, or to establish intelligent contact with surrounding conditions for a long period of time. The man comes into incarnation with no recollection as to the identity or the significance to him of the group of souls in bodies with which he finds himself in relationship; this loneliness only disappears gradually as he makes his own personality contacts, discovers those who are congenial to him, and eventually gathers around him those whom he calls his friends. After death this is not so, for the man finds on the other side of the veil those whom he knows, and who have been connected with him in physical plane life, and he is never alone as human beings understand loneliness; he is also conscious of those still in physical bodies; he can see them, he can tune in on their emotions, and also upon their thinking, for the physical brain, being non-existent, no longer acts as a deterrent. If people

but knew more, birth would be the experience which they would dread, and not death, for birth establishes the soul in the true prison, and physical death is only the first step towards liberation. (17 - 391/3).

34

DEATH:
RESTITUTION

(1) After all, death is in itself a work of restitution. It involves the work of rendering back of substance to the three worlds of substance, and doing it willingly and gladly; it involves also the restoration of the human soul to the soul from whence it emanated, and doing this in the joy of reabsorption. You must all learn to look upon death as an act of restitution; when you can do this, it will take on a new light and true meaning, and become an integral part - recognised and desired - of a constant living process.

If I were asked to say, what is the major task of healing groups, such as the Hierarchy seeks to see functioning in the future, I would say it is to prepare human beings for what we should regard as the restorative aspect of death, and thus give to that hitherto dreaded enemy of mankind, a new and happier significance. You will find that if you work along these indicated lines of thought, the entire theme of death will constantly recur, and that the result of this will be new attitudes to dying, and the inculcation of a happy expectancy, where that inevitable and most familiar event occurs. Healing groups must prepare to deal with this basic condition of all living, and a major part of their work will be the elucidating of the principle of death. The soul, we are told, must return to the one who gave it. To date that has been an enforced and dreaded restitution, one which engenders fear, and which leads men and women everywhere to clamour for the healing of the physical body, overemphasising its importance, and making them regard the prolongation of earthly existence as the most important factor in their lives. During the next cycle, these wrong attitudes must come to an end; death will become a normal and understood process - as normal as the process of birth, though evoking less pain and fear. This comment of mine is in the nature of a prophecy, and should be noted as such. (17 - 389/90).

(2) The words "earth to earth and dust to dust", so familiar in the burial rituals of the Occident, refer to this act of restitution, and connote the return of the physical body elements to the original reservoir of matter, and of the substance of the vital form to the general etheric reservoir; the

words "the spirit shall return unto God who gave it" are a distorted reference to the absorption of the soul by the universal soul. The ordinary rituals, however, fail to emphasise that it is that individualised soul, in process of reabsorption, which institutes and orders, by an act of the spiritual will, that restitution. (17 - 435).

35

DEATH: SEQUENCE OF EVENTS

(1) I feel that the best that I can do, in order to clarify this subject more completely, is to describe the sequence of events which happen at a death bed, reminding you that the points of final abstraction are three in number: the head, for disciples and initiates and also for advanced mental types; the heart, for aspirants, for men of goodwill, and for all those who have achieved a measure of personality integrity, and are attempting to fulfil, as far as in them lies, the law of love; and the solar plexus, for the undeveloped and emotionally polarised persons. All I can do is to tabulate the stages of the process, leaving you to accept them as an interesting and possible hypothesis awaiting verification; to believe them unquestioningly because you have confidence in my knowledge, or to reject them as fantastic, unverifiable, and of no moment anyway. I recommend the first of the three, for it will enable you to preserve your mental integrity, it will indicate an open mind, and at the same time it will protect you from gullibility, and from narrow-mindedness. These stages, therefore, are:

1. The soul sounds forth a "word of withdrawal" from its own plane, and immediately an interior process and reaction is evoked within the man upon the physical plane.

- a. Certain physiological events take place at the seat of the disease, in connection with the heart, and affecting also the three great systems which so potently condition the physical man: the blood stream, the nervous system in its various expressions, and the endocrine system . . .
- b. A vibration runs along the nadis. The nadis are, as you well know, the etheric counterpart of the entire nervous system, and they underlie every single nerve in the entire physical body. They are the agents par excellence, of the directing impulses of the soul, reacting to the vibratory activity which emanates from the etheric counterpart of the brain. They respond to the directing Word, react to the "pull" of the soul, and then organise themselves for abstraction.

- c. The blood stream becomes affected in a peculiarly occult manner.
- d. A psychic tremor is established, which has the effect of loosening or breaking the connection between the nadis and the nervous system; the etheric body is thereby detached from its dense physical sheath, though still interpenetrating every part of it.

2. There is frequently a pause at this point, of a shorter or longer period of time. This is allowed in order to carry forward the loosening process as smoothly and as painlessly as possible. This loosening of the nadis starts in the eyes. This process of detachment, often shows itself in the relaxation and lack of fear which dying persons so often show; they evidence a condition of peace, and a willingness to go, plus an inability to make a mental effort. It is as if the dying person, still preserving his consciousness, gathers his resources together for the final extraction . . .

3. Next, the organised etheric body, loosened from all nervous relationship through the action of the nadis, begins to gather itself together for the final departure. It withdraws from the extremities towards the required "door of exit", and focusses itself in the area around that door, for the final "pull" of the directing soul. . . . A dual attractive process is at this stage going on:

- a. The vital body is being prepared for exit.
- b. The physical body is responding to dissolution.

It might be added that a third activity is also present. It is that of the conscious man, withdrawing his consciousness, steadily and gradually, into the astral and mental vehicles, preparatory to the complete abstraction of the etheric body when the right time comes. The man is becoming less and less attached to the physical plane, and more withdrawn within himself. In the case of an advanced person, this process is consciously undertaken, and the man retains his vital interests and his awareness of relationships to others even whilst losing his grip on physical existence. In old age this detachment can be more easily noted than in death through disease, and frequently the soul or the living, interested, inner man, can be seen losing his grip on physical and, therefore, illusory reality.

4. Again a pause ensues. This is the point where the physical elemental can at times regain its hold upon the etheric body, if that is deemed desirable by the soul, if death is not part of the inner plan, or if the physical elemental is so powerful that it can prolong the process of dying. This elemental life will sometimes fight a battle lasting for days and weeks. When, however, death is inevitable, the pause at this point will be exceedingly brief, sometimes only for a matter of seconds. The physical elemental has lost its hold,

and the etheric body awaits the final "tug" from the soul, acting under the Law of Attraction.

5. The etheric body emerges from the dense physical body in gradual stages, and at the chosen point of exit. When this emergence is complete, the vital body then assumes the vague outline of the form that it energised, and this under the influence of the thoughtform of himself, which the man has built up over the years. This thoughtform exists in the case of every human being, and must be destroyed before the second stage of elimination is finally complete. We will touch upon this later. Though freed from the prison of the physical body, the etheric body is not yet freed from its influence. There is still a slight rapport between the two, and this keeps the spiritual man still close to the body just vacated. That is why clairvoyants often claim to see the etheric body hovering around the death bed or the coffin. Still interpenetrating the etheric body, are the integrated energies, which we call the astral body, and the mental vehicle, and at the centre there is a point of light which indicates the presence of the soul.

6. The etheric body is gradually dispersed as the energies of which it is composed, are reorganised and withdrawn, leaving only the pranic substance which is identified with the etheric vehicle of the planet itself. This process of dispersal is, as I have earlier said, greatly aided by cremation. In the case of the undeveloped person, the etheric body can linger for a long time in the neighbourhood of its outer disintegrating shell, because the pull of the soul is not potent, and the material aspect is. Where the person is advanced, and therefore detached in his thinking from the physical plane, the dissolution of the vital body can be exceedingly rapid. Once it is accomplished, the process of restitution is over; the man is freed, temporarily at least, from all reaction to the attractive pull of physical matter; he stands in his subtle bodies, ready for the great act to which I have given the name "The Art of Elimination".

The Integrity of the Inner Man :

One thought emerges as we conclude this inadequate consideration of the death of the physical body in its two aspects: that thought is the integrity of the inner man. *He remains himself.* He is untouched and untrammelled; he is a free agent as far as the physical plane is concerned, and is responsive now to only three predisposing factors :

1. The quality of his astral-emotional equipment.
2. The mental condition in which he habitually lives.
3. The voice of the soul, often unfamiliar but sometimes well known and loved.

Individuality is not lost; the same person is still present upon the planet. Only that has disappeared which was an integral part of the tangible appearance of our planet. That which has been loved or hated, which has been useful to humanity or a liability, which has served the race or been an ineffectual member of it, still persists, is still in touch with the qualitative and mental processes of existence, and will for ever remain – individual, qualified by ray type, part of the kingdom of souls, and a high initiate in his own right. (17 – 472/8).

(2) The process of death is occultly as follows :

- a. The first stage is the withdrawal of the life force in the etheric vehicle, from the dense physical body, and the consequent "falling into corruption" and becoming "scattered to the elements". Objective man fades out and is no more seen by the physical eye, though still in his etheric body. When etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his etheric physical body by a majority of the race, the dropping of the dense body will be considered just as a release.
- b. The second stage is the withdrawal of the life force from the etheric body, and its devitalisation . . .
- c. The third stage is the withdrawal of the life force from the astral or emotional form, so that it disintegrates in a similar manner, and the life is centralised elsewhere. It has gained an increase of vitality through physical plane existence, and added colour through emotional experience.
- d. The final stage for the human being, is its withdrawal from the mental vehicle. The life forces after this fourfold abstraction are centralised entirely in the soul. (17 – 414/5), (3 – 735/7).

36

DETACHMENT

(1) The worker in white magic must hold himself free as much as he can from identifying himself with that which he has created or has attempted to create. The secret for all aspirants is to cultivate the attitude of the onlooker and of the silent watcher, and, may I emphasise the word silent. Much true magical work comes to naught because of the failure of the worker and builder in matter to keep silent. By premature speech and too much talk, he slays that which he has attempted to create, the child of his

thought is still-born. All workers in the field of the world should recognise the need for silent detachment, and the work before every student who reads these Instructions must consist in cultivating a detached attitude. It is a mental detachment which enables the thinker to dwell ever in the high and secret place, and from that centre of peace calmly and powerfully to carry out the work he has set before himself. He works in the world of men; he loves and comforts and serves; he pays no attention to his personality likes and dislikes, or to his prejudices and attachments; he stands as a rock of strength, and as a strong hand in the dark to all whom he contacts. The cultivation of a detached attitude personally, with the attached attitude spiritually, will cut at the very roots of a man's life; but it will render back a thousandfold for all that it cuts away.

Much has been written anent attachment and the need to develop detachment. May I beg all students in the urgency of the present situation, to leave off reading and thinking about it aspirationally, and to begin to practise it and to demonstrate it. (4 - 559/60).

(2) It is only in a spirit of real *detachment* that the best work of a disciple is done. The disciple comes to realise that because of this detachment he is (for the remainder of his life) simply a worker - one of a great army of hierarchical workers - with supposedly no personality inclinations, objectives, or wishes. There is for him nothing but constant work and constant association with other people. He may be a naturally isolated person, with a deep craving for solitude, but that matters not. It is the penalty he must pay for the opportunity to meet the need of the hour. (5 - 55).

(3) Physical fatigue need not necessarily impair in any way his usefulness. With many people, physical conditions impair their work, for their attention becomes focussed on the undesirable physical situation; disciples, however, often have a curious capacity to continue with their work, no matter what may be happening to them physically. The physical brain can be so much the reflector of the mental life, that he will remain essentially unaffected by any outer conditions. The disciple learns to live with his physical liabilities under adverse conditions, and his work maintains its usual high level.

The emotional problem may be the hardest. But only the disciple can handle his own self-pity and free himself from the inner emotional storm in which he finds himself living. (5 - 56).

(4) It leads him to assume the position that not one single thing which produces any reaction of pain or distress in the emotional body, matters in the least. These reactions are simply recognised, lived through, tolerated,

and not permitted to produce any limitation. All disciples would do well to ponder what I have just said. (5 - 57).

(5) 'Lord of my life, how can I do the duty of this day yet seek detachment? Meet every need yet free myself from ties and bonds?' God said: 'The sun draws near and vivifies the earth. Naught can it take from out the earth. Live likewise. Give and ask naught!' (5 - 392).

(6) Preserve ever the attitude of the Onlooker in the head. Thus the detachment of the soul will grow, whilst the attachment of the soul to souls will grow and increase. (5 - 623).

(7) Detachment is the path of least resistance for a first ray nature. (6 - 523).

37

DEVACHAN

(1) Devachan: A state intermediate between two earth lives into which the Ego enters after its separation from its lower aspects or sheaths. (Foot note 3 - 737).

(2) There has been a great deal of misunderstanding of this experience (devachan). The general idea has been that, after the process of ridding himself of the astral and mental bodies, the man enters into a sort of dream state wherein he re-experiences and reconsiders past events, in the light of the future, and undergoes a sort of rest period, a kind of digestive process, in preparation for the undertaking of renewed birth. This somewhat erroneous idea has arisen because the concept of time still governs theosophical presentations of truth. If, however, it is realised that time is not known apart from the physical plane experience, the entire concept of devachan clarifies. From the moment of complete separation from the dense physical and etheric bodies, and as the eliminative process is undertaken, the man is *aware of past and present*; when elimination is complete and the hour of soul contact eventuates and the manasic vehicle is in process of destruction, he becomes immediately *aware of the future*, for prediction is an asset of the soul consciousness, and in this the man temporarily shares. Therefore, past, present, and future are seen as one; the recognition of the Eternal Now is gradually developed from incarnation to incarnation, and during the continuous process of rebirth. This constitutes a state of consciousness (characteristic of the normal state of the advanced man) which can be called devachanic. (17 - 496/7).

See also: (3 - 736/7).

(1) Working as members of that Hierarchy are a great number of beings called angels by the Christian, and devas by the oriental. Many of them have passed through the human stage long ages ago, and work now in the ranks of the great evolution parallel to the human, and which is called the deva evolution. This evolution comprises among other factors, the builders of the objective planet and the forces which produce, through those builders, every form familiar or unfamiliar. The devas who co-operate with the Hierarchical effort, concern themselves, therefore, with the form aspect, whilst the other members of the Hierarchy are occupied with the development of consciousness within the form. (1 - 36).

(2) The devas, with the exception of those greater devas who have in earlier cycles passed through the human kingdom and are now co-operating in the evolution of man, are not yet self-conscious. They grow and develop through *feeling* and not through the power of conscious thought. . . . The devas seek to feel, whilst man seeks to know. (1 - 97).

(3) There are certain large groups of devas, called the "devas of the shadows", or the violet devas, who are closely allied with the evolutionary development of man's etheric body, and who transmit to him solar and planetary radiation. (3 - 90).

(4) The devas are the qualities and attributes of matter, the active builders, who work consciously or unconsciously upon the plane. Here I would point out that all the devas of the higher levels of the mental plane, for instance, and of the systemic planes from there on to the centre (the divine plane, the plane of the Logos, sometimes called Adi) co-operate consciously, and are of high rank in the system, and of position equal to all the ranks and grades of the Hierarchy, from a first degree initiate up to, but not including, the Lord of the World Himself. (3 - 468).

(5) Much that might be imparted (anent the deva evolution) is perforce withheld owing to the danger arising from superficial knowledge, unaccompanied by wisdom and the inner vision. . . . The devas are the mother of form, but the self-conscious unit, MAN, should realise his independence of the form, and should follow the path of Self-expression. . . . Man, while functioning in material, substantial forms in the three worlds, may not trespass across the separating line between the two evolutions. . . . On the planes of the cosmic dense physical plane (our mental, astral and physical

planes) disaster only results from contact. I have dwelt on this point, for the danger is real, and near at hand. (3 - 472/3).

(6) All matter is living matter, or is the vital substance of deva entities. For instance, a plane, and forms built of that particular plane substance, is the material form or sheath of a great deva, who is the essence back of manifestation and the soul of the plane. (3 - 488).

(7) All forms, vibrating to any keynote, are fabricated by the building devas out of the matter of their own bodies. Hence they are called the great Mother aspect, for they produce the form out of their own substance.

. . . All deva essences and builders on the physical plane are peculiarly dangerous to man, for they work on the etheric levels and are - as I have earlier pointed out - the transmitters of prana, or the vital, animating substance, and hence they set loose upon the ignorant and the unwary, fiery essence which burns and destroys. (3 - 489).

(8) The Hierarchy works with the soul within the form and produces results that are intelligent, self-induced and permanent. Wherever attention is centred on the form and not on the Spirit, the tendency is to deva worship, deva contact and black magic, for the *form* is made of deva substance on all planes. (3 - 491).

(9) It can be seen, therefore, how necessary it is that the functions of the devas of all grades be comprehended. It is, however, equally important that man should refrain from the manipulation of these forces of nature until such time as he "knows" himself, and his own powers, and until he has fully unfolded the consciousness of the ego; then, and only then, can he safely, wisely, and intelligently co-operate in the plan. As yet, for the average man or even the advanced man this is dangerous to attempt and impossible to accomplish. (3 - 615).

(10) If man only realised it, the devas of the astral plane at present very largely control what he does and says, and his goal of evolution (his immediate goal) is to liberate himself from their control in order that he, the real Ego or thinker, may be the dominating influence. . . . If the man is controlled by them, he is as yet under deva influence, and must free himself. If the deva life is of a low order, the man will demonstrate low and vicious instincts, and desires of a vile calibre. (3 - 662/3).

(11) The goal of the devas (below the rank of solar Pitris) is individualisation, and their objective is to become men in some future cycle. (3 - 836).

(12) In connection with manifestation *on the physical plane* the devas may be divided into three groups :

1. *The transmitters of the will of God*, the originators of activity in deva substance. These are the greater builders in their various groups.
2. *The manipulators of the initiated energy*. These are the myriads of workers with force who transmit the impulse in their turn to the elemental essence. They are the builders of lesser degree, but are on the evolutionary arc, as are the first group.
3. *The recipients of force*, the sumtotal of the living substance of a plane. These lives are passive in the hands of the builders of greater degree. (3 - 890).

(13) It is commonly supposed that all the fairies, gnomes, elves, and like nature spirits are to be found solely in etheric matter, but this is not so. They are to be found in bodies of gaseous and liquid substance likewise, but the mistake has arisen for the reason that the basis of all that which can be objectively seen is the etheric structure, and these little busy lives frequently protect their dense physical activities through the agency of glamour, and cast a veil over their objective manifestation. When etheric vision is present then they can be seen, for the glamour, as we understand it, is only a veil over that which is tangible.

. . . All dense physical forms, whether a tree, an animal, a mineral, a drop of water, or a precious stone, are in themselves elemental lives constructed of living substance by the aid of living manipulators, acting under the direction of intelligent architects. . . . A beautiful diamond, a stately tree, or a fish in the water, are but devas after all. (3 - 892).

(14) The *bird kingdom* is specifically allied to the deva evolution. It is the bridging kingdom between the purely deva evolution and two other manifestations of life (3 - 895).

(15) The devas of water find for themselves the path of service in their great work of nourishing all the vegetable and animal life upon the planet; the goal for them is to enter into that higher group of devas which we call the gaseous or fire devas. (3 - 902).

(16) As conditions of harmony gradually evolve out of the present world chaos, devas and human beings will meet as friends. . . . At the beginning of this period of recognition, men will principally contact the violet devas, for those of the higher ranks amongst them are definitely making the attempt to contact the human . . .

Some of the groups of devas to be contacted on the physical plane are as follows:

Four groups of violet devas, associated with the etheric doubles of all that exists on the physical plane . . .

The green devas of the vegetable kingdom. . . . They are of high development, and will be contacted principally along the lines of magnetisation. The greater devas of this order preside over the magnetic spots of the earth, guard the solitude of the forests, reserve intact spaces on the planet which are required to be kept inviolate. . . . Just as the Masters are endeavouring to prepare humanity for service when the World Teacher comes, so these Raja Lords are working along similar lines in connection with the devas. They are arduous in Their work, intense in Their zeal, but much obstructed by man.

The white devas of the air and water who preside over the atmosphere work with certain aspects of electrical phenomena, and control the seas, rivers and streams. From among them, at a certain stage in their evolution, are gathered the guardian angels of the race when in physical plane incarnation. Each unit of the family has his guardian deva. . . . For the *white devas* the path of service lies in the guarding of the individuals of the human family. (3 - 912/3).

(17) The lowest types of devas or builders on the evolutionary Path are violet devas; next come the green, and, last of all, the white devas. These are all dominated by a fourth and special group. These control the exoteric processes of physical plane existence. (4 - 389).

39

DIET

(1) No set diet could be entirely correct for a group of people on different rays, of different temperaments and equipment, and at various ages. Individuals are every one of them unlike on some points; they require to find out what it is that they, as individuals, need, in what manner their bodily requirements can best be met, and what type of substances can enable them best to serve. Each person must find this out for himself. There is no *group* diet. No enforced elimination of meat is required, or strict vegetarian diet compulsory. There are phases of life and sometimes entire incarnations, wherein an aspirant subjects himself to a discipline of food, just as there may be other phases, or an entire life, wherein a strict celibacy is temporarily enforced. But there are other life cycles and incarnations wherein the disciple's interest and his service lie in other directions. There are later incarnations where there is no constant thought about the physical body, and a man works free of the diet complex, and lives without concentration upon the form life, eating that food which is available, and upon which he can best sustain his life efficiency. In preparation for certain initiations, a

vegetable diet has in the past been deemed essential. But this may not always be the case, and many disciples prematurely regard themselves as in preparation for initiation. (17 - 334).

(2) The use of animal food (and the use of minerals as medicine in a lesser degree) has produced a commingling of deva substance, and of vibrations which are not attuned to each other. The vegetable kingdom is in a totally different situation, and part of its karma has lain in the providing of food for man; this has resulted in needed transmutation of the life of that kingdom into the higher stage (the animal) which is its goal. The transmutation of vegetable life takes place necessarily on the physical plane. Hence its availability as food. The transmutation of the life of the animal into the human kingdom takes place on kama-manasic levels. Hence the non-availability, esoterically understood, of the animal as food for the human. This is an argument for vegetarian living which needs due consideration. (3 - 645/6).

(3) The development of the physical eye is a thing which is proceeding under the Law, and inevitably the whole race of men will at length attain that dual focus which will enable man to see both the dense and the etheric forms. At this stage his inability to do so is largely due to lack of pranic vitality. This is mainly the result of wrong conditions of living, and the misuse of food. The present general trend towards juster and purer conditions of life, the return of man to simpler and saner ways, the widespread feeling for bathing, fresh air, and sunlight, and the greater desire for vegetable and nut foods, will result inevitably in a more ready assimilation of the pranic fluids. This will produce certain changes, and improvements, in the physical organs, and in the vitality of the etheric body. (3 - 651).

(4) Each disciple (should) be strictly vegetarian. The lower nature becomes clogged and heavy, and the inner blaze cannot shine forth when meat is included in the diet. This is a drastic rule for applicants, and may not be violated. Aspirants can choose to eat meat or not as they prefer, but at a certain stage upon the path it is essential that all meat eating of every kind be stopped, and the strictest attention must be paid to diet. A disciple must confine himself to vegetables, grains, fruits and nuts. Only thus can he build the type of physical body which can stand the entry of the real man who has stood in his subtler bodies before the Initiator.

It must, of course, here be recognised that no hard or fast rules can ever be laid down, except the initial one that for all applicants for initiation meat, fish, and fermented liquors of all kinds, as well as the use of tobacco, are

absolutely forbidden. For those who can stand it, eggs and cheese are sometimes better eliminated from the diet, but this is not in any way compulsory. It is advisable always that those who are in process of developing psychic faculties of any kind should not permit themselves to eat eggs and very little cheese. Milk and butter come under a different category, and most initiates and applicants find it necessary to retain them in diet. A few exceptional people can subsist and retain their full physical energies on the diet mentioned in the preceding paragraph, but there the ideal is embodied, and, we all know, the ideal is seldom attainable in the present transitional period.

In this connection two things should be emphasised: First, the need that all applicants have for common sense; this factor is very often lacking, and students do well to remember that unbalanced fanatics are not desirable members of the Hierarchy. Equilibrium, a just sense of proportion, a due regard for enviroing conditions, and a sane common sense are the marks of the true occultist. When a real sense of humour exists likewise, many dangers will be avoided. Secondly, a recognition of *time*, and an ability to move slowly when effecting changes in the diet and in the habits of a lifetime. Everything in nature progresses slowly, and applicants must learn the occult truth of the words: "Make haste slowly". A process of gradual elimination is usually the path of wisdom. (1 - 196/8).

(5) As the disciple lives a regulated life, avoids meat, nicotine and alcohol, and practices continence, the pineal gland becomes no longer atrophied, but resumes its earlier activity. (3 - 1012).

(6) A hindrance (on the occult path) is found in the physical body, which has been built up by the aid of meat and fermented foods and drinks, and nurtured in an environment in which fresh air and sunlight are not paramount factors. . . . For long centuries food that has been decomposing, and hence in a condition of fermentation, has been the basic food of the occidental races; and the result can be seen in bodies unfitted for any strain such as occultism imposes, and which form a barrier to the clear shining forth of the life within. When fresh fruit and vegetables, clear water, nuts and grains, cooked and uncooked, form the sole diet of the evolving sons of men, then will be built bodies fitted to be vehicles for highly evolved Egos. (4 - 84).

(7) Those who seek to read the akashic records, or who endeavour to work upon the astral plane with impunity, and there to study the reflection of events in the astral light correctly, have perforce and without exception to be strict vegetarians. . . . Only those who have been for ten years strict vegetarians, can work thus in what might be called the "record aspect of

the astral light". When they add to their purified astral and physical bodies the light of reason, and illumination of the focussed mind (which is very rarely found), then they become accurate interpreters of astral phenomena. . . . But unless the goal of a vegetarian diet is this field of service, the arguments for its following, and for that form of diet, are usually futile and of no real moment. (14 - 241).

40

DISCIPLES :
ACCEPTANCE OF -

(1) There is much misapprehension in people's minds as to how a Master lets an accepted disciple become aware that he is accepted. An impression is abroad that he is told so, and that an interview is accorded wherein the Master accepts him and starts him to work. Such is not the case. The occult law holds good in discipleship as in initiation, and the man goes forward blindly. He hopes but he does not know; he expects that it may be so, but no tangible assurance is given; from a study of himself and of the requirements, he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption, and with care he watches his acts, guards his words, and controls his thoughts so that no overt act, unnecessary word or unkind thought will break the rhythm which he believes has been set up. He proceeds with his work, but intensifies his meditation; he searches his motives; he seeks to equip his mental body; he sets before himself the ideal of service and seeks ever to serve; and then (when he is so engrossed in the work on hand that he has forgotten himself), suddenly one day he sees the One Who has for so long seen him.

This may come in two ways; in full waking consciousness, or by the registering of the interview on the physical brain as it has been participated in during the hours of sleep.

But accompanying this recognition of the event by the disciple, will come certain other recognitions :

1. The event is recognised as fact past all controversy. No doubt remains in the disciple's mind.

2. There is recognised an inhibition on the disciple's part to mention the happening to any one. Months or years may slip away before the disciple will mention it, and then only to those who are also recognised as disciples, or to some fellow worker, also under *the same group influence*, whose right it is to know and whose right is sanctioned by the Master of the group.

3. Certain factors, governing the Master's relation to the disciple, are

gradually recognised and begin increasingly to govern the disciple's life.

a. He recognises that his points of contact with his Master are governed by group emergency and need, and deal with his group service. It gradually dawns on him that his Master is only interested in him insofar as his ego can be used in service, through the personality on the physical plane. He begins to realise that his Master works with his soul and that it is his ego, therefore, which is en rapport with the Master and not the personal self. His problem, therefore, becomes increasingly clear, and this is the problem of all disciples. It is to keep the channel of communication open between the soul and the brain, via the mind, so that when the Master seeks to communicate, He can do so at once and easily. Sometimes a Master has to wait weeks before He can get His disciple's ear, for the channel upward is closed and the soul is not en rapport with the brain. This is especially true of the early stages of discipleship.

b. He finds that one of the first things he has to do is to learn to discriminate between :

His own soul's vibration.

The vibration of the group of disciples with whom he is associated.

The vibration of the Master.

All three are different and it is easy to confuse them, especially at first. It is a safe rule for aspirants to assume when they contact a high vibration and stimulus, that it is their own soul contacting them, the Master in the heart, and not run off with the idea (so flattering to their pride and personality) that the Master is endeavouring to reach them.

c. He finds also that it is not the habit of the Masters to flatter or to make promises to Their disciples. They are too busy and too wise, nor do They trouble Themselves to tell Their disciples that they are destined for high office, or that they are Their intermediaries and that the Hierarchy is depending on them. Ambition, love of power, and the self-sufficiency which characterises many mental types, test out the struggling aspirant, and he gets from his personality all he needs in that line. These qualities delude him and lead him astray, forcing him onto a pedestal from which eventually he must descend. The Masters say nothing to feed pride in Their disciples, nor do They speak words to them which could foster in Their chelas the spirit of separateness.

d. The disciple soon finds also that the Masters are not easily accessible. They are busy men, ill able to spare even a few moments in which to communicate with the disciple, and only in emergencies, in the case of

a beginner on the Path of Discipleship, do the Masters expend the necessary energy with which to get en rapport. With old and tried disciples, the contacts are more frequent, being more easily achieved and bearing more rapid results. It should be remembered, however, that the newer the disciple the more he demands attention and considers he should have it. The old and more experienced servers seek to fulfil their obligations and carry forward their work with as little contact with the Masters as possible. They seek to save the Master's time and frequently consider an interview with the Master as demonstrating failure on their part, and producing, therefore, regret that they have had to take the Master's precious time, and force Him to use His energy in order to safeguard the work from error, and the disciple perhaps from harm. The aim of every high disciple is to carry out his work and be en rapport with the spiritual force centre which is his group, and thus in steady touch with the Master, without interviews and phenomenal contacts. Many only expect to contact their Master once a year, usually at the time of the full moon in May.

e. He finds also that the relationship between Master and disciple is governed by law, and that there are definite stages of contact and grades in the desired rapport. (4 - 169/72).

(2) Once he is an accepted disciple, and has definitely undertaken the work in preparation for initiation, there is for him no turning back. He could not if he would, and the Ashram protects him. (18 - 60).

(3) An accepted disciple is one who :

1. Has accepted the fact of the Hierarchy with the implications of loyalty and co-operation which that acceptance involves.

2. Has accepted the fact that all souls are one and who has, therefore, pledged himself to seek expression as a soul. The service to be rendered is the awakening and stimulation of all souls contacted.

3. Has accepted the occult technique of service. His service to humanity determines all his activities, and subordinates his personality to the need of the time. Note that phrase. Cultivate insight and a fluid response to the *immediate need* and not a sensitive reaction to a distant goal.

4. Has accepted the Plan, as indicated by the Teachers of the race. He seeks to understand the nature of that Plan and to facilitate its manifestation. (5 - 83).

(4) When the fluctuations of contact are ended and the pupil is stabilised and becomes a "steadily approaching point of energy", then he becomes an accepted disciple. (5 - 98).

(5) The first initiation ever precedes the stage of accepted discipleship. No Master accepts a disciple and takes him into His ashram, in whom the birth of Christ has not taken place. (5 - 717).

(6) The term, Accepted Disciple, covers the stages of the first and second initiations. (5 - 728).

(7) Initiated disciples have no interest in anything but the vision, the Plan, and its direction and materialising upon earth. Accepted disciples are learning this. (5 - 731).

(8) There are only about four hundred accepted disciples in the world at this time (1934) - that is men and women who really know they are disciples and know what their work is, and are doing it. There are nevertheless many hundreds (out of the present generation of young people) who stand on the verge of acceptance, and thousands are upon the probationary path. (4 - 164).

See also: "The six Stages of Discipleship". (5 - 673/773).

41

DISCIPLES

- (1) A disciple is one who above all else, is pledged to do three things :
- a. To serve humanity.
 - b. To co-operate with the plan of the Great Ones as he sees it and as best he may.
 - c. To develop the powers of the Ego, to expand his consciousness until he can function on the three planes in the three worlds, and in the causal body, and to follow the guidance of the higher self and not the dictates of his three-fold lower manifestation.

A disciple is one who realises simultaneously the relative significance of each unit of consciousness, and also its vast importance. His sense of proportion is adjusted, and he sees things as they are; he sees people as they are; he sees himself as he inherently is, and seeks then to become that which he is.

A disciple realises the life or force side of nature, and to him the form makes no appeal. He works with force and through force; he recognises himself as a force centre within a greater force centre, and his is the responsibility of directing the energy which may pour through him into channels through which the group can be benefited.

The disciple knows himself to be - to a greater or less degree - an outpost of the Master's consciousness, viewing the Master in a twofold sense :

- a. As his own egoic consciousness.

b. As the centre of his group; the force animating the units of the group and binding them into a homogeneous whole.

A disciple is one who is transferring his consciousness out of the personal into the impersonal, and during the transition stage much of difficulty and of suffering is necessarily endured. These difficulties arise from various causes :

- a. The disciple's lower self, which rebels at being transmuted.
- b. A man's immediate group, friends, or family, who rebel at his growing impersonality. They do not like to be acknowledged as one with him on the life side, and yet separate from him where desires and interests lie. Yet the law holds good, and only in the essential life of the soul can true unity be cognised. In the discovery as to what is form lies much of sorrow for the disciple, but the road leads to perfect union eventually.

The disciple is one who realises his responsibility to all units who come under his influence, — a responsibility of co-operating with the plan of evolution as it exists for them, and thus to expand their consciousness and teach them the difference between the real and the unreal, between life and form. This he does most easily by a demonstration in his own life as to his goal, his object, and his centre of consciousness. (I — 71/2).

(2) The disciple, therefore, has several things at which to aim :

A sensitive response to the Master's vibration.

A practical purity of life.

A freedom from care. Here bear in mind that care is based on the personal, and is the result of lack of dispassion and a too ready response to the vibrations of the lower worlds.

Accomplishment of duty. This point involves the dispassionate discharge of all obligations and due attention to karmic debts. Special emphasis should be laid, for all disciples, on the value of dispassion. . . . This means the attainment of that state of consciousness where balance is seen, and neither pleasure nor pain dominates, for they are superseded by joy and bliss. We may well ponder on this, for much striving after dispassion is necessary. (I — 73).

(3) Each step up is ever through the sacrifice of all that the heart holds dear on one plane or another, and always must his sacrifice be voluntary. (I — 82).

(4) By availing themselves of the present day of opportunity, and by conformity to the rules for treading the Path, will come to many in the

West the chance to take these further steps. That opportunity will be found by the man who is ready in the place where he is, and among the familiar circumstances of his daily life. It will be found in attention to duty, in the surmounting of tests and trials, and in that inner adherence to the voice of God within, which is the mark of every applicant for initiation. Initiation involves the very thing that is done from day to day by any who are consciously endeavouring to train themselves: the next point to be reached, and the next bit of work to be accomplished is pointed out by the Master (either the God within or a man's Master if he is consciously aware of Him) and the reason is given. Then the Teacher stands aside and watches the aspirant achieve. As He watches, He recognises points of crisis, where the application of a test will do one of two things, focalise and disperse any remaining unconquered evil – if that term might here be used – and demonstrate to the disciple both his weakness and his strength. In the great initiations, the same procedure can be seen, and the ability of the disciple to pass these greater tests and stages is dependent upon his ability to meet and surmount the daily lesser ones. "He that is faithful in that which is least is faithful also in much", is an occult statement of fact, and should characterise the whole daily activity of the true aspirant; the "much" is surmounted and passed, because it is regarded simply as an intensification of the normal, and no initiate has ever passed the great test of initiation who has not accustomed himself to pass lesser tests every day of his life; tests then come to be regarded as normal, and are considered, when encountered, as part of the usual fabric of his life. When this attitude of mind is attained and held, there exists no surprise or possible defeat. (1 – 183/4).

(5) For a disciple, direct alignment with the Ego via the centres and the physical brain, is the goal of his life of meditation and discipline. (3 – 1149).

(6) A disciple is one who seeks to learn a new rhythm, to enter a new field of experience, and to follow the steps of that advanced humanity who have trodden ahead of him the path, leading from darkness to light, from the unreal to the real. He has tasted the joys of life in the world of illusion and has learnt their powerlessness to satisfy and hold him. Now he is in a state of transition between the new and the old states of being. He is vibrating between the condition of soul awareness and form awareness. He is "seeing double". (4 – 58/9).

(7) A similar state of affairs exists in the early stages of the path of discipleship, and the final stages of the probationary path. The disciple becomes aware of capacities and powers which are not as yet intelligently

under his control. He experiences flashes of insight, and of knowledge which seem unaccountable and of no immediate value. He contacts vibrations and the phenomena of other realms, but remains unaware of the process whereby he has done so, and is incompetent either to renew or recall the experience. (4 - 165).

(8) When a man literally walks in the light of his soul, and the clear light of the sun pours through him - revealing the Path - it reveals at the same time the Plan. Simultaneously, however, he becomes aware of the fact that the Plan is very far as yet from consummation. The dark becomes more truly apparent; the chaos and misery and failure of the world groups stand revealed; the filth and dust of the warring forces are noted, and the whole sorrow of the world bears down upon the astounded, yet illuminated aspirant. Can he stand this pressure? Can he become indeed acquainted with grief and yet rejoice forever in the divine consciousness? Has he the ability to face what the light reveals and still go his way with serenity, sure of the ultimate triumph of good? Will he be overwhelmed by the surface evil and forget the heart of love which beats behind all outer seeming? This situation should ever be remembered by the disciple, or he will be shattered by that which he has discovered.

But with the advent of the light, he becomes aware of a new (for him) form of energy. He learns to work in a new field of opportunity. The realm of the mind opens up before him, and he discovers that he can differentiate between the emotional nature and the mental. He discovers also that the mind can be made to assume the position of the controller, and that the sentient forces respond with obedience to mental energies. "The light of reason" brings this about - light that is always present in man, but which only becomes significant and potent when seen and known, either phenomenally or intuitively. (4 - 355).

(9) This is an intensely practical work, on which we are engaged; it is likewise of such proportions that it will occupy all of a man's attention and time, even his entire thought life. . . . Discipleship is a synthesis of hard work, intellectual unfoldment, steady aspiration and spiritual orientation, plus the unusual qualities of positive harmlessness, and the opened eye which sees at will into the world of reality. (4 - 583).

(10) *Enquire the Way*. We are told by one of the Masters that a whole generation of enquirers may only produce one adept. Why should this be so? For two reasons:

First, the true enquirer is one who avails himself of the wisdom of his generation, who is the best product of his own period, and yet who remains

unsatisfied, and with the inner longing for wisdom unappeased. To him there appears to be something of more importance than knowledge, and something of greater moment than the accumulated experience of his own period of time. He recognises a step further on, and seeks to take it, in order to gain something to add to the quota already gained by his compeers. Nothing satisfies him until he finds the Way, and nothing appeases the desire at the centre of his being except that which is found in the house of his Father. He is what he is because he has tried all lesser ways and has found them wanting, and has submitted to many guides, only to find them "blind leaders of the blind". Nothing is left to him but to become his own guide and find his own way home *alone*. In the loneliness which is the lot of every true disciple, are born that self-knowledge and self-reliance which will fit him in his turn to be a Master. This loneliness is not due to any separative spirit, but to the conditions of the Way itself. Aspirants must carefully bear this distinction in mind.

Secondly, the true enquirer is one whose courage is of that rare kind, which enables its possessor to stand upright and to sound his own clear note in the very midst of the turmoil of the world. He is one who has the eye trained to see beyond the fogs and miasmas of the earth, to that centre of peace which presides over all earth's happenings, and that trained attentive ear which (having caught a whisper of the Voice of the Silence) is kept tuned to that high vibration, and is thus deaf to all lesser alluring voices. This again brings loneliness, and produces that aloofness which all less evolved souls feel when in the presence of those who are forging ahead.

A paradoxical situation is brought about from the fact that the disciple is told to enquire the Way, and yet there is none to tell him. Those who know the Way may not speak, knowing that the Path is constructed by the aspirant as the spider spins its web out of the centre of his own being . . .

Obey the inward impulses of the soul. . . . It is no easy or flattering task to find oneself out, and to discover that perhaps even the service we have rendered, and our longing to study and work, has had a basically selfish origin, and resting on a desire for liberation, or a distaste for the humdrum duties of everyday. He who seeks to obey the impulses of the soul, has to cultivate an accuracy of summation and a truthfulness with himself, which is rare indeed these days. Let him say to himself "I must to my own Self be true", and in the private moments of his life, and in the secrecy of his own meditation, let him not gloss over one fault, nor excuse himself along a single line. Let him learn to diagnose his own words, deeds, and motives, and to call things by their true names. Only thus will he train himself in

spiritual discrimination and learn to recognise truth in all things. Only thus will the reality be arrived at and the true Self known.

Pay no consideration to the prudential considerations of worldly science and sagacity. If the aspirant has need to cultivate a capacity to be truthful in all things, he has likewise need to cultivate courage. It will be needful for him to run counter consistently to the world's opinion, and to the very best expression of that opinion, and this with frequency. He has to learn to do the right thing as he sees and knows it, irrespective of the opinion of earth's greatest and most quoted. He must depend upon himself and upon the conclusions he himself has come to in his moments of spiritual communion and illumination. It is here that so many aspirants fail. They do *not* do the very best they know; they fail to act in detail as their inner voice tells them; they leave undone certain things which they are prompted to do in their moments of meditation, and fail to speak the word which their spiritual mentor, the Self, urges them to speak. *It is in the aggregate of these unaccomplished details that the big failures are seen.*

There are no trifles in the life of the disciple, and an unspoken word or unfulfilled action may prove the factor which is holding a man from initiation.

Live a life which is an example to others. Is it necessary for me to enlarge upon this? It seems as if it should not be, and yet here again is where men fail. What after all is group service? Simply the life of example. He is the best exponent of the Ageless Wisdom who lives each day, in the place where he is the life of the disciple; he does not live it in the place where he thinks he should be. Perhaps after all the quality which produces the greatest number of failures among aspirants to adeptship, is cowardice. Men fail to make good where they are, because they find some reason which makes them think they should be elsewhere. Men run away, almost unrealising it, from difficulty, from inharmonious conditions, from places which involve problems, and from circumstances which call for action of a high sort, and which are staged to draw out the best that is in a man, provided he stays in them. They flee from themselves and from other people, instead of simply *living the life.*

The adept speaks no word which can hurt, harm or wound. Therefore, he has had to learn the meaning of speech in the midst of life's turmoil. He wastes no time in self pity or self justification, for he knows the law has placed him where he is, and where he best can serve, and has learnt that difficulties are ever of a man's own making, and the result of his own mental attitude. If the incentive to justify himself occurs, he recognises it

as a temptation to be avoided. He realises that each word spoken, each deed undertaken, and every look and thought, has its effect for good or for evil upon the group.

Is it not apparent, therefore, why so few achieve and so many fail? (4 - 583/7).

(11) *Some Words of Cheer.* . . . It is only as the disciple is willing to relinquish all in the service of the Great One, and to hold naught back, that liberation is achieved, and the body of desire becomes transmuted into the body of the higher intuition. It is the serving perfectly each day - with no thought or calculation about the future - that brings a man to the position of the perfect Server. And, may I suggest one thing? All care and anxiety is based primarily on selfish motive. You fear further pain, you shrink from further sad experience. It is not thus that the goal is reached; it is reached by the path of renunciation. Perhaps it may mean the renunciation of joy, or the renunciation of good reputation, or the renunciation of friends, and the renunciation of all that the heart clings to. I say *perhaps*; I say not, it is so. I but seek to point out to you, that if that is the way you are to reach your goal, then for you it is the perfect way. Aught that brings you rapidly to Their Presence and to Their Lotus Feet, is by you to be desired and eagerly welcomed.

Cultivate daily, therefore, that supreme desire that seeks solely the commendation of the inner Guide and Teacher, and the egoic response to good action dispassionately performed.

Should bereavement come your way, smile through it all; it will end in a rich reward, and the return of all that has been lost. Should scorn and despising be your lot, smile still, for only the look of commendation that comes from the Master, is the one to seek. Should lying tongues take action, fear not, but forge ahead. A lie is a thing of earth and can be left behind as a thing too vile to be touched. The single eye, the unalloyed desire, the consecrated purpose, and the ear that turns in deafness to all earth's noise - such is the aim for the disciple. I say no more. I but desire that you do not dissipate needless force in vain imaginings, feverish speculations, and troubled expectations. (2 - 43/4).

(12) The problem of all disciples remains the same. This is to live simultaneously the acutely sensitive inner life of the Pilgrim upon the path of life, of a human being in the world of human events; to live the group life of the pledged disciple, and the mass life of humanity; to fulfil his own spiritual destiny, through the medium of a controlled personality and, at

the same time, to participate fully in the life of humanity upon Earth – this is no easy task. (16 – 498).

(13) The disciple has to take himself as he is, at any time, with any given equipment, and under any given circumstances; he then proceeds to subordinate himself, his affairs and his time to the need of the hour – particularly during the phase of group, national or world crisis. When he does this within his own consciousness and is, therefore, thinking along lines of the true values, he will discover that his own private affairs are taken care of, his capacities are increased, and his limitations are forgotten. (11 – 196).

(14) The mobilisation of every disciple is demanded at this time, and when I say "this time" I refer to the present time and the next fifty years. This mobilisation involves the focussing of the disciple's energies, his time and his resources on behalf of humanity; it requires a new dedication to service, a consecration of the thought-life (do you realise what that would mean, my brothers?) and a forgetfulness of self which would rule out all moods and feelings, all personality desires, resentments, grievances, and all pettiness in your relations with your fellowmen. On the physical plane, it would mean the conditioning of all active, outer living so that the whole of life becomes one focussed active service. I would ask you to study the above phrasing, using it as a light of revelation so that you may know wherein you are lacking, and what you have to do. (5 – 98/9).

(15) What I and all who are affiliated with the Hierarchy, seek to do at this time of desperate crisis, is to find those who are dependable points of living energy, and through them pour out the love, the strength and the light which the world needs and must have if this storm is to be weathered. . . . Many disciples are not young and the settled habit of thought and of the feeling life is not easy to disrupt. They *must*, however, be disrupted and must feel no resentment. (5 – 100).

(16) Disciples and advanced Egos on the Probationary Path receive instruction . . . to test out their fitness for special work lying in the future, the type of that work being known only to the Guides of the race. They are tested for aptitude in community living with a view to drafting the suitable ones into the colony of the sixth sub-race. They are tested for various lines of work, many incomprehensible to us now, but which will become ordinary methods of development as time progresses. (1 – 66).

See also: "The Six Stages of Discipleship". (5 – 673/773).

42

DISCIPLINE : PHYSICAL

(1) The discreet magician is one who sees to the readiness of his lowest vehicle to carry the fire wherewith he works, and this he accomplishes through discipline and strict purity. (3 - 1015).

(2) If occult students disciplined the life more wisely, if they studied the food problem more carefully, if they took the needed hours of sleep with more determination, and if they worked with cautious slowness, and not so much from impulse, (no matter how high the aspiration) greater results would be seen, and the Great Ones would have more efficient helpers in the work of serving the world. (2 - 105).

(3) Drastic physical disciplines are often attempted today by well-intentioned aspirants; they practise celibacy, strict vegetarianism, relaxation exercises, and many kinds of physical exercises, in the hope of bringing the body under control. These forms of discipline would be very good for the undeveloped and the lowest type of human being, but they are not the methods which should be employed by the average man or the practising aspirant. Concentration upon the physical body only serves to enhance its potency, and to feed its appetites and bring to the surface of consciousness that which should be securely secluded below the threshold of consciousness. The true aspirant should be occupied with emotional, not physical, control and with the effort to focus himself upon the mental plane, prior to achieving a stabilised contact with the soul. (17 - 579).

(4) The rule as given to applicants consequently concerns their ability to accept and adhere to a self-imposed discipline. Through the means of that discipline, the control of the physical and astral natures are demonstrated by the applicant *to himself*, and the effect of the discipline is to reveal to him certain inevitable and basic weaknesses, such as control of the animal nature, the powerful imposition of desire, a sense of superiority, of pride and of separateness. His ability to sustain the discipline, and his appreciation of himself for so doing, plus a sense of superiority to those who are not so disciplined, are all indicative of essential weaknesses. His fanaticism, latent or expressed, emerges in his consciousness with clarity, and - when he is sincere - he is conscious of having brought about a measure of physical purity; but at the same time, he is left with the awareness that he may be starting with the outer and the obvious, when he should be beginning with

the inner, and with that which is not so easily contacted or expressed. This a great and most important lesson.

It is also an interesting illustration of the technique of the Masters, whereby They permit a fallacy to remain uncorrected (because it is originated by the disciple himself and must be dissipated by him also), and the use of language which conveys a wrong impression. By so doing, the user of the language discovers eventually his erroneous approach to the truth.

The true disciple does not need vegetarianism or any of the physical disciplines, for the reason that none of the fleshly appetites have any control over him. His problem lies elsewhere, and it is a waste of his time and energy to keep his eye focussed on "doing the right things physically", because he does them automatically, and his spiritual *habits* offset all the lower physical tendencies; automatically these developed habits enable him to surmount the appeal of those desires which work out in the fulfilment of lower desire. No one is accepted into the circle of the Ashram (which is the technical name given to the status of those who are on the eve of initiation, or who are being prepared for initiation) whose physical appetites are in any danger of controlling him. This is a statement of fact. This applies particularly and specifically to those preparing for the first initiation. (18 - 125/6).

(5) Some very sincere devotees and promising applicants, are so preoccupied with form and its disciplining, that they have no real time to give to soul expansion. They are so interested in their reactions to their self-imposed discipline, or to their capacity to conform, or their failure to accept discipline, that the spiritual truths - seeking entrance into their hearts - fail to make such an entrance. Temperance in all things, the wise use of all sustaining forms, and self-forgetfulness, are the hallmark of the disciple, but not of the beginner. Many disciples today, who should be functioning in the Hall of Wisdom, are still fanatically working in the Hall of Knowledge, and are still so earnest over the physical disciplines, that the disciplines of the soul are ignored. I would ask you to reflect on this.

Let me repeat: the physical disciplines are of value in the beginning stage, and impart a sense of proportion and an awareness of defects and of limitations. These have their place in time and space, and that is all. Once the world of the soul is entered, the disciple uses all forms wisely, with understanding of their purpose, and with freedom from excess; he is not preoccupied with them or fundamentally interested in them. His eyes are off himself and are fixed on the world of true values. He has no sense of

self-interest, because a *group* awareness is rapidly superseding his individual consciousness. (18 - 127/8).

43

THE DWELLER
ON THE THRESHOLD

(1) The Dweller on the Threshold is usually regarded as presenting the final test of man's courage, and as being in the nature of a gigantic thought-form or factor which has to be dissipated, prior to taking initiation. Just what this thoughtform is, few people know, but their definition includes the idea of a huge elemental form which bars the way to the sacred portal, or the idea of a fabricated form, constructed sometimes by the disciple's Master to test his sincerity. Some regard it as the sumtotal of a man's faults, his evil nature, which hinders his being recognised as fit to tread the Path of Holiness. None of these definitions, however, give a true idea of the reality. (10 - 21).

(2) The Dweller on the Threshold is illusion-glamour-maya, as realised by the physical brain and recognised as that which must be overcome. It is the bewildering thoughtform with which the disciple is confronted, when he seeks to pierce through the accumulated glamour of the ages, and find his true home in the place of light. (10 - 22).

(3) The Dweller on the Threshold, always present, swings however into activity only on the Path of Discipleship, when the aspirant becomes occultly aware of himself, of the conditions induced within him as a result of his interior illusion, his astral glamour, and the maya surrounding his entire life. Being now an integrated personality (and no one is disciple, my brother, unless he is mental as well as emotional, which is a point the devotee oft forgets) these three conditions (with the preponderance of the effect in one or other of the bodies) are seen as a whole, and to this whole the term "Dweller on the Threshold" is applied. It is in reality a vitalised thought-form - embodying mental force, astral force and vital energy. (10 - 27).

(4) The Dweller on the Threshold does not emerge out of the fog of illusion and glamour, until the disciple is nearing the Gates of Life. Only when he can catch dim glimpses of the Portal of Initiation and an occasional flash of light from the Angel of the Presence, Who stands waiting beside that door, can he come to grips with the principle of *duality*, which is embodied for him in the Dweller and the Angel. . . . As yet, my words embody for you symbolically a future condition and event. The day will surely come,

however, when you will stand in full awareness between these symbols of the pairs of opposites, with the Angel on the right and the Dweller on the left. May strength then be given to you to drive straight forward between these two opponents, who have for long ages waged warfare in the field of your life, and so may you enter into the Presence where the two are seen as one, and naught is known but life and deity. (10 - 39/40).

(5) The Dweller on the Threshold is oft regarded as a disaster, as a horror to be avoided, and as a final and culminating evil. I would here remind you, nevertheless, that the Dweller is "one who stands before the gate of God", who dwells in the shadow of the portal of initiation, and who faces the Angel of the Presence open-eyed, as the ancient Scriptures call it. The Dweller can be defined as the sum total of the forces of the lower nature, as expressed in the personality, prior to illumination, to inspiration, and to initiation. The personality *per se*, is, at this stage, exceedingly potent, and the Dweller embodies all the psychic and mental forces which, down the ages, have been unfolded in man, and nurtured with care. It can be looked upon as the potency of the threefold material form, prior to its conscious co-operation and dedication to the life of the soul, and to the service of the Hierarchy, of God, and of humanity.

The Dweller on the Threshold is all that man is, apart from the higher spiritual self; it is the third aspect of divinity, as expressed in and through the human mechanism. This third aspect must be eventually subordinated to the second aspect, the soul. (15 - 312).

(6) Memory . . . is not simply just a faculty of the mind, as is so often supposed, but it is essentially a creative power. It is basically an aspect of thought, and - coupled with imagination - is a creative agent, because thoughts are things, as well you know. From ancient recesses of the memory, from a deeply rooted past, which is definitely recalled, and from the racial and the individual subconscious (or founded and established thought reservoirs and desires, inherited and inherent) there emerges from individual past lives and experience, that which is the sumtotal of all instinctual tendencies, of all inherited glammers, and of all phases of wrong mental attitudes; to these, (as they constitute a blended whole) we give the name of the Dweller on the Threshold. This Dweller is the sumtotal of all the personality characteristics which have remained unconquered and unsubdued, and which must be finally overcome before initiation can be taken. Each life sees some progress made; some personality defects straightened out, and some real advance effected. But the unconquered residue, and the ancient liabilities are numerous, and excessively potent, and - when the soul contact

is adequately established – there eventuates a life wherein the highly developed and powerful personality becomes, in itself, the Dweller on the Threshold. Then the Angel of the Presence and the Dweller stand face to face, and something must then be done. Eventually, the light of the personal self fades out and wanes in the blaze of glory which emanates from the Angel. Then the greater glory obliterates the lesser. This is, however, only possible when the personality eagerly enters into this relation with the Angel, recognises itself as the Dweller, and – as a disciple – begins the battle between the pairs of opposites, and enters into the tests of Scorpio. These tests and trials are ever self-initiated; the disciple puts himself into the positive or conditioning environment wherein the trials and the discipline are unavoidable and inevitable. When the mind has reached a relatively high stage of development, the memory aspect is evoked in a new *and conscious manner*, and then every latent predisposition, every racial and national instinct, every unconquered situation, and every controlling fault, rises to the surface of consciousness, and then – the fight is on. (16 – 207/8).

See also: (6 – 47/8).

44

EAST AND WEST

(1) An oriental type of body has one set of qualifications, and an occidental body has another set, and equally good, if I might so express it. I seek here to make this point clear, for the tendency of the westerner is to ape the oriental, and to endeavour to force his vibrations to the same key as that of the oriental. At times, this causes concern to the inner Teachers, and occasionally leads to trouble in the vehicles. There has been too much tendency to believe that to be an oriental holds the goal for all. Forget not that even the Great Ones Themselves are not all orientals, and the Masters in European bodies, are of equal accomplishment to the better known Eastern Adepts. Ponder on this. (2 – 45/6).

(2) The seething millions of the Orient, present a more serious problem to the Great Ones than do the peoples of the Occident, for ignorance is deeply prevalent among the masses of Asia, as to the trend of affairs in the world of religion, owing to the widespread illiteracy of the races, and their consequent easy exploitation and control by the religious demagogues, fervent prophets, and reactionaries.

Disciples or workers on the second ray, are now actively handling this

problem. It is interesting to note that the reason for success in breaking down old barriers, and in bringing about a condition of spiritual readiness everywhere in the Occident, is largely due to the work of the Orientalist scholars in France, Germany and England. They have made the literature of the East available, in all its beauty, to the West, and so have linked the spiritual truths of all ages, with the truth of the Christian presentation, showing them all to be of equal progressive value. Now the masses in India, China, and northern Africa, must be awakened to the inner significance of their own faiths, and to the part that Christianity plays in the same great religious programme. This is occupying the close attention of certain second ray teachers in India, Japan, and Siria. (14 - 176/7).

(3) The Occident and the Orient are linked through the personality ray of the Occident, and the egoic ray of the Orient, and this indicates eventual understanding, once the second ray occidental soul becomes the dominant factor. When these various relationships are somewhat grasped by the peoples of the world, you will get the clue of the various happenings taking place today, and will understand the goal and the method of its attainment more clearly. (16 - 526).

45

EDUCATION

(1) In the educational world an apprehension of man's true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid upon teaching people the *fact* of the Ego on its own plane, the nature of the lunar bodies, and the methods of aligning the lower bodies so that the Ego can communicate direct with the physical brain, and thus control the lower nature and work out its purposes. Men will be taught how, through concentration and meditation, they can ascertain knowledge for themselves, can develop the intuition, and thus draw upon the resources of the Ego. Then will men be taught to *think*, to assume control of the mental body, and thus develop their latent powers. (3 - 814).

(2) The true education is consequently the science of linking up the integral parts of man, and also of linking him up in turn with his immediate environment, and then with the greater whole in which he has to play his part. Each aspect, regarded as a lower aspect, can ever be simply the expression of the next higher. In this phrase I have expressed a fundamental truth which embodies not only the objective, but also indicates the problem before all interested in education. This problem is to gauge rightly the centre of the focus of a man's attention, and to note where the consciousness is prima-

rily centered. Then he must be trained in such a way that a shift of that focus into a higher vehicle becomes possible. We can also express this idea in an equally true manner by saying that the vehicle which seems of paramount importance, can become and should become of secondary importance, as it becomes simply the instrument of that which is higher than itself. (12 - 6).

(3) Towards this consummation all education should tend: Response to the Thinker or the soul. With the registration of this response, the man enters into his kingdom. The above and the below become as one. The objective and the subjective worlds are unified. Soul and its mechanism function as a unit. (12 - 12).

(4) The Atlanteans had no educational system as we understand the term. The kings and priests intuited; the masses obeyed. (12 - 40).

(5) The world itself is a great fusing pot, out of which the One Humanity is emerging. This necessitates a drastic change in our methods of presenting history and geography. Science has always been universal. Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children of the world must be built - upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact. Unless this is done, the wounds of the nations will never be healed, and the barriers which have existed for centuries will never be removed. (12 - 46).

(6) Two major ideas should be taught to the children of every country. They are: *the value of the individual and the fact of the one humanity.* (12 - 47).

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

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

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

When these three are developed and functioning, you will have a civilised, cultured and spiritually awakened human being. A man will then be instinctively correct, intellectually sound, and intuitively aware. His soul, his mind, and his brain will be functioning as they should and in right relation to each other, thus again producing co-ordination and correct alignment. (12 - 50).

(8) One of our immediate educational objectives must be the elimination of the competitive spirit, and the substitution of the co-operative consciousness. (12 - 74).

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

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

1. *An atmosphere of love*, wherein fear is cast out and the child realises he has no cause for timidity, shyness or caution, and one in which he receives courteous treatment at the hands of others, and is expected also to render equally courteous treatment in return. . . . Love always draws forth what is best in child and man.

2. *An atmosphere of patience*, wherein the child can become, normally and naturally, a seeker after the light of knowledge; wherein he is sure of always meeting with a quick response to inquiry, and a careful reply to all questions, and wherein there is never the sense of speed or hurry. . . . This impatience on the part of those upon whom they are so pathetically dependent, sows in them the *seeds of irritation*, and more lives are ruined by irritation than can be counted.

3. *An atmosphere of ordered activity*, wherein the child can learn the first rudiments of responsibility. The children who are coming into incarnation at this time, and who can profit by the new type of education, are necessarily on the very verge of soul consciousness. One of the first indications of such soul contact is a rapidly developing sense of responsibility. This should be carefully borne in mind, for the shouldering of small duties and the sharing of responsibilities (which is always concerned with some form of group relation) is a potent factor in determining a child's character and future vocation.

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

It is the older generation who foster in a child an early and most unnecessary sense of guilt, of sinfulness and of wrongdoing. So much emphasis is laid upon petty little things that are not really wrong, but are annoying to the parent or teacher, that a true sense of wrong (which is the recognition of failure to preserve right relations with the group) gets overlaid and is not recognised for what it is. The many small and petty sins, imposed upon the children by the constant reiteration of "No", by the use of the word "naughty", and based largely on parental failure to understand and occupy the child, are of no real moment. If these aspects of the child's life are rightly handled, then the truly wrong things, the infringements upon the

rights of others, . . . the hurting or damaging of others in order to achieve personal gain, will emerge in right perspective and at the right time. (12 - 75/8).

(10) In the future, education will make a far wider use of psychology than heretofore. (12 - 84).

(11) A better educational system should, therefore, be worked out which will present the possibilities of human living in such a manner that barriers will be broken down, prejudices removed, and a training given to the developing child which will enable him, when grownup, to live with other men in harmony and goodwill. This can be done, if patience and understanding are developed and if educators realise that "where there is no vision, the people perish". (12 - 87).

46

THE EGO
(Soul)

(1) For a long period of lives the Ego remains practically unconscious of the Personality. The magnetic link exists, but that is all until the time comes when the personal life reaches a point where it has somewhat to add to the content of the causal body - a body at first small, colourless and insignificant. But the hour comes when the stones are first brought perfected from the quarry of the personal life, and the first colours are painted in by the man, the builder and the artist. Then the Ego begins to give attention, rarely at first, but with increasing frequency, until lives come around in which the Ego definitely works at the subjugation of the lower self, at the enlargement of the communicating channel, and at the transmission to the physical brain consciousness, of the fact of its existence, and the goal of its being. Once that is accomplished, and the inner fire is freer in its passage, lives are then given to the stabilising of that impression, and to the making of that inner consciousness a part of the conscious life. The flame radiates downward more and more, until gradually the different vehicles come into line, and the man stands on the Probationary Path. He is ignorant yet of what lies ahead, and is conscious only of wild and earnest aspiration, and of innate divine longings. He is eager to make good, longing to *know*, and dreaming always of someone or something higher than himself. All this is backed by the profound conviction that in service to humanity will the dreamed-of goal be reached, will the vision become reality, the longing fructify into satisfaction, and aspiration be merged in sight.

The Hierarchy begins to take action, and his instruction is carried out as aforesaid. . . . Until now the Teachers have only watched and guided, without definitely dealing with the man himself; all has been left to the Ego on his own plane. The Ego bends every effort to quicken vibration, and to force the oft-rebelling lower vehicles to respond and measure up to the rapidly increasing force. It is largely a matter of increased fire or heat, and consequent intensification of vibratory capacity. The egoic fire waxes ever greater until the work is done, and the purificatory fire becomes the Light of Illumination. Ponder on this sentence. As above, so below; on each rung of the ladder the process is repeated; the Monad, at the third initiation, begins itself to be conscious of the Ego. The work, then, is more rapid owing to the rarity of the material, and to the fact that resistance is a factor in the three worlds, but not elsewhere. (2 - 35/7).

(2) *The factor of periodicity.* Egos that are in incarnation, and egos that are out of incarnation, are differentiated and capable of different work. Egos whose reflections are in incarnation, are more limited than those who are not. It is almost as if the Higher Self were directed downwards, or willingly circumscribing itself to three-dimensional existence, whereas the egos out of incarnation are not so limited, but work in another direction or dimension. (2 - 38).

See also: "The Soul", and (5 - 762).

47

ELECTRICITY

(1) Exoteric science is slowly, yet steadily, finding out the nature of phenomena, and discovering for itself the character of electrical manifestation. In their slowness of discovery lies safety. It is not wise nor right yet for the true nature of these different forces and powers to be fully known. (3 - 641).

(2) In the manipulation of electricity lies hid much that concerns the vivification of the bodies, especially just now of the etheric. The principal use of the sun is electrical force adapted to the need of the great average majority, in all the kingdoms of nature. As progress is made, an intensification of this force will be possible in individual cases. Herein lies one of the secrets of initiation. (2 - 336).

(3) The electricity of the solar system is threefold: There is fire by friction, solar fire, and electric fire - fire of body, of soul, and of spirit. Fire by friction is coming to be somewhat understood by the scientists of

the world, and we are harnessing to our needs the fire which heats, which gives light, and which produces motion. This is in the physical sense of the words. One of the imminent discoveries will be the integrating power of electricity, as it produces the cohesion within all forms, and sustains all form life during the cycle of manifested existence. It produces also the coming together of atoms, and of the organisms within forms, so constructing that which is needed to express the life principle. (14 - 373/4).

(4) As yet the mystery of electricity, and the true nature of electrical phenomena (than which there is naught else) is at this time an unrevealed secret, even to the most advanced of the modern scientists. . . . That there is such a thing as electricity, that it probably accounts for all that can be seen, sensed and known, and that the entire universe is a manifestation of electrical power - all this may be stated and is, today, coming to be recognised. But when that has been said, the mystery remains, and will not be revealed, even in partial measure, until the middle of the next century. Then revelation may be possible, as there will be more initiates in the world, and inner vision and inner hearing will be more generally recognised and present. When man arrives at a better understanding of the etheric body and its seven force centres . . . then some further light can intelligibly be thrown upon the nature of the seven types of electrical phenomena, which we call the seven rays. (15 - 82/3).

(5) Electricity, in relation to human ills, is as yet an infant science, but it has in it the germs of the new techniques and methods of healing. (17 - 48).

(6) Towards the close of this century, and when the world situation has clarified, and the period of reconstruction is drawing to a close, discoveries will be made which will reveal some hitherto unrealised electrical potencies. I know not what other word to use for these electrical rays, which will make their presence felt, and lead to possibilities beyond the dreams of investigators today. The coming science of electricity will be as different next century, as the modern usages of electricity differ from the understanding of the Victorian scientist. (17 - 376).

(7) People frequently are so preoccupied with the tangible instrument on this side of the veil, that they neglect the factor of what must be contributed from the other side, by those who have passed over.

The work will be done from there, with the material aid which as yet has not been provided in the outer scientific field.

To bring this about, collaboration of a conscious medium (not a trance medium, but someone who is consciously clairvoyant and clairaudient) will

be required. There are many such growing up among the children of today, and the next generation after them, will provide still more. The separating veil will disappear through the testimony of the thousands of those who can see phenomena, and hear sounds which lie outside the range of the tangible.

... Everything in Nature is electrical in nature; life itself is electricity, but all that we have contacted and used today, is that which is only physical, and related to and inherent in, the physical and etheric matter of all forms. (17 - 377).

(8) As regards the use of radio as a means of communication with the "spirit world", the present electrical instruments are too slow in vibratory activity (if I may use such an unscientific term) to do the work; if astrally clothed "spirits" approach them, they are apt to have a shattering effect. Yet the first demonstration of existence after death, in such a way that it can be registered upon the physical plane, will come via the radio, because sound always precedes vision. Think on this. However, no radio now exists which is sufficiently sensitive to carry sound waves from the astral plane.

Future scientific discoveries, therefore, hold the secret. This is no evasion on my part, but a simple statement of fact. Electrical discovery is only in the initial stage, and all that we have is simply a prelude to the real discovery. The magic of the radio would be completely unbelievable to the man of the eighteenth century. The discoveries and developments lying ahead in the twenty-first century, will be equally unbelievable to the man of this century. ... February 1944. (17 - 378).

48

ELEMENTALS

On a lower scale of the evolutionary ladder, are other groups of lives, wrongly entitled devas, which work in obedience to the law, and are controlled by the higher entities. There are, for instance, the denser forms of gaseous life, termed often salamanders, the elementals of fire. These are directly under the control of the Lord Agni, Lord of the mental plane, and, in this mental age, we have the element of fire entering into the mechanics of living as never before. Eliminate the products which are controlled by heat and you will bring our civilisation to a stop; you will bring all means of transportation to an end and all modes of lighting; you would throw all manufactories into the discard. Basically again, these fiery lives, are found in all that burns, and in the warmth that holds all life formation on earth and causes the flourishing of all living things. (4 - 389).

ELIMINATION
(AFTER DEATH)

We will now consider the activity of the inner spiritual man, who has discarded his physical and etheric bodies, and now stands within the shell of the subtle body – a body composed of astral or sentient substance and of mental substance. Owing to the strongly emotional and sentient polarisation of the average man, the idea has taken hold that man withdraws, after true death, first of all into his astral body, and then, later, into his mental vehicle. But this is not actually the case. A body constructed predominantly of astral matter is the basis of this idea. Few people are as yet so developed that the vehicle in which they find themselves after death is largely composed of mental substance. Only disciples and initiates who live mostly in their minds, find themselves, after death, immediately upon the mental plane. Most people discover themselves upon the astral plane, clothed in a shell of astral matter, and committed to a period of elimination within the illusory area of the astral plane.

As I have earlier told you, the astral plane has no factual existence, but is an illusory creation of the human family. From now on, however, (through the defeat of the forces of evil and the disastrous setback suffered by the Black Lodge) the astral plane will slowly become a dying creation, and in the final period of human history (in the seventh rootrace) it will become non-existent. Today this is not the case. The sentient substance which constitutes the astral plane, is still being gathered into forms of illusion, and still forms a barrier in the path of the soul seeking liberation. It still "holds prisoner" the many people who die whilst their major reaction to life is that of desire, of wishful thinking, and of emotional sentiency. These are still the vast majority; . . .

The art of elimination falls into three categories :

1. As practised by those people who are purely astral in quality and constitution. These we call "kamic" people.
2. As practised by those balanced people who are integrated personalities, and who are called "kama-manasic" individuals.
3. As practised by advanced people and disciples of all grades, who are mainly mental in their "living focus". These are called "manasic" subjects.

The same basic rules control them all, but the emphasis differs in each case. I would have you bear in mind that where there is no physical brain, and where the mind is undeveloped, that inner man finds himself practically

smothered in an envelope of astral matter, and is for a long time immersed in what we call the astral plane. The kama-manasic person has what is called the "freedom of dual life", and finds himself possessed of a dual form, which enables him to contact at will the higher levels of the astral plane, and the lower levels of the mental plane. I would again remind you that there is no physical brain to register these contacts. Awareness of contact is dependent upon the innate activity of the inner man, and his peculiar state of apprehension and of appreciation. The manasic person is possessed of a translucent mental vehicle, with a light density which is in proportion to his freedom from desire and emotion.

These three types of people all use an eliminative process of similar nature, but employ a different technique within the process. For the sake of clarity, it might be stated that :

1. *The kamic person* eliminates his astral body by means of attrition, and vacates it via the astral correspondence to the solar plexus centre. This attrition is brought about because all the innate desire and inherent emotion are, at this stage, related to the animal nature and the physical body – both of which are now non-existent.

2. *The kama-manasic individual* uses two techniques. This would naturally be so because he eliminates, first of all, his astral body, and then his mental vehicle.

a. He eliminates the astral body by means of his growing desire for mental life. He withdraws gradually and steadily into the mind body, and the astral body esoterically "drops away" and finally disappears. This takes place usually unconsciously, and may require quite a long time. Where, however, the man is above the average, and on the verge of becoming a manasic person, the disappearance is brought about suddenly and dynamically, and the man stands free in his mental body. This takes place consciously and rapidly.

b. He shatters the mental body by an act of the human will, and also because the soul is beginning to be slowly aware of its shadow. The inner man is therefore attracted towards the soul, though still only in a somewhat feeble manner. This process is relatively quick, and is dependent upon the extent of the manasic influence.

3. *The manasic man*, focussed now in his mental body, has also two things to accomplish :

a. To dissolve and rid himself of any astral sediment which may be discolouring his translucent mental body. The so-called astral body is now practically non-existent as a factor of expression. This he does by

calling in increased light from the soul. It is soul light which, at this stage, dissolves the astral substance, just as it will be the combined light of the soul of humanity (as a whole) which will dissolve finally the astral plane – again so-called.

- b. To destroy the mental body through the use of certain Words of Power. These Words are communicated to the disciple via the Ashram of his Master. They bring in soul power to a greatly enhanced extent, and produce consequently such an expansion of consciousness within the mental body, that it is broken up and no longer constitutes a barrier to the inner man. He can now stand, a free son of mind, within the Ashram of his Master, and "shall no more go out". (17 – 486/90).

50

ENERGY AND FORCE

(1) The life of the occult student is *consciously* lived in the world of energies. Those energies have always been present, for the whole of existence in all the kingdoms of nature, is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation, and find themselves voicing that irritation in loud words or in angry thought that they are taking astral energy and using it. The use of this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the Master Morya has called "habits of residence which imperil the resident". It is when the aspirant recognises that he himself is composed of energy units – held in coherent expression by a still stronger energy, that of integration – that he begins consciously to work in a world of forces similarly composed; he then begins to use energy of a certain kind, and selectively, and takes one of the initial steps towards becoming a true occultist. This world of energy in which he lives and moves, and has his being, is the living, organised vehicle of manifestation of the planetary Logos. Through it energies are circulating all the time, and are in constant movement, being directed and controlled by the head centre of the planetary Logos; they create great vortices of force, or major points of tension throughout His body of manifestation. The Spiritual Hierarchy of our planet is such a vortex; Humanity itself is another, and one which is today in a condition of almost violent activity, owing to its becoming a focus of divine attention. (18 – 549/50).

(2) The work of the occultist and of the aspirant is to arrive at an understanding of these forces, and so learn their nature and their use, their potency

and vibratory rate. He has also to learn to recognise their source and be able to differentiate between forces, energies and rays. For the beginner a clear distinction can be made between forces and energies by appreciating the fact that personalities affect us through the forces emanating from their form aspect, but that these same personalities, purified and aligned, can be transmitters of the energies of the soul. (4 - 291).

(3) Aspirants must learn that they are working with, and in, forces, and that right and wrong activity on the physical plane is due simply to a right or wrong direction of the force currents, and not to anything inherently wrong or right in the energies themselves. (4 - 297).

(4) All that is occurring is an evidence of energy and is expressive of force. That is the factor never to be forgotten. It is essential that you recognise them as existing. There is little that you, as individuals or groups, can do about them beyond seeing to it that there is nothing in you which could make you - unimportant as you may be - a focal point of hate, separation, fear, pride and other characteristics, which feed the fires which threaten to bring disaster to the world. Each of you can aid more than you can guess, through the regulation of thought and ideas, through the cultivation of a loving spirit, and through the general use of the Great Invocation, whereby these forces and energies - so sorely needed - can be invoked. (9 - 26).

(5) The disciple learns eventually to know himself to be, above everything else (whilst in incarnation) the director of forces: these he directs from the altitude of the divine Observer, and through the attainment of detachment. . . . These truths are, for you, only the platitudes of occultism, and yet, if you could but grasp the full significance of detachment, and stand serene as the observing Director, there would be no more waste motion, no more mistaken moves, and no more false interpretations, no wandering down bypaths of daily living, no seeing others through distorted and prejudiced vision, and - above all - no more misuse of force.

Again and again, down the ages, the Masters have told Their disciples (as I have told you) that the occultist works in the world of forces. All human beings live and move and express themselves in and through that same world of ever-moving, ever-impacting, outgoing and incoming energies. *The occultist, however, works there;* he becomes a conscious directing agent; he creates upon the physical plane that which he desires, and that which he desires is the pattern of things, and the design laid down upon the trestle board of the spiritual consciousness by the great divine Architect. (10 - 243/4).

(6) Man moves . . . in a whirlpool of forces of all types and qualities.

He is composed of energies in every part of his manifested and unmanifested expression; he is, therefore, related to all other energies. (10 - 246).

(7) Energies and forces are pouring upon our system and our planetary lives ceaselessly, potently, and cyclically. Yet they are only regarded today as existing when definite response is invoked. They come from all kinds of sources, extraneous to our system and planetary schemes, but until man responds and registers them, both scientists and astrologers, fail to recognise them, and they are as if they were not. This is a point to bear in mind as I continue to teach you, for I may indicate some sources of active energy, which may as yet be unknown to you as playing upon our system and its contents. The difficulty will not be because of my inaccuracies, but will be owing to the lack of sensitivity in the mechanism of response which mankind and disciples are at present utilising. (16 - 198).

(8) All diseases - except those due to accidents, wounds resulting in infections, and epidemics - can in the last analysis be traced to some condition of the centres, and therefore to energy running wild, to energy overactive and misdirected, or insufficient and lacking altogether, or retained instead of used and transmuted into a higher corresponding centre of energy. (17 - 240/1).

(9) The energy and the forces constitute the sumtotal of all that *is*. This is another basic truism or platitude upon which the science of occultism is built, and which the healing art must recognise. There is, in manifestation, nothing else of any kind whatsoever. Disease itself is a form of active energy, demonstrating in forces which destroy or produce death. Therefore, if our basic premise is correct, disease is also a form of divine expression, for what we know to be evil is also the reverse side of that which we call good. Shall we belittle the subject or cause a false impression if we regard evil (at least as far as disease is concerned) as misplaced or maladjusted good? Will you misunderstand if I say that disease is energy which is not functioning as desired or according to plan? Inpouring energies are brought into relation with forces, and good health, strong and adequate forms and vital activity result; the same inpouring energies can, however, be brought into relation with the same forces, and a point of friction be set up, producing a diseased area, pain, suffering, and perhaps death. The energies and the forces remain of the same essentially divine nature, but the relationship established has produced the problem. If this sentence is studied it will be obvious that a definition such as that can be used to cover all forms of difficulty, and that the ultimate producer of the situation (either good or evil), is the relation-

ship aspect. This statement is of major importance in all your thinking. (17-587/8).

(10) It must increasingly be borne in mind that there is nothing in the created world but energy in motion, and that every thought directs some aspects of that energy, though always within the sphere of influence of some greater thinking, directing energy. (17-631).

(11) We are on the verge of entering a new era in scientific unfoldment, owing to the discovery of how to release the energy of the atom. Not even the scientists responsible for the discovery have the faintest idea of the far-reaching effects of this momentous happening. From the angle of our subject and the theme of this volume, an entirely new language related to energy and force is already in the making; the use of the discovery in the handling of disease will, in almost the immediate future (from the occult angle) be regarded as little short of miraculous. (17-713).

(12) The effect of the impact of energy is dependent upon the nature of the vehicle of response. According to his equipment and the nature of his bodies, so will man react to the inflowing energies. (13-85).

(13) Due to the effort of countless thousands of men and women everywhere, energies hitherto unable to penetrate deeper in to substance than the hierarchical substance, and the levels of the higher mental plane can now, for the first time, be successfully anchored on dense physical levels, or at least upon etheric levels. This is a fact, and is far more important than you are perhaps able to appreciate. (13-659).

See also: "Esotericism", and (6-132/3, 374/5).

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ENERGY IN THE UNIVERSE

(1) Students would also do well to remember that the twelve constellations which constitute our particular zodiac, are themselves the recipients of many streams of energy coming to them from many sources. These blend and fuse with the energy of any particular constellation and - transmuted and "occulty refined" - eventually find their way into our solar system.

... The following is a list - incomplete but adequate for our purposes - of the major influences which find their way from far distant Sources into our planetary life, and produce definite effects upon individual man and humanity as a whole.

- I. 1. The constellation of the Great Bear.
2. The Seven Sisters of the Pleiades.
3. Sirius, the Dog Star.
- II. 1. The seven solar systems, of which ours is one.
2. The seven sacred planets, of which ours is *not* one.
3. The five non-sacred planets or "hidden" planets.
- III. 1. The seven planetary centres.
2. The seven centres of force in the human etheric body.
- IV. 1. The twelve zodiacal constellations.

We thus have a ninefold energy impact. This is a major chart, but it should be remembered that there are other impacts of relative insignificance.

To these would be added other streams of energy, which definitely play upon and affect our planetary life, such as those coming from that great star, Betelgeuse, or from Antares and other stupendous suns and solar systems, which are related to the constellations of the zodiac, and whose force reaches us through these constellations and not directly.

Besides these, it should be remembered that technically we should also add the radiatory influence which comes direct to us from the planet, the Earth, upon which we live. Then, and only then, can you have a fairly complete analysis and picture of the energies to which the etheric body of man (conditioning the physical body which is pre-eminently automatic and negative in its reactions) must and does ever respond. An understanding of that response, and the conscious intelligent control of individual reactions, are supremely necessary to man, but only become possible at a fairly advanced stage of development, and as he nears the Path, (technically understood). (16 - 13/5).

(2) The zodiacal, the systemic, and the planetary energies, act either as hindering or as stimulating forces, according to the type of vehicle or body upon which they play; the nature of these vehicles and their capacity to attract, to respond, to reject, to absorb, and to transmute, is entirely dependent upon the point in evolution attained, and also upon the general planetary condition and psychology to be found in the human family at any given time. (16 - 19).

(3) All the energies - zodiacal, systemic, and planetary - have a definite effect upon all the lives, in all forms, in all kingdoms of nature. Nothing can escape these radiatory and magnetic influences. The goal of evolution for humanity, is to become consciously and livingly aware of the nature of these energies, and begin to know them and to use them. This is the field of occultism. (16 - 22/3).

(4) I am not writing a treatise upon astrology, but one upon the seven rays and their equivalent and corresponding energies, upon the effects of ray energy, and the interplay of these energies with, and their effect upon, the various planetary forces, particularly those of the Earth. (16 - 27).

(5) We have perhaps emphasised almost to the point of bewilderment, the vast aggregation of impelling energies which play throughout our cosmos; individual man may well be stunned by a sense of his helplessness and his unique futility. But this is only due to the relatively undeveloped state of his "receiving apparatus". When thus bewildered, let him remember that potentially he possesses the creative ability to build, and gradually to develop a better mechanism of reception, which will enable him finally to be responsive to all impacts, and to every type of divine energy. This capacity is indestructible, and is itself a divine focus of energy, which must and will without fail, carry forward the good undertaken under the inspiration of the Great Architect of the Universe. (16 - 403/4).

(6) Keep in mind some words out of the ancient Archives, which are as follows:

"Energy is all there is, O Chela in the Light, but is not known. It is the cause of knowledge and its application, and its comprehension lead to expanded understanding.

"Through energy the worlds were made, and through that energy they make progression; through energy the forms unfold and die; through energy the kingdoms manifest and disappear below the threshold of the world which ever is, and which will be for ever.

"Through energy the Cross is mounted, and from the vortex of the four uniting forces, the initiate passes through the door, and is propelled into the Light - a light which grows from cycle unto cycle, and is known as supernal Energy Itself." (18 - 556).

(7) The keynotes upon which the occult philosophy is built, are :

1. There is naught in manifestation except organised energy.
2. Energy follows or conforms itself to thought.
3. The occultist works in energy and with energies. (13 - 674).

(8) The physical plane areas or localities which constitute the present modern exits of energies, through which directed energies can pass to carry out the creative process, are five in number: New York, London, Geneva, Darjeeling and Tokyo. These five form a five-pointed star of interlocking energies, symbolic of the major divisions of our modern civilisation. . . . At each one of these five centres one of the Masters will be found present, with His Ashram, and a vortex of spiritual forces will there be organised to

hasten and materialise the plans of the Christ for the new and coming world cycle. (13 - 675).

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ESOTERICISM

(1) The basic approach for all who endeavour to grasp esotericism, or to teach esoteric students, is to lay the emphasis upon the world of energies and to recognise that behind all happenings in the world of phenomena (and by that I mean the three worlds of human evolution), exists the world of energies; these are of the greatest diversity and complexity, but all of them move and work under the Law of Cause and Effect . . .

The first task of the esotericist is to comprehend the nature of the energies which are seeking to condition him, and which work out into expression on the physical plane through the medium of his equipment, or his vehicle of manifestation. The esoteric student has, therefore, to grasp that :

1. He is an aggregation of forces, inherited and conditioned by what he has been, plus a great antagonistic force which is not a principle, and which we call the physical body.

2. He is sensitive to and should be increasingly aware of certain energies, at present unknown and of no use to him; of these he must eventually become aware, if he is to move deeper into the world of hidden forces. They may be energies which, for him, would be evil were he to work with them, and these must be distinguished and discarded; there are others which he must learn to use, for they would prove beneficial and would increase his knowledge, and should therefore be regarded as good. Bear in mind, however, that energies per se are neither bad nor good. The Great White Lodge, our spiritual Hierarchy, and the Black Lodge employ the same universal energies, but with different motives and objectives; both groups are groups of trained esotericists.

The esotericist in training has, therefore :

1. To become aware of the nature of the forces which constitute his personality equipment, and which he himself magnetically brought into expression in the three worlds . . .

2. To become sensitive to the impelling energies of the soul, emanating from the higher mental levels. These seek to control the forces of the three-fold man when a certain definite point in evolution is reached.

3. To recognise the conditioning energies in his environment, seeing them not as events or circumstances but as *energy in action*; by this means he learns

to find his way behind the scene of outer happenings into the world of energies, seeking contact, and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind, are simply symbols of what is occurring in the inner worlds, and it is into these worlds that the esotericist must enter as far as his perception permits; he will sequentially discover worlds which will call for his scientific penetration.

4. For the majority of aspirants, the Hierarchy itself remains an esoteric realm which demands discovery, and which will accept penetration. I am choosing my words with care in an effort to evoke esoteric response.

. . . The task is to train students in the recognition of energy and force; to discriminate between the various types of energy, both in relation to themselves and to world affairs, and to begin to relate that which is seen and experienced to that which is unseen, conditioning and determining. This is the esoteric task. (12 - 60/62).

(2) Esotericism is the art of "bringing down to earth" those energies which emanate from the highest sources and there "grounding them" or anchoring them. (12 - 67).

(3) I would ask all esotericists to live redemptive lives, to unfold their innate mental sensitivity, and to work continuously with the meaning which is to be found behind all individual, community, national and world affairs. If this is done, then the light will suddenly and increasingly shine upon your ways. You can become light-bearers, knowing then that "in that light you will see Light" - and so will your fellowmen. (12 - 68).

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ETHERIC BODY

(Vital Body)

(1) In the etheric body, which is an exact replica of its denser counterpart, we have the organ of active radiatory fire, and . . . the vehicle of prana. Its function is to store up the rays of radiatory light and heat which are secured from the sun, and to transmit them, via the spleen, to all parts of the physical body. . . . When the physical furnace burns brightly and when the fuel of the body (pranic rays) is adequately assimilated, the human frame will function as desired. (3 - 57).

(2) The etheric body is the mould of the physical body. . . . The etheric body is the archetype upon which the dense physical form is built, whether

it is the form of a solar system, or of a human body in any one incarnation. . . . The etheric body is a web or network of fine interlacing channels, formed of matter of the four ethers, and built into a specific form. . . . These pranic emanations when focalised and received, react upon the dense matter which is built upon the etheric scaffolding and framework . . . This etheric web, during incarnation, forms a barrier between the physical and astral planes, which can only be transcended when consciousness is sufficiently developed to permit escape. . . . When a man has, through meditation and concentration, expanded his consciousness to a certain point, he is enabled to include the subtler planes, and to escape beyond the limits of the dividing web. (3 - 81/82).

(3) The etheric body is really a net-work of fine channels, which are the component parts of one interlacing fine cord . . . the silver cord. . . . The etheric web is composed of the intricate weaving of this vitalised cord. (3 - 98).

(4) Etheric congestion may lead to many forms of disease and of mental incompetence . . . one portion of the etheric body being congested may lead to the entire physical condition being upset, resulting in diverse complaints. (3 - 109).

(5) Remember always that in dealing with the etheric body we are dealing with *physical matter*. (3 - 111).

(6) The etheric body is the next aspect of the world substance to be studied by scientists and investigators. (4 - 76).

(7) The etheric body is composed of force currents, and in it are vital centres linked by lines of force with each other and with the nervous system of the physical man. Through these lines of force, it is connected also with the etheric body of the environing system . . .

The etheric body is vitalised and controlled by thought, and can (through thought) be brought into full functioning activity. This is done by right thinking and not by breathing exercises and holding the nose. When this is grasped, much dangerous practice will be avoided and people will come into a normal and safe control of that most potent instrument, the vital body. That this end may rapidly be consummated is my earnest wish. (4 - 77).

(8) It is through the etheric body that all the energies flow, whether emanating from the soul, or from the sun, or from a planet. (4 - 105).

(9) One of the principal objects of endeavour at the present time on the part of those whom you call the Elder Brothers of the race, is to stimulate, purify and co-ordinate the etheric body. This etheric body is not only the

transmitter of prana, but is the medium for all the energies which we are considering. Its importance also lies in other directions :

- a. Being of physical plane matter, literally, etheric consciousness is the next step ahead for the race. This will demonstrate at first as the ability to see etherically and to cognise etheric matter.
- b. It is the field of exploration immediately ahead of the modern scientist. In ten years time, many medical practitioners will be recognising it as a fact of nature.
- c. Most of the diseases that the physical body suffers from at present, have their roots in the etheric body. There are few, if any, purely physical diseases. Disease has its source in astral and etheric conditions.
- d. The etheric emanations of people can be great contaminators. In the purification, therefore, of this body lies the secret of a sweeter and saner humanity.
- e. The secret of safe and sane clairvoyance and clairaudience depends upon the purification of the etheric vehicle. (4 - 372).

(10) When the man is on the Path of Discipleship and, therefore, upon the reversed wheel, leading to initiation, the etheric body becomes the transmitter of soul energy and not of personality force. (16 - 352).

(11) The etheric body is fundamentally the most important response apparatus which man possesses, producing not only the right functioning of the five senses, and consequently providing five major points of contact with the tangible world, but it also enables a man to register sensitively the subtler worlds, and, when energised and controlled by the soul, the spiritual realms stand wide open also.

The etheric body is a potent receiver of impressions, which are conveyed to the human consciousness through the medium of the awakened centres. There is, for instance, no true clairvoyance until either the solar plexus or the ajna centre is awakened. These transmitted impressions and information become the incentive whereby conscious activity is initiated. There are many words used to describe these forces and their actuating effects: such as impulses, incentives, influences, potencies, desires, aspirations, and many such terms which are only synonyms for force or energy, and thus convey the same general idea. All of these words refer to forms of activity of the etheric body, but only as the physical body registers them, and acts under their impression. The whole theme of motivating force is one of great interest.

The vastness of the subject is, however, so real that only little by little can humanity grasp the situation and come to the realisation that man is

essentially (through his etheric body) an integral part of a great vibrant Whole; only in time will he learn that, through the processes of evolution, can he hope to register all the different areas of divine expression. Only when the etheric body is swept into activity under the influence and through the "impressed forces" of the soul, the mind, and temporarily, of the astral body, can man become aware of all the worlds, all phenomena, and all states of consciousness, and so achieve that omniscience which is the birthright of all the sons of God. (17 - 83/4).

(12) You are right in your belief that one can be perfectly healthy, but have little resistance to fatigue.

The principal factors in re-establishing or making a better etheric control are:

1. Sunshine.
2. Careful diet, with the emphasis upon the proteins and vitamins.
3. The avoidance of fatigue and worry.

Against all the above, at this time, climate, world conditions, environment, and our civilisation militate, and the individual has therefore to resign himself to a state of affairs which lies outside his individual control.

A normal, sane, regulated life is the best means for establishing a better measure of vitality. . . . You need to remember, however, that where there is a devitalised etheric body, and conditions are such that a re-establishment of a vital control seems difficult or impossible, there must be recognition of karmic limitations, and a willingness to submit to them and leave affairs to work themselves out. This particular life is not the only one there is. Frequently, therefore, in any particular incarnation, conditions cannot be changed, and are prolonged by inner rebellion and revolt. A disciple has to learn the lesson of going on, as the expression is, in spite of and not because of circumstances. (17 - 326/7).

(13) There are six major propositions which govern all consideration of the etheric body, and I would like to present them to students as a first step:

1. There is nothing in the manifested universe - solar, planetary or the various kingdoms in nature - which does not possess an energy form, subtle and intangible, yet substantial, which controls, governs and conditions the outer physical body. This is the etheric body.

2. This energy form - underlying the solar system, the planets, and all forms within their specific rings-pass-not - is itself conditioned and governed by the dominant solar or planetary energy, which ceaselessly and without break in time, creates it, changes and qualifies it. The etheric body is subject to ceaseless change. This, being true of the Macrocosm, is equally

true of man, the microcosm, and – through the agency of humanity – will eventually and mysteriously prove true of all the subhuman kingdoms in nature. Of this, the animal kingdom and the vegetable kingdom are already evidence.

3. The etheric body is composed of interlocking and circulating lines of force, emanating from one or other, or from one or many, of the seven planes or areas of consciousness of our planetary Life.

4. These lines of energy, and this closely interlocking system of streams of force, are related to seven focal points or centres, to be found within the etheric body. These centres are related, each of them, to certain types of incoming energy. When the energy reaching the etheric body is not related to a particular centre, then that centre remains quiescent and unawakened; when it is related, and the centre is sensitive to its impact, then that centre becomes vibrant and receptive, and develops as a controlling factor in the life of the man on the physical plane.

5. The dense physical body, composed of atoms – each with its own individual life, light and activity – is held together by, and is expressive of the energies which compose the etheric body. These, as will be apparent, are of two natures :

a. The energies which form (through interlocked "lines of forceful energy") the underlying etheric body, as a whole and in relation to all physical forms. This form is qualified then by the *general* life and vitality of the plane on which the Dweller in the body functions, and therefore where his consciousness is normally focussed.

b. The particularised or specialised energies by which the individual (at this particular point in evolution, through the circumstances of his daily life and his heredity) *chooses* to govern his daily activities.

6. The etheric body has many centres of force, responsive to the manifold energies of our planetary Life, but we shall consider only the seven major centres which respond to the inflowing energies of the seven rays. All lesser centres are conditioned by the seven major centres; this is a point which students are apt to forget. It is here that knowledge of the egoic and of the personality rays is of prime usefulness.

It can be seen, therefore, how exceedingly important this subject of energy becomes, because it controls and makes the man what he is at any given moment, and likewise indicates the plane on which he should function, and the method whereby he should govern his environment, circumstances and relationships. . . . He will realise also that as his attitude, attainment and comprehension shift to ever higher levels, his etheric body

will be constantly changing and responding to the newer energies. (11 - 142/4).

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FAILURE

(1) It is a serious waste of time for a disciple to ponder upon a failure or to fear failing. There is no such thing as failure; there can only be loss of time. That in itself is serious these days of dire world need, but the disciple must inevitably some day make good and retrieve his past failures. I need not point out that we learn by failure, for that is a well known truth, and is known as such by all who are attempting to live as souls. Nor need the disciple sorrow over the failures, apparent or real, of his fellow disciples. The *sense of time* produces glamour and disappointment, whereas the work goes truly forward, and a lesson learnt by failure acts as a safeguard for the future. Thus it leads to rapid growth. An honest disciple may be momentarily glamoured, but in the long run nothing can really deter him. What are a few brief years in a comparative cycle of aeons? What is a second of time in a span of man's allotted seventy years? To the individual disciple they appear most important; to the onlooking soul, they seem as nothing at all. For the world perhaps, a temporary failure may connote delay in expected help, but that again is brief, and help will come from other sources, for the Plan goes unerringly forward. (4 - 634/5).

(2) The emergence of emotional conditions or of glamour in your life-expression need not necessarily indicate failure. There is only failure if there is identification with these astral conditions, and a succumbing to old rhythms. (5 - 88).

(3) Recognise failure - if it is there - but then, with a face lifted to the light, and a smile upon your lips, turn your back upon such failure and go with steadfastness forward. (5 - 366).

(4) The only regret that is justifiable, is based on failure to learn the lessons of failure. (5 - 604).

See also: (6 - 732).

55

FEAR

(1) (Fear) is the product of ignorance, and in its initial stages it is not the product of wrong thinking. It is basically instinctual, and is found dominating in the non-mental animal kingdom, as well as in the human king-

dom. But in the human, its power is increased potently through the powers of the mind, and through *memory* of past pain and grievance, and through anticipation of those we foresee, the power of fear is enormously aggravated by the thoughtform we ourselves have built of our own individual fears and phobias. This thoughtform grows in power as we pay attention to it, for "energy follows thought", till we become dominated by it. (4 - 238).

(2) Every human being knows fear, and the range of the fear vibrations extends from the instinctual fears of the savage man, based on his ignorance of the laws and forces of nature, and of his terror of the dark and the unknown, to the fears prevalent today of loss of friends and loved ones, of health, of money, of popularity, and on to the final fears of the aspirant - the fear of failure, the fear which has its roots in doubt, the fear of ultimate negation or of annihilation, the fear of death (which he shares equally with all humanity) the fear of the great illusion of the astral plane, of the phantasmagoria of life itself, and also fear of loneliness on the Path, even to the very fear of Fear itself. This list could be largely extended but suffices to indicate the prevalence of fears of all kinds. They dominate most situations and darken many happy moments. They reduce man to a timid and frightened atom of sentient life, standing afraid before the stupendousness of the problems of existence, aware of his insufficiency as a man to cope with all the situations, and unable to leave his fears and questionings behind and step into his heritage of freedom and of life. Often he is so ridden by fear that he becomes afraid of his very reason. The picture cannot be too blackly coloured, for fear is the dominant astral energy at this time, and sensitive humanity succumbs all too easily to it. (4 - 297/8).

(3) *The Fear of Death* is based upon :

- a. A terror of the final rending processes in the act of death itself.
- b. Horror of the unknown and the indefinable.
- c. Doubt as to final immortality.
- d. Unhappiness at leaving loved ones behind or of being left behind.
- e. Ancient reactions to past violent deaths, lying deep in the subconsciousness.
- f. Clinging to form life, because primarily identified with it in consciousness.
- g. Old erroneous teaching as to Heaven and Hell, both equally unpleasant in prospect to certain types. (4 - 300).

THE FIFTH KINGDOM
(The Kingdom of God)

(1) In the fifth kingdom . . . the outer phenomenal appearance will be retained, as far as the form is concerned, though refinement and quality will be intensified. The kingdom of God materialises in and through humanity. But in the realm of consciousness, a very different state of affairs will be found.

A Master of the Wisdom appears phenomenally to be a human being. He has the physical attributes, functions and habits, and mechanism of the fourth kingdom in nature, but within the form, the consciousness is entirely changed. . . . In the past each great unfoldment of consciousness, has precipitated new forms. This will no longer occur. . . . Under the divine plan for this solar system, this form-differentiation has its limitations, and cannot proceed beyond a certain point. This point was reached in the human kingdom for this world cycle. Now, in the future, *the consciousness aspect of Deity will continue to perfect the forms in the fourth kingdom in nature, through the instrumentality of those whose consciousness is that of the fifth kingdom.* This is the task of the Hierarchy of Masters. This is the delegated task of the New Group of World Servers who, upon the physical plane, can become the instrument of Their will. Through this group, the inner divine qualities of goodwill, peace and love, can increase and express themselves through human beings, functioning in the forms of the fourth kingdom. (15 - 252/4).

(2) The goal of all endeavour upon our planet, is right relations between man and man, and between man and God, between all expressions of divine life, from the tiniest atom up and on into infinity.

From the standpoint of our planetary evolution, there is naught but love, naught but goodwill and the will-to-good. This exists already, and its true manifestation is nearer today than at any time in planetary history.

From stage to stage, from crisis to crisis, from point to point and from centre to centre, the life of God progresses, leaving greater beauty behind it as it moves through one form after another, and from kingdom to kingdom. One attainment leads to another; out of the lower kingdoms man has emerged, and (as a result of human struggle) the kingdom of God will also appear. The bringing in of that kingdom is all that truly concerns humanity today, and all living processes in mankind are bent towards preparing each individual human being to pass into that kingdom. The

knowledge that there may be greater manifestations than even the kingdom of God, may be inspiring, but that is all. The manifestation of the Kingdom of God on Earth, the preparing of the way for its great Inaugurator, the Christ, the making possible the externalisation of the Hierarchy upon Earth, give us each and all a fully adequate task, and something for which to live and work, to dream and to aspire. (18 – 737/8).

(3) The Kingdom of God is not something which will descend on Earth when man is good enough! It is something which is functioning efficiently today, and demanding recognition. It is an organised body which is already evoking recognition from those people who do seek first the Kingdom of God, and discover thereby that the Kingdom they seek is already here. Christ and His disciples are known by many to be physically present on Earth, and the Kingdom which They rule, with its laws and modes of activity, is familiar to many and has been throughout the centuries. (8 – 50).

(4) The citizens of the Kingdom of God are all those who are deliberately seeking the light, and attempting (through self-imposed discipline) to stand before the One Initiator; this worldwide group (whether in the body or out of it) accepts the teaching that "the sons of men are one"; they know that divine revelation is continuous and ever new, and that the divine Plan is working itself out on Earth. (8 – 65).

(5) It is only in desperation, and when completely at the end of his tether, that the disciple finds his way into that Kingdom, and is ready to relinquish the old ways. What is true of the individual must also be true on a larger scale, of humanity. (8 – 100).

(6) *Your spiritual goal is the establishing of the Kingdom of God.* One of the first steps towards this is to prepare men's minds to accept the *fact* that the reappearance of Christ is imminent. You must tell men everywhere that the Masters and Their groups of disciples are actively working to bring order out of chaos. You must tell them that there IS a Plan, and that nothing can possibly arrest the working out of that Plan. You must tell them that the Hierarchy stands, and that It has stood for thousands of years, and is the expression of the accumulated wisdom of the ages. You must tell them above all else that God is love, that the Hierarchy is love, and that Christ is coming because He loves humanity. This is the message which you must give at this time. And with this responsibility I leave you. *Work, my brothers.* (13 – 701).

See also: (6 – 406/7).

57

THE FOUR FREEDOMS

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression – everywhere in the world.

The second is freedom of every person to worship God in his own way – everywhere in the world.

The third is freedom from want – which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants – everywhere in the world.

The fourth is freedom from fear – which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion, that no nation will be in a position to commit an act of physical aggression against any neighbour – anywhere in the world. . . . Franklin D. Roosevelt. (13 – 319).

58

FREE WILL

(1) It might be said that within the limits of the intelligent direction of the intelligent man, there *is* free will, as far as activity in the human kingdom is concerned. Where no mind activity is present, and where there is no power to discriminate, to analyse and to choose, there is no free will. Within the vaster processes of the Plan, however, as it includes the entire planetary evolution, there is, for the tiny unit, man, no free will. He is subject, for instance, to what we call "acts of God", and before these he is helpless. He has no choice and no escape. Herein lies a hint upon the working of karma in the human kingdom; karma and intelligent responsibility are inextricably woven and interwoven. (15 – 29).

(2) The great distinction between the human kingdom in the three worlds, and the other kingdoms in nature, is the factor of freewill. In the matter of death, this freewill has, in the last analysis, a definite relation to the soul; the will of the soul is either consciously or unconsciously followed, where the decision of death is concerned, and this idea carries with it many implications, which students would do well to ponder. (17 – 248).

(3) Mankind is oft unpredictable, owing to the factor of free will. (18 – 231).

(4) (The following) are points which it will be difficult for you to grasp, but which are of major importance :

The human being is influenced upon the path of evolution from above downwards; the initiate is directed from within upwards. It is this which formulates the underlying significance of the energy of the free will, and is something only truly possible through self-direction; this can be seen struggling for expression today in that great world disciple, Humanity. (18 - 566).

(5) Men decide for themselves direct action; they make their own choices and exert unimpeded the free will with which they may at any time be equipped. (18 - 640).

(6) Christ and the spiritual Hierarchy never - no matter how great the need or important the incentive - infringe upon the divine right of men to take their own decisions, to exert their own free will, and to achieve freedom by fighting for freedom - individually, nationally, and internationally. When true freedom covers the earth, we shall see the end of tyranny - politically, religiously and economically. I am not here referring to modern democracy as a condition which meets the needs, for democracy is at present a philosophy of wishful thinking, and an unachieved ideal. I refer to that period which will surely come, in which an enlightened people will rule; these people will not tolerate authoritarianism in any political system; they will not accept or permit the rule of any body of men who undertake to tell them what they *must* believe in order to be saved, or what government they *must* accept. When the people are told the truth, and when they can freely judge and decide for themselves, we shall then see a much better world. (8 - 164/5).

(7) The Hierarchy - because of the divine principle of free will in humanity - cannot foretell how men will act in times of crisis; the Hierarchy cannot enforce the good way of life against normal human desire, for this good way of action must come from out of the very depths of human thinking and feeling, and must emerge as a free and non-supervised endeavour; the Hierarchy may not take those possible steps which will prevent men making mistakes, for it is through those mistakes that men learn "by the means of evil, that good is best", as your great initiate-poet has expressed it. (13 - 636).

See also: "Guidance".

There is a great law which can be embodied in the words "to those who give all, all is given". . . . Most aspirants to discipleship today do not know

or realise this law; they do not give freely and fully, either to the work of the Hierarchy or to those who need. Until they do, they limit their effectiveness and shut the door on supply, not only for themselves, but for the group with which they are affiliated in service. Herein lies responsibility. The clue to supply is personality harmless and dedication of all individual resources to the service of the Great Ones, without restraint and spontaneously. When you, as a disciple, try to live harmlessly – in thought and word and deed – and when nothing is held back materially, emotionally or from the angle of time, when physical strength is so given, and the gift of all resources is accompanied with happiness, then the disciple will have all that is needed to carry on his work, and the same is true of all working groups of servers. Such is the law. Perfection is not yet possible, it is needless for me to say, but greater effort on your part to give and serve is possible.

The time will, therefore, surely come when you will, as individuals and as part of a Master's group, subordinate your personal lives to the need of humanity and to the intention of the Master. You will *be* and not struggle so hard to be; you will give and not fight constantly the tendency not to give; you will forget your physical bodies and not give so much attention to them (and the result will be better health); you will think, and not live so deeply in the world of feeling; you will sanely and wisely, and as normal procedure, put the work of the Master and of service first. (5 – 692/3).

60

GLAMOUR

(1) Glamour has oft been regarded as a curious attempt of what are called the "black forces" to deceive and hoodwink well-meaning aspirants. Many fine people are almost flattered when they are "up against" some aspect of glamour, feeling that their demonstration of discipline has been so good that the black forces are interested sufficiently, to attempt to hinder their fine work, by submerging them in clouds of glamour. Nothing could be further from the truth. That idea is itself part of the glamour of the present time, and has its roots in human pride and satisfaction. . . . It is illusion on the astral plane. (10 – 20/1), (15 – 471).

(2) In the process of dissipating glamour, the way of the greatest potency, is to realise the necessity to act purely as a channel for the energy of the soul. If the disciple can make right alignment and consequent contact with his soul, the results show as *increased light*. This light pours down and irradiates not only the mind, but the brain consciousness as well. He sees the situation more clearly: he realises the facts of the case against his

"vain imaginings"; and so the "light shines upon his way". He is not yet able to see truly in the larger sweeps of consciousness; the group glamour and, of course, the world glamour remain to him as yet a binding and bewildering mystery, but his own immediate way begins to clear, and he stands relatively free from the fog of his ancient and distorting emotional miasmas. Alignment, contact with his soul, and then steadfastness, are the keynotes to success. (10 - 36/7).

(3) Upon the Probationary Path there comes the swing, consciously registered, between the pairs of opposites, until the middle way is sighted and emerges. This activity produces *the glamour of the pairs of opposites*, which is of a dense and foggy nature, sometimes coloured with joy and bliss, and sometimes coloured with gloom and depression, as the disciple swings back and forth between dualities. This condition persists just as long as the emphasis is laid upon *feeling* - which feeling will run the gamut between a potent joyfulness, as the man seeks to identify himself with the object of his devotion or aspiration, or fails to do so, and therefore succumbs to the blackest despair and sense of failure. All this is, however, astral in nature, and sensuous in quality, and is not of the soul at all. Aspirants remain for many years, and sometimes for many lives, imprisoned by this glamour. Release from the world of feeling, and the polarising of the disciple in the world of the illumined mind, will dissipate this glamour, which is part of the great heresy of separateness. (10 - 79).

(4) The battlefield (for the man who is nearing accepted discipleship, or who is upon the path of discipleship, in the academic sense) is primarily that of glamour. That is the major problem, and its solution is imminent and urgent for all disciples and senior aspirants. It will be apparent, therefore, to you why emphasis has been put, during the Aryan age, upon the study of Raja Yoga, and the cultivation of submission to its discipline. Only through Raja Yoga can a man stand steady in the light, and only through illumination and the achievement of clear vision, can the fogs and miasmas of glamour be finally dissipated. . . . Therefore, I would counsel you to pay more adequate attention to your meditation, cultivating ever the ability to reflect and to assume the attitude of reflection - held steady throughout the day. (10 - 80/1).

(5) A deep distrust of one's reactions to life and circumstances, when such reactions awaken and call forth *criticism*, *separativeness* or *pride*, is of value. The qualities enumerated above are definitely breeders of glamour. They are occultly "the glamorous characteristics". Ponder on this. If a man can free himself from these characteristics, he is well on the way to the

relinquishing and the dissipation of all glamour. I am choosing my words with care in an effort to arrest your attention. (10 - 82).

(6) Self-pity is one of the major glammers of the advanced and sensitive man. (10 - 111).

(7) Glamour . . . veils and hides the truth behind the fogs and mists of feeling and emotional reaction; it is of unique and terrible potency, owing to the strength of human nature to identify itself with the astral nature, and to the vital nature of conscious and sentient response itself. . . . Glamour can only be dissipated by the inflow of clear, directed light; this is true of the life of the individual, or of humanity as a whole. (10 - 241).

(8) Glamour is astral in character, and is far more potent at this time than illusion, owing to the enormous majority of people who function astrally always. . . . The vastness of the subject is overwhelming, and it takes time for the aspirant to learn the rules whereby he can find his way out of the worlds of glamour. (15 - 473), (10 - 26).

(9) Every death, in all the kingdoms of nature, has to some extent this effect; it shatters and destroys substantial form, and thus serves a constructive purpose; this result is largely astral or psychic, and serves to dissipate some of the enveloping glamour. The wholesale destruction of forms which has been going on during the past few years of war, has produced phenomenal changes upon the astral plane and has shattered an immense amount of the existing world glamour, and this is very, very good. These happenings should result in less opposition to the inflow of the new type of energy; it would facilitate the appearance of the ideas embodying the needed recognitions; the new concepts will now be seen, and their emergence into the realm of human thinking will be dependent upon the formulation of the new "lanes of channels of impression" whereby the minds of men can become sensitive to hierarchical plans, and to the purposes of Shamballa. (17 - 503).

(10) Here are the names of some glammers :

1. *The glamour of destiny.* This is a glamour which indicates to the one whom it controls, that he has important work to do, and that he must speak and work as destined. This feeds a pride which has no foundation in fact.

2. *The glamour of aspiration.* Those thus conditioned are completely satisfied and pre-occupied with their aspiration towards the light and rest back upon the fact that they are aspirants. Such people need to move onward on to the Path of Discipleship and cease their preoccupation and satisfaction with their spiritual ambitions and goals.

3. *The glamour of self-assurance* or of what might be called the astral

principles of the disciple. This is the belief, in plain language, that the disciple regards that his point of view is entirely right. This again feeds pride and tends to make the disciple believe himself to be an authority and infallible. It is the background of the theologian.

4. *The glamour of duty.* This leads to an over-emphasis of the sense of responsibility, producing lost motion and the emphasis of the non-essential.

5. *The glamour of envioning conditions,* leading frequently to a sense of frustration, or futility or of impotence.

6. *The glamour of the mind* and of its efficiency, and its capacity to deal with any or every problem. This leads inevitably to isolation and loneliness.

7. *The glamour of devotion,* leading to an undue stimulation of the astral body. The man or woman thus glamoured sees only one idea, one person, one authority and one aspect of the truth. It feeds fanaticism and spiritual pride.

8. *The glamour of desire* with its reflex action upon the physical body. This leads to a constant condition of fighting and of turmoil. It negates all peace and fruitful work and must some day be brought to an end.

9. *The glamour of personal ambition.*

There are many other glammers, both individual and worldwide, but these will serve to indicate a general tendency. (5 - 26/7).

See also: "Illusion" and "Maya".

61

GLANDS

(1) The determining causes in man, and that which makes him what he is, are the glands. They are externalisations of the types of force pouring through the etheric centres, from the subtler worlds of being. They express the point in evolution which the man has reached; they are vital and active, or non-vital and inactive, according to the condition of the centres. They demonstrate a sufficiency, an over-sufficiency, or a deficiency, according to the condition of the etheric vortices. (17 - 46).

(2) Where there is no free play between the etheric body and the astral body, you will have trouble. Where there is no free play between the etheric body and the physical body, involving also the nerve ganglia, and the endocrine system, you will also have trouble. The close relation between the seven major centres, and the seven major glands of the physical system, must never be forgotten. The two systems form one close interlocking directorate, with the glands and their functions determined by the con-

dition of the etheric centres. These, in their turn, are conditioned by the point in evolution and gained experience of the incarnate soul, by the specific polarisation of the soul in incarnation, and by the rays (personality and soul) of the man. . . . The new medical science will be outstandingly built upon the science of the centres, and upon this knowledge, all diagnosis and possible cure will be based. The endocrinologist is only beginning to glimpse possibilities, and much that he is now considering, has in it the seeds of future truth. The "balancing of the glandular system" and the relation of the glands to the blood stream, and also to character and predispositions of many kinds, are considerations of real value and worth following. Much, however, remains to be discovered before it will be really safe to work with the glands, making them a major subject of attention (as some day will be the case in all forms of illness). (17 - 77/8).

(3) Much is said today in modern medical investigation, anent the "imbalance" of the endocrine glands, and many physical difficulties are ascribed to this frequent imbalance. But behind this condition of the glandular system, lies the basic imbalance of the centres themselves. Only when there is a right understanding of force and its reception and consequent use, will right balance be achieved, and the human endocrine system control the physical man in the manner that is intended. (17 - 84).

(4) The centres, as you know, govern the endocrine system which, in its turn, controls the seven major areas of the physical body, and is responsible for the correct functioning of the entire organism, producing both physiological and psychological effects. (17 - 140).

(5) The endocrine system . . . is the tangible and exoteric expression of the activity of the vital body and its seven centres. The seven centres of force are to be found in the same region where the seven major glands are located, and each centre of force provides, according to the esoteric teaching, the power and the life of the corresponding gland which is, in fact, its externalisation.

*Centres**Glands*

Head centre	Pineal gland.
Centre between eyebrows	Pituitary body.
Throat centre	Thyroid gland.
Heart centre	Thymus gland.
Solar plexus centre	Pancreas.
Sacral centre	The gonads.
Centre at base of spine	Adrenal glands. (15 - 141/2).

(6) From a study of the glands (a study so much in its infancy that it

hardly merits the word "embryonic") much will be later learned of their relationship to the centres, and much experimental work will be done. From the standpoint of the esotericist who admits the fact of the centres, the glands are, par excellence, the major determining factor in connection with the general health of an individual; they indicate not only his psychological development far more than is today grasped, but they have (as is suspected by the orthodox medical science) a most potent effect upon the whole organic system; their influence, via the blood stream, reaches into every part of the body and to the extremities. The glands are the result of the activity of the centres; they are first, last, and all the time *effects of inner predisposing causes*, and it is through the centres and their affiliated glands, that the soul builds the apparatus upon the physical plane, which we call the physical man. (17 - 204).

(7) Related to these centres, and reacting in strict unison with them, is the endocrine or glandular system, through which system - during incarnation - life or energy flows unimpeded, and under right direction in the case of the highly developed man, or impeded and imperfectly directed, in the case of the average or undeveloped human being; through this system of glandular control, the human form responds or does not respond to the surrounding world energies. In connection with our present theme of healing, a man can be sick and ill, or well and strong, according to the state of the centres and their precipitation, the glands. It must ever be remembered that the centres are the major agency upon the physical plane, through which the soul works, expresses life and quality, according to the point reached under the evolutionary process, and that the glandular system is simply an effect - inevitable and unavoidable - of the centres through which the soul is working. The glands therefore fully express the point in evolution of the man, and according to that point, are responsible for defects and limitations, or for assets and achieved perfections. The man's conduct and behaviour upon the physical plane is conditioned, controlled and determined by the nature of his glands, and these are conditioned, controlled and determined by the nature, the quality, and the livingness of the centres; these, in their turn are conditioned, controlled and determined by the soul, in increasing effectiveness as evolution proceeds. Prior to soul control, they are conditioned, qualified and controlled by the astral body, and later by the mind. The goal of the evolutionary cycle, is to bring about this control, this conditioning, and this determining process by the soul; human beings are today at every imaginable stage of development within the process.

I realise that much of the above is well known and in the nature of repe-

tition. But I have felt it essential to repeat the story, so that there may be a fresh clarity in your thinking. (17 - 623/4).

(8) Students should bear in mind that the primary effect of the activity of the glands and of their secretions is psychological. A man is, upon the physical plane, emotionally and mentally what his glandular system makes him, and incidentally what they make him physically, because that is frequently determined by his psychological state of mind and emotions. (17 - 625).

(9) Medical science will eventually find the truth (and already they are sensing it), that it is impossible to fundamentally change the personality and the physical equipment of man through treating the glands themselves. . . . This situation will remain as it is until modern medical science recognises that the world of causes (as far as the endocrine glands are concerned) is the etheric body, with its seven centres; they will then register the fact that all work in relation to the glands must be shifted away from the seven effects or precipitations of the centres, on to the centres themselves.

The healer, therefore, ignores the gland involved, and deals directly with the centre which conditions the "point of friction" and controls the area under its influence. (17 - 626).

62

GOD

(1) God, the Universal Mind, Energy, Force, the Absolute, the Unknown - these terms and many others are forced from the lips of those who, by means of the form side, seek the Dweller within the form, and cannot find Him as yet. This failure to find Him is due to the limitations of the physical brain, and to the lack of development in the mechanism whereby the spiritual may be known, and whereby He may, and eventually will, be contacted. (3 - 238).

(2) What the scientist calls energy, the religious man calls God, and yet the two are one, being but the manifested purpose, in physical matter, of a great extra-systemic Identity. Nature is the appearance of the physical body of the Logos, and the laws of nature are the laws governing the natural processes of that body. The Life of God, His energy, and vitality, are found in every manifested atom; His essence indwells all forms. This we call Spirit, yet He Himself is other than those forms, just as man knows himself to be other than his bodies. He knows himself to be a will, and a purpose,

and as he progresses in evolution that purpose and will become to him ever more consciously defined. So with the planetary Logos and solar Logos. They dwell within, yet are found without, the planetary scheme or solar system. (3 - 1136).

(3) Only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God. (4 - 29).

(4) God Transcendent eternally exists, but can only be seen and known and correctly approached, by God Immanent - immanent in individual man, in groups and nations, in organised forms and in religion, in humanity as a whole, and in the planetary Life Itself. (10 - 162).

(5) In attempting to describe "Pure Being" or God, and in the effort to arrive at some understanding of the nature of divinity, the formula of negation has been evolved. God is not this; God is not that; God is no-thing; God is neither time nor space; God is not feeling or thought; God is not form or substance. God simply IS. (10 - 244).

(6) *The Problem of God*: The fact of God will be established, and men's questioning in this respect will end. Such a God will not be a figment of man's creative imagination, or an extension of his own consciousness, but a Deity of essential life, who is the sum total of all energies . . . a God most surely transcendent, but at the same time most assuredly immanent; a God of such immensity that the Heavens proclaim Him, and so intimate that the humblest child can recognise Him. . . . With the eye of the inner vision can God be seen, even when man is occupying a body of flesh. Not with the physical eye can Deity be seen, though the hallmark of divinity is everywhere. There is an eye which can be developed and used, and which will enable its possessor to see God working on the inner side of Life, within Himself and within all forms, for "when thine eye is single, thy whole body is full of light". In that light shall we see Light, and so see God. (14 - 182).

(7) To portray adequately the wonder and the destiny of the human kingdom, lies beyond my powers or the power of any human pen, no matter how great a man's realisation may be, or his response to the beauty of God's world. Divinity must be lived, expressed and manifested, to be understood. God must be loved, known and revealed within the human heart and brain, in order to be intellectually grasped. (14 - 313).

(8) We have spoken here of God in terms of *Person*, and we have used therefore the pronouns, He and His. Must it therefore be inferred that we are dealing with a stupendous Personality which we call God, and do we therefore belong to that school of thought which we call the anthropomor-

phic? The Buddhist teaching recognises no God or Person. Is it, therefore, wrong from our point of view and approach, or is it right? Only an understanding of man as a divine expression in time and space, can reveal this mystery.

Both schools of thought are right, and in no way contradict each other. In their synthesis and in their blending, the truth as it really is can begin – aye, dimly – to appear. There is a God Transcendent Who "having pervaded the whole universe with a fragment of Himself" can still say: "I remain". There is a God Immanent, Whose Life is the source of the activity, intelligence, growth and attractiveness, of every form in all the kingdoms of nature. There is likewise in every human being a transcendent soul which, when the life cycle on earth has come and gone, and when the period of manifestation is over, becomes again the unmanifest and the formless, and which can also say: "I remain". In form, and when in manifestation, the only way in which the human mind and brain can express its recognition of the conditioning divine life, is to speak in terms of Person, of Individuality. Hence we speak of God as a Person, of His will, His nature, and His form.

Behind the manifested universe, however, stands the formless One, *That* which is not an individual, being free from the limitations of individualised existence. Therefore the Buddhist is right when he emphasises the non-individualised nature of Deity, and refuses to personalise Divinity. The Father, Son, and Holy Spirit of the Christian theology, embodying as they do the triplicities of all theologies, disappear also into the One, when the period of manifestation is over. They remain as One, with quality and life untouched and undifferentiated, as they are when in manifestation.

An analogy to this appears when a man dies. Then his three aspects – mind or will, emotion or love, and physical appearance – vanish. There is then no person. Yet, if one accepts the fact of immortality, the conscious being remains! his quality, and purpose, and life are united with his undying soul. The outer form with its differentiations into manifested trinity, has gone – never again to return in exactly the same form or expression, in time or space.

The interplay of soul and mind, produces the manifested universe, with all that is therein. When that interplay is persisting, either in God or in man, we use (for how else can we speak with clarity?) terms of human origin, and therefore limiting, such is our present stage of enlightenment – or should we say, unenlightenment? Thus the idea of individuality, of personality, and of form, is built up. When the interplay ceases, and mani-

festation ends, such terms are no longer suitable; they have no meaning. Yet the undying one, whether God or man, persists.

Thus in human thought, preserved for us by the great Teacher of the East, the *Buddha*, we have the concept of the transcendent Deity, divorced from the triplicities, the dualities, and the multiplicity of manifestation. There is but life, formless, freed from the individuality, unknown. In the teaching of the West, preserved for us and formulated for us by the *Christ*, the concept of God Immanent is preserved, – God in us and in all forms. In the synthesis of the Eastern and Western teachings, and in the merging of these two great schools of thought, something of the superlative Whole can be sensed – sensed merely – not known. (15 – 229/31).

(9) One of the most difficult things for the average thinking man to understand and to interpret, is the destructive process of what he (for lack of a better name) calls "the will of God". This is one of the results (and only one) of a purely materialistic civilisation, which has laid all its emphasis upon the form side of experience, and thus regards physical well-being and physical comfort, plus material possessions, as the true goal of human effort. It is upon this widespread attitude and reaction that the new incoming light will concentrate itself; as the light reveals reality, the world of phenomena and the world of spiritual values will enter into a better, directed relation. (18 – 649).

(10) The Eastern faiths have ever emphasised *God Immanent*, deep within the human heart, "nearer than hands and feet", the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented *God Transcendent*, outside His universe, an Onlooker. God transcendent, first of all, conditioned men's concept of Deity, for the action of this transcendent God appeared in the process of nature; later, in the Jewish dispensation, God appeared as the tribal Jehovah, as the soul (the rather unpleasant soul) of a nation. Next, God was seen as a perfected man, and the divine God-man walked the Earth in the Person of the Christ. Today we have a rapidly growing emphasis upon God immanent in every human being, and in every created form. Today, we should have the churches presenting a synthesis of these two ideas, which have been summed up for us in the statement of Shri Krishna in the *Bhagavad Gita*: "Having pervaded this whole universe with a fragment of Myself, I remain." God, greater than the created whole, yet God present also in the part; God Transcendent guarantees the Plan of our world, and is the Purpose conditioning all lives from the minutest atom, up through all the kingdoms of nature, to man. (8 – 144/5).

(11) Slowly, there is dawning upon the awakening consciousness of humanity the great paralleling truth of God Immanent – divinely “per-vading” all forms, conditioning from within all kingdoms in nature, expressing innate divinity through human beings. . . . There is a growing and developing belief that Christ *is* in us, as He was in the Master Jesus, and this belief will alter world affairs and mankind’s entire attitude to life. (13 – 592).

63

GOODWILL
AND WILL-TO-GOOD

(1) In every country in the world today, men of goodwill and of true understanding are to be found. Many thousands of them are known. They are, however, either ridden by fear or by a feeling of futility, and by the realisation that the work to be done is so stupendous, that their isolated little efforts are utterly useless to break down the barriers of hate and separation everywhere to be found. They realise that there is apparently no systematised spread of the principles which seem to hold the solution of the world problem; they have no conception of the numerical strength of those who may be thinking as they do, and they are consequently rendered impotent through their loneliness, their lack of unity, and the dead weight of the surrounding inertia.

. . . How can a true prosperity be established, which shall be the result of unity, peace and plenty?

Only in one way. *By the united action of the men and women of goodwill and understanding, in every country and in every nation.* Steadily and quietly, with no sense of hurry, must they do three things:

First, they must discover each other and be in touch with each other. Thus the sense of weakness and of futility will be offset. This is the first duty and task of the New Group of World Servers.

Secondly, they must clarify and elucidate those basic principles of right living, goodwill and harmony, which are recognised, but not supplied, by all right thinking people today. These principles must be formulated in the simplest terms and made practical action.

Thirdly, the general public must be educated in these principles. Steadily, regularly and systematically, they must be taught the principles of brotherhood, of an internationalism which is based on goodwill and love of all men, of religious unity, and of co-operative interdependence. The individual in every nation and group, must be taught to play his important part with

goodwill and understanding; the group must shoulder its responsibility to other groups; and the responsibility of nation to nation, and of all nations to the world of nations, must be explained and emphasised.

This is no idle or mystical, impractical program. *It undermines and attacks no authority or government. It is not interested in the overthrow of rulers, or the downfall of any political or national party.* It calls for intelligent and practical effort. It will call for the co-operation of many types of mind, and many trained executives. The men of goodwill in every country must be discovered, and all who respond to these ideals must be gathered together through mailing lists. Their co-operation must be sought and systematised. This program will call, eventually, for the assistance of many lecturers and writers, who will work along the same idealistic lines, but with differing methods. Through their knowledge of their own country, and of the best way to bring these basic truths home to their own nationals, they must be left free to work as they see best for their particular nation. They, and all men and women of goodwill, constitute the New Group of World Servers. A central group, chosen from among them, should synthesise this work and co-ordinate it, whilst giving the widest latitude to individual servers and workers.

This work of educating the men and women of goodwill in the world, must be proceeded with as rapidly as possible. The work must, however, be carried on with no infringement of harmony. There must be no interference with national preferences and programs, and no belittling of national governments, no matter what they may be. No political activity should be carried on in the name of the New Group of World Servers. Such action would continue the old methods and perpetuate the old hatreds. There must be no attack upon any party or group, and no criticism of any leader or national activity. Such old methods have long been tried, and have failed to bring peace on earth. The members of the New Group of World Servers, and those associated with them, stand for no party, neither for nor against any group or form of control. This is their imperative position. For attack or counter-attack they have no time, energy or money. Yet their attitude is not one of "passive non-resistance". They are at work balancing world forces, and fostering the growth of that group of men who stand for goodwill, understanding and brotherhood.

... They will stand as the interpreters of right human relations, for the basic oneness of humanity, for *practical* brotherhood, for positive harmlessness in speech and writing, and for that inner synthesis of objectives, which recognises the value of the individual, and at the same time the significance

of group work. The propagation of these ideas, and the spread of the principles of goodwill, will produce this third group in world affairs.

In a few years' time, if the work is carried forward along these lines, public opinion will be forced to recognise the potency of the movement towards peace, international understanding, and mutual goodwill. Eventually, the numerical strength of the men and women of goodwill in the world, will be so great, that they will be able to influence world events. There will then be enough people enlisted in the cause of goodwill, to affect definitely the trend of world affairs.

No idle pacifism will be taught. It is no mystical dream which waits for God to take action, and which relies on the future to straighten things out. It is no impractical idea, incapable of application. It is the plan for the development of a group of people, gathered out of every nation, who are trained in the spirit of goodwill, and who possess such a clear insight into the principles that should govern human relations in world affairs, that they can work with power in the field of human peace and understanding. It is a systematised process of education. By its means, men and women everywhere are to be trained to live as exponents of goodwill in every department of life, and the power of intelligent goodwill to adjust difficulties in every department of human affairs, is unbelievably potent. But as yet, that growing spirit of goodwill, has not been intelligently developed, applied, and systematised. Thousands of men and women are ready today throughout the world to be so trained, and to be brought into co-operation with each other, so that there can eventually be unity of effort in the cause of peace and harmonious relations. The New Group of World Servers seeks to discover these people, and unify them into a coherent group. (15 - 670/6).

(2) There is only one way in which focussed evil will, with its responsiveness to the Shamballa force, can be overcome, and that is by the opposition of an equally focussed spiritual will, displayed by responsive men and women of goodwill, who can train themselves to be sensitive to this type of new incoming energy, and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind, when the terms of goodwill and of the will-to-good were discussed. All the time, I had in my thoughts not just kindness and good intention, but the focussed will-to-good, which can and must evoke the Shamballa energy, and use it for the arresting of the forces of evil.

This, I realise, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this new approach to God and service, which - again I say - can and must

remake, rebuild, and rehabilitate the world. I would like here to point out that the will aspect can be contacted only from the mental plane, and only those, therefore, who are working with and through the mind, can begin to appropriate this energy. Those who seek to evoke the Shamballa force, are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect of the war. Fire is produced by physical means and the aid of the mineral kingdom, and this was the great menacing and chosen means of destruction in this war. This is a fulfilment of the ancient prophecy, that the attempt to destroy the Aryan race will be by means of fire, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focussed use of the Shamballa force, can counter fire by fire, and *this must be done*. (16 - 586/7).

(3) When the majority of the inhabitants of the earth are being rapidly oriented towards good, towards righteousness, as the Bible expresses it, and when the bulk of human beings are inclined towards goodwill (the second major expression of soul contact and influence in the individual's life and in the life of mankind - the first being the sense of responsibility), then ill health will persistently, even if only gradually, disappear and die out and finally be nonexistent. Slowly, very slowly, this is already happening - not yet in the disappearance of disease, but in the bringing about of a more correct orientation.

Evil, crime and disease, are the result of the great heresy of separateness, and because hate and not love controls. Forget not that he who loveth not his brother is a murderer - ever the symbol of hate. As yet, the sense of universality and of identity with all is not to be found, except in advanced disciples and initiates. (17 - 545/6).

(4) It is absolutely essential that the will-to-good be unfolded by the disciples of the world, so that goodwill can be expressed by the rank and file of mankind. *The will-to-good of the world knowers is the magnetic seed of the future*. The will-to-good is the Father aspect, whilst goodwill is the Mother aspect, and from the relation of these two the new civilisation, based on sound spiritual (but utterly different) lines, can be founded. I would recommend this thought to your consciousness, for it means that two aspects of spiritual work must be nurtured in the immediate future, for on them the most distant hope of happiness and of world peace depends. The New Group of World Servers must be reached, and the will-to-good developed in them, and the masses simultaneously must be reached with the message of goodwill. (18 - 110).

(5) The result of the world war, of disease, famine and pain, has developed a spirit of community in suffering and in deprivation; this has led to a consequent understanding participation in human difficulties everywhere, which is rapidly changing into a spirit of world goodwill.

This worldwide goodwill, when truly established and correctly organised, is the needed preliminary to revelation, for this coming revelation will be a planetary revelation, shared by all men everywhere. Unitedly all men realise, even today, the need to rise out of the prison of self-interest into the freedom of shared opportunity, and the factor which will bring about this resurrection is goodwill.

One interesting aspect of goodwill is that, as it develops in the human consciousness, it first of all brings a revelation of the existent *cleavages* which distinguish the political, the religious, the social and the economic life of people everywhere. The revelation of a cleavage is ever accompanied (for such is the beauty of the human spirit) by efforts along all possible lines, to bridge or heal the cleavage. This is testified to by the thousands of groups and organisations working to end cleavages, and to pull down the barriers to right human relations.

. . . The concept of easier, unified and happy relations, is nevertheless existent in the minds of many thousands everywhere, and the factual reality will materialise some day.

The first step is the wholesome recognition that cleavages exist; it is here that goodwill can do its most useful and necessary work. . . . It is the cultivation of a spiritual attitude that is needed, and the dedication, at all times, and in every possible way, to the will-to-good.

. . . Goodwill is contagious; once a definite start has been made in a pure and disinterested spirit, goodwill will permeate the world, and right human relations will be rapidly established. (18 - 749/52).

(6) Goodwill is man's first attempt to express the love of God. Its results on earth will be peace. It is so simple and practical that people fail to appreciate its potency or its scientific and dynamic effect. One person sincerely practising goodwill in a family, can completely change its attitudes. Goodwill really practised among groups in any nation, by political and religious parties in any nation, and among the nations of the world, can revolutionise the world. (7 - 7).

(7) Goodwill is far more widespread throughout the world than people think; it simply needs to be discovered, educated and set to work. (7 - 120).

See also: (6 - 270, 457), (14 - 303).

THE GREAT INVOCATION

First Stanza (1935):

Let the Forces of Light bring illumination to mankind.
 Let the Spirit of Peace be spread abroad.
 May men of goodwill everywhere meet in a spirit of co-operation.
 May forgiveness on the part of all men be the keynote at this time.
 Let power attend the efforts of the Great Ones.
 So let it be, and help us to do our part. (16 - 570), (5).

Second Stanza (1940):

Let the Lord of Liberation issue forth.
 Let Him bring succour to the sons of men.
 Let the Rider from the Secret Place come forth,
 And coming, save.
 Come forth, O Mighty One.

Let the souls of men awaken to the Light,
 And may they stand with massed intent.
 Let the fiat of the Lord go forth:
 The end of woe has come!
 Come forth, O Mighty One.
 The hour of service of the saving force has now arrived.
 Let it be spread abroad, O Mighty One.

Let Light and Love and Power and Death
 Fulfil the purpose of the Coming One.
 The WILL to save is here.
 The LOVE to carry forth the work is widely spread abroad.
 The ACTIVE AID of all who know the truth is also here.
 Come forth, O Mighty One, and blend these three.
 Construct a great defending wall.
 The rule of evil now must end. (16 - 571), (5).

Third Stanza (April 1945):

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

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

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

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

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

Some time ago I gave out to the world – under instruction from the Christ – an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from Shamballa.
2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.
3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near, and will be brought about by a conscious working out of the immediate phase of the Plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations, is the immediate task, and is that phase of the Plan of Love and Light to which humanity can most easily respond, and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the ages the invocative cry of humanity has risen to the Hierarchy, and brought response . . .

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking, that the claim made by

me, that it is one of the greatest of the world's prayers, and is on a par with the other voiced expressions of spiritual desire and intention, will evoke criticism. That is of no importance . . .

The uniqueness connected with the Invocation, consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. . . . The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of Humanity, into one great *Triangle of Energies*; this triangle will have two major results: the "sealing of the door where evil dwells", and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light . . .

When we invoke the Mind of God and say: "Let Light stream forth into the minds of men, let light descend on Earth", we are voicing one of the great needs of humanity, and – if invocation and prayer mean anything at all – the answer is certain and sure. When we find present in all people at all times, in every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a Centre exists. Invocation is as old as the hills, or as old as humanity itself; therefore no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in its nature, and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The Invocation, lately given to us by the Hierarchy, is a *world* prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings – straight to the Mind and the Heart of the One in Whom we live and move and have our being – the One Who will stay with us until the end of time itself, and "until the last weary pilgrim has found his way home".

But the Invocation is not vague and nebulous. It voices the basic needs of mankind today – the need for light and love, for understanding of the divine will, and for the end of evil. It says triumphantly: "Let light descend on earth; may Christ return to earth; let purpose guide the little wills of men; let the Plan seal the door where evil dwells". It then sums it all up in the clarion words: "Let light and love and power restore the Plan on Earth". Always the emphasis is laid upon the place of appearance and of manifestation: the *Earth*.

Already this Invocation is doing much to change world affairs – far more than may appear to your eyes. Much remains to be done. I would ask all

students, all men of Goodwill, and all who are participating in the work of the Triangles, and helping to build the network of light and goodwill, to do all that is possible to spread the use of the Invocation . . .

The Invocation has been sent out by the combined Ashrams of the Masters and by the entire Hierarchy; it is used by its Members with constancy, exactitude and power. It will serve to integrate the two great centres: the Hierarchy and Humanity, and to relate them both in a new and dynamic manner to the "centre where the Will of God is known".

I ask you, therefore, during the coming years, to prepare, to use, and to distribute the Invocation, and make it a major endeavour. (18 - 755/9).

See also: (6 - 149/50, 156/76).

65

GROUP RELATIONSHIPS

(1) No man . . . can make definite and specialised progress without his brother benefiting - this benefiting taking the form of:

The increase of the total consciousness of the group.

The stimulation of units in the group.

The group magnetism producing increased healing or blending effects upon allied groups.

In this thought lies, for the servant of the Master, incentive to effort; no man who strives for mastery, who struggles to attain, and who aims at expansion of consciousness, but is having some effect - in ever widening spirals - upon all whom he contacts, devas, men, and animals. That he knows it not, and that he may be totally unaware of the subtle stimulating emanation which proceeds from him, may be true, but nevertheless the law works. (3 - 465).

(2) The young people, who are now coming in, will come into life equipped with a much deeper sense of the group, and with their group awareness much more fully developed than is now the case. . . The individual and the unit, will slowly learn to subordinate the personal good, and the personal pleasure, to group conditions and group requirements. (14 - 302/3).

(3) In every grouping - whether in heaven or on earth - there is always evidenced a tendency by some units in the group to revolt, to rebel and to show some form of initiative different to that of the other units in the same grouping. (14 - 394).

(4) The path of the disciple is a thorny one; briars beset his every step, and difficulties meet him at every turn. Yet in the treading of the path, in

the overcoming of the difficulties, and in a single-hearted adherence to the good of the group, with a proportionate attention to the individuals and their evolutionary development, comes at length fruition, and the attainment of the goal. A SERVER of the race stands forth. He is a server because he has no ends of his own to serve, and from his lower sheaths goes out no vibration which can beguile him from his chosen path. He serves, because he knows what is in man, and because for many lives he has worked with individuals and with groups, gradually expanding the range of his endeavour until he has gathered around him those units of consciousness whom he can energise, and use, and through whom he can work out the plans of his superiors. Such is the goal, but the immediate stages are fraught with difficulty for all who stand on the verge of self-discovery, and of becoming the Path itself. (1 - 75).

(5) Stand ready and watch the heart. . . . It is not easy to love as do the Great Ones, with a pure love which requires nothing back; with an impersonal love that rejoices where there is a response, but looks not for it, and loves steadily, quietly, and deeply through all apparent divergences, knowing that when each has found his own way home, he will find that home to be the place of at-one-ment . . .

Cultivate happiness, knowing that depression, an over-morbid investigation of motive, and undue sensitiveness to the criticism of others leads to a condition wherein a disciple is almost useless . . . Suffering comes as the lower self rebels. Control that lower self, eliminate desire, and all is joy. (1 - 76).

(6) Each person in such groups has to learn to work in a close mental and spiritual co-operation with all the others, and this takes time, given the present point of evolutionary development of the world aspirants. Each has to pour forth love on all, and this is not easy. Each has to learn to subordinate his own personality ideas, and his personal growth, to the group requirements, for at present some will have to hasten their progress in certain directions, and some must slow it down as a service to others. This process will take place automatically as the group identity and integration becomes the dominant thought in the group consciousness, and the desire for personal growth and spiritual satisfaction is relegated to a secondary place. (15 - 181).

See also: For "Group Initiation" see "Teachings on Initiation" (6 - 241/439) and (6 - 381/4), (1 - 202).

GUIDANCE

(1) *The Problem of Guidance* is a peculiarly difficult one to handle, for it is based on an innate instinctive recognition of the fact of God, and of God's Plan. This inherent, instinctual, spiritual reaction, is being exploited today by many well meaning reformers, who have, however, given no real attention to the subject, or to the phenomena of the outer response to a subjective urge. They are, in the majority of cases, blind leaders of the blind. We might define the problem of guidance, as the problem of the method whereby a man, through processes of auto-suggestion, throws himself into a state of negativity, and (whilst in that state) becomes aware of inclinations, urges, voices, clearly impressed commands, revelations of courses of conduct which should be pursued, or of careers which should be followed, plus a general indication of lines of activity which "God" is proposing to the attentive, negative, receptive subject. . . . But in any case, the source of the direction, and the origin of the guidance, is vaguely called "God", is regarded as divine, is spoken of as the voice of the "Christ within", or as spiritual direction. Many analogous terms are used, according to the school of thought to which the man may belong, or which has succeeded in attracting his attention.

We shall see this tendency towards subjective guidance of some kind or another, developing increasingly as humanity becomes more subjectively oriented, more definitely aware of the realms of inner being, and more inclined towards the world of meaning. It is for this reason that I desire to make a relatively careful analysis of the possible sources of guidance, so that at least men may know that the whole subject is vaster and more complicated than they had thought, and that it would be the part of wisdom to ascertain the origin of the guidance vouchsafed, and so know, with greater definiteness, the direction in which we are headed. Forget not that the blind, unreasoning subjecting of oneself to guidance (as at present practiced) renders a man eventually a negative impressionable automaton. Should this become universally prevalent, and the present methods become established habits, the race would forfeit its most divine possession, i.e., free will. There is no immediate fear of this, however, if the intelligent men and women of the world think this problem out. Also there are too many egos of advanced nature coming into incarnation at this time, to permit the danger to grow out of all bounds, and there are too many disciples in the world today, whose

voices are ringing loudly and clearly along the line of free choice, and the intelligent comprehension of God's plan.

. . . The emotionally inclined people *in the Churches* of all denominations and persuasions, are ever prone to find a way of escape from the troubles and difficulties of life, by living always with a sense of the guiding Presence of God, coupled to a blind acquiescence in what is generalised as the "will of God". The practice of the Presence of God is most definitely a desirable and needed step, but people should understand what it means, and steadily change the sense of duality, into the sense of identification. The will of God can take the form of the imposition of life circumstance and conditions from which there is no escape; the subject of this imposition accepts it, and does literally nothing to improve or truly better (and perhaps avoid) the circumstances. Their destiny and situation is interpreted by them as such, that within the imposed ring-pass-not and lines of limitation, they determine placidly, submissively, to live. A spirit of submission and acquiescence is inevitably developed, and by calling the situation in which they find themselves an expression of God's will, they are enabled to bear it all. In some of the more sublimated states of this acquiescence, the sensitively inclined person *voices* his submission, but fails to recognise that the voice is his own. He regards it as God's voice. For them, the way of understanding, the recognition of the great Law of Cause and Effect (working out from life to life), and the interpretation of the problem in terms of a lesson mastered, would spell release from negativity and blind, unintelligent acceptance. Life does not demand acquiescence and acceptance. It demands activity, the separation of the good and high values from the undesirable, the cultivation of that spirit of fight, which will produce organisation, understanding, and eventual emergence into a realm of useful spiritual activity.

People who participate in the activity of those schools of thought, which are called by many names, such as Mental Science schools, New Thought groups, Christian Science, and other similar bodies, are also prone to drift into a state of negativity, based on auto-suggestion. The constant re-iteration of the voiced, but unrealised, fact of divinity will eventually evoke a response from the form side of life, which (even if it is not worded guidance) is, nevertheless, the recognition of a form of guidance, and leaves no scope for free will. This is a reaction on a large scale, from the one dealt with above. Whereas in the one case there is found a blind acceptance of an undesirable lot, because it is the will of God, and that Will therefore must be good and right, in the second group there is an attempt to stir the subjective man into the acceptance of a definitely opposite condition. He is taught that there are

no wrong conditions, except as he himself creates them; that there is no pain, and nothing undesirable; he is urged to recognise that he is divine and the heir of the ages, and that the wrong conditions, limited circumstances, and unhappy occurrences, are the result of his own creative imagination. He is told they are really non-existent.

In the two schools of thought, the truth about destiny as it works out under the Law of Cause and Effect, and the truth about man's innate divinity, are taught and emphasised, but, in both cases, the man himself is a negative subject, and the *victim* either of a cruel fate, or of his divinity. I am wording this with deliberation, because I am anxious for my readers to realise that destiny never intended man to be a helpless victim of circumstance, or the self-hypnotised tool of an *affirmed*, but *undeveloped*, divinity. Man is intended to be the intelligent arbiter of his own destiny, and a conscious exponent of his own innate divinity, of the God within.

Again, schools of esotericists, theosophists and rosicrucians, (particularly in their inner schools) have also their own forms of this illusion of guidance. It is of a different nature to the two dealt with above, but the results are nevertheless of much the same quality, and reduce the student to a condition of being guided, often of being directed, by illusionary voices. Frequently the heads of the organisation claim to be in direct communication with a Master or the entire Hierarchy of Masters, from Whom orders come. These orders are passed on to the rank and file of the membership of the organisation, and prompt unquestioning obedience is expected of them. Under the system of training, imparted under the name of esoteric development, the goal of a similar relationship to the Master or Hierarchy, is held out as an inducement to work, or to meditation practice, and some day the aspirant is led to believe that he will hear his Master's voice, giving him guidance, telling him what to do, and outlining to him his participation in various roles. Much of the psychological difficulties found in esoteric groups, can be traced to this attitude, and to the holding out to the neophyte of this glamorous hope. In view of this, I cannot too strongly re-iterate the following facts:

1. That the goal of all teaching given in the real esoteric schools, is to put man consciously in touch with his own soul, and not with the Master.
2. That the Master and the Hierarchy of Masters work only on the plane of the soul, as souls with souls.
3. The conscious response to hierarchical impression and to the hierarchical plan, is dependent upon the sensitive reaction which can be developed and made permanent, between a man's own soul and his brain, *via his mind*.

4. That the following points should be borne in mind :
 - a. When a man is consciously aware of himself as a soul, he can then be in touch with other souls.
 - b. When he is consciously a disciple, he is then in touch with and can collaborate intelligently with, other disciples.
 - c. When he is an initiate, other initiates become facts in his life and consciousness.
 - d. When he is a Master, the freedom of the Kingdom of Heaven is his, and he works consciously as one of the senior members of the Hierarchy.

But – and this is of prime importance – all these differentiations relate to grades of work, and not to grades of persons; they indicate soul expansions, but not graded contacts with personalities. According to the realised soul development upon the physical plane, will be the response to the world of souls of which the occult Hierarchy is the heart and mind. The guidance to which the adherents of many esoteric schools so often respond, is *not* that of the Hierarchy, but that of the astral reflection of the Hierarchy; they respond therefore to an illusory, distorted, man-made presentation of a great spiritual fact. They could, if they so chose, respond to the reality.

. . . Mystics of all kinds, with a natural predisposition to the introspective, negative life, are today hearing voices, receiving guidance, and obeying impulses, which they claim come from God. Groups everywhere are occupied with the task of orienting people to the spiritual life, or with the task of ascertaining the Plan of God, or of co-operating with it in some way or other. Some of these groups are working intelligently and are sometimes correct in their surmises and endeavours, but the bulk of them are incorrect, as they are largely astral in nature . . .

Therefore, it is of real value to us to study the sources from which much of this so-called "guidance" can come. For the sake of clarity and impressiveness, I propose to list these sources very briefly, and without any prolonged comment. This will give the earnest and intelligent investigator the opportunity to realise that the whole theme is vaster and far more important than has been surmised, and may lead to a more careful analysis of the "types of guidance", and an understanding of the possible directing agencies to which the poor and ignorant neophyte may fall a victim :

1. Guidance or instruction coming from the man or woman upon the physical plane, to whom the guided person is, usually unconsciously, looking for help . . .
2. The introverted attitude of the neophyte or mystic, brings to the surface

all his subconscious "wish life" . . . These, however, he interprets in terms of definite extraneous guidance, and formulates them to himself in such a way that they become to him the Voice of God.

3. The recovery of old spiritual aspirations and tendencies, coming from a previous life or lives . . . They appear to him as utterly new and phenomenal, and he regards them as divine injunctions coming from God . . .

4. The "guidance" registered can also be simply a sensitivity to the voices and injunctions, and well-meaning intentions of good people on the path of return to incarnation. The spiritual dilemma of the race today is causing the rapid return of many advanced souls to life on the physical plane. As they hover on the borderland of outer living, awaiting their time to be re-born, they are oft contacted subjectively and unconsciously by human beings in incarnation, particularly at night when the consciousness is out of the physical body. What they say and teach (frequently good, usually indifferent in quality, and sometimes quite ignorant), is remembered in the waking hours of consciousness, and interpreted by the neophyte as the voice of God, giving guidance.

5. The guidance can also be of an astral, emotional nature, and is the result of the contacts made by the aspirant . . . upon the astral plane. . . . They are all coloured by glamour, and many well-meaning leaders of groups and organisations get their inspiration from these sources. There is, in them, no true lasting divine guidance . . .

6. The guidance recorded may also be the result of the man tuning in telepathically upon the mind or the minds of others . . .

7. The mental world, as well as the astral world is full of thought forms, and these can be contacted by man, and be interpreted by him as conveying guidance . . .

8. Guidance can come, therefore, from all kinds and types of incarnate or discarnate men, ranging in character from very good to very bad. They include the help proffered by real initiates and adepts through their working disciples and aspirants, to the mental and astral activities of ordinary intelligent men and women, including the emotionally and selfishly oriented person. It should be remembered that no true initiate or disciple ever seeks to control any person, nor will he indicate to him in the form of positive command, any action which he should take . . .

9. Guidance also comes from a man's own powerful, integrated personality, and he will frequently fail to recognise it for what it is . . .

10. Guidance can come, as you well know, from a man's own soul, when through meditation, discipline and service, he has established contact, and

there is consequently a direct channel of communication from soul to brain, via the mind. This, when clear and direct, is true divine guidance, coming from the inner divinity. It can, however, be distorted and misinterpreted if the mind is not developed, the character is not purified, and the man is not free from undue personality control. The mind must make right application of the imparted truth or guidance. Where there is true and right apprehension of the inner divine voice, then – and only then – do you have infallible guidance, and the voice of the inner God can then speak with clarity to its instrument, man upon the physical plane.

11. Once this latter form of guidance has been established, stabilised, fostered, developed and understood, other forms of spiritual guidance then become possible. (15-480/92).

(2) A neophyte in an ashram is under the guidance of a more advanced chela and "the Master is receiving regular reports (based on certain charts) from the senior disciple who has the neophyte in his charge." (6-11).

67

HARMLESSNESS

(1) Harmful magnetic conditions, as the result of man's wrong handling of force, are the causes of evil in the world around us, including the three sub-human kingdoms. How can we, as individuals, change this? By the development in ourselves of Harmlessness. Therefore, study yourself from this angle. Study your daily conduct and words and thoughts so as to make them utterly harmless. Set yourself to think those thoughts about yourself and others which will be constructive and positive, and hence harmless in their effects. Study your emotional effect on others, so that by no mood, no depression, and no emotional reaction can you harm a fellow-man. Remember in this connection, violent spiritual aspiration and enthusiasm, misplaced or misdirected, may quite easily harm a fellow-man, so look not only at your wrong tendencies but at the use of your virtues.

If harmlessness is the keynote of your life, you will do more to produce right harmonious conditions in your personality than any amount of discipline along other lines. The drastic purgation brought about by the attempt to be harmless will go far to eliminate wrong states of consciousness . . .

Therefore, I say to you at this time, I – an older and perhaps more experienced disciple and worker in the great vineyard of the Lord – practice harmlessness with zest and understanding, for it is (if truly carried out) the destroyer of all limitation. Harmfulness is based on selfishness, and on an ego-centric attitude. It is the demonstration of forces concentrated

for self-enforcement, self-aggrandisement, and self-gratification. Harmlessness is the expression of the life of the man who realises himself to be everywhere, who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and to whom all forms are alike, in that they veil and hide the light, and are but externalisations of the One Infinite Being. This realisation, let me remind you, will demonstrate in a true comprehension of a brother's need, divorced from sentiment and expediency. It will lead to that silence of the tongue that grows out of non-reference to the separate self. It will produce that instantaneous response to true need which characterises the Great Ones who (passing beneath the outer appearance) see the inner cause which produces the conditions noted in the outer life, and so, from that point of wisdom, true help and guidance can be given. Harmlessness brings about in life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. So, free passage can be given to the forces of true love, and to those spiritual energies which seem to vitalise the personality, leading consequently to right action.

Let harmlessness, therefore, be the keynote of your life. (4-101/3).

(2) I tell you that the achieving of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one's brother, and when this has been accomplished – all is forgiven and all is lost sight of in the desire to aid and help. (4-317/8).

(3) Let the "Forces of Light" flow through, and the ranks of the world servers will be rapidly filled. Let the "Spirit of Peace" use the lower nature as instrument, and there will be peace and harmony within the personal field of service. Let the "Spirit of Goodwill" dominate our minds, and there will be no room for the spirit of criticism and the spreading of destructive discussion. It is for this reason and in order to develop a group of servers who can work along true and spiritual lines, that there must be increasing emphasis upon the need for *Harmlessness*. Harmlessness prepares the way for the inflow of life; harmlessness dissipates the obstructions to the free outpouring of love; harmlessness is the key to the release of the lower nature from the grip of the world illusion, and from the power of phenomenal existence. (15-129).

(4) I have so emphatically impressed the need of *harmlessness* upon all of you, for it is the scientific method, par excellence, and esoterically speaking, of cleaning house, and of purifying the centres. Its practice clears the clogged channels and permits the entrance of the higher energies. (17-40).

(5) What shall I say concerning harmlessness? It is not easy for me to show or prove to you the effectiveness of the higher aspect, spiral or phase of harmlessness as employed by the Hierarchy, under the direction of the Perfect One, the Christ. The harmlessness with which I have earlier dealt, has relation to the imperfections with which humanity is wrestling, and is difficult for you to apply in and under all circumstances, as well you know. The harmlessness to which I refer in connection with you is not negative, or sweet, or kindly activity, as so many believe; it is a *state of mind* and one which in no way negates firm or even drastic action; it concerns motive and involves the determination that the motive behind all activity is goodwill. That motive might lead to positive and sometimes disagreeable action or speech, but as harmlessness and goodwill condition the mental approach, nothing can eventuate but good.

On a higher turn of the spiral, the Hierarchy also employs harmlessness, but . . . (abstruse). (17-670).

68

HEALING

(1) The entire subject of healing is as old as the ages themselves, and has ever been the subject of investigation and experiment. But as to the right use of the healing faculty and forces, the knowledge is in its infancy. Only in this age and generation, is it at last possible to impart the laws of magnetic

healing, and to indicate the causes of those diseases – originating in the three inner bodies – which today devastate the human frame, cause endless suffering and pain, and usher man through the portal which leads to the world of bodiless existence. Only today is man at the point in the evolution of his consciousness where he can begin to realise the power of the subjective worlds, and the new and vast science of psychology is his response to this growing interest. Processes of adjustment, of elimination and of cure, engage the minds of all thoughtful people, as well as of all suffering people. We have much to do, and I ask therefore for patience on your part.

When one enters the realm of healing, one enters a world of much esoteric knowledge, and of an infinity of conclusions, and one is faced with the formulations of many minds, who, through the ages, have sought to heal and to help. The why and the wherefore of disease have been the subject of endless investigations and speculations, and much definite deduction has been made as to the cures of such complaints; there has been also much formulation of methods, of techniques, of formulae, of prescription, of varied manipulations, and of theories. All these serve to fill the mind with many ideas – some correct, some erroneous – and this makes it most difficult for new ideas to enter, and for the student to assimilate the hitherto unknown.

Aspirants lose much by refusing to let go of that which the lower mind cherishes. When they do succeed in being entirely open minded, and are ready to accept the new theories and hypotheses, they discover that the old and dearly held truth is not really lost, but only relegated to its rightful place in a larger scheme.

All initiates of the Ageless Wisdom are necessarily healers, though all may not heal the physical body. The reason for this is that all souls that have achieved any measure of true liberation are transmitters of spiritual energy. This automatically affects some aspect of the mechanism which is used by the souls they contact. When I employ the word "mechanism" in these instructions, I refer to different aspects of the instrument, the body or form nature, through which all souls seek manifestation. (17 – 1/2).

(2) The basic law underlying all occult healing, may be stated to be as follows:

Law I: All disease is the result of inhibited soul life, and that is true of all forms in all kingdoms. The art of the healer consists in releasing the soul, so that its life can flow through the aggregate of organisms which constitute any particular form.

It is interesting to note that the attempt of the scientist to release the

energy of the atom, is of the same general nature as the work of the esotericist when he endeavours to release the energy of the soul. In this release the nature of the true art of healing is hidden. Herein lies an occult hint. (17 - 5).

(3) There are three ways in which healing can be brought about, and all three ways have their place and value, dependent upon the point in evolution of the subject being healed.

First, there is the application of those palliatives and ameliorating methods which gradually cure disease, and eliminate undesirable conditions; they build up the form life and foster the vitality, so that disease can be thrown off. Of these methods the allopathic and the homeopathic schools, and the various osteopathic and chiropractic and other therapeutic schools are good exponents. They have done much good and constructive work, and the debt of humanity to the wisdom, skill and unselfish attentions of the physicians is great. They are dealing all the time with urgent conditions, and dangerous effects of causes which are not apparent on the surface. Under these methods, the patient is in the hands of an outside party, and should be passive, quiescent, and negative.

Secondly, there is the appearance of the work and methods of the modern psychologist, who seeks to deal with subjective conditions, and to straighten out those wrong attitudes of mind, those inhibitions, psychoses and complexes, which bring about the outer states of disease, the morbid conditions, and neurotic and mental disasters. Under this method, the patient is taught to co-operate as much as he can with the psychologist, so that he may arrive at a proper understanding of himself, and so learn to eradicate those inner compelling situations, which are responsible for the outer results. He is trained to be positive and active, and this is a great step in the right direction. The tendency to combine psychology with the outer physical treatment, is sound and right.

Thirdly, the highest and newest method, is that of calling into positive activity a man's own soul. The true and the future healing is brought about when the life of the soul can flow without any impediment and hindrance throughout every aspect of the form nature. It can then vitalise it with its potency, and can also eliminate those congestions and obstructions, which are such a fruitful source of disease.

This gives you much to ponder upon. (17 - 16/7).

(4) I would also like to point out that the diseases of the masses, for the average citizen, for the intelligentsia, and for the disciples of the world may, and do, differ widely - not so much in their expression, as in the field

of their expression. This is a point most difficult for the average healer to recognise; it is not easy or possible for him to grasp these distinctions, and to gauge the point in evolution which a man may have reached. Some diseases must be dealt with from the mental plane, and will call in the mind of the healer; others require a concentration of emotional energy by the healing agent; and again, in other cases, the healer should seek to be only a transmitter of pranic energy to the etheric body of the patient, via his own etheric body . . . How few realise that no disciple, for instance, can place himself in the hands of the average magnetic healer or radiatory worker, or psychological expert of any kind! A disciple dare not subject himself to the auric emanations of any chance healer, nor put himself in the power of the inexperienced academic psychologist, no matter how prominent he may be. He may, however, subject himself to the wise skill of the physical plane physician or surgeon, as – for him – the physical body is but an automaton. He can therefore avail himself of physical means for its benefiting. (17 – 25/6).

(5) The healer in the New Age . . . is also spiritually aware that the healing of the physical body is not always the highest spiritual good; the over-estimation and serious, anxious care of the form life of the physical vehicle, is *not* of major importance. (17 – 538).

(6) The healer has always to remember the following sequence of facts:

1. The fact of the soul, working through
2. the mind and the astral body, whose energies condition
3. the etheric vehicle, a vortex of energies focussed through numerous centres, both major and minor.
4. The seven major centres, controlling definite areas of the body via
 - a. The nadis.
 - b. The nerves.
 - c. The endocrine system.
 - d. The blood stream. (17 – 548).

(7) Any man or woman – given real interest and prompted by the incentive to serve – who thinks, and loves, can be a healer, and it is time that people grasped that fact. The entire process of healing is thought-directed; it concerns the direction of energy currents or their abstraction, and this is another way of speaking about radiation and magnetism. Every initiate is a healer, and the more advanced the initiate the less is he occupied with the intricacies of centres and forces, energies and their direction. He heals automatically, as was the case with the initiate, Peter; of him we read that “the shadow of Peter passing by, healed everyone of them.” (17 – 601).

(8) Only the Christ can heal by the use of the will, and He seldom in reality healed at all; in the cases where He is reported to have done so, His reason was to prove the possibility of healing; but – as you will note if you are familiar with the Gospel story – He gave no instructions to His disciples upon the art of healing. This is significant.

The self-will (no matter of how high a quality) of the healer, and his determined effort to heal the patient, create a tension in the healer which can seriously deflect the healing current of energy. (17 – 676/7).

(9) Here lies the secret of all scientific and occult healing. Healers are experimenting with the etheric body and yet little real knowledge is theirs. They know little or nothing of the centres in their own body through which the magnetic or other currents must flow; they are unaware of the condition of the etheric centres of those they seek to heal, and the nature of the forces they wish to employ. All they can do is to discipline their lives, and so control their appetites that they build a clean body and provide clear channels for the passage of forces from and through themselves to others. (4 – 290).

(10) It must be demonstrated to the world that the ancient power to heal, still lies in the hands of those who consistently follow the Christ. Those who use this power *only* for the sake of the little ones, taking and seeking no personal reward, can manifest the ancient way to heal, which has small resemblance to the modern methods of the mental schools. (13 – 516).

69

HEALTH AND DISEASE

(1) The ills of men which affect the circulatory system, the kidneys, the bladder, and the lubrication of the joints, will find a CURE in vegetable constituents and above all in the right adjustment of the emotional nature. (3 – 945).

(2) In cases of imbecility and idiocy, and in that stage of old age which we call senile decay, the thread which anchored in the brain is withdrawn, whilst that which conveys the life impulse or urge, remains still anchored in the heart. There is life but no intelligent awareness; there is movement but no intelligent direction; in the case of senile decay, when there has been a high grade apparatus utilised in life, there may be the appearance of intelligent functioning, but that is an illusion due to old habit and to old established rhythm, but not to co-ordinated coherent purpose. (4 – 497).

(3) Very few of the troubles of the dense physical body, arise within that body itself. A few arise directly in the etheric body, but at this stage

of evolution, most of the troubles arise in the emotional body, and the remainder in the mental. We might generalise and say that:

25% of the ills flesh is heir to, arise in the etheric body.

25% in the mental body.

50% find their origin in the emotional body. (2 - 158/9).

(4) The question is often asked: Why is there frequently so much illness, nervous trouble, and various pathological conditions found among the saints of the earth, and among those who are clearly oriented towards the light? The answer is that the strain put upon the physical vehicle by the shift of the forces, is usually unduly great, and so produces these undesirable conditions. These again are often augmented by the foolish things done by the aspirant, as he seeks to bring his physical body under control. It is, however, far better for the undesirable results to work themselves out in the physical vehicle, than in the astral or mental bodies. This point is seldom realised, and hence the emphasis laid upon the idea that sickness, ill-health, and disease, are indicative of individual error, of failure, and of so-called sin. They can of course be all of these things, but, in the case of the true aspirant, who is endeavouring to discipline and control his life, they are often not due to these causes at all. They are the inevitable result of the clash of forces - those of the awakened energies, which are in progress of elevation, and those of the centre into which the energies are being raised. This clash produces strain, physical discomfort and (as we have seen), many distressing kinds of disorders. (15 - 544/5).

(5) Speaking generally, diseases fall into five major categories, and it is only with the last of them that we are here occupied. These five groupings of disease are:

1. Hereditary diseases:

- a. Inherent in the planet itself, and having a definite effect upon humanity, through contact with the soil and water.
- b. Developed during past ages in mankind itself, and handed on from generation to generation.
- c. Characteristic of some particular family, and inherited by the member of this family as part of his chosen karma. Souls come into certain families because of this opportunity.

2. Diseases invoked by tendencies in the man himself. These are governed by his astrological sign - either his sun sign, or his rising sign, and will be considered later.

3. Contagious diseases (epidemic or endemic) which are of group origin,

and involve the man as part of his group karma, but are frequently unrelated to his personal karma.

4. Acquired diseases and accidents, which are the result of injudicious action, or unwise habits in this life, and definitely condition his future karma. One interesting point in connection with accidents might here be made. Accidents are frequently caused by what might be regarded as "explosions of force". These are generated by a man or by a group of human beings through hatred or jealousy or vindictiveness, which qualities react, or are "turned back" upon the individual life like a boomerang.

5. The diseases of mystics with which we are at this time concerned. Speaking generally, these are caused by the energy of an awakened and active lower centre being transferred into a higher one. This is done in three stages, and each stage brings its own physiological difficulties:

- a. The stage wherein the energy of the lower centre becomes intensely active *prior* to rising upward. This will produce over-activity of the organs in the physical area governed by the centre, with consequent congestion, inflammation, and usually disease.
- b. The stage wherein the "processes of elevation" are taking place, producing intense activity in the higher centre, and a lessening of activity in the lower. A fluid period intervenes, in which the forces swing back and forth between the two centres, accounting for the uneven life of the mystic in the earlier stages of his unfoldment. This is particularly the case in connection with the solar plexus. The energy is rejected at first by the higher centre, and is then re-absorbed into the lower, only to be elevated again and again, until the higher centre can absorb and transmute it.
- c. The stage wherein the energy is raised definitely into the higher centre. This leads to a difficult period of adjustment and of tension, again producing physical ills but, this time, in the area controlled by the higher centre. (15 - 547/8).

(6) As the heart centres and the higher centres assume control, such diseases as cancer, tuberculosis, and the various syphilitic complaints (due to the age old activity of the sacral centre) will gradually die out. (15 - 551).

(7) Many of the difficulties of mystics and occultists today, are due to the fact that they are literally "playing with fire" and are not aware of it; that they are not preserving the right or ordered sequence of development. . . . ; that they are following practices for which they are not ready, which have not been modified to suit the occidental type of body, and which they blindly follow, without any understanding of the process or results. Unless

the basic rule is grasped, that "energy follows thought", it is inevitable that dire results must eventuate. The mystic, for instance, whose thought is focussed on the Christ, regarding Him as somewhere in Heaven, but as outside himself, and whose aspiration makes Him the objective of all desire, is frequently debilitated and physically ill. Why is this the case? Because the energy which is seeking to enter him and permeate his whole organism, only reaches as far as the heart centre, and is from there constantly turned back, and driven out of the physical body by the directing power of the mystic's thought. Christ, for him, is elsewhere. Outside himself lies his thought, and the energy consequently streams out of his body. It is a much discussed problem among initiates today, as to whether the generally debilitated condition of the human race is not due in part to the fact that the aspiration and thought of mankind, having been constantly directed to some outside goal, and not (as should have been the case) to the centre of life and love *within* each human being, has drained man of much needed energy. In spite of the fact that he has been taught for centuries, that the kingdom of God is within, the peoples in the occident have not accepted the statement, or worked on the premise presented, but have sought for reality *without*, and have turned their attention to the Personality of the *One* who taught them a major truth. At no time did He desire or seek their devotion. The price of this distortion of the truth, has been paid again and again by a devitalised body, and by the inability of the average mystic to live a concrete, and yet divine, life upon earth.

(15 - 596/8).

(8) From one angle, disease is a process of liberation, and the enemy of that which is static and crystalised. Think not, from what I say, that therefore disease should be welcomed, and that the process of death should be cherished. Were that the case, one would cultivate disease, and put a premium on suicide. Fortunately for humanity, the whole tendency of life is against disease, and the reaction of the form life upon the thought of man, fosters the fear of death. This has been rightly so, for the instinct of self-preservation and the preservation of form integrity, is a vital principle in matter, and the tendency to self-perpetuation of the life within the form, is one of our greatest God-given capacities, and will persist. But in the human family this must eventually give place to the use of death as the organised, freeing process, in order to conserve force and give to the soul a better instrument of manifestation. For this liberty of action, mankind as a whole is not yet ready. The disciples and aspirants of the world should now, however, begin to grasp these newer principles of existence. (17 - 14).

(9) What is disease? I suggest the following :

1. All disease is disharmony and lack of alignment and control.
 - a. Disease is found in all the four kingdoms in nature.
 - b. Disease is purifactory in effect.
 - c. Definite methods of healing are peculiar to humanity, and mental in origin.
2. Disease is a fact in nature.
 - a. Antagonism to disease simply energises it.
 - b. Disease is not the result of wrong human thought.
3. Disease is a process of liberation, and the enemy of that which is static.
4. The law of cause and effect governs disease as it governs all else in manifestation.

We found also that healing is brought about in three ways :

1. Through the application of the methods of the many schools of medicine and surgery, and allied groups.
2. Through the use of psychology.
3. Through the activity of the soul.

I have also stated that the major causes of disease are three in number : they are psychological in nature; they are inherited through group contact; and they are karmic. (17 - 32).

(10) The esoteric healer knows much about the inner forces and energies, and has some understanding of the basic causes of the exoteric diseases, but his ignorance of man's mechanism is deplorable, and he fails to realise two things :

First, that disease is sometimes the working out into manifestation of undesirable subjective conditions. These, when externalised and brought to the surface of the human body, can then be known, dealt with, and eliminated. It is well to remember also that sometimes this working out and elimination, may well bring about the death of that particular body. But the soul goes on. One short life counts for very little in the long cycle of the soul, and it is counted well worthwhile if a period of ill health (even if it eventuates in death) brings about the clearing away of wrong emotional and mental conditions.

Second, disease is sometimes incident upon, and part of the process of the withdrawal of the soul from its habitation. This we call death, and it can come quickly and unexpectedly when the soul withdraws with suddenness from its body. Or death can spread itself over a long period of time, and the soul may take several months or years for its slow and gradual

emergence from the body, with the body dying by inches all the time. (17-41).

(11) The free use of salt sea bathing has a definite effect on the healthiness of the physical body. The water, incidentally absorbed through the medium of the skin and by the mouth, has a vitally prophylactic effect. (17-62).

(12) The more advanced the aspirant, the greater probability there is that the diseases from which he suffers, will be pronounced and powerfully demonstrating, on account of the inflow, to a greater or less degree, of the stimulating force of the soul. (17-66).

(13) To sum all up: Disease, physical disability of any kind (except of course those due to accidents and, to some extent, to planetary conditions inducing epidemics of a peculiarly virulent nature, such as war oft produces), and the many differing aspects of ill health can be directly traced to the condition of the centres, as they determine the activity or the non-activity of the nadis; these in their turn, affect the nervous system, making the endocrine system what it is in the individual man, and the blood stream is responsible for this condition reaching every part of the body. (17-198/9).

(14) The over-emphasis which people put on disease, is bewildering to the soul, for it places the transient, constantly changing form-nature in a position of undue prominence, whereas – from the angle of the soul – the vicissitudes of the body are only of importance just in so far as they contribute to the enrichment of soul experience. (17-296).

(15) Disease is only a form of transient imperfection, and death is just a method for refocussing energy, prior to a forward moving activity, leading steadily and always towards betterment. (17-297).

(16) All disease and ill health, are the result of the activity or inactivity of one or other of the seven types of energy, as they play upon the human body. (17-304).

(17) A right handling of ill health is a major factor in breaking down separateness and a sense of aloneness and isolation; that is why the effects of bad health, when rightly handled, lead to a sweetening of the disposition and a broadening of the sympathies. Sharing and a sense of general participation has usually to be learnt the hard way – such again is the law. (17-545).

(18) Why do advanced people, spiritual leaders, and those oriented to the spiritual life, suffer so frequently from physical difficulties? It is probably because they are at the stage where the energy of the soul, pouring

through the physical body, meets resistance from that body of a correspondingly intense kind. This friction set up is so acute, that disease is promptly the result. (17-565).

(19) People have little idea how much – objectively speaking – they increase the potency of the disease by the constantly directed thought which they expend upon it, and by the attention they pay to that area wherein the trouble is located. (17-570).

(20) The more determined the person is to submit his personality to soul control, the more intense will be the conflict, with consequent physical conditions of a serious kind as a result. Under this category would come the majority of the diseases of disciples and mystics, largely of a nervous nature, and often affecting the heart or the blood stream. (17-592).

See also: "Glands", and "Ethereic Body", (6-640), (17-595).

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HELL

Another fear which induces mankind to regard death as a calamity, is one which theological religion has inculcated, particularly the Protestant fundamentalists, and the Roman Catholic Church – the fear of hell, the imposition of penalties, usually out of all proportion to the errors of a life-time, and the terrors imposed by an angry God. To these man is told he will have to submit, and from them there is no escape, except through the vicarious atonement. There is, as you well know, no angry God, no hell, and no vicarious atonement. There is only a great principle of love animating the entire universe; there is the Presence of the Christ, indicating to humanity the fact of the soul and that we are saved by the livingness of that soul, and the only hell is the earth itself, where we learn to work out our own salvation, actuated by the principle of love and light, and incited thereto by the example of the Christ, and the inner urge of our own souls. This teaching anent hell is a remainder of the sadistic turn which was given to the thinking of the Christian Church in the Middle Ages, and to the erroneous teaching to be found in the Old Testament anent Jehovah, the tribal God of the Jews. Jehovah is *not* God, the planetary Logos, the Eternal Heart of Love Whom Christ revealed. As these erroneous ideas die out, the concept of hell will fade from man's recollection, and its place will be taken by an understanding of the law which makes each man work out his own salvation upon the physical plane, which leads him to right the wrongs which he may have perpetrated in his lives on Earth, and which enables him eventually to "clean his own slate". (17-393).

THE HIERARCHY

(1) This Hierarchy of forces has four pre-eminent lines of work :

- a. *To develop self-consciousness in all beings.*
- b. *To develop consciousness in the three lower kingdoms.*

As is well known, the five kingdoms of nature on the evolutionary arc might be defined as follows : the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom, and the spiritual kingdom. All these kingdoms embody some type of consciousness, and it is the work of the Hierarchy to develop these types to perfection through the adjustment of Karma, through the agency of force, and through the providing of right conditions.

- c. *To transmit the will of the Planetary Logos.*

They act as the transmitter to men and devas or angels, of the will of the Planetary Logos, and through Him of the Solar Logos.

- d. *To set an example to humanity.*

. . . This Hierarchy is composed of Those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today. These spiritual personalities, these adepts and Masters, have wrestled and fought for victory and mastery upon the physical plane, and struggled with the miasmas, the fogs, the dangers, the troubles, the sorrows and pains of everyday living. They have trodden every step of the path of suffering, have undergone every experience, have surmounted every difficulty, and have won out . . . Their apprehension of the freedom that comes through the sacrifice of the form by the medium of the purifactory fires, suffices to give Them a firm hand, an ability to persist even when the form may seem to have undergone a sufficiency of suffering, and a love that triumphs over all setbacks, for it is founded on patience and experience. These Elder Brothers of humanity are characterised by a *love* which endures, and which acts ever for the good of the group; by a *knowledge* which has been gained through a millennia of lives, in which They have worked Their way from the bottom of life and of evolution well nigh to the top; by an *experience* which is based on time itself and a multiplicity of personality reactions and interactions; by a *courage* which is a result of that experience, and which, having itself been produced by ages of endeavour, failure, and renewed endeavour, and having in the long run led to triumph, can now be placed at the service of the race; by a *purpose* which is enlightened and intelligent, and which is co-operative,

adjusting itself to the group and hierarchical plan and thus fitting in with the purpose of the Planetary Logos . . . (1 - 20/5).

(2) This Hierarchy of Brothers of Light still exists, and the work goes steadily on. They are all in physical existence, either in dense physical bodies, such as many of the Masters employ, or in etheric bodies, such as the more exalted helpers and the Lord of the World occupy. It is of value for men to remember that They are in physical existence, and to bear in mind that They exist upon this planet with us, controlling its destinies, guiding its affairs, and leading all its evolutions on to an ultimate perfection. (1 - 32).

(3) The central home of this Hierarchy is at Shamballa, a centre in the Gobi desert, called in the ancient books the "White Island". It exists in etheric matter, and when the race of men on earth have developed etheric vision, its location will be recognised and its reality admitted. The development of vision is rapidly coming to pass . . . but the location of Shamballa will be one of the latest etheric sacred spots to be revealed, as it exists in the matter of the second ether. Several of the Masters in physical bodies dwell in the Himalaya mountains, in a secluded spot called Shigatse, far from the ways of men, but the greater number are scattered all over the world, dwelling in different places in the various nations, unrecognised and unknown, yet forming each in His own place a focal point for the energy of the Lord of the World, and proving to His environment a distributor of the love and wisdom of the Deity. (1 - 33).

(4) The entire planetary Hierarchy, though cognisant of the present endeavour, and therefore participating in the plans of the Council, are not all occupied with the problem of humanity in this present moment of crisis. There are many other lines of activity and of evolutionary expediency and undertaking, which must parallel the present endeavour. Work in relation to other kingdoms in nature (both subhuman and superhuman), and work in preparation for the period which must succeed this present time of crisis, must be continued as usual. (15 - 716).

(5) The spiritual Hierarchy cannot work through people whose tongues are critical, whose ideas and attitudes are separative, and who are violently partisan in their beliefs and comments. This is a statement of fact. I seek to have you train yourselves in such right activity, beginning with your own lives, and your personal expression in the world. (15 - 748).

(6) The Hierarchy works only with the spiritual nature or with the soul of humanity, and - to the Master - the form is regarded as relatively of no importance. (17 - 661).

(7) The fact of the Hierarchy is to many thinkers an established fact;

the hypothesis that there may be a Hierarchy, is a widespread recognition. Information concerning its grades, its modes of working and its objectives, are now common property; much has been accepted and much provided by those who believe this teaching.

. . . I would like to spend a moment studying some of the effects of this steadily growing fund of knowledge. It has become the possession of the many, and not only of the rare and discreet esotericist and occult student; this teaching has now seeped down into the consciousness of the masses, and is there producing curiosity, relief and hope, speculation and cynical laughter, conscious spiritual effort, or sustained ridicule – according to the type of mind, the sensitivity to truth, or the crass credulity of the recipient. But the knowledge, belief and hope in the existence of a planetary Hierarchy, has today leavened the entire mass of human thinking in a far wider and deeper manner, than perhaps the most optimistic suspect; herein lies the hope of the world, and here is to be found also a fertile field for spiritual work during the coming decades. For this all disciples must prepare. (18 – 133).

(8) No disciple or aspirant can be drawn into the periphery of the Hierarchy, and from thence into an Ashram, without finding that his will nature is being affected. It will only show itself at this stage as persistence and determination. Persistence is a quality of life, and related to immortality, whilst determination is the lowest aspect of the will. Their development produces a reorientation, which becomes a permanent attitude. (18 – 377).

(9) The points I want you to bear in mind are as follows:

1. The great Ashram, the Hierarchy, is composed of many Ashrams, creating an "invoking area" of relationship for Sanat Kumara.

2. The Christ, aided by the Manu and the Mahachohan, is the Coordinator of the entire life of the great Ashram.

3. The personnel of the great Ashram is today entirely provided from the ranks of humanity. This was not so in the earlier cycles.

4. The great Ashram is formed of seven major Ashrams, and forty-two secondary Ashrams, which are gradually forming.

5. The entire Ashram is a unity, for the ashramic life in its differentiated groups, is guarded by a ring-pass-not.

6. This ring-pass-not is provided by radiation.

7. The forty-two lesser Ashrams are held together by the magnetic interplay of the whole.

8. Aspirants are drawn into relation with the Ashram, through its radiation, and enter finally into its magnetic field.

9. There is a dual flow of energy or force into the great Ashram :
 - a. Energising life from Shamballa, or what is called "unfettered enlightenment".
 - b. The energy of active intelligence from humanity, thus enabling the Masters to formulate the Plan.
10. The seven Ashrams are all concerned with the Plan.
11. The Master Morya is the Head of all the esoteric schools which truly prepare an aspirant for ashramic contact and work. The reason that a first ray Master is thus the Head is because it is the Will aspect which is developed within the Ashram.
12. It is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, into the one great Ashram.
13. It is only within his ray Ashram that the will of the disciple is developed.
14. The magnetic, dynamic energy of the first aspect of divinity, is found at the heart of each of the seven Ashrams, fed from a reservoir of will energy, which is found at the heart of the great Ashram itself.
15. The forty-two subsidiary Ashrams are energised by the reservoir of will energy found at the heart of each of the major Ashrams.
16. The seven Ashrams express each the quality of their ray, one of the seven ray types.

If you will have these points in mind, the whole hierarchical theme will be recognised and correctly interpreted by you. (18 - 379/80).

(10) The fact of the existence of the Hierarchy and its supreme Head, the Christ, is consciously recognised by hundreds of thousands today, though still denied by the orthodox. So many *know* this truth, and so many people of integrity and worth are co-operating *consciously* with the Members of the Hierarchy that ecclesiastical antagonisms, and the belittling comments of the concrete minded are of no avail. Men are moving out from under doctrinal authority into direct, personal and spiritual experience; they are coming under the direct authority which contact with Christ and His disciples, the Masters, ever confers. (7 - 145).

(11) For millions of years the Hierarchy has stood in silence behind world events, occupied with the following work - work which will eventually be carried on exoterically instead of esoterically :

1. The Hierarchy stands as a wall between humanity and excessive evil. Forget not that as humanity is thus protected, that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the Macrocosm. The excessive evil, emanating from cosmic sources, requires

the trained skill of the Hierarchy and the fiat of Shamballa to prevent it flooding over disastrously.

2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms, so that it is awakened, expanded and intelligently employed.

3. The Hierarchy directs world events, as far as mankind will permit (for the free will and free decision of mankind may not be ignored), so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms. They give direction; They throw light; They impress those who are in contact with Them, and through the inflow of ideas, and through revelation, They definitely influence the tide of human affairs.

4. The Hierarchy directs and controls, more than is realised, the unfolding cyclic cultures, and their resultant civilisations. These can then provide adequate forms, temporarily useful for the emerging soul of humanity. The format of cultures and civilisations receives special attention.

5. The Hierarchy receives and transmits energies and consequent forces from Shamballa, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.

6. The Hierarchy receives that esoteric "Fire of God" which brings to an end cycles, ideologies, organisations and civilisations, when the due and right time comes. This They do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.

7. The Hierarchy prepares men for initiation by:

- a. Receiving them into the Ashrams of the Masters.
- b. Offering Their disciples opportunity to serve in relation to the emerging Plan.
- c. Inaugurating through the means of disciples of the period those new presentations of the training needed for initiation. Each *major* cycle receives new forms of the same ancient, yet basic, teaching. This present one is such a cycle, and much of my own work is in connection with this. (13 - 519/20).

(12)

I. First Planetary Centre Shamballa.
 working through

1. The Seven Rays or the seven Spirits before the Throne.
2. Certain great Intermediaries.

3. The Council Chamber of the Lord of the World.
- II. Second Planetary Centre Hierarchy.
working through
 1. The seven major Chohans and Their Ashrams.
 2. The forty-nine Masters of the secondary Ashrams.
 3. The sumtotal of the secondary Ashrams.
- III. Third Planetary Centre Humanity.
working through
 1. Disciples in manifestation – of the seven ray types.
 2. The new group of world servers.
 3. The sumtotal of humanitarians, educators and men of goodwill.

This is but a rough picture and one which is not totally correct; it will, however, show you certain direct lines of contact and of relationship which are true and which will suffice to give you a vague and general idea of the new alignment being set up between the three major planetary centres, requiring new adjustments. (13 – 528).

(13) The Hierarchy is a great fighting body today, fighting for the soul of men, fighting all that blocks the expansion of the human consciousness, fighting all that limits human freedom (I said not license), and fighting to remove those factors and barriers which militate against the return of the Christ and the emergence of the Hierarchy as a fully functioning body on earth. There is nothing weak, vacillating, sentimental or neutral in the attitude of the Hierarchy; this must be grasped by humanity, and the strength and insight as well as the love of the Hierarchy must be counted upon. (13 – 550/1).

(14) The Brotherhood is a community of souls who are swept by the desire to serve, urged by a spontaneous impulse to love, illumined by one pure Light, devotedly fused and blended into groups of serving minds, and energised by one Life. Its Members are organised to further the Plan which They consciously contact and with which They deliberately co-operate.

Those Lives Who carry out the ideas of the Divine Mind, exist in Their graded orders, and with the detail of Their groupings we are not concerned, except with the fact that the planetary Brotherhood is in telepathic rapport with Those Who are responsible for the planetary conditions in the solar system, with the Great Council, therefore, at Shamballa. They are also in immediate telepathic rapport with each other. The slowly manifesting powers of the radio and the sensitive workings of the perfecting radio mechanisms and of television, are but the response in physical matter of the

perfected telepathic powers and television of the minds of the Masters of Wisdom. Forget not, that such powers are inherent in all men.

The inner group of Masters with Whom I am associated, work telepathically also with Their disciples, and the disciples with each other in lesser degree. (5 - 23/4).

(15) The Hierarchy is essentially the group of the Lord of the World; it is His Ashram. (5 - 685).

See also: (6 - 63/4).

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THE HIERARCHY :
EXTERNALISATION OF -

(1) The tests for the first initiation, as far as humanity (the world disciple) is concerned, are well-nigh over, and the hour of the birth of the Christ as an expression of the fourth kingdom in nature, and the consummation of the work of the Fourth Creative Hierarchy, is at hand. This there is no gainsaying; the birth hour may be long, and the form may be "in labour" for much time, but the Christ will be born, and the nature of the Christ and His consciousness will permeate and colour all human affairs. It is this condition - so imminent and so desirable and long foretold and anticipated - which will make possible the return of the Hierarchy and the restoration of the Mysteries.

These occurrences are not only dependent upon the fitness of humanity to provide the right setting, and upon the inevitability of evolutionary development itself, but the reappearance of the Hierarchy, and that which its Members will accomplish, is related also (and primarily) to the interior life, and the spiritual impulses within the Hierarchy itself, and unrelated to mankind altogether. The Hierarchy pursues its own line of spiritual unfoldment, as a paralleling activity to its services on Earth, in connection with planetary evolution. Men are so apt to regard their own lives and destiny, and the unfoldment of the human consciousness, as the factor of only and paramount importance upon Earth and in the evolutionary processes of the planet. These conditions *are* of importance, but they are not the only factors of importance, nor does humanity stand alone and isolated. Humanity occupies a midway point between the subhuman and the superhuman kingdoms, and each of these groups of evolving lives, has its own important destiny - important to all contained within the group ring-pass-not. They have their own chosen and differing modes, methods, and ways of achievement. Just as individual man has to learn the art of the science of relation-

ship to other men and to his environment, so humanity *as a whole* has to learn its relationship to that which lies above and beyond mankind, and with that which is below and left behind. This involves a sense of proportion which can be attained only by the mind principle in man, and by those who are beginning to be mentally polarised. This sense of proportion will reveal to men their place upon the ladder of evolution, and lead them to the recognition of the peculiar destiny, and unique goals of other kingdoms in nature, including the fifth kingdom, the Kingdom of God, the spiritual Hierarchy of our planet.

The Hierarchy is itself also at a point of spiritual crisis. Its initiates stand before the Door which leads to the Way of the Higher Evolution, and the entire personnel of the Hierarchy waits to make a united move forward, paralleling — on its own level — the move forward which humanity is also destined to make.

But, my brothers, here is the point of interest. Under the great law of synthetic expression (called by us the Law of Synthesis, the law governing the first divine aspect), the Hierarchy must move forward in such a manner that the effort must encompass the physical plane as well as the higher planes. The activity engineered must cover the three worlds of the Spiritual Triad. Forget not the overlapping of these two worlds, which takes place upon the mental plane and warrants the well-known phrase "the five worlds of superhuman evolution". Hence, therefore, the necessity for the externalisation of the Hierarchy, and the demonstration of Their united ability to work from the physical plane up to the highest, in order to move unitedly through this Door on to the Way. Speaking symbolically, this externalisation is for the Members of the Hierarchy, an act of sacrificial service, but it is also a symbolic gesture. The Hierarchy incarnates on Earth again, and for the first time since its last incarnation in Atlantean days. It is, however, a group incarnation and not the incarnation of individual Members. This is probably a subtle point, too difficult for you to grasp.

The externalisation of the Hierarchy, therefore, and the restoration of the Mysteries, are not something done for humanity or simply carried out because men have earned a closer contact, have the right to some reward, or are now so spiritual that the Hierarchy can have a good and useful time helping them. The picture is entirely different. What looms with such importance in the consciousness of men is, in reality, quite secondary in relation to the hierarchical crisis which we are considering. This reappearance on the physical plane, and the consequent life of service (involving factors of profound significance to men), are an expression of the inherent spiritual

impulse, which is impelling hierarchical action in two directions, but involving one unified movement, embracing all the five planes of superhuman evolution, and necessitating a group recapitulation of incarnated process.

The Hierarchy has its own life, and its own goals and objectives, its own evolutionary rhythm, and its own spiritual expansions; these are not the same as those of the human kingdom. These goals and rhythms will become more familiar to thinking men as the Hierarchy approaches closer to the physical plane. (18 - 333/5).

(2) We are working and living in the initial stages of the period wherein preparation is being made for the emergence of the Hierarchy into the world of men. The emergence is at present purely on to the mental levels, but when the thoughtform of exoteric existence is created by humanity itself, and the evocative cry is intense enough, then the Great Ashram will slowly make its appearance upon the physical plane. (18 - 382).

(3) In the meantime the Hierarchy is orienting itself to a much closer rapport with humanity, and to an interior reorganisation which will make it possible to admit disciples in large numbers into the great Ashram. (18 - 383).

(4) (The Members of the Hierarchy) are already - one by one - entering into outer activity upon the physical plane. They are not recognised for what They are, but They go about the Father's business, demonstrating goodwill, seeking to enlarge the horizon of humanity, and thus prepare the way for the One Whom They serve, the Christ, the Master of all the Masters, and the Teacher alike of angels and of men. (8 - 170).

(5) Two things must be realised as the interested student considers this event of externalisation :

1. The senior Members of the Hierarchy will not at first be the ones who will make the needed approach. Under Their direction and Their close supervision, this approach will be made - in the early stages - by initiates of and under the degree of the third initiation, and also by those disciples who will be chosen and designated to implement Their efforts, and so will work under Their direction. It is only in the later stages, and when the time has come for the return into recognised physical expression of the Christ, leading to the definite restoration of the Mysteries, that certain of the senior Members of the Hierarchy will appear and take outer and recognisable physical control of world affairs. The time for this will be dependent necessarily upon the success of the steps taken by the Members of the Hierarchy who are not so advanced.

2. Members of the Hierarchy, whether working in the early stages or

later when the true externalisation takes place, will work as members of the human family, and not as proclaimed members of the Kingdom of God, or of souls, known to us as the Hierarchy; they will appear in office of some kind or another; they will be the current politicians, business men, financiers, religious teachers or churchmen; they will be scientists and philosophers, college professors and educators; they will be the mayors of cities, and the custodians of all public ethical movements. The spiritual forcefulness of their lives, their clear, pure wisdom, the sanity and the modern acceptableness of their proposed measures in any department in which they choose to function, will be so convincing, that little impediment will be set in the way of their undertakings. (13 - 570).

(6) The externalised Ashrams will be active along four major lines:

1. Creating and vitalising the new world religion.
 2. The gradual reorganising of the social order - an order free from oppression, the persecution of minorities, materialism and pride.
 3. The public inauguration of the system of initiation. This will involve the growth and comprehension of symbolism.
 4. The exoteric training of disciples and of humanity in this new cycle.
- (13 - 700).

See also: (6 - 408/11).

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HOROSCOPE

(1) A horoscope is frequently quite accurate in its delineation for the unevolved and for the unawakened, but is quite in error and at fault in the case of the highly evolved man. (4 - 295).

(2) An advanced individual can offset the influence of the planets, and thus so dominate his personality life that prediction and certainty, as to activity and circumstance, are no longer possible. The soul is dominating, and the planets cease to condition life. (16 - 32).

(3) As man evolves, the mechanism of response, or the vehicles of consciousness likewise steadily improve. His reactions, therefore, to the planetary influence, and to the energy of the various constellations, change with equal steadiness, and allowance must be made for this. It is consequently essential that the modern astrologer begins to study the point in evolution of the subject, *prior* to casting his horoscope. He must ascertain his approximate place upon the path of evolution. (16 - 69).

See also: "Astrology".

HUMANITY

(1) The world is one world, and its sufferings are one; humanity is in truth a unity, but many are still unaware of this, and the whole trend of the present teaching is directed to the awakening of humanity to this, while there is yet time to avert still more serious conditions. The sins of humanity are also one. Its goal is one, and it is as one great human family that we must emerge into the future. I would emphasise this thought: *it is as one humanity, chastened, disciplined but illumined and fused, that we must emerge into the future.* Those who do not grasp this important fact, whether they are what is called belligerents or neutrals, will suffer deeply as a result of their non-participation in the fate of the whole. . . . *The Hierarchy is not neutral.* It is one with the right element in every nation, and set against all separative, isolationist and materialistic attitudes. Such attitudes prevent the apprehension of the true spiritual values, and hinder human development. Identification with all, and participation in world conditions – voluntarily and not from force – is the way out today for all peoples. Ponder on this. (9 – 65).

(2) The long fore-ordained work of humanity . . . is to be the distributing agency for spiritual energy, to the three subhuman kingdoms. This is the major task of service which the fourth kingdom, through its incarnating souls, has undertaken. The radiation from the fourth kingdom will some day be so potent and far-reaching, that its effects will permeate down into the very depths of the created phenomenal world, even into the mineral kingdom (9 – 124).

(3) The objective of the new social order, of the new politics, and the new religion, is to bring about the unfoldment of the human consciousness, to institute and bring to men's attention the higher values, and to end the reign of materialism. It is, after all, the goal which all true knowers and spiritually minded men down the ages, have set themselves – to bring in the rule of the kingdom of God, the control of the soul, whose nature is love, and to carry forward the work which Christ inaugurated, – the era of peace on earth, goodwill towards men. This is plainly indicated by the widespread emphasis upon world peace, as voiced by the great political leaders, and as worked for by the churches everywhere.

The peoples of the world today, are divided into four groups, from the angle of Those Who are seeking to guide humanity into the New Age. This is of course a wide generalisation, and there are many bridging groups between the four major divisions.

First, *the ignorant masses*: These, through poverty, lack of employment, illiteracy, hunger, distress, and no leisure or means for cultural advantages, are in an inflamed condition. They are developed just enough to respond to the mental control and suggestion of slightly more advanced people. They can be easily regimented, influenced, standardised, and swept into a collective activity by leaders of any school of thought which is clever enough, and emotional enough, to appeal to material desires, to love of country, and to hatred of those who possess more than they do. They can be controlled by fear, and thus aroused to action by emotional appeal.

Knowing no better, and suffering so much, they are easily swept by the fires of hatred and fanaticism, and so they constitute one of the greatest and most innocent menaces of the present time. They are the playthings of the better informed, and are helpless in the hands of those who seek to use them for any purpose whatsoever. They can be reached most easily by emotional appeals and by promises, whereas ideas can make but little impact upon their consciousness, for they are not yet developed enough to do their own thinking. The bulk of them are young souls, though there are exceptions, naturally. It is not the idealism of the leaders and demagogues which impresses them, and impels them into action (usually of a violent nature), but the desire to retaliate, the longing to possess in the material sense, and the determination to be what is colloquially called the "top dog". They embody mob psychology, mob rule, and mob violence. They are helpless, exploited, and – because they are an unthinking, unreasonable mass of human beings – they present a very real problem, as we all well know, and all governments well realise. Blind, unthinking violence has hitherto been met by armed force. Such is the case today. The masses fight and die on the urge of inflammatory speeches and seldom know what it is all about. Their conditions *must* be bettered, but not through bloodshed and exploitation.

Secondly, *the middle classes*, so called, both higher and lower. These are the bulk of the nations, the bourgeoisie – intelligent, dilligent, enquiring, narrow-minded, essentially religious, though frequently repudiating the forms of religion. They are torn and devastated by the economic conflict, and are, without exception, the most powerful element in any nation, because of their capacity to read, to discuss, to think, to spend money, to take sides. They form the bulk of the partisans in the world, the fighters for a cause, and are formed into great groups, either for or against this, that, or the other party. They love to recognise and choose a leader, and are ready

to die for a cause, and to make endless sacrifices for their ideals, based upon the ideas presented to them by their chosen leaders.

I am not differentiating the so-called aristocracy into a group, because that is entirely a class distinction, based largely on heredity and capital, and the modern adjustments in nations, are rapidly fusing them into a large middle class. We are dealing with basic matters, with the groupings which are founded on major attitudes, and not on divisions which emerge when *material* resources are under consideration. The bourgeois mind is today, slowly and steadily, permeating the masses, the proletariat, and it is also penetrating into that circle which has hitherto been called the upper classes. It is found existing as a state of consciousness in the aristocracy of any nation, and absorbing them under the great present levelling process. Because of this levelling which is everywhere going on, the spiritual aristocracy can now emerge – an aristocracy based on a realisation of divine origin and goal, which knows no class distinction, and no separating differences. We are therefore dealing with *human divisions*, and not *class distinctions*.

This second group is the most fruitful field from which the new leaders and organisers are being drawn. They constitute an intermediate group between the world thinkers, the intelligentsia, and the masses of men. In the last analysis, they are the determining factor in world affairs. The masses suffer from world conditions, and from the situations brought about through the activity of this second group, as it responds in some way or another to the new influences, the new ideals, and the new controlling factors in the modern world. This great second group itself, suffers at the hands of those who seek to impose the new rhythms upon the peoples, – the political groups, the religious idealists and fanatics, and the protagonists of the new social order and economic regimes (as interpreted to them rightly or wrongly by their leaders).

Because of their intelligence, due to the improving educational facilities, the ability to read, and the impact of the new methods of propaganda, the press and the radio, they provide the most powerful group in the world in each nation, and it is to them that the leaders make their appeal, and it is their backing and their partisanship which is demanded, and which means success to any leader. They are the ones who have the controlling vote in national affairs. They are today swept by uncertainty, by questioning, by deep-seated fears, and by the desire to see justice done, and the new order of things established. Above everything else they desire peace, stable economic conditions, and an orderly world. For this they are ready to fight, and

are today fighting in every party, every group, and for every kind of political, nationalistic, religious, economic and social ideals. If they are not literally fighting, in the physical sense, they are fighting with words, speeches and books.

Thirdly, *the thinkers of the world*: These are the intelligent and highly educated men and women, who sense ideas and formulate them into ideals. These people speak the words, write the articles and books, and utilise all the known methods to reach and educate the general public, and thus stir up the bourgeoisie to activity, and arouse through them, the masses. Their function, and the part they play, is of supreme importance. From their ranks come those who are steadily influencing the trend of world affairs, sometimes for good, and sometimes for selfish ends. They play upon the human mind, as a musician plays upon his instrument, and the power of the press, of the radio, and of the public platforms, is in their hands. Their responsibility is enormous. Some few, more perhaps than might appear, are working selflessly under the inspiration of the new era. They are dedicated to the amelioration of human conditions, and the betterment of world affairs along certain lines, which seem to them (rightly or wrongly), to have in them the hope of the future, and the uplift of humanity. They are found in every government, party, society, and organisation, and in every Church and religious grouping. They constitute the most influential unit today, because it is through them that the large middle class is reached, swayed, and organised for political, religious and social ends. Their ideas and utterances percolate down through the upper and middle classes, and finally reach the ears of the more advanced of the undeveloped masses.

Fourth, *the New Group of World Servers*: These are the people who are beginning to form a new social order in the world. They belong to no party or government, in the partisan sense. They recognise all parties, all creeds, and all social and economic organisations; they recognise all governments.

They are found in all nations and all religious organisations, and are occupied with the formulation of the new social order. From the purely physical angle, they are not fighting either for the best in the old order, or for the betterment of world conditions. They consider that the old methods of fighting, and partisanship, and attack, and the ancient techniques of party battle, have utterly failed, and that the means hitherto employed on all sides, and by all parties and groups (fighting, violent partisanship of a leader or a cause, attacks on individuals whose ideas or manner

of living is deemed detrimental to mankind) are out of date, having proved futile and unsuitable to bring in the desired condition of peace, economic plenty, and understanding. They are occupied with the task of inaugurating the new world order, by forming throughout the world – in every nation, city and town – a grouping of people who belong to no party, take no sides either for or against, but who have as clear and definite a platform, and as practical a programme, as any other single party in the world today. They take their stand upon the essential divinity of man; their programme is founded upon goodwill, because it is a basic human characteristic. They are therefore organising the men of goodwill throughout the world at this time, outlining to them a definite programme, and laying down a platform upon which all men of goodwill can meet.

They state and believe that their initial appeal has been of such a nature that, given the assistance of the trained minds to be found in the third group outlined above, and given the needed financial assistance to do the required educational work and goodwill propaganda, they can so change the world (through the sole agency of the men of goodwill) that – without war, without arousing hatred between men, and without attacking any cause or giving partisanship to any cause – the new order can be firmly established upon earth. (15 – 632/7).

(4) The consciousness of humanity is awakened everywhere; the most undeveloped races are in process of achieving education, involving necessarily the discovery of the mind; goodwill is being recognised as necessary to world unfoldment, and men are finding that "no man liveth unto himself" – or any nation either; they are registering the fact that it is simply common sense and the part of wisdom to better conditions for all men everywhere. This is a new attitude, and a fresh and most hopeful approach. Men are learning to know and understand each other; nations are arriving at a closer contact with one another; statesmen of all nations are wrestling together and in joint conclave with the problem of bettering human living conditions; everywhere there is thought, there is appraisal, and there is the struggle for freedom and for the truer values. What is all this but the effort of the soul of humanity to kill out disease, restore unhealthy areas to health, and eliminate points of friction? Is not this what the spiritual man who is ill is seeking to bring about in his own body, and what the healer is attempting to aid him to do? (17 – 610/1).

(5) Humanity is sick and awaiting healing. The healing will be brought about through the medium of the New Group of World Servers and by the men of goodwill, aided by the Hierarchy, from which planetary centre

the healing energies will be drawn. . . . The sickness of humanity as a race, and as a result of aeons of wrong living, of selfish purpose and of greed, has produced a mass of physical ills; today millions of children are born, either openly diseased, or with the seed of disease in them. (17 - 663).

(6) The race *as a whole* stands now at the very entrance to the Path of Discipleship. The racial gaze is forward to the vision, whether it is the vision of the soul, a vision of a better life, of an improved economic situation, or of better inter-racial relationship. That this vision is oft distorted, that it is materially oriented, or only partially seen, is sadly true; but in some form or another there exists today an appreciable grasp of the "new and desirable" by the masses - a thing hitherto unknown. In the past, it was the intelligentsia or the elect, who were privileged to have the vision. Today, it is the mass of men. Humanity, therefore, as a whole stands ready for a general alignment process, and that is the *spiritual* reason which lay behind the world war. The "sharp shears of sorrow must separate the real from the unreal; the lash of pain must awaken the sleepy soul to exquisite life; the wrenching away of the roots of life from the soil of selfish desire must be undergone, and then the man stands free". So runs the *Old Commentary* in one of its more mystical stanzas. (18 - 498/9).

75

HUMAN RACES

(1) On the subject of inter-marriage, the best and soundest thinkers in both the white and black races at this time deplore mixed marriages. They mean no happiness for either party. When considering this subject it should be remembered, however, that inter-marriage between the white peoples and the yellow races (the Chinese and the Japanese) is equally unfortunate and - with the rarest exception - seldom proves successful and is never satisfactory where the children of such unions are concerned. (7 - 113/4).

(2) The political regimes of the world need orienting to each other; it has never been the divine plan that all nations and races should conform to some standard political ideology or be reduced to a uniform general form of government. Nations differ; they have different cultures and traditions; they can function adequately under varying and distinctive governments; nevertheless, they can at the same time attain a unity of purpose, based upon a genuine desire for the true welfare and progress of all men everywhere. (6 - 232).

(3) Inter-marriage between nations and races, the fusion of bloods for

hundreds of years – due to migration, travel, education and mental unity – has led to there being no really pure racial types today. This is far more certainly the case than the most enlightened think, if the long, long history of mankind is considered. Sexual intercourse knows no impenetrable barriers, and people today have in them all the strains and the blood of all the races, and this (as a result of the world war, 1914-1945) will be increasingly the case. This development is definitely a part of the divine plan, no matter how undesirable it may appear to those who idealise purity of relationship, or how ruthless its application is at the present moment. Something intended is being brought about, and it cannot be avoided. The urge to mate becomes peculiarly strong when men are removed from their familiar settings, and experience the novelty of complete loneliness, when the normal inhibitions and customs, imposed by family relationships and national standards are removed, when danger of death is constantly faced, and the larger value submerges the lesser values and the usual conventional attitudes, and when the physical organism has been trained and brought by scientific treatment and heavy feeding, to the height of physical efficiency. I am speaking in terms of physical effectiveness and not of mental efficiency, which may or may not parallel the former. (17 – 222).

(4) . . . In saying this, I seek only to explain the phenomena which can be noted at all times when war is present, and which in the world war can be noted on a large scale. The armies of the world are everywhere, and are spread over every country; racial transmigration is a universal factor, both from the angle of military necessity, and from the plight of the civilians who find themselves in the path of war. This movement of millions of men everywhere, is one of the paramount factors which will condition the new civilisation, and its importance is based upon the fact that in twenty-five years' time men and women will be a hybrid race, whose fathers and mothers will be of every imaginable nation; white fathers will have had physical relation with women of every Asiatic or African origin, thus producing a fusion of blood which – if recognised and rightly handled and developed, from the educational angle, and with understanding – will express in embryo the nature of the sixth rootrace, and which will be in fact HUMANITY without any racial or national barriers, with no so-called pure blood and exclusive castes, and with a new and virile sense of life, because of the infusion of stronger stocks with the weaker or worn-out types, and of the newer racial strains with the older and more developed. I hold no brief for the manner in which this is being brought about. It could have happened without war, and through a conviction that all men are equal and

human, and that the mixture of races would solve many problems; war, however, has hastened the process, and the soldiers of all the armies of the world are having physical relations with women of all races, all civilisations and all colours. This must, whether regarded as right or wrong, according to the code of ethics and standards of the observer, produce an entirely new situation, with which the world of the future will have to cope; it must inevitably break down national prejudices and racial barriers – the first producing more effect than the latter during the initial stages. Inevitably a more homogeneous humanity will appear during the changes of the next one hundred years. Many attitudes and many customary reactions which today hold sway, will vanish, and types and qualities and characteristics for which we have as yet no precedent, will appear upon a large scale.

Whether the conservative and the so-called strictly "moral" people dislike this worldwide happening, has no bearing on the case. It has happened and is happening daily, and will materially bring about far-reaching changes. These inter-racial and mixed relationships have always happened upon a small and individual scale; they are now happening on a large scale. For the results of this due preparation must be made. (17 – 223/4).

(5) *The emerging of a new racial type.* The subjective outlines of this type can already clearly be seen. So glamoured are we by the form side, that many claims are made today that the new race is to be found in America. The new race is forming in every land, but primarily in those lands where the fifth or Caucasian races are to be found. . . .

Let me also make one definite statement at this point which may cause some surprise. The fifth kingdom in nature, the spiritual, will emerge out of the fifth root race. Such is the esoteric control of the Law of Correspondence. (12 – 118).

(6) The new racial type is far more *a state of consciousness* than a physical form; it is a state of mind more than a peculiarly designed body. In time, however, any developed state of consciousness invariably conditions and determines the body nature and produces finally certain physical characteristics. (12 – 119).

(7) Under the great evolutionary process, men and races differ in mental development, in physical stamina, in creative possibilities, in understanding, in human perceptiveness, and in their position upon the ladder of civilisation; this, however, is temporary, for the same potentialities exist in all of us without exception, and will eventually display themselves. These distinctions, which have in the past set peoples and races so far apart, are rapidly dying out with the spread of education, with the uniting discoveries

of science bringing us all close together, and with the power to think, to read and to plan. (7-90).

76

HUMILITY

(1) I would like also to point out with all the clarity and power at my disposal, the very deep necessity for *humility* and its constantly recurring expression. I refer not to an inferiority complex, but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his lifework. This, when present, will enable him to view himself dispassionately, and his presented opportunities with equal dispassion. Undoubtedly all disciples, you among them, have speculated upon your status and standing upon the Path, and upon the status of your co-disciples. That is, after all, both natural and human. Some of you are too humble in the personal sense, and not in the sense of true humility. By that I mean that you are so afraid of pride and bombast and an over-estimation of your capacities, that you are untrue to the realities, and belittle the power of your souls. (5-95).

(2) He needs also to cultivate that true humility which will force him to give all he has in selfless service, and then to forget that he has thus given of himself. He must have no thought of himself as a factor in the case. Only when detachment and humility are present, can a disciple really serve. (5-417).

(3) Think humbly, speak wisely, and work ceaselessly. (6-555).

77

HYLOZOISM

This theory recognises no so-called inorganic matter anywhere in the universe, and emphasises the fact that all forms are built up of infinitesimal lives, which in their totality - great or small - constitute a Life. Thus eventually we have that great scale of lives, manifesting in greater expression, and reaching all the way from the tiny life called the atom (with which science deals), up to that vast atomic life which we call a solar system. (14-149).

As to the significance of the word "life", our task is wellnigh insuperable, for no human being has, or can have, any comprehension of the nature of life until he has attained the third initiation. I repeat this with emphasis, and in order to impress upon you the futility of idle speculation upon this subject. (14-150).

IDEAS AND IDEALS

(1) It is in this realm of *ideas* that humanity is not a free agent. . . . Once an idea becomes an ideal, humanity can freely reject or accept it, but ideas come from a higher source and are *imposed* upon the racial mind, whether men want them or not. Upon the use made of these ideas (which are in the nature of divine emanations, embodying the divine plan for planetary progress) will depend the rapidity of humanity's progress, or its retardation for lack of understanding. (9-8).

(2) Though materialism is still rampant, there are few people who are not animated by certain definite idealistic aspirations for which they are ready, when needed, to make sacrifices. This is a relatively new phenomenon, and one that should be carefully noted. Down the ages, great sons of God have ever been ready to die for an idea; today, whole masses of men are equally ready and have done so, whether it is the idea of a superhuman state, empire or nation, or some response to a major world need, or some potent adherence to some current ideology. This indicates phenomenal racial achievement, and the pronounced success of the Hierarchy to shift human attention into the world from whence ideas emerge, and on to the higher and the less material values. (9 - 113/4).

(3) Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas. This contact opens up from the moment a man has aligned himself, and brought the lower nature into touch with the higher. Ideas come to us from the plane of the intuition. The soul illumines the plane of the mind and the plane of the intuition, so that they stand revealed to each other, and their mutual relationship becomes then apparent. The mind of the man (which is slowly becoming the centre of his consciousness, and the major reality of his existence) becomes aware of this new and undiscovered world of ideas, and he seizes upon some idea or group of ideas, and endeavours to make them his own. At first, with the majority of people, and especially with the average mystical type, the appreciation of ideas is vague and nebulous, and frequently is arrived at from a second-hand angle. The illumination, coming through the medium of the feebly established soul contact, seems to the unaccustomed neophyte, to be of a supreme wonder and of vital moment. The ideas contacted appear to him of great marvel, and superbly unusual, and vitally needed by humanity.

But the mind is still self-centred, the contact feeble, and the alignment

uncertain. The ideas are, therefore, only dimly sensed. But the *uniqueness* of the experience in the realised content of the mind of the disciple, leads him deep into the realm of illusion. The idea or ideas, which he has contacted are, if he could realise, only a fragment of a far greater Whole. That which he brings to their interpretation is inadequate. The idea which has emerged in his consciousness, through the partial awakening of his intuition, will be distorted in its descent to his brain consciousness in several ways. That which he brings to the materialising of the idea, and to its transformation into a practical working scheme, is as yet wholly unsuitable. The equipment does not suffice for accuracy. (10 - 54/5).

(4) Illusion demonstrates in seven ways usually :

1. *Through wrong perception of an idea.* The disciple cannot distinguish between an idea and an ideal, between an idea and a thought-form, or between an intuitive or a mental concept. . . . The *cause* is an untrained, unilluminated mind. The *cure* is training in the technique of Raja Yoga.

2. *Through wrong interpretation.* . . . The *cause* is an over-estimation of one's mental powers. The sin, par excellence, of the mental type is pride, and that colours all activities in the early stages. The *cure* is the development of a cautious spirit.

3. *Through wrong appropriation of ideas.* Misappropriation of an idea is based upon the drama-making faculty, and tendency of the personality to the self-assertion of the little self. These lead a man to appropriate an idea as his own, to credit himself with its formulation, and to give, therefore, undue importance to it, because he regards it as his. . . . The *cause* is over-estimation of personality, and undue impress of personality reactions upon the sensed idea, and upon all who attempt to contact the same idea. The *cure* is a steady attempt to decentralise the life from the personality, and to centre it in the soul.

One point I would like to make clear at this point. Ideas very seldom come into the world consciousness, and into the human mind, direct from the intuitional levels. The stage of human development today does not yet permit this. They can come from the intuitional levels only when there is a very highly developed soul contact, a potent mind control, a trained intelligence, a purified emotional body, and a good glandular equipment, as the result of the above requirements. Ponder upon this thought.

Most ideas, when of a very high order, are stepped down into the consciousness of the disciple by his Master, and are imparted to him through mental telepathy . . . Again, certain great ideas are to be found existing as currents of energy upon the mental plane, and can there be contacted and

forced into embodiment through the trained attention of disciples. These currents of mental energy, coloured by a basic idea, are placed there by the Hierarchy. When thus contacted and discovered, the neophyte is apt to regard his achievement in a personal way and attribute the idea to his own wisdom and power.

4. *Through wrong direction of ideas.* This is due to the fact that, as yet, the disciple does not see the picture as it is. His horizon is limited, his vision myopic. . . . Its *cause* is a small and non-inclusive mind. Its *cure* is the training of the mind to be inclusive, well-stocked and well developed from the angle of modern intelligence.

5. *Through wrong integration of an idea.* Every disciple has a life plan, and some chosen field of service. If he has not such a field, he is not a disciple. . . . All ideas sensed and contacted, need not necessarily be ideas with which every disciple should work. This the disciple does not always realise. He therefore seizes upon the idea, and attempts to integrate it into his plans, and tries to work with energies for which he is not temperamentally suited. He imposes an energy current upon his mental body, with which he cannot cope, and disaster follows. . . . Its *cause* is selfish grasping for the little self, even if this is unrealised, and the disciple is glamourised by the idea of his own selfless interest. Its *cure* is a humble spirit.

6. *Through wrong embodiment of ideas.* This refers primarily to the difficulties encountered by those developed souls who do touch the world of the intuition. . . . The idea is contacted, but is wrongly clothed in mental matter, and therefore, wrongly started on its way to materialisation. . . . The *cause* is lack of esoteric training in creative activity. Its *cure* is the application of fifth ray methods, which are the methods of the mental plane.

7. *Through wrong application of ideas.* How often does this form of illusion descend upon a disciple! He contacts an idea intuitively and also intelligently . . . and misapplies it. (10 - 57/64).

(5) Thus thoughts play their part, and the problem of ideas will be increasingly understood, until the time may come when we shall have our trained intuitives and thinkers who will be able to work directly in the world of concepts and bring through (for the use of the race) the pattern ideas upon which to build. In saying this I realise that I may be accused of romancing and of communicating the impossible; but time will demonstrate the truth of that which I predict. (12 - 115).

See also: (6 - 280/1).

79

IDENTITY

Of one thing we can be sure, and that is that *identity ever remains . . .* Each one of us, in due process of evolution, forms part of one of the Heavenly Men, Who Themselves form the seven centres in that greater Heavenly Man, the Logos. Yet, though we are merged with the whole, we do not lose our identity, but forever remain separated units of consciousness, though one with all that lives or is. In like manner our Logos loses not His identity, even though He forms part of the Consciousness of the Logos of Sirius. In His turn, the Sirian Logos forms one of the seven Grand Heavenly Men, who are the centres in the body of ONE OF WHOM NAUGHT MAY BE SAID. (3 - 571/2).

80

ILLUMINATION

(1) By illumination I do not mean the light in the head. That is incidental and phenomenal, and many truly intuitive people are entirely unaware of the light. The light to which I refer is that which irradiates the Way. It is "the light of the intellect", which really means that which illumines the mind, and which can reflect itself in that mental apparatus which is held "steady in the light". (10 - 3).

(2) Illumination reveals first of all the existence of glamour; it provides the distressing contrasts with which all true aspirants wrestle, and then gradually it floods the life to such an extent, that eventually glamour completely vanishes. Men see things then as they are - a facade hiding the good, the beautiful and the true. The opposites are then resolved and consciousness is superseded by a condition of realisation of Being, for which we have no adequate term. The technique of LIGHT becomes a permanent condition. (10 - 241).

(3) With most of the advanced students at present, all that is felt is occasional flashes of illumination, but later will be felt a steady irradiation. (2 - 111).

(4) Through diligence, application, high endeavour, and the long and patient following of the rules laid down, there comes a time when the student is suddenly conscious - right within the physical brain - of certain unexpected events, an illumination or a seeing that has before been unknown. It is something that is so real, yet so momentarily surprising, that no amount of subsequent apparent disproving can take away from him the knowledge that he *saw*, he contacted, he felt. (2 - 288).

(5) The world of meaning and of causes becomes gradually the world in which he finds happiness, and his selection of his major interests, and the use to which he decides to put his time and powers, are finally conditioned by the truer spiritual values. He then is on the path of illumination. (14 - 340).

(6) The man's efforts in meditation have opened a door through which he can pass at will (and eventually with facility), into a new world of phenomena, of directed activity, and of different ideals. He has unlatched a window through which light can pour in, revealing that which is, and always has been, existent within the consciousness of man, and throwing illumination into the dark places of his life; into other lives; and into the environment in which he moves. He has released within himself a world of sound and of impressions, which are at first so new and so different, that he does not know what to make of them. His situation becomes one requiring much care and balanced adjustment.

It will be obvious to you that if there is a good mental equipment, and a sound educational training, that there will be a balancing sense of proportion, an interpretative capacity, patience to wait until right understanding can be developed, and a happy sense of humour. Where, however, these are not present, there will be (according to the type and the sense of vision) bewilderment, a failure to comprehend what is happening, undue emphasis upon personality reactions and phenomena, pride in achievement, a tremendous sense of inferiority, too much speech, a running hither and thither for explanation, comfort, assurance, and a sense of comradeship, or perhaps a complete breakdown of the mental forces, or the disruption of the brain cells, through the strain to which they have been subjected.

Exhilaration is also sometimes found as a result of the contact with a new world, and strong mental stimulation. Depression is as frequently a result, based upon a sensed incapacity to measure up to the realised opportunity. The man sees and knows too much. He can no longer be satisfied with the old measure of living, with the old satisfactions, and with the old idealisms. He has touched, and now longs for the larger measures, for the new and vibrant ideas, and for the broader vision. The way of the life of the soul has gripped and attracts him. But his nature, his environment, his equipment, and his opportunities, appear somehow to frustrate him consistently, and he feels he cannot march forward into this new and wonderful world. He feels the need to temporise, and to live in the same state of mind as heretofore, or so he thinks, and so he decides.

These expansions, which he has undergone as the result of successful

meditation, need not be along the line of recognised religious effort, or produced by so-called occult revelation. They may come to him along the line of a man's chosen life activity, for there is no life activity, no vocational calling, no mental occupation, and no condition, which cannot provide the key to the unlocking of the door into the desired wider world, or serve to lead a man to the mountain top, from which the wider horizon can be seen, and the larger vision grasped. A man must learn to recognise that his chosen school of thought, his peculiar vocation, his particular calling in life, and his personal trend, are only part of a greater whole, and his problem is to integrate *consciously* his small life activity into the world activity.

It is this we call illumination, for lack of a better word. All knowledge is a form of light, for it throws light into areas of awareness, of which we have hitherto been unconscious. All wisdom is a form of light, for it reveals to us the world of meaning which lies behind the outer form. All understanding is an evocation of light, for it causes us to become aware of, or conscious of, the causes which are producing the outer forms which surround us (including our own), and which condition the world of meaning, of which they are the expression. But when this fact is first seen, grasped, and when the initial revelation has come, when the place of the part in relation to the whole is sensed, and when the world, which includes our little world, is first contacted, there is always a moment of crisis, and a period of danger. Then as familiarity grows, and our feet have wandered in and out of the door we have opened, and we have accustomed ourselves to the light which the unshuttered window has released into our little world of daily living, other psychological dangers eventuate. We are in danger of thinking that what we have seen is all there is to see, and thus – on a higher turn of the spiral, and in a larger sense – we repeat the dangers (earlier considered) of undue emphasis, of wrong focus, of narrow minded belief, and *idée fixe*. We become obsessed with the idea of the soul; we forget its need of a vehicle of expression; we begin to live in an abstracted detached world of being and of feeling, and we fail to keep in contact with the factual life of the physical plane expression. We thus repeat – again on the higher turn of the spiral – the condition we considered in which the soul or ego was not present, reversing the condition, so that there is no form life really present in the focussed consciousness of the man. There is only the world of souls, and a desire for creative activity. The handling of daily living on the physical plane, drops below the threshold of consciousness, and the man becomes a vague, impractical, visionary mystic. These

states of mind are dangerous, if they are permitted to exist. (15 - 465/8).
See also: "Light".

81

ILLUSION

(1) The problem of Illusion lies in the fact that it is a soul activity, and the result of the mind aspect of all the souls in manifestation. It is the soul which is submerged in the illusion, and the soul that fails to see with clarity until such time as it has learnt to pour the light of the soul through into the mind and the brain. (10 - 21).

(2) It is in meditation and in the technique of mind control, that the thinkers of the world will begin to rid the world of illusion. Hence the increasing interest in meditation as the weight of the world glamour is increasingly realised, and hence the vital necessity for right understanding of the way of mind control. . . . Only the intuition can dispel illusion, and hence the need for training intuitives. Hence the service you can render to this general cause by offering yourselves for this training. (10 - 22/3).

(3) Illusion is primarily of a mental quality, and was characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thought-forms of which they are guilty, and of misinterpretations. (10 - 26).

(4) Today illusion is so potent, that few people whose minds are in any way developed, but are controlled by these vast illusory thought-forms, which have their roots and draw their life from the lower personality life and desire nature of the masses of men. (10 - 32).

(5) Glamour, as we have seen, is of more ancient standing and of earlier emergence than is illusion. It has little in it of the mental quality, and is the major factor controlling the majority. The objective of all training given on the Path of Discipleship, and up to the third initiation, is to induce that clear thinking which will render the disciple free from illusion, and give to him that emotional stability and poise which gives no room for the entrance of any of the world glamour. (10 - 33).

(6) The disciple is the victim and, let us hope, the dissipator of both glamour and illusion, and hence the complexity of his problem and the subtlety of his difficulties. He must bear in mind also (for his strengthening and cheer), that every bit of glamour dissipated, and every illusion recognised and overcome, "clears the way" for those who follow after, and makes easier the path of his fellow disciples. This is par excellence, the

Great Service, and it is to this aspect of it that I call your attention. Hence my attempts in these instructions to clarify the issue.

One of the problems which confronts the aspirant, is the problem of duly recognising glamour when it arises, and of being aware of the glammers which beset his path and the illusions which build a wall between him and the light. It is much that you have recognised that glamour and illusion exist. The majority of people are unaware of their presence. Many good people today see this not; they deify their glammers, and regard their illusions as their prized and hard won possessions. (10 - 44/5).

(7) An aspirant succeeds in contacting his soul or ego through right effort. Through meditation, good intention, and correct technique, plus the desire to serve and to love, he achieves alignment. He becomes then aware of the results of his successful work. His mind is illumined. A sense of power flows through his vehicles. He is, temporarily at least, made aware of the Plan. The need of the world and the capacity of the soul to meet that need, flood his consciousness. His dedication, consecration and right purpose enhance the directed inflow of spiritual energy. He knows. He loves. He seeks to serve, and does all three more or less successfully. The result of all this is that he becomes more engrossed with the sense of power, and with the part he is to play in aiding humanity, than he is with the realisation of a due and proper sense of proportion and of spiritual values. He over-estimates his experience and himself. Instead of redoubling his efforts, and thus establishing a closer contact with the kingdom of souls, and loving all beings more deeply, he begins to call attention to himself, to the mission he is to develop, and to the confidence that the Master and even the planetary Logos apparently have in him. He talks about himself; he gestures and attracts notice, demanding recognition. As he does so, his alignment is steadily impaired; his contact lessens, and he joins the ranks of the many who have succumbed to the illusion of sensed power. This form of illusion is becoming increasingly prevalent among disciples, and those who have taken the first two initiations. There are today many people in the world who have taken the first initiation in a previous life. At some period in the present life cycle, recurring and recapitulating as it does the events of an earlier development, they again reach a point in their realisation, which they earlier reached. The significance of their attainment pours in upon them, and the sense of their responsibility and their knowledge. Again they over-estimate themselves, regarding their missions and themselves as unique among the sons of men, and their esoteric and subjective demand for recognition enters in and spoils what might otherwise have been a fruitful

service. Any emphasis upon the personality can distort most easily the pure light of the soul, as it seeks to pour through the lower self. Any effort to call attention to the mission or task which the personality has undertaken, detracts from that mission, and handicaps the man in his task; it leads to the deferring of its fulfilment until such time when the disciple can be naught but a channel through which love can pour, and light can shine. This pouring through and shining forth has to be a spontaneous happening, and contain no self-reference. (10 - 52/3).

(8) Illusion is the mode whereby limited understanding and material knowledge interpret truth, veiling and hiding it behind a cloud of thought-forms. Those thought-forms become then more real than the truth they veil, and consequently control man's approach to Reality. (10 - 240).

(9) Illusion . . . The world of phenomena is not denied, but we regard the mind as misinterpreting it, and as refusing to see it as it is in reality. We consider this misinterpretation as constituting the Great Illusion. . . . The Problem of Illusion lies in the fact that it is a soul activity, and is the result of the mind aspect of all the souls in manifestation. It is the soul which is submerged in the illusion, and the soul that fails to see with clarity, until such time as it has learnt to pour the light of the soul through into the mind and the brain. . . . Illusion is primarily of a mental quality, and is characteristic of the attitude of mind of those people who are more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thought-forms of which they are guilty, and of mis-interpretations. (15 - 472).

(10) You are in process of incarnation; you are following your chosen way. Is the house you are building yet lit? Is it a lighted house? or is it a dark prison? If it is a lighted house, you will attract to its light and warmth all those around you, and the magnetic pull of your soul, whose nature is light and love, will save many. If you are still an isolated soul, you will have to pass through the horrors of a more complete isolation and loneliness, treading alone the dark way of the soul. Yet this isolation, this loneliness, and this separation in the dark night, are all part of the Great Illusion. It is, however, an illusion into which the whole of humanity is now precipitated in preparation for unity, freedom, and release. Some are lost in their illusion, and know not what is reality and truth. Others walk free in the world of illusion, for the purposes of saving and lifting their brothers, and if you cannot do this, you will have to learn so to walk. (16 - 343).

See also: "Glamour" and "Maya", "Ideas and Ideals".

IMMORTALITY

(1) Doubt as to the fact of immortality, will be solved before long in the realm of science, as the result of scientific investigation. Certain scientists will accept the hypothesis of immortality as a working basis upon which to base their search, and they will enter upon that search with a willingness to learn, a readiness to accept, and a desire to formulate conclusions based upon reiterated evidence. These conclusions will, in their turn, form the basis for another hypothesis. Within the next few years, the fact of persistence, and of the eternity of existence, will have advanced out of the realm of questioning into the realm of certainty. The problem will have shifted further back. There will be no question in anyone's mind that the discarding of the physical body will leave a man still a conscious living entity. He will be known to be perpetuating his existence in a realm lying behind the physical. He will be known to be still alive, awake and aware. The fact will be demonstrated in several ways. The development of a power within the physical eye of a human being (a power which has always been there, but which has been very little used) will reveal the etheric body, the "double", as it is sometimes called; and men will be seen occupying that body in some definite spatial area, whilst their dead or disintegrating physical body, has been left behind. Then again, the growth in the number of those people who have the power to use the "single eye", sometimes called the "reawakened third eye", will also add to the demonstration of the truth of immortality, for they will with facility see the man who has discarded his etheric body, as well as his physical body. By the very weight of their numbers, and by the reputability of their position, they will carry their point. Through a discovery also in the field of photography, now being investigated, will the fact of survival be proven. Through the use of the radio, by those who have passed over, will communication be eventually set up, and reduced to a true science. (14 - 183/4), (17 - 412).

(2) *The theory of conditional immortality.* This theory is still held by certain fundamentalist and theologically narrow schools of thought, and also by a few of the intelligentsia, primarily those of egoistic tendency. It posits that only those who reach a particular stage of spiritual awareness, or who accept a peculiar set of theological pronouncements, can receive the gift of personal immortality. The highly intellectual also argue at times, that the crowning gift of humanity is a developed and cultured mind, and that those who possess this gift, are likewise endowed with eternal per-

sistence. . . . The Christian interpretation, as given by the orthodox and the fundamentalist schools, proves untenable when submitted to clear reasoning; among the arguments which negate its accuracy, lies the fact that Christianity posits a long future, but no past; it is likewise a future entirely dependent upon the activities of this present life episode, and accounts in no way for the distinctions and differences which distinguish humanity. (17-401/2).

(3) The first step towards substantiating the fact of the soul is to establish the fact of survival, though this may not necessarily prove the fact of immortality. . . . That something survives the process of death, and that something persists after the disintegration of the physical body, is steadily being proved. If that is not so, then we are the victims of a collective hallucination, and the brains and minds of thousands of people are untrue and deceiving, are diseased and distorted. Such a gigantic collective insanity is more difficult to credit than the alternative of an expanded consciousness. (17-411), (14-98).

(4) The growth of etheric vision, and the largely increased numbers of clairaudient and clairvoyant people, is steadily revealing the existence of the astral plane and the etheric counterpart of the physical world. More and more people are becoming aware of this subjective realm: they see people walking around who are either the so-called "dead" or who, in sleep, have dropped the physical sheath. (14-98), (17-412).

(5) The next two hundred years will see the abolition of death, as we now understand that great transition, and the establishing of the soul's existence. The soul will be known as an entity, as the motivating impulse, and the spiritual centre back of all manifested forms. . . . Our essential immortality will be demonstrated and realised to be a fact in nature. (14-96), (17-412).

(6) With that inner conviction (of immortality), we face death, and we know that we shall live again, that we come and we go, and that we persist because we are divine and the controllers of our own destiny. We know that we have set ourselves a goal, and that the goal is "Life more abundantly" - somewhere, here, there, and eventually everywhere.

The spirit in man is undying; it forever endures, progressing from point to point, and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects. (8-146).

(7) The immortality of the human soul, and the innate ability of the spiritual, inner man to work out his own salvation under the Law of Rebirth, in response to the Law of Cause and Effect, are the underlying factors

governing all human conduct and all human aspiration. They condition him at all times, until he has achieved the desired and the designed perfection, and can manifest on earth as a rightly functioning son of God.

(8 - 147).

See also: "The Soul" and "The Ego".

83

IMPERSONALITY

(1) Impersonality, particularly for high grade integrated people, is peculiarly difficult to achieve. There is a close relation between impersonality and detachment. Study this. Many cherished ideas, many hard won qualities, many carefully nurtured righteousnesses and many powerfully formulated beliefs, militate against impersonality. It is hard for the disciple - during the process of his early training - to hold earnestly to his own ideals and to pursue forcefully his own spiritual integration, and yet remain impersonally oriented towards other people. He seeks recognition of his struggle and achievement; he longs to have the light which he has kindled draw forth a reaction from others; he wants to be known as a disciple; he aches to show his power and his highly developed love nature, so that he may evoke admiration, or at least, challenge. But nothing happens. He is looked upon as no better than all the rest of his brothers. Life, therefore, proves dissatisfying.

These truths of self-analysis are seldom definitely faced or formulated by you and, therefore, (because I seek to help you) I formulate them for you and face you with them. It is hard for intelligent men and women to see others closely associated with them, dealing with life and problems from a totally different angle to their own - handling them in a weak or stupid way (from the angle of the disciple) and making apparently serious errors in judgment or technique. Yet, brother of old, why are you so sure that you are right and that your point of view is necessarily correct? It may be that your slant on life, and your interpretation of a situation needs readjustment, and that your motives and attitudes could be more elevated or purer. And even if they are - for you - the highest and the best that you can achieve at any given time, then pursue your way and leave your brother to pursue his . . .

This attitude of non-interference and the refusal to criticise, in no way prevents service to each other or constructive group relations. . . . Perhaps you can see clearly what is the group weakness, and who it is that is keeping

the group back from finer activity. That is well and good, provided that you continue to love and serve and to refrain from criticism. It is a wrong attitude to seek assiduously to straighten out your brother, to chide him or seek to impose your will on him or your point of view, though it is always legitimate to express ideas and make suggestion. . . . Continue with your own soul discipline, and leave your brothers to continue theirs. (5 - 48/9).

(2) The door closes behind the initiate, who is now an accepted member of his group, and as the *Old Commentary* puts it "its sound in closing informs the watching world that the initiate has passed into a secret place, and that to reach him in the real sense they too must pass that door." This conveys the thought of individual self-initiation, to which all must be subjected, and indicates also the loneliness of the initiate as he moves forward. He does not yet understand all that his group as a whole grasps; he is himself not understood by those on the other side of the door. He has sensed for some time the group with which he is now affiliated, and is becoming increasingly aware of their spiritual impersonality, which seems to him to be almost a form of aloofness, and which in no way feeds in him those elements which are of a personality nature; he therefore suffers. Those left behind as a part of his old life, in no way comprehend his basic (even if undeveloped) impersonality. This attitude of theirs invokes in him, when sensed, a resentment and a criticism which he realises is not right, but which at this stage he seems unable to avoid, whilst those he criticises endeavour to tear him down, or (at the least) to make him feel despised and uncomfortable.

In the early stages he takes refuge from those left behind, by withdrawing himself, and by much unnecessary and almost obtrusive silence. He learns to penetrate into the consciousness of his new group, by strenuously endeavouring to develop their capacity for spiritual impersonality. He knows it is something which he must achieve and - as he achieves it - he discovers that this impersonality is not based on indifference or upon pre-occupation, as he had thought, but upon a deep understanding, upon a dynamic focus on world service, upon a sense of proportion, and upon a detachment which makes true help possible. Thus the door and the past are left behind. St. Paul attempted to express this idea when he said: "Forgetting the things which are behind, press forward towards the prize of your high calling in Christ". I would ask your attention to the word "calling". (18 - 72/3).

(3) You might here ask me if there is one single mode or means whereby a disciple can begin to approximate this seemingly impossible goal. I would

reply: By the steady practice of impersonality, with its subsidiary attitude of indifference where personal desires, contacts and goals are concerned. Such an impersonality is little understood, and even when cultivated by well-intentioned aspirants, has a selfish basis. Ponder on this, and endeavour to achieve impersonality through self-forgetfulness and through the decentralisation of the focus of consciousness from the personality (where it is usually centred) into the living, loving soul. (5 - 82).

(4) The Master looks for an effort on the part of the disciple to be impersonal in his dealings, both with Him and with his co-disciples; impersonality is the first step upon the road to spiritual love and understanding. The effort of most sincere disciples is usually concentrated upon loving each other, and in this (to use an old simile) they put the "cart before the horse". Their effort should be to achieve, first of all, impersonality in their dealings, for, when that has been achieved, criticism dies out and love can pour in. (5 - 737).

See also: "Detachment", and "Indifference".

84

INCARNATION

(1) The path of incarnation is not a quick one . . . the Ego descends very slowly and takes possession gradually of his vehicles; the less evolved the man, the slower is the process. We are dealing here with the period of time which transpires after the Ego has made the first move towards descent, and not with the time which elapses between two incarnations.

The Ego . . . at some period between the fourth and seventh year makes his contact with the physical brain of the child. (3 - 787).

(2) An incarnation is a definitely determined period (from the angle of the soul), wherein *Experiment*, *Experience* and *Expression* are the key-notes in each incarnation. Each successive incarnation continues the experiment, deepens the experience, and relates the expression more closely to the latent unfolding divinity. (18 - 337).

See also: "Reincarnation".

85

INCARNATION :
INTERVALS BETWEEN

(1) Life interludes, or those periods wherein the spiritual man is out of incarnation, and has withdrawn into the egoic consciousness. These, for the little evolved, are practically non-existent; they cycle in and out of

incarnation with amazing rapidity. . . . As growth takes place, the periods of withdrawal from incarnation steadily lengthen, until the point is reached when the periods out of physical manifestation greatly exceed those spent in outer expression. (4 - 513).

(2) For ages men have misused and wrongly employed a God-given function; . . . they have also brought too rapidly into incarnation myriads of human beings, who are not yet ready for the experience of this incarnation, and who needed longer interludes between births, wherein to assimilate experience. Those souls who are unevolved, come into incarnation with rapidity; but older souls need longer periods wherein to garner the fruits of experience. They are, however, open to the magnetic attractive power of those who are alive on the physical plane, and it is these souls who can be brought prematurely into incarnation. The process is under law, but the unevolved progress under group law, as do the animals, whilst the more evolved are susceptible to the pull of human units, and the evolved come into incarnation under the Law of Service, and through the deliberate choice of their conscious souls. (14 - 272).

(3) An instance of this inaccurate and foolish attempt to throw light upon the theory of rebirth, can be seen in the time limits imposed upon departed human souls, between incarnation on the physical plane, and the return to physical rebirth - so many years of absence are proclaimed, dependent upon the age of the departed soul, and its place upon the ladder of evolution. If, we are told, the soul is very advanced, absence from the physical plane is prolonged, whereas the reverse is the case. Advanced souls, and those whose intellectual capacity is rapidly developing, come back with great rapidity, owing to their sensitive response to the pull and obligations, interests and responsibilities already established upon the physical plane. (17 - 403).

(4) Man reincarnates under no time urge. He incarnates under the demands of karmic liability, under the pull of that which he, as a soul, has initiated, and because of a sensed need to fulfil instituted obligations; he incarnates also from a sense of responsibility, and to meet requirements which an earlier breaking of the laws governing right human relations, have imposed upon him. (17 - 404).

(5) When the life of the personality has been full and rich, yet has not reached the stage wherein the personal self can *consciously* co-operate with the ego, periods of personality nirvana are undergone, their length depending upon the interest of the life, and the ability of the man to meditate upon experience. Later, when the Ego dominates the personality life, the interest

of the man is raised to higher levels, and the nirvana of the soul becomes his goal. He has no interest in devachan. Therefore, those upon the Path (either the Probationary Path, or the Path of Initiation) do not, as a rule, go to devachan, but immediate incarnation becomes the rule in the turning of the wheel of life; this time it is brought about by the conscious co-operation of the personal Self with the divine Self or Ego. (3 - 737/8).

86

INDIFFERENCE

(1) What is indifference? . . . It means in reality the achieving of a neutral attitude towards that which is regarded as the Not-Self; it involves a repudiation of similarity; it marks the recognition of a basic distinction; it signifies refusal to be identified with anything save the spiritual reality, as far as that is sensed and known at any given point in time and space. It is, therefore, a much stronger and vital thing than what is usually meant when the word is used. It is active repudiation without any concentration upon that which is repudiated. (10 - 262).

(2) Those who are in preparation for initiation must learn to work consciously with glamour; they must work effectively with the presented truth, ignoring any pain or suffering or mental questioning which is incident to personality rebellion and limitation; they must cultivate that "divine indifference" to personal considerations which is the outstanding hallmark of the trained initiate. (5 - 27).

(3) If I were asked to specify the outstanding fault of the majority of groups of disciples at this time, I would say that it is the expression of the wrong kind of indifference, leading to an almost immovable pre-occupation with their personal ideas and undertakings. (5 - 82).

(4) Your problem is not to get rid of difficulties, but simply to be indifferent as to whether they exist or not. (5 - 659).

(5) Learn that *divine indifference* which you need - indifference to yourself and to your personality interests, likes and dislikes, indifference to your cares, anxieties and successes. (5 - 661).

See also: "Detachment", and "Impersonality".

87

INITIATION

(1) A man who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the super-human. . . . He

has entered upon the life of the spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present fivefold evolution. (1 - 10).

(2) Each initiation marks the passing of a pupil in the Hall of Wisdom into a higher class, marks the clear shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the self with all selves. It results in a horizon that continually enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all planes. It is an increased consciousness of God's plan for the world, and an increased ability to enter into those plans and to further them. It is the honour class in the Master's school, and is within the attainment of those souls whose karma permits and whose efforts suffice to fulfil the aim.

Initiation leads to the mount whence vision can be had, a vision of the eternal Now, wherein past, present, and future exist as one. (1 - 13).

(3) Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the feet of the Lord of the World, to the feet of his Father in Heaven, to the feet of the three-fold Logos.

. . . It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from one state of consciousness to another. As each state is entered the horizon enlarges, the vista extends, and the comprehension includes more and more, until the expansion reaches a point where the self embraces all selves, including all that is "moving and unmoving", as phrased by an ancient Scripture. (1 - 14).

(4) This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:

1. An expansion of consciousness that admits the personality into the Wisdom attained by the Ego, and in the higher initiations into the consciousness of the Monad.

2. A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution. (1 - 15).

(5) Initiation is a strictly personal matter with a universal application. It rests upon his inner attainment. The initiate will know for himself when

the event occurs and needs no one to tell him of it. . . . It is quite possible for men to be functioning on the physical plane and to be actively employed in world service, who have no recollection of having undergone the initiatory process, yet who, nevertheless, may have taken the first or second initiation in a previous or earlier life. . . . A man may be able better to work off certain karma and to carry out certain work for the Lodge, if he is free from occult occupation and mystic introspection during the period of any one earth life. (1 - 102).

(6) He has to equip also, his mental body so that it may be the explainer and transmitter, and not a hindering factor as now. He must likewise develop group activity, and learn to work in a co-ordinated manner with other units. These are the main things that a man must accomplish along the path of initiation, but when he has worked at them, he will find the Way, it will be made clear to him, and he will then join the ranks of the Knowers. (1 - 178).

(7) Initiation is in the nature of a great experiment which our planetary Logos is making during this round. In earlier and perhaps in later rounds the whole process will follow natural law. . . . The whole process is optional, and a man may - if he so choose - follow the normal process, and take aeons of time to effect what some are choosing to do in a briefer period, through a self-chosen forcing process. (3 - 829).

(8) The partial subjugation of glamour, and escape from the complete thralldom of illusion, are indications to the watching Hierarchy that a man is ready for the process of initiation. (10 - 126).

(9) The mark of the initiate is his lack of interest in himself, in his own unfoldment, and his personal fate, and all aspirants who become accepted disciples have to master the technique of disinterestedness. (14 - xxi).

(10) Initiation might be defined in two ways. It is first of all the entering into a new and wider dimensional world, by the expansion of a man's consciousness, so that he can include and encompass that which he now excludes, and from which he normally separates himself in his thinking and acts. It is, secondly, the entering into man of those energies which are distinctive of the soul and of the soul alone - the forces of intelligent love, and of spiritual will. These are dynamic energies, and they actuate all who are liberated souls. (15 - 12).

(11) The concept which has to supersede the one at present extant, is that of group initiation, and not that of the initiation of an individual aspirant. In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the

prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many, and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of a selfish individual aspiration, the fact of group initiation would have been obvious, and for the following reasons, inherent and implied in the whole situation :

1. The soul – in its own nature – is group conscious, and has no individual ambitions or individual interests, and is not at all interested in the aims of its personality. It is the soul which is the initiate. Initiation is a process whereby the spiritual man within the personality becomes aware of himself as the soul, with soul powers, soul relationships, and soul purpose. The moment a man realises this, even in a small measure, it is the group of which he is conscious.

2. Only the man whose sense of identity is beginning to expand and become inclusive, can "take initiation" (as it is erroneously termed). If initiation were a purely personal achievement, it would throw the man back into the separative consciousness, out of which he is endeavouring to escape. This would not be spiritual progression. Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.

3. Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate in the fourth initiation . . .

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path, or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation. It is composed of disciples and initiates at various stages of initiate-unfoldment, who have arrived at their point of ashramic consciousness *together*, and who will proceed *together* until they arrive at that complete liberation which comes when the cosmic physical plane drops below the threshold of consciousness, or of sensitive awareness, and no longer holds any point of interest for the initiate. (18 – 341/2).

(12) No one is admitted (through the process of initiation) into the

Ashram of the Christ (the Hierarchy) until such time as he is beginning to think and live in terms of group relationships and group activities. Some well-meaning aspirants interpret the group idea as the instruction to them that they should make an effort to form groups – their own group or groups. This is not the idea as it is presented in the Aquarian Age, so close today; it *was* the mode of approach during the Piscean Age, now passed. Today, the entire approach is totally different. No man today is expected to stand at the centre of his little world, and work to become a focal point for a group. His task now is to discover the group of aspirants with which he should affiliate himself, and with whom he must travel upon the Path of Initiation – a very different matter, and a far more difficult one. (18 – 344).

(13) An Ashram has in it disciples and initiates at all points of evolutionary development, and of all grades and degrees; these all work together in perfect unison, and yet – *within* their differentiated ranks, for each degree stands alone, yet united with all the others – with their own established rapport, their coded telepathic interplay, and a shared occult secrecy and silence, which guard the secrets and knowledges of one grade from another and from the unready. Similarly, when an aspirant, seeking upon the physical plane to find those who will share with him the mystery of his next immediate step or demonstrated expansion, discovers his own group, he will find that it has in it those who have not reached his particular point of wisdom, and those also who have already left him far behind. He will be drawn into a vortex of force and a field of service simultaneously. Ponder on this statement. He will learn, therefore, the lessons required by one who is to work in an Ashram, and will know how to handle himself with those who may not yet share with him the secrets which he already knows, and with those who have penetrated deeper into the Mysteries than he has. (18 – 346).

(14) Initiation has been so frequently presented as being a ceremony, that I have felt it necessary to offset strenuously that erroneous significance. If, however, you are to comprehend that which I have to say, you will have to call in what measures of enlightened understanding you may possess.

Initiation is only a ceremony in so far that there comes a climaxing point in the initiatory process, in which the disciple's consciousness becomes dramatically aware of the personnel of the Hierarchy, and his own position in relation to it. This realisation he symbolises to himself – successively and on an increasingly large scale – as a great rhythmic ceremonial of progressive revelation in which he, as a candidate, is the centre of the hierarchical stage. . . . I am not here saying that the teachings given in the past by various

occult groups, or in my book *Initiation, Human and Solar*, are not correct, or do not recount accurately what the candidate *believes* has taken place. The point I seek to make is that the ceremonial aspect is due to the thought-form-making capacity of the disciple. (18 – 530/1).

(15) The Initiatory process is in reality the result of the activity of three energies:

1. The energy generated by the disciple as he seeks to serve humanity.
2. The energy made available to the disciple as he succeeds in building the antahkarana.
3. The energy of the hierarchical Ashram, into which he is being "absorbed" or integrated.

It is in these three energies, each with its own mode of expression, and each producing its own specific results, which implement or engineer the initiatory process; these energies are evoked by the disciple himself, and their increasing strength and revelatory capacity, depend largely upon the disciple's determination, purpose and will, his persistence and spiritual integrity. It is through his understanding of the word "process" that the disciple discovers the true meaning of the occult statement, that "before a man can tread the Path he must become that Path himself". Increasingly the disciple finds what it is to become a creative agent, using the creative faculties of the mind and conforming increasingly (as he creates) to the Plan of the Creator, the Lord of the World. (18 – 534/5).

(16) Periods of search, periods of pain, periods of detachment, periods of revelation producing points of fusion, points of tension, and points of energy projection – such is the story of the Path of Initiation.

Initiation is in truth the name given to the revelation of the new vision which ever draws the disciple onward into greater light; it is not something conferred upon him or given to him. It is a process of *light* recognition and of *light* utilisation, in order to enter into ever clearer light. Progress from a dimly lighted area in the divine manifestation, into one of supernal glory, is the story of the Path of Evolution. (18 – 538).

(17) It is the recognition of the varying "lights" upon the Lighted Way that signifies readiness for initiation. The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.

I am not here speaking in symbols. Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light. Each

initiation enables the disciple to perceive an area of divine consciousness hitherto unknown but which, when the disciple has familiarised himself with it, and with its unique phenomena, vibratory quality and interrelations, becomes for him a normal field of experience and activity. Thus (if I may so express it) the "worlds of living forms and formless lives become his own". Again duality enters into his mental perception, for he is now aware of the lighted area from which he comes to the point of tension or of initiation; through the initiatory process he discovers a new and more brilliantly lighted area, into which he may now enter. This involves no leaving of the former field of activity in which he has worked and lived; it simply means that new fields of responsibility and of opportunity confront him, because he is – through his own effort – able to see more light, to walk in greater light, to prove more adequately than heretofore his capacities within the greatly increased area of possibility.

Initiation is, therefore, a constant fusion of the lights, progressively entered, thus enabling the initiate to see further, deeper and more inclusively. (18 – 539/40).

(18) Initiation is a growth in experience, and the attainment thereby of a point of tension. Holding that point of tension, the initiate sees that which lies ahead. *Initiation permits a progressive entry into the mind of the creating Logos.* This last definition is perhaps one of the most important I have ever given. Ponder on my words . . .

As energy is the basis of our entire manifested world, an initiation is a condition of consciousness wherein the fully prepared disciple utilises the available energies (at the time of initiation) to bring about changes within consciousness, of a momentous and revelatory nature. Each initiation puts the initiate in a position to control certain related energies, and enables him to become increasingly a trained manipulator of those energies; each initiation gives him understanding of the related energy and of its field of activity; each initiation reveals to him the quality and the type of stimulation to be evoked when brought into contact with any particular ray energy; each initiation establishes relationship between the initiate and the ray energy involved, so that gradually (no matter what may be his soul ray, or his personality ray) he can work with the quality and the creative aspect of all the rays, though ever retaining a greater facility to work on his own soul ray, and later with the ray of the Monad – one of the three major Rays of Aspect. (18 – 557/8).

(19) Many who read these instructions, and who study the books I have written, are in process of preparation for one or other of the initiations,

and the entire theme should therefore be of major interest to you. You should decide (at least tentatively) which initiation lies ahead of you, and then discover all you possibly can about it, and its prerequisites, endeavouring to make practical application of the imparted information; either that which I give to you is true, or it is not; if true, it is vital to your future progress and you should aim at achieving a measure of real understanding. (18-669).

(20) Initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition, as portrayed by the major occult groups. It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition, but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected, but is seen and noted, and then put to work.

It is also a graded series of liberations, resulting in the attainment of increased freedom from that which lies behind in his experience; this carries with it the permission (soul enjoined or given) to proceed further on the way. These freedoms are the result of Detachment, Dispassion, and Discrimination. At the same time Discipline enforces, and makes possible the hard work required to pass the grade. All these four techniques (for that is what they are) are preceded by a series of disillusionments which, when realised and comprehended, leave the aspirant no choice but to move forward into greater light.

I would like to have you study initiation from the angle of liberation, looking upon it as a process of strenuously attained freedoms. This basic aspect of initiation – when realised by the initiate – ties his experience into a firm relation with that of the whole of humanity, whose fundamental struggle is the attainment of that freedom "whereby the soul and its powers can unfold, and all men be free because of an individually attained freedom". (18-685).

(21) The initiate, on his tiny scale, likewise has to learn to work behind the scenes, unknown and unrecognised and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers, and later in the identity of his working disciples out in the world of daily life. He institutes the needed activities and brings about the required changes, but he receives no reward, save the reward of souls salvaged, lives rebuilt, and humanity led onward upon the Path of Return. (6-288).

See also: "Teachings on Initiation" (6-243/439).

INITIATION :
APPLICANTS FOR—

(1) There is a great distinction between the terms "aspirant to the Path" and "applicant for initiation". He who aspires and strives towards discipleship is in no way pledged to the same specific attitude and discipline as is the applicant for initiation, and he can, if he so choose, take as long as he desires in the treading of the Probationary Path. The man who seeks initiation is in a different position, and having once made application, has to bring his life under a definite rule, and a strict regime which is only optional to the disciple. (1 - 192).

(2) The disciple's attitude of mind must be that he cares not whether he takes initiation or not. Selfish motive must not enter it. Only those applications which reach the Master through the energy engendered through pure altruistic motive are transmitted by Him to the recording angel of the Hierarchy; only those disciples who seek initiation because of the added power to help and bless that it confers, will find a response to their plea . . . Those who are keen to serve, those who are weighed down with a sense of world need, . . . knock and meet with response . . .

When the lower life upon the physical plane is fertilised, the emotional stabilised, and the mental transmitted, then naught can prevent the latch on the door being lifted, and the disciple passing through. (1 - 193/4).

(3) Many people are regarded as initiates, who are only endeavouring to be initiate. They are not, however, real initiates. They are those well meaning people, whose mental understanding outruns the power of their personalities to practice. They are those who are in touch with forces which they are not yet able to handle and control. They have done a great deal of the needed work of inner contact, but have not yet whipped the lower nature into shape. They are, therefore, unable to express that which they inwardly understand and somewhat realise. They are those disciples who talk too much and too soon, and too self-centredly, and who present to the world an ideal toward which they are indeed working, but which they are as yet unable to materialise, owing to the inadequacy of their equipment. (15 - 13).

(4) The major liability of the average initiate, is sloth or lack of speed. Ponder on that. (18 - 156).

FIRST INITIATION :
(*Birth*)

(1) At the first initiation, the control of the Ego over the physical body must have reached a high degree of attainment. "The sins of the flesh", as the Christian phraseology has it, must be dominated; gluttony, drink, and licentiousness must no longer hold sway. The physical elemental will no longer find its demand obeyed; the control must be complete and the lure departed. A general attitude of obedience to the Ego must have been achieved, and the *willingness* to obey must be very strong. The channel between the higher and the lower is widened, and the obedience of the flesh practically automatic. (1 - 82).

(2) After this (first) initiation the initiate is taught principally the facts of the astral plane; he has to stabilise his emotional vehicle and learn to work on the astral plane with the same facility and ease as he does on the physical plane; he is brought in contact with the astral devas; he learns to control the astral elementals; he must function with facility on the lower sub-planes, and the value and quality of his work on the physical plane becomes of increased worth. He passes, at this initiation, out of the Hall of Learning into the Hall of Wisdom. At this time, emphasis is consistently laid on his astral development, although his mental equipment grows steadily . . . A long period of many incarnations may elapse before the control of the astral body is perfected, and the initiate is ready for the next step. (1 - 84).

(3) The first initiation is within reach of many, but the necessary one-pointedness and the firm belief in the reality ahead, coupled to a willingness to sacrifice all rather than turn back, are deterrents to many. If this book serves no other purpose than to spur some one to renewed believing effort, it will not have been written in vain. (1 - 111).

(4) The first initiation simply stands for commencement. A certain structure of right living, of thinking and of conduct has been attained; the form that the Christ is to occupy has been constructed, and now that form is to be vivified and indwelt. The Christ life enters and the form becomes alive. (4 - 352).

(5) Very little egoic control need be evidenced when the first initiation is taken. That initiation indicates simply that the germ of soul life has vitalised, and brought into functioning existence the inner spiritual body, the sheath of the inner spiritual man, which will eventually enable the man

at the third initiation, to manifest forth as a "full-grown man in Christ". . . . Between the first and second initiations . . . much time can elapse, and much change must be wrought during the many stages of discipleship. (15 - 14).

(6) (The throat) centre is related to the first initiation, and develops great activity when that point in experience is achieved, as it has been achieved by the vast majority of men who are at this time the aspirants and the probationary disciples of the world. (Forget not that, technically speaking, the first major initiation from the hierarchical angle, is the third. The first initiation is regarded by the Masters as signifying admission to the Path). (17 - 152).

(7) Many thousands of people in the world today, have taken the first initiation, and are oriented towards the spiritual life and the service of their fellowmen; their lives, however, frequently leave much to be desired, and the soul is obviously *not* in constant control; a great struggle is still being waged to achieve purification on all three levels. The lives of these initiates are faulty, and their inexperience great, and a major attempt is instituted in this particular cycle to achieve soul fusion. When that is attained, then the third initiation (the first, hierarchically speaking) is taken. (18 - 385).

(8) An instance of a slow permeation of information from the plane of initiation to the physical brain, can be seen in the fact that very few aspirants and disciples register *the fact* that they have already taken the first initiation, the birth of the Christ in the cave of the heart. That they have taken it is evidenced by their deliberate treading of the Way, by their love of the Christ - no matter by what name they may call Him - and by their effort to serve and help their fellowmen; they are still, however, surprised when told that the first initiation lies behind them. (18 - 436/7).

(9) It can be assumed that all earnest and true aspirants and disciples, who work undeviatingly for spiritual advancement (with pure motive), and who are oriented unswervingly towards the soul, have taken the first initiation. (18 - 484).

(10) The Energy and radiation of the Lord of the seventh Ray, are becoming steadily more powerful in the three worlds.

This incoming of a ray always produces an intensified period of initiatory activity, and this is the case today. The major effect, as far as humanity is concerned, is to make possible the presentation of thousands of aspirants and applicants for the first initiation; men on a large scale, and in mass formation, can today pass through the experience of the Birth Initiation. Thousands of human beings can experience the birth of the Christ within

themselves, and can realise that the Christ life, the Christ nature, and the Christ consciousness are theirs. . . . The experience need not be expressed in occult terms, and in the majority of cases will not be; the individual initiate who takes this initiation, is aware of great changes in his attitude to himself, to his fellowmen, to circumstances, and to his interpretation of life events. These are peculiarly the reactions which attend the first initiation; a new orientation to life, and a new world of thought are registered by the initiate.

. . . Each initiation indicates a stage in the growth and the development of this new factor in the human consciousness and expression, and this continues until the third initiation, when there emerges the "full-grown man in Christ". (18-569/70).

(11) The lives of initiates of the first initiation, are beginning to be controlled by the Christ-consciousness, which is the consciousness of responsibility and service. These initiates exist in their thousands today; they will be present in their millions by the time the year 2025 arrives. All this reorientation and unfoldment will be the result of the activity of the seventh ray, and of the impact of its radiation upon humanity. (18-571).

(12) The first initiation marks the beginning of a totally new life and mode of living; it marks the commencement of a new manner of thinking, and of conscious perception. The life of the personality in the three worlds has for aeons nurtured the germ of this new life, and fostered the tiny spark of light within the relative darkness of the lower nature. This process is now being brought to a close, though it is not at this stage entirely discontinued, for the "new man" has to learn to walk, to talk, and to create; the consciousness is now, however, being focussed elsewhere. This leads to much pain and suffering until the definite choice is made, a new dedication to service is vouchsafed, and the initiate is ready to undergo the Baptism of Initiation. (18-667).

(13) All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to things of the spirit, and to live by the light of that spirit. (5-716).

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SECOND INITIATION :

(Baptism)

(1) Once the second initiation is taken the progress will be rapid, the third and fourth following probably in the same life, or the succeeding.

The second initiation forms the *crisis* in the control of the astral body. Just as, at the first initiation, the control of the dense physical has been demonstrated, so here the control of the astral is similarly demonstrated. The sacrifice and death of desire has been the goal of endeavour. Desire itself has been dominated by the Ego, and only that is longed for which is for the good of the whole, and in the line of the will of the Ego, and of the Master. The astral elemental is controlled, the emotional body becomes pure and limpid, and the lower nature is rapidly dying. At this time the Ego grips afresh the two lower vehicles and bends them to his will. The aspiration and longing to serve, love, and progress become so strong that rapid development is usually to be seen. This accounts for the fact that this initiation and the third, frequently (though not invariably) follow each other in one single life. At this period of the world's history such stimulus has been given to evolution that aspiring souls – sensing the dire and crying need of humanity – are sacrificing all in order to meet that need.

Again, we must not make the mistake of thinking that all this follows in the same invariable consecutive steps and stages. Much is done in simultaneous unison, for the labour to control is slow and hard, but in the interim between the first three initiations, some definite point in the evolution of each of the three lower vehicles has to be attained and held, before the further expansion of the channel can be safely permitted. Many of us are working on all the three bodies now, as we tread the Probationary Path. (1-84/5).

(2) The second initiation marks the crisis of the control of the astral body. (4-353).

(3) In order to take the second initiation (the disciple) *must* demonstrate emotional control; he realises also that he must have some knowledge of those spiritual energies which will dissipate glamour, plus an understanding of the technique whereby illumination from the mind – as the transmitting agent of the light of the soul – can dispel these glammers, and thus “clarify the atmosphere”, in the technical sense.

I might emphasise that as yet no initiate demonstrates complete control during the intermediate period between any initiation and the next higher

initiation; the intermediate period is regarded as "a cycle of perfecting". That which is being left behind and subordinated to the higher realisation, is slowly dominated by energies which are to be released into the consciousness of the initiate, at the initiation for which he is being prepared. This interim period is always one of great difficulty . . .

The initiatory process between the first and second initiations, is for many the worst time of distress, difficulty, realisation of problems, and the constant effort to "clear himself" (as it is occultly called), to which the disciple is at any time subjected. The phrase stating that the objective of the initiate is "to clear himself" is perhaps the most arresting and illuminating of all possible definitions of the task to be undertaken. The storm aroused by his emotional nature, the dark clouds and mists in which he constantly walks, and which he has created throughout the entire cycle of incarnated living, have all to be cleared away in order that the initiate can say that – for him – the astral plane no longer exists, and that all that remains of that ancient and potent aspect of his being, is aspiration, a sensitive response to all forms of divine life, and a form through which the lowest aspect of divine love, goodwill, can flow without impediment. (18-577/8).

It should be remembered that the masses of men can and will take the first initiation, but that a very large group of aspirants (far larger than is realised) will pass through the experience of the second initiation, that of the purifying Baptism. (18-579).

(4) Members of the New Group of World Servers should watch with care for all those who show signs of having passed through the "birth" experience, and should help them toward a greater maturity. They should assume that all those who truly love their fellowmen, who are interested in the esoteric teaching, and who seek to discipline themselves in order to attain greater beauty of life, are initiate, and have undergone the first initiation. When they discover those who are seeking mental polarisation, and who evidence a desire and aspiration to think and to know, coupled with the distinguishing marks of those who have taken the first initiation, they can, in all probability, safely assume that such people have taken the second initiation, or are on the verge of so doing. Their duty will then be clear. It is by this close observation on the part of the world servers, that the ranks of the New Group are filled. Today, the opportunity and the stimulation are so great, that all servers must keep alert, developing in themselves the ability to register the quality for which search must be made, and giving the help and guidance which will weld into one co-operative band

those disciples and initiates who should prepare the way for the Christ. (18-667).

(5) This second initiation – as now undergone – is to some extent one of the most difficult. It involves purification, but it is purification by fire, symbolically understood. The occult "application of fire to water" produces certain most serious and devastating results. The water, under the action of fire, "is resolved into steam, and the initiate is immersed in the fogs and miasmas, the glammers and the mists" thus caused. Out of this fog and out of the glammers, the initiate must emerge; out of the present fog of human affairs humanity will also emerge eventually. (18-675).

(6) What is the basic goal of the initiate who has taken the second initiation? . . . What, therefore, lies ahead of the initiate who has entered the purifactory water, or rather, fire? To what is he pledged? . . . At the close of the initiatory process, certain energies and divine aspects should be recognised by him as now playing a part in his thinking and his purposes – energies which heretofore (even if present) were quiescent and not controlling.

Before him lies the third Initiation of the Transfiguration. Facing him is a great transition from an emotional aspirational focus, to an intelligent, thinking focus. He has, theoretically at least, cast off the control of the astral body and nature; much still remains to be done; old desires, ancient astral reactions and habitual emotions are still powerful, but he has developed a new attitude to them, and a new perspective to the astral body. Water, fire, steam, glamour, delusion, misinterpretation and emotional continuity, still mean something specific and undesirable to him. He is now negative to their appeal, and positive to the higher demanding focus. That which he now loves and longs for, desires and plans for, lies in another and higher dimension. He has, through his willingness to pass through the second initiation, struck the first blow at his innate selfishness, and has demonstrated his determination to think in wider and more inclusive terms. The group begins to mean more to him than himself.

. . . At the second initiation, he is granted a vision of a higher focus, and his place in the larger whole, begins slowly to reveal itself. A new creativity, and a new focus become his immediate goals, and for him life can never again be the same. The old physical attitudes and desires may still at times assume control; selfishness may continue to play a potent part in his life expression, but – underlying these, and subordinating them – will be found a deep dissatisfaction about things as they are, and an agonising realisation of failure. It is at this point that the disciple begins to learn the uses of

failure, and to know certain fundamental distinctions between that which is natural and objective, and that which is supernatural and subjective.

(18 - 677/8).

(7) The three keynotes for the second initiation are: Dedication. Glamour. Devotion. . . . Dedication, resulting in glamour, which is dissipated by devotion. (18 - 682/3).

(8) The longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced, but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feeling aspirant, is to be found between the second and the third initiations.

It is a period of intense suffering, of the penalty of applying factors of glamour and illusion, of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can - under the influence of right direction and spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control, and necessarily the factor of the mind assumes an increasingly right importance. Light - flickering and as yet uncertain and unpredictable - pours occasionally in from the soul, via the mind, adding frequently to the complications, but producing eventually the needed control which will lead to and result in freedom.

Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath - preparation for the third initiation. Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think, and freedom to know and plan, which humanity demands at this time. (18 - 683/4).

(9) Many, many long lives can elapse between the first initiation and the second - long, long interludes of silent and almost unapparent growth. (5 - 94).

(10) The second initiation is a profoundly difficult one to take. For those upon the first or second rays of aspect it is probably the most difficult of them all. (6 - 525).

THIRD INITIATION :
(*Transfiguration*)

(1) After the second initiation the teaching shifts up a plane. The initiate learns to control his mental vehicle; he develops the capacity to manipulate thought matter, and learns the laws of creative thought building. He functions freely on the four lower sub-planes of the mental plane, and before the third initiation he must – consciously or unconsciously – be complete master of the four lower sub-planes in the three planes of the three worlds . . .

At the third initiation, termed sometimes the Transfiguration, the entire personality is flooded with light from above. It is only after this initiation that the Monad is definitely guiding the Ego, pouring His divine life ever more into the prepared and cleansed channel . . . (1 – 86).

(2) Again a vision is accorded of what lies ahead; the initiate is in a position at all times to recognise the other members of the Great White Lodge. . . . The aim of all development is the awakening of the spiritual intuition; when this has been done, when the physical body is pure, the astral stable and steady, and the mental body controlled, then the initiate can safely wield and wisely use the psychic faculties for the helping of the race. Not only can he use these faculties, but he is able now to create and vivify thoughtforms that are clear and well defined, pulsating with the spirit of service and not controlled by lower mind or desire. These thoughtforms will not be (as in the case with those created by the mass of men) disjointed, unconnected, and uncorrelated, but will attain a fair measure of synthesis. Hard and ceaseless must the work be before this can be done, but when the desire nature has been stabilised and purified, then the control of the mind-body comes more easily. Hence the path of the devotee is easier in some ways than that of the intellectual man, for he has learnt the measures of purified desire, and progresses by the requisite stages. (1 – 87).

(3) This third initiation is . . . the first initiation, from the angle of the Hierarchy; it is the one in which the spiritual man demonstrates his complete control of the personality. The physical body has been controlled through the medium of the physical disciplines; the emotional nature has been reorganised and made receptive to spiritual impression coming from the plane of pure reason (the buddhic plane), through the transforming processes of the mind, or the fifth principle. In this connection, the mind has acted as an organiser of astral reaction, and as dispeller of glamour.

The disciple is now focussed in his every-day consciousness upon the mental plane, and the triangular relation of the three aspects of the mind upon this plane, is now dominant. (18 - 597/8).

(4) At the third initiation the control of the soul-illuminated mind is finally established, and the soul itself assumes the dominant position and not the phenomenal form. All the limits of the form nature are then transcended. (18 - 674).

(5) The first three major initiations have always to be taken when in a physical body and upon the physical plane, thus demonstrating initiate consciousness through both mind and brain. This is a point not oft emphasised and sometimes contradicted. (5 - 95).

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FOURTH INITIATION :

(Crucifixion)

(1) Before the fourth initiation can be taken, the work of training is intensified, and the hastening and accumulation of knowledge has to be unbelievably rapid. The initiate has frequent access to the library of occult books, and after this initiation he can contact not only the Master with Whom he is linked and with Whom he has worked consciously for a long time, but he can contact and assist (in measure) the Chohans, the Bodhisattva, and the Manu.

He has also to grasp the laws of the three lower planes intellectually, and likewise wield them for the aiding of the scheme of evolution. He studies the cosmic plans and has to master the charts; he becomes versed in occult technicalities and develops fourth dimensional vision, if he has not already done so. He learns to direct the activities of the building devas, and at the same time, he works continually at the development of his spiritual nature . . .

The life of the man who takes the fourth initiation, or the Crucifixion, is usually one of great sacrifice and suffering. It is the life of the man who makes the Great Renunciation, and even exoterically it is seen to be strenuous, hard, and painful. He has laid all, even his perfected personality, upon the altar of sacrifice, and stands bereft of all. All is renounced, friends, money, reputation, character, standing in the world, family, and even life itself. (1 - 88/9).

(2) After the fourth initiation . . . the initiate is admitted into closer fellowship in the Lodge, and his contact with the devas is more complete.

He is rapidly exhausting the resources of the Hall of Wisdom, and is mastering the most intricate plans and charts. He becomes adept in the significance of colour and sound, can wield the law in the three worlds, and can contact his Monad with more freedom than the majority of the human race can contact their Egos. He is in charge, also, of large work, teaching many pupils, aiding in many schemes, and is gathering under him those who are to assist him in future times. This refers only to those who stay to help humanity on this globe . . . (1 - 90).

(3) When a man takes the fourth Initiation, he functions in the fourth plane vehicle, the buddhic, and has escaped permanently from the personality ring-pass-not.

This great act of renunciation (the fourth Initiation), marks the moment when the disciple has nothing in him which relates him to the three worlds of human evolution. His contact with those worlds in the future, will be purely voluntary, and for the purpose of service. (18 - 696).

(4) Since he first put his foot upon the Path, he has been trying to build the antahkarana. Even that has meant for him an act of faith, and he proceeds in the early stages with the work of building, yet scarcely knowing what he does. He follows blindly the ancient rules, and attempts to accept as factual that which has not been proven to him to be a fact, but which is testified to by countless thousands down the ages. The whole process is in the nature of a culminating triumph of that innate sense of Deity, which has driven man forward from the most primitive experiences and physical adventures, to this great adventure of constructing a pathway for himself, from the dense material world into the spiritual. These higher spiritual energies have hitherto been recognised by him through their effects; now he has to learn to handle them, first of all, by letting them pour into and through him, via the antahkarana, and then to direct them towards the immediate objective of the divine plan.

Hitherto he has worked primarily with the thread of consciousness; this is anchored in the head, and through that consciousness his personality and his soul are linked together until he has become a soul-infused personality; he has then attained unity with his higher self. Through the building of the antahkarana, another thread is added to the soul-infused personality, and the true spiritual individual is linked with, and comes under the direction of the Spiritual Triad. At the fourth initiation, the soul body, the causal body (so called) disappears, and the thread of consciousness is occultly snapped; neither the soul body, nor the thread, are any longer required; they become now only the symbols of a non-existent duality. The

soul is no longer the repository of the consciousness aspect as hitherto. All that the soul has stored up of knowledge, science, wisdom and experience (garnered in the life cycle of many aeons of incarnation), are now the sole possession of the individual spiritual man. He transfers them into the higher correspondence of the sensory perceptive apparatus, the instinctual nature, on the three planes of the three worlds.

Nevertheless he still possesses awareness of all the past events, and knows now why he is what he is; much of the information anent the past he discards; it has served its purpose, leaving him with the residue of experienced wisdom. His life takes on a new colouring, totally unrelated to the three worlds of his past experience. He, the sum total of that past, faces new spiritual adventures, and has now to tread the Path which leads him away from normal human evolution, on to the Way of the Higher Evolution. This new experience he is well equipped to face. (18 - 710/1).

93

INNER TRAINING

(1) The objective of all inner training, is to develop the esoteric sense, and to unfold that inner sensitive awareness, which will enable a man to function, not only as a Son of God in physical incarnation, but as one who also possesses that continuity of consciousness which will enable him to be interiorly awake as well as exteriorly active. This is accomplished through developing the power to be a trained Observer. (4 - 609).

(2) My underlying motive is ever the same: to indicate the way of living process, and to stimulate that divine curiosity, and that sense of outgoing spiritual adventure and eager aspiration for progress which is latent in all disciples and which, when stimulated, will enable them to proceed more serenely and sanely upon the Path of Return. Otherwise the practical value of that which I seek to impart is of no real importance at all.

(16 - 202).

(3) Increasingly must your inner life be lived upon the mental plane. Steadily and without descent must the attitude of meditation be held - not for a few minutes each morning or at specific moments throughout the day, but constantly, all day long. It infers a constant orientation to life, and the handling of life from the angle of the soul. This does not refer to what is so often referred to as "turning one's back upon the world". The disciple faces the world but he faces it from the level of the soul, looking clear-eyed upon the world of human affairs. "In the world, yet not of the world"

is the right attitude – expressed for us by the Christ. Increasingly must the normal and powerful life of the emotional, astral, desire and glamorous nature be controlled and rendered quiescent by the life of the soul, functioning through the mind. The emotions which are normally self-centred and personal, must be transmuted into the realisations of universality and impersonality; the astral body must become the organ through which the love of the soul can pour; desire must give place to aspiration and that, in its turn, must be merged in the group life and the group good; glamour must give place to reality, and the pure light of the mind must pour into all the dark places of the lower nature. (5 – 50).

(4) As you extend your power to grasp the needed lessons and learn to train your minds to think in ever wider and more abstract terms, you draw from me a correspondingly adequate instruction. The limitation to the imparted truth lies on your side and not on mine. (6 – 10).

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INOCULATIONS

“What is the standing or value of inoculation or vaccination, from an occult or esoteric standpoint?” This question is often in the minds of healers as they ask the further question, which is the real basis of their interest, “Does it affect the subtler bodies? How?”

There is no occult standard or value in inoculation, any more than there is an occult standard or value in giving a hypodermic injection. The entire question concerning serums and inoculations has been tremendously over-emphasised by the so-called occult students. The human body, at the present time, is the recipient of such a vast amount of substance, extraneously precipitated into the interior of the body, that the whole subject is of vaster import, yet of lesser importance, than men think. Such is the paradox which I present to you. Wrong food of every kind, the inhalation of smoke down the centuries, the breathing in of tainted air, the taking of medicines and pills and tablets of every possible description, the rifling of the vegetable and mineral kingdoms in search of their ingredients, and the injection of mineral substances, of drugs and of serums, till one wonders sometimes at the remarkable assimilative powers of the human frame.

In all fairness, however, I would remind you that, as far as the physical well-being of man is concerned, these methods and techniques of the West, have resulted in the production of a healthier race than in the East, in a very definite prolongation of human life, and in the elimination of many

dire physical scourges, which used to take their toll of man. This I, an Oriental, do admit. I have stated the situation thus in order to expand your view from the specific to the whole.

In relation to disease and inoculation, I would remind you that there are three groups of diseases which are not peculiar to man, but which are indigenous in the planet itself. These diseases are found in widely differing forms, in all the kingdoms of nature. These three families or groups of diseases are :

1. The great cancer group of diseases.
2. The syphilitic group.
3. Tuberculosis.

Most of the objections made by the doctors with occult tendencies, are based unconsciously on a feeling that there should be higher methods of controlling diseases in man, than by injecting into the human body substance taken from the bodies of animals. That is most surely and definitely correct, and some day it will be demonstrated. Another reaction on their part is one of sensitive disgust, again largely unrecognised. A more vital objection should be based on the suffering entailed on the animals providing the vaccine and other substances.

The effect on the inner bodies is practically nil, and far less than the diseases themselves. Herein lies for the future a most interesting question. How far do diseased conditions in the human body, carry through and affect the inner bodies from the structural angle? It is a question I do not intend to answer. The controlling of modern disease is being handled by modern medicine, primarily in three ways: through the science of sanitation, through preventive medicine, and through inoculation. These are the lower correspondences to methods of activity emanating from the astral plane, from the etheric levels, and from the earth itself.

The science of sanitation, the use of water, and the growing knowledge of hydrotherapy, are the precipitation on earth of certain inner activities on the astral plane, of a most definite nature. From the angle of the aspirant, these methods are called purification.

The science of prevention (both of diseases and of death) is the precipitation on earth of certain modes of procedure on the etheric plane, whereby forces are correctly used, and certain destructive agencies are controlled and prevented from going the destructive way.

The science of inoculation is purely physical in origin, and concerns only the animal body. This latter science will shortly be superseded by a higher technique, but the time is not yet. (17 - 322/4).

INSPIRATIONAL WRITING

(1) I would like to point out certain factors and methods which should be borne in mind in connection with inspirational writing and mediumship, and which have a bearing on the writing of such books as *The Secret Doctrine*, the Scriptures of the world, and those transmitted volumes which potently affect the thought of the race . . .

Some transmitters work entirely on astral levels and their work is necessarily part of the great illusion. They are unconscious mediums and are unable to check the source from whence the teachings come; if they claim to know the source, they are frequently in error . . .

Some work only on mental levels, learning, through telepathy, that which the Elder Brothers of the race and their own souls have to impart. They tap the sources of knowledge stored in the egoic consciousness. They become aware of the knowledge stored up in the brains of disciples on the same ray as themselves. Some of them, being outposts of the Master's consciousness, become also cognisant of His thought. Some use several of the methods, either consciously or unconsciously . . .

Each generation now should produce its seers . . . They must seek pre-eminently to be dependable instruments, unswayed by passing storms. They must endeavour to remain free from depression, no matter what occurs; liberated from discouragement; with a keen sense of proportion; a right judgment in all things; a regulated life; a disciplined physical body, and a whole-hearted devotion to humanity. Where these qualities are present, the Masters can begin to use Their destined workers; where they are absent, other instruments must be found.

Some people learn at night and regularly bring over into their physical brain consciousness the facts they need to know and the teachings they should transmit. Many methods are tried, suited to the nature of the aspirant or chela. Some have brains that act telepathically as transmitters. I deal with the safer and rarer methods which utilise the mental vehicle as the intermediary between the soul and the brain, or between the teacher and the disciple. Methods of communication on the astral level, such as the ouija board, the planchette pencil, automatic writing, the direct voice and statements made by the temporarily obsessed medium, are not utilised as a rule by chelas, though the direct voice has had its use at times. The higher mental methods are more advanced and surer – even if rarer.

The true transmitters from the higher egoic levels to the physical plane, proceed in one or other of the following ways:

1. They write from personal knowledge, and therefore employ their concrete minds at the task of stating this knowledge in terms that will reveal the truth to those that have eyes to see, and yet will conceal that which is dangerous from the curious and the blind . . .

2. They write because they are inspired. Because of their physical equipment, their purity of life, their singleness of purpose, their devotion to humanity and the very karma of service itself, they have developed the capacity to touch the higher sources from which pure truth, or symbolic truth, flows. They can tap thought currents that have been set in motion by that great band of Contemplators, called Nirmanakayas, or those definite, specialised thought currents originated by one of the great staff of teachers. Their brains being receptive transmitters, enable them to express these contacted thoughts on paper – the accuracy of the transmission being dependent upon the receptivity of the instrument (that is, the mind and the brain) of the transmitter. In these cases, the form of words and sentences are largely left to the writer . . .

3. They write because of the development of the inner hearing. Their work is largely stenographic, yet is also partially dependent upon their standard of development and their education. . . . The responsibility as to accuracy is therefore divided between the one who imparts the teaching, and the transmitting agent. . . . He *must* have a certain amount, therefore, of education, and be himself a profound seeker of truth, before he will be chosen to be the recipient of teachings that are intended for the general public or for esoteric use. Above everything else, he must have learnt through meditation to focus himself on the mental plane. (4 – 174/8).

(2) This form of work might be divided into three methods:

There is first the higher clairaudience, that speaks directly from mind to mind. This is not exactly telepathy, but a form of direct hearing. The teacher will speak to the disciple as person to person. A conversation is therefore carried on entirely on mental levels, with the higher faculties as the focusing point . . .

Secondly, we have telepathic communication. This is the registry in the physical brain consciousness of information imparted . . .

Thirdly, we have inspiration. This involves another aspect of development. Inspiration is analogous to mediumship, but is entirely egoic. It utilises the mind as the medium of transmission to the brain of that which the soul knows. Mediumship usually describes the process when confined

entirely to the astral levels . . . The medium is an unconscious instrument, he is not himself the controlling factor; he is controlled. (4 - 180).

(3) One of the interesting things that is happening, and one of the factors which will serve eventually in the work of demonstrating the fact of the soul, is the mass of communications, inspired writings, and telepathic dictations, which is flooding the world today. As you know, the spiritualistic movement is producing a vast amount of this inspired or pseudo-inspired literature, some of it of the very highest order, and unquestionably the work of highly evolved disciples, and some of it most mediocre in quality. The various theosophical societies have been the recipients of similar communications, and they are found in every occult group. True communications are frequently of deep spiritual value, and contain much teaching and help for the aspirant. Students of the times would do well to remember that it is the teaching that is of moment, not the supposed source; by their intrinsic value alone, these writings and communications must be judged. These communications emanate in the majority of instances from the soul plane, and the recipient or the communicator (the intermediary or the scribe) is either inspired by his own soul, or has tapped the thought level, and knowledge of the ray group to which his soul belongs. He tunes in on a reservoir of thought, and his mind and brain translate these thoughts into words or phrases.

In a lesser number of cases, the man who is receiving a dictation or writing, is in telepathic rapport with some more advanced disciple than himself, and his mind is being impressed by some chela in his group. This chela, who is closer to the Master than he is, passes on to him some of the knowledge that he has absorbed through being able to live within the Master's aura. But the Master is not concerned in the process; it lies between the chela and the aspirant. In these cases the receiver of the communication is often misled, and thinks that the Master Himself is dictating to him, whereas in reality he has - through a more advanced chela than himself - tuned in on the Master's thought atmosphere.

None of the Masters of the sixth initiation (such as the Masters M. and K.H.) are at this time working through dictation with Their disciples. They are too much engrossed with world problems, and with the work of watching over the destinies of the prominent world figures in the various nations, to have any opportunity to dictate teaching to any particular disciple in some small field of activity, and upon subjects of which sufficient is already known to enable the disciple to go ahead alone and unaided. Two of the Masters are working telepathically, and through dictation with several

accepted disciples, and Their effort is to inspire these disciples, who are active in world work, to greater usefulness in the Plan. They are working in this way in order to impress a few of the prominent thinkers in the field of science, and of social welfare, with the needed knowledge, which will enable them to make the right moves in the emergence of the race into greater freedom. But I know of no others, in this particular generation, who are so doing, for They have delegated much of this work to Their initiates and disciples. The bulk of the communicators today (working through aspirants on the physical plane), are active working chelas of accepted degree, who (living as they do in the thought aura of the Master and His group) are steadily endeavouring to reach all kinds of people, all over the world, in all groups. Hence the increasing flood of communications, of inspired writings, and of personal messages and teaching.

When you add to the above the equally large flood of communications which emanate from the transmitters' own souls, and from the realm of the subconscious, you have accounted for the mass of the material going out now. In all this there is need for deep thankfulness at the growing responsiveness and sensitivity of man. (14 - 107/9).

See also: (18 - 251).

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INTUITION

(1) If you will seriously consider with me what the intuition is *not*, I think my words will find in you an inner response.

The intuition is not a welling forth of love to people, and, therefore, an understanding of them. Much that is called the intuition is recognition of similarities, and the possession of a clear analytical mind. Intelligent people, who have lived in the world for some time, and who have experienced much, and who have contacted many other people, can usually sum up with facility the problems and dispositions of others, provided they are interested. This they must not, however, confound with the intuition.

The intuition has no relation to psychism, either higher or lower; the seeing of a vision, the hearing of the Voice of the Silence, a pleased reaction to teaching of any kind, does not infer the functioning of the intuition. It is not only the seeing of symbols, for that is a special sort of perception, and the capacity to tune in on the Universal Mind upon that layer of Its activity which produces the pattern-forms on which all etheric bodies are based. It is not intelligent psychology, and a loving desire to help. That emanates

from the interplay of a personality, governed by a strong soul orientation, and the group-conscious soul.

Intuition is the synthetic understanding which is the prerogative of the soul, and it only becomes possible when the soul, on its own level, is reaching in two directions: towards the Monad, and towards the integrated and, perhaps (even if only temporarily) co-ordinated and at-oned personality. It is the first indication of a deeply subjective unification, which will find its consummation at the third initiation.

Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness. At its highest point, it is known as that Universal Love, which has no relation to sentiment or to the affectional reaction, but is, predominantly, in the nature of an identification with all beings. Then is true compassion known; then does criticism become impossible; then, only, is the divine germ seen as latent in all forms.

Intuition is light itself, and when it is functioning, the world is seen as light and the light bodies of all forms become gradually apparent. This brings with it the ability to contact the light centre in all forms, and thus again an essential relationship is established, and the sense of superiority and separateness recedes into the background.

Intuition, therefore, brings with its appearance three qualities: *Illumination, . . . Understanding . . . Love . . .* These three words sum up the three qualities or aspects of the intuition, and can be covered by the word, universality, or the sense of universal Oneness. (10 - 2/5).

(2) Let us now consider the *intuition*, which is the opposite of illusion, remembering that illusion imprisons a man upon the mental plane, and surrounds him entirely with man-made thought-forms, barring out escape into the higher realms of awareness, or into that loving service which must be given in the lower worlds of conscious, manifested effort.

The major point I would seek to make here, is that the intuition is the source or the bestower of revelation. Through the intuition, progressive understanding of the ways of God in the world, and on behalf of humanity are revealed; through the intuition, the transcendence and the immanence of God is sequentially grasped; . . . through the intuition man arrives at the experience of the kingdom of God, and discovers the nature, the type of lives and of phenomena, and the characteristics of the Sons of God as they come into manifestation. Through the intuition, some of the plans and purposes working out through the manifested created worlds, are brought to his attention, and he is shown in what way he and the rest of humanity

can co-operate and hasten the divine purpose; through the intuition, the laws of the spiritual life, which are the laws governing God Himself, conditioning Shamballa, and guiding the Hierarchy, are brought to his notice progressively, and as he proves capable of appreciating them and working them. (10 - 135/6).

(3) The intuition is in reality only the appreciation by the mind of some factor in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen. These truths are always present, and these laws are ever active, but only as the mind is trained and developed, focussed, and open-minded can they be recognised, later understood, and finally adjusted to the needs and demands of the cycle and time. (4 - 15).

(4) The intuition which guides all advanced thinkers into the newer fields of learning, is but the forerunner of that omniscience which characterises the soul. (4 - 16).

(5) The ignorant and the wise meet on common ground as extremes always do. In between are those who are neither totally ignorant nor intuitively wise. They are the mass of the educated people who have knowledge but not understanding, and who have yet to learn the distinction between that which can be grasped by the rational mind, that which can be seen by the mind's eye, and that which only the higher or abstract mind can formulate and know. This ultimately merges in the intuition, which is the "knowing faculty" of the intelligent and practical mystic who - relegating the emotional and feeling nature to its own place - uses the mind as a focussing point and looks out through that lens upon the world of the soul. (4 - 17/8).

(6) Intuition reveals not the way ambition can be fed, nor the manner in which desire for selfish advancement can be gratified. (4 - 70).

(7) Only as the man becomes intuitive does he become of use in a Master's group. . . . When (the intuition) is beginning to function, then the disciple can pass from the stage of probation to that of acceptance in a Master's group. (4 - 167).

(8) That which is the opposite pole of illusion is, as you well know, the intuition. The intuition is that recognition of reality which becomes possible as glamour and illusion disappear. An intuitive reaction to truth will take place when - along a particular line of approach to truth - the disciple has succeeded in quieting the thought-form-making propensities of the mind, so that light can flow directly, and without any deviation, from the higher spiritual worlds. (10 - 67).

(9) Once man is impersonal and free from the reactions of the lower self, and his consciousness is illumined by the clear light of the intuition, then his "window of vision" becomes clarified and his sight into reality is unimpeded. Obstructions (always erected by humanity itself) are removed, and he sees all life and form in their true relation and can comprehend, and even occultly "see", the "passage of the energies". (16 - 422).

(10) Something of the quality and the revelatory power of the intuition is known by all disciples; it constitutes at times (from its very rarity) a major "spiritual excitement". It produces effects and stimulation; it indicates future receptivity to dimly sensed truths, and is allied - if you could but realise it - with the entire phenomena of prevision. A registration of some aspect of intuitional understanding is an event of major importance in the life of the disciple who is beginning to tread the Path to the Hierarchy. It provides testimony, which he can recognise, of the existence of knowledges, wisdom and significances, of which the intelligentsia of humanity are not yet aware; it guarantees to him the unfolding possibility of his own higher nature, a realisation of his divine connections, and the possibility of his ultimate highest spiritual attainment. (18 - 131).

(11) The power of the intuition, which is the goal of much of the work which disciples must do, requires the unfoldment of another faculty in man. The intuition is a function of the mind also and, when rightly used, it enables man to grasp reality with clarity, and to see that reality free from glamour and the illusions of the three worlds. When the intuition functions in any human being, he is enabled to take direct and correct action, for he is in touch with the Plan, with pure and unadulterated fact and undistorted ideas - free from illusion and coming direct from the divine or universal Mind. The unfoldment of this faculty will bring about a world recognition of the Plan, and this is the greatest achievement of the intuition in this present world cycle. When that Plan is sensed, there comes the realisation of the unity of all beings, of the synthesis of world evolution and of the unity of the divine objective. All life and all forms are seen in their true perspective; a right sense of values and of time then eventuates. When the Plan is truly intuited and at first hand, then constructive effort becomes inevitable and there is no lost motion. It is the partial realisation of the Plan and its interpretation at second or third hand by the ignorant, which is responsible for the wasted effort and the foolish impulses which characterise the present occult and world organisations. (5 - 25).

(12) By learning to break through the glamour in their own lives and

to live in the light of the intuition, disciples can strengthen the hands of Those Whose task it is to awaken the intuition in man. (5 - 26).

(13) (The disciple) learns, finally, to substitute the intuition - with its swiftness and its infallibility - for the slow and laborious work of the mind, with its deviousness, its illusions, its errors, its dogmatisms and its separative thinking and cultures. (6 - 415).

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JOY

(1) Be joyful, for joy lets in the light, and where there is joy there is little room for glamour and misunderstanding. (5 - 461).

(2) Aim at demonstrating happiness. Be joyous in your work and service. Be not so intense, but go happily along the lighted Way. Such is my prayer for you. (5 - 408).

(3) You can train yourself to build in that quality of joy which is the characteristic of a personality which is consciously anchored in the soul realm. (5 - 398).

(4) To those who wrestle, strive, and hold on, the joy is doubled when the materialisation comes. The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition; the joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened link; the joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet; the joy of participation in the Masters' plan will be yours, and all is well that associates you closely with Them; the joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours, and in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all, - the joy a Master knows when He is instrumental in lifting a brother up a little higher on the ladder. This is the joy that is set before you all - and not so very far ahead it lies. So work not *for* joy, but *towards* it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and realisation of the part you have to play in bringing that vision down to earth.

It is helpful to differentiate between happiness, joy and bliss:

First, *happiness*, which has its seat in the emotions, and is a personality reaction.

Second, *joy*, which is a quality of the soul and is realised in the mind, when alignment takes place.

Third, *bliss*, which is the nature of the Spirit and about which speculation is fruitless until the soul realises its oneness with the Father. This realisation follows upon an earlier stage wherein the personal self is at-oned with the soul. Therefore speculation and analysis as to the nature of bliss is profitless to the average man whose metaphors and terminologies must perforce be personal, and related to the world of the senses. Does the aspirant refer to his happiness or joy? If he refers to the latter it must come as the effect of group consciousness, of group solidarity, of oneness with all beings, and may not be interpreted in terms of happiness after all. Happiness comes when the personality is meeting with those conditions which satisfy it in one part or other of its lower nature; it comes when there is a sense of physical well being, of contentment with one's environment or surrounding personalities, or of satisfaction with one's mental opportunities and contacts. Happiness is the goal of the separated self.

When however we seek to live as souls, the contentment of the lower man is discounted, and we find joy in our group relationships, and in bringing about those conditions which lead to the better expression of the souls of those we contact. This bringing of joy to others, in order to produce conditions in which they may better express themselves, may have a physical effect as we seek to better their material conditions, or an emotional effect as our presence brings to them peace and uplift, or an intellectual result as we stimulate them to clarity of thought and understanding. But the effect upon ourselves is joy, for our action has been selfless and non-acquisitive, and not dependent upon the aspirant's circumstance or worldly state. Much happiness is necessarily foregone when ill-health makes its pressure felt, as the environment is difficult, and the "accumulated karma of many births" presses down, or as the troubles of the family, nation or race, weigh upon the sensitive personality. The happiness of youth, or the self-centred contentment of the selfish insulated person (hiding himself behind the shield of his protective desires), must not be confounded with joy.

It is a platitude as well as an occult paradox, to say that in the midst of profound personality distress and unhappiness, the joy of the soul may be known and felt. Such however is the case, and it is for this the student must aim. (4-368/70).

(5) The only cure for this creeping inertia, is to ignore the body and take your joy in the livingness of service. I speak here not of definite disease or of serious physical liabilities; to these right care and attention must be

duly given; I speak to the thousands of ailing men and women who are preoccupied with taking care of themselves, and so waste hours of the time which could be given to the service of humanity. (8 - 168).

(6) The races today are steeped in misery and an unhappy psychological acquiescence in sorrow and pain. The clear light of love must sweep away all this, and joy will be the keynote of the coming New Age. (12 - 120).

(7) We stand today on the verge of great things. Humanity is on its way with renewed impetus. It stands no longer at the cross roads, but irrevocable decisions have been made, and the race is moving forward along a path which will lead it eventually into light and peace. It will find its way into "the peace which passeth understanding" because it will be a peace which is independent of outer conditions, and which is not based upon what present humanity defines as peace. The peace which lies ahead of the race, is the peace of serenity and of joy - a serenity, based upon spiritual understanding; and a joy which is untouched by circumstance. This joy and serenity is not an astral condition but a soul reaction. These qualities are not achieved as the result of disciplining the emotional nature, but demonstrate as a natural, automatic reaction of the soul. This is the reward of a definitely achieved alignment. These two qualities of the soul - serenity and joy - are the indications that the soul, the ego, the One Who stands alone, is controlling or dominating the personality, circumstance, and all environing conditions of life in the three worlds. (15 - 200).

(8) The future holds within its silence other modes of saving humanity. The cup of sorrow and the agony of the Cross are well-nigh finished. Joy and strength will take their place. Instead of sorrow we shall have a joy which will work out in happiness, and lead eventually to bliss. We shall have strength which will know naught but victory, and will not recognise disaster. . . . Only the dawn is with us yet - the dawn of the Aquarian Age. The full tide of light is inevitably moving upon its way towards us. (18 - 234).

(9) And my brother, be happy. Learn to feel joy - a joy which is based on the knowledge that humanity has always triumphed and passed onward and forward, in spite of apparent failures, and the destruction of past civilisations; a joy, which is founded upon the unshakable belief that all men are souls, and that "points of crisis" are factors which are of proven usefulness in calling in the power of that soul, both in the individual man, in a race, or in humanity as a whole; a joy which is related to the bliss which characterises the soul on its own level, whereon the form aspects of manifestation do not dominate. Ponder on these thoughts and remember you are

grounded in the centre of your Being and can, therefore, see the world truly and with no limited vision; you can stand unperturbed, knowing the end from the beginning, and realising that love will triumph. (5 - 471).

(10) In these days of world pain, let love and joy equally be keynotes of your life - as a group and as individuals - for they carry the healing vibrations of the Hierarchy. (5 - 299/300).

(11) I call you also to a *cultivated* joyousness, which will end in releasing you to fuller service. (5 - 138).

(12) So many in the final years of life, live, think and act in such a manner that the soul withdraws its attention. Thus only the personality remains. To all of you who have passed the half century I would say: Face the future with the same joy as in youth, yet with an added usefulness, knowing that the wisdom of experience is yours, the power to understand is yours, and that no physical limitation can prevent a soul from useful expression and service. I would remind you of something which is often forgotten: It is far easier for the soul to express itself through an older experienced body, than through one that is young and inexperienced, provided that there is no pride and no desired selfishness, but only longing to love and to serve. (5 - 465/6).

(13) Ponder on joy, happiness, gaiety and bliss; these release the channels of the inner life, and reach - in a wide circle - many kinds of men. They heal and cleanse the physical body, and help you do your work with little effort, a proper sense of values, and a detachment which is based on love and not isolation. (5 - 170).

(14) *Meditations on Joy:*

1. The Joy of the Soul irradiates my life, and lightens all the burdens which those I meet may carry. The Joy of the Lord is my strength, and I develop strength in joy for others. (5 - 176).

2. Joy - Like a bird on the wing, I fly towards the sun. I sing in my soul, so that all I meet can hear. (5 - 435).

3. "With industry I work as doth the ant. With speed I travel as moves the hare upon its path. With joy I climb as doth the goat which scales the precipice and stands upon the mountain top. Industry, speed and joy must be the keynotes of my life; diligence with the task assigned; speed to assent with all the Master says; speed on my way to service; and joy to shower forth on all I meet. Such is the Way for me." (5 - 462).

4. Let the song of the soul be sounded forth by me, and the clear high notes bring peace and joy to others. My word today is *Joy*. (5 - 565).

5. Sit in perfect silence and quiet for fifteen minutes, not negatively

drifting into a semi-tranced condition, but actively becoming aware of that inner centre of stillness and of peace where joy and bliss have their home. (5-577).

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K A R M A

(1) The law of karma is the most stupendous law of the system and one which it is impossible for the average man in any way to comprehend, for, if traced back along its central root and its many ramifications, one eventually reaches the position where causes antedating the solar system have to be dealt with, and this point of view can only be usefully grasped by a high initiate.

This law really concerns, or is based on causes which are inherent in the constitution of matter itself and on the interaction between atomic units, whether we use this expression in connection with an atom of substance, a human being, a planetary atom, or a solar atom.

. . . All atoms are always controlled by the following factors . . . :

The influence and quality of the organ or unit in which it finds a place . . .

The life influence of the entire physical body of which any atom is a corporate part . . .

The life influence of the desire or astral body, the strongest karmic agency which has to be considered.

The life influence of the mental body, or of that principle which imposes upon the atom the quality of activity in form, which governs the reaction of the atom to its group life, and which enables the quality of its life to be demonstrate . . .

The life impulse of the Thinker functioning in the causal body who . . . is nevertheless a potent and active factor in the imposition of rhythm upon the atom in every body . . .

In these thoughts, we have but approached the study of karma from a fresh angle, and endeavoured to show the sources of the "influences" which play upon all atomic lives.

. . . We are but seeking to emphasise the fact of the interdependence of all atoms and forms, to lay stress upon the reality of the variety of influences which play upon all that is manifesting, and to call attention to the fact of the karma of the past aeons, kalpas and that unknowable period in which the initiatory impulses were set up which are still persisting, and which God, man and the atoms are still working out and off . . .

The liberation from karma about which would-be occult students so

glibly talk, is after all but the freeing of the atom from its own personal problem (the problem of response to unitary sensation), and its conscious acquiescence in group response and work. . . . Man is no longer the slave of the rhythm of matter *per se*, but controls it in the three worlds of his endeavour; he is still nevertheless controlled by the group karma of the planetary centre, by its influence, life and vibratory impulse . . .

It will be apparent that when man speaks of karma, he is dealing with something much wider than the interplay of effect and cause within the sphere of his own individual routine. . . . Finally he is governed by the will of the solar Logos as it demonstrates itself in initiatory activity. Beyond this we need hardly go, but enough has been said to show that every human atom is under the dominance of forces outside his own consciousness, which sweep him and others into situations from which there is no escape, and which are to him incomprehensible . . .

Nevertheless, within limits, man definitely does "control his destiny", and can initiate action which produces effects recognisable by him as being dependent upon his activity along a particular line. . . . Though he may be the meeting place of forces outside his control, yet he can utilise force, circumstance and environment and can turn them, if he so will, to his own ends.

The working out of karmic law in a man's own life might be broadly divided into three divisions, in each of which a different type of energy is demonstrating, producing effects upon the lower and higher bodies of a definite nature.

In the very early stages, when man is scarcely more than an animal, the vibratory activity of the atoms of his three sheaths (and of the lowest primarily) governs all actions on his part. . . . The centre of attention is the physical body and only faintly are the two subtler bodies responding . . .

During the second stage, the law of karma or karmic influence . . . turns its attention to the working out of desire, and its transmutation into the higher aspiration. Through experience, the pairs of opposites are recognised by the Thinker, and he becomes no longer the victim of the vibratory impulses of his physical body; the factor of intelligent choice becomes apparent . . .

In the third stage, the law of karma works through a man's mental nature, and awakens in him recognition of the law, and an intellectual apprehension of cause and effect. This is the shortest stage but is also the most powerful; it concerns the evolution of the three inner petals shielding the "jewel", and their ability to disclose at the right moment that

which lies hidden. It covers the period of the evolution of advanced man, and of the man upon the Path . . . When the will and purpose of the Ego are realised by man in his waking consciousness in the physical brain, then the law of karma in the three worlds is becoming neutralised, and man is on the verge of liberation. (3 - 798/807).

(2) When I point out that the Law of Karma, rightly understood and rightly wielded, can bring that which produces happiness, good, and freedom from pain more easily than it brings pain, with its chain of consequences, do you feel able to grasp the significance of what I am saying? . . . The Law of Karma is not the Law of Retribution, as one would surmise as one reads the current books upon the subject; that is but one aspect of the working of the Law of Karma.

. . . Men interpret these dimly sensed laws in terms of finality, and from their little point of view. The idea of retribution runs through much of the teaching on karma, for instance, because men seek a plausible explanation of things as they appear to be, and are themselves fond of dealing out retribution. Yet there is far more general good karma than bad, little as you may think it when immersed in such a period as the present. (17 - 20/2).

(3) The Law of Karma is today a great and incontrovertible fact in the consciousness of humanity everywhere. They may not call it by that name, but they are well aware that in all today's events the nations are reaping what they sowed. This great law - at one time a theory - is now a proven fact, and a recognised factor in human thinking. The question "Why?", so frequently asked, brings in the factor of cause and effect with constant inevitability. The concepts of heredity and of environment, are efforts to explain existing human conditions; qualities, racial characteristics, national temperaments and ideals, prove the fact of some initiating world of causes. Historical conditions, the relationships between nations, social taboos, religious convictions and tendencies, can all be traced to originating causes - some of them most ancient. Everything that is happening in the world today, and which is so potently affecting humanity - things of beauty and of horror, modes of living and civilisation and culture, prejudices and likings, scientific attainment and artistic expression, and the many ways in which humanity throughout the planet colours existence - are aspects of effects, initiated somewhere, on some level, at some time, by human beings, both individually and en masse.

Karma is therefore that which Man . . . has instituted, carried forward, endorsed, omitted to do, or has done right, through the ages until the present moment. Today, the harvest is ripe and mankind is reaping what

it has sown, preparatory to a fresh ploughing in the springtime of the New Age, with a fresh sowing of the seed which will (let us pray and hope) produce a better harvest. (17 - 262/3).

99

KNOWLEDGE

(1) This is knowledge: to rightly direct force currents, first in the three worlds of human endeavour, and then in the solar system. (3 - 881).

(2) *Exoteric and Esoteric Knowledge*:

"Why do we consider certain aspects of knowledge esoteric and other aspects as exoteric?"

The answer to this practically involves the realisation that some knowledge deals with the subjective side of life, and the other type of knowledge is concerned with energy and force (hence the danger of undue hasty revelation) and another with that which is energised. Therefore it will be apparent that until the faculty of ascertaining subjective information is achieved, whole ranges of facts will remain outside the scope of the consciousness of the majority.

As we have been told, the goal of evolution is the attainment of consciousness on all planes; owing to the small evolutionary attainment of the race, only the physical plane is as yet in any way brought under *conscious* control. The knowledge which deals with that plane, the information which is concerned with densest objectivity, the sumtotal of facts connected with the five lower subplanes of the physical plane, are (from the occult standpoint) considered exoteric . . .

Information and knowledge of the life evolving through the forms will for a considerably longer time be considered esoteric, as also will the apprehension and comprehension of the matter aspect, and the laws governing energy on the astral and the mental planes.

All that can be acquired by instinct and by the use of the concrete mind functioning through the physical brain can be considered as dealing with that which we call exoteric. It is thus evident how the range of fact will differ according to:

- a. The age of the soul.
- b. Experience developed and used.
- c. Condition of the brain and the physical body.
- d. Circumstances and environment.

As time progresses and man reaches a fair state of evolution, mind is

more rapidly developed, and a new factor comes gradually into play. Little by little the intuition, or the transcendental mind, begins to function, and eventually supersedes the lower or concrete mind. It then utilises the physical brain as a receiving plate, but at the same time develops certain centres in the head, and thus transfers the zone of its activity from the physical brain to the higher head centres, existing in etheric matter. For the mass of humanity, this will be effected during the opening up of the etheric subplanes during the next two races. This is paralleled in the animal kingdom by the gradual transference of the zone of activity from the solar plexus to the rudimentary brain, and its gradual development by the aid of manas.

As we consider these points, it will become apparent that the esoteric aspects of knowledge are really those zones of consciousness which are not yet conquered, and brought within the radius of control of the indwelling Entity.

The point to be emphasised is that when this is realised, the true significance of the esoteric and the occult will be appreciated, and the *endeavour of all KNOWERS will be to draw within the zone of their knowledge other units who are ready for a similar expansion of consciousness*. In this thought lies the key to the work of the Brotherhood. They attract by Their force into certain fields of realisation and endeavour and by that attraction and the response of those human atoms who are ready, the group soul on the upward arc, or a particular centre of a Heavenly Man, is co-ordinated. (3 – 285/8).

(3) Beyond a certain point it is not safe nor wise to carry the communication of the facts of the solar system. Much must remain esoteric and veiled. The risks of too much knowledge are far greater than the menace of too little. With knowledge comes responsibility and power – two things for which the race is not yet ready. Therefore, all we can do is to study and correlate with what wisdom and discretion may be ours, using the knowledge that may come for the good of those we seek to help, and recognising that in the wise use of knowledge comes increased capacity to receive the hidden wisdom. Coupled also with the wise adaptation of knowledge to the surrounding need must grow the capacity for discreet reservation, and the use of the discriminating faculty. When we can wisely use, discreetly withhold, and soundly discriminate, we give the surest guarantee to the watching Teachers of the race that we are ready for a fresh revelation. (1 – 6).

(4) (A disciple) can nevertheless rest assured that, until the path of Knowledge has been added to the path of Love, he can never take the

major initiations, for these are undergone on the higher levels of the mental plane. (4-120).

(5) Material gain in knowledge for the individual, causes stagnation, obstruction, indigestion and pain, if not passed on with wise discrimination. (2-343).

(6) Knowledge when given must be used; it must be made of practical application in the daily life. Upon all of you who read these words . . . rests a duty of doing three things, which I give to you in the order of their importance:

1. The moulding of your daily lives upon the basis of the imparted truth, if it is to you indeed a truth. It is perhaps to you simply interesting, a fascinating sideline of study; perhaps it is something which it pleases you to get, because it is a novelty, and because it is a little different from the general run of teaching; perhaps it pleases you to get these instructions a little ahead of the rest of humanity. All these reactions are of small importance, being those of the personality. They are perhaps the most probable reactions for the majority. If there is nothing deeper in your reaction than those I have mentioned, then these teachings are not for you, for the responsibility upon your shoulders is thereby very great; but if you are attempting, no matter in how small a way, to apply the truth as you see it to your own life, then they are for you.

2. The building of that structure of thought, which will embody this newer teaching. You can – if you so desire – help construct the thought-form of the New Age teaching. You do this, above all, by your thought; by your practical application of any truth, which you may have understood, to your personal life at any cost; by your sacrifice and your service to your fellow men, and by the constant dissemination of any knowledge which you may possess.

3. Distribution of the teaching over a long period of time. Have you done anything along this line, thus shouldering your responsibility? (15-711/2).

See also: (6-279, -394).

100

L A W

What is law my brother? It is the imposition (upon both the lesser and the more important) of the will and purpose of that which is superlatively great. Therefore, it lies beyond man's ken. Man has some day to learn that all the laws of nature have their higher, spiritual counterparts, and of these we shall shortly be in search. Our laws today are but secondary laws. They

are the laws of group life, and they govern the kingdoms of nature, and find their expression (for the human kingdom) through the medium of the mind, of the emotional nature, and through a physical plane agent. (17-30).

101

LAW OF
LOVING UNDERSTANDING

(1) Advanced groups in every nation are beginning to respond to the Law of Understanding. This is a law which will eventually emphasise the eternal brotherhood of man and the identity of all souls with the Oversoul. This will be recognised in the racial consciousness, as well as the oneness of the Life which pours through, permeates, animates and integrates the entire solar system. This Life functions in and through all planetary schemes, in all their kingdoms of forms and with all that can be included under the phrase "form life" . . .

The functioning of the Law of Loving Understanding will be greatly facilitated and speeded during the Aquarian Age which we are considering; it will eventuate later in the development of a world-wide international spirit, in the recognition of one universal faith in God and in humanity also as the major expression of divinity upon the planet, and in the transfer of the human consciousness from the world of material things to that of the more purely psychic. This will lead in time and inevitably, to the world of spiritual realities. (9-47).

(2) Today there are many thousands coming under the influence of this Law of Loving Understanding. Many in every nation are responding to the broader synthetic brotherly note, but the masses as yet understand nothing of this. They must be led in right ways gradually by the steady development in right understanding of their own nationals. Bear this in mind, all of you who work for world peace and right human relations, for harmony and for synthesis. (9-48/9), (14-381).

102

LEADERSHIP

Leaders have to learn to stand alone, and can ever do so if they love enough . . .

What are the lessons that all true leaders have to learn? . . .

The first lesson is the *lesson of vision*. What are your goals? What is the spiritual incentive which will be and is strong enough to hold you

steady to the purpose and true to the objective? No one can formulate the vision for you; it is your own personality problem, and upon the strength of the vision and the beauty of the picture which you paint with your imagination, will depend much that you do and become.

The second lesson is the *development of a right sense of proportion*. This, when truly developed and correctly applied, will enable you to walk humbly on the Way. No true leader can be anything but humble, for he realises the magnitude of his task; he appreciates the limitations of his contribution (in the light of the vision) and the need for constant self-development and the cultivation of the spirit of steady inner spiritual learning, if he is ever to make his proper contribution. Therefore, keep learning; keep dissatisfied with yourself and your attainment, not in any morbid sense, but so that the principle of growth and of pushing forward and onward, may be fostered in you. We help others through our own effort to attain; this means clear thinking, humility and constant adjustment.

The third lesson is the *development of the spirit of synthesis*. This enables you to include all within the range of your influence, and also to be included within the range of influence of those greater than yourself. Thus is the chain of Hierarchy established . . .

Another lesson which in reality grows out of the above, is the *avoidance of the spirit of criticism*, for criticism leads to barriers and loss of time. Learn to distinguish the spirit of criticism from the ability to analyse and make practical application of the analysis. Learn to analyse life, circumstances and people from the angle of the work, and not from the angle of your personality point of view; analyse also from the angle of the Ashram, and not from the angle of the executive or the schoolmaster upon the physical plane . . .

Can your imagination picture to you your reaction when – because you are the leader – you have to shoulder all the blame for any failure, even when not personally responsible; you have to accept without retaliation the attacks of those you are trying to help, who expect too much from you and who force you to live in the blaze of public opinion; what will you do when your chosen workers fail to understand, or prove disloyal, or criticise without warrant, or pit their ambition against you, and wilfully refuse to see your point of view, and talk about you among other people and whip up resentments against you – resentments which are probably without foundation? These are not the kind of things that your personality easily accepts, and your creative imagination had better begin dealing with these problems, so that the emerging principles of conduct may stand clear

before you. Have you the inner grace of heart to admit error and weakness, or to say that you made a mistake in technique or method of approach, in judgement or speech, should need arise to heal a breach and in the interests of the work? (6-704/7).

103

LIGHT

(1) Each of us is recognized by the brilliance of his light. This is an occult fact. The finer the grade of matter built into our bodies, the more brilliantly will shine forth the indwelling light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars. Hence nothing can prevent a man's progress forward if he but attends to the purification of his vehicles. The light within will shine forth with ever greater clarity, as the refining process goes on, until – when atomic matter predominates – great will be the glory of that inner man. We are all graded, therefore, if it may be so expressed, according to the magnitude of the light, according to the rate of vibration, according to the purity of the tone and the clarity of the colour. (1-68).

(2) Through his meditation, discipline and service, man fans into radiant light, illuminating the three worlds, that point of light which flickered into being at the time of his individualisation in past ages. (4-98).

(3) Humanity is the planetary light bearer, transmitting the light of knowledge, of wisdom, and of understanding, and this in the esoteric sense. (4-100).

(4) Frequently students speak of a diffused light or glow, this is the light of the physical plane atoms of which the brain is composed; later they may speak of seeing what appears to be like a sun in the head. This is the contacting of the etheric light, plus the physical atomic light. Later they become aware of an intensely bright electric light; this is the soul light, plus the etheric and atomic. When that is seen, they frequently become aware of a dark centre within the radiant sun. This is the entrance to the Path disclosed by the "shining of the light upon the door".

Students must remember that it is possible to have reached a high stage of spiritual consciousness, without seeing any of this brain radiance. This is altogether in the nature of phenomena, and is largely determined by the calibre of the physical body, by past karma and achievement, and by the ability of the aspirant to bring down "power from on high" . . . (4-107).

(5) "In that Light shall we see LIGHT". A simple paraphrase of these

apparently abstract and symbolic words, could be given as follows: When the disciple has found that lighted centre within himself, and can walk in its radiating light, he is then in a position (or in a state of consciousness, if you prefer), wherein he becomes aware of the light within all forms and atoms. The inner world of reality stands visible to him as light-substance (a different thing to the Reality, revealed by the intuition). He can then become an efficient co-operator with the Plan, because the world of psychic meaning becomes real to him, and he knows what should be done to dispel glamour. It might be stated, that this process of bringing light into dark places falls naturally into three stages:

1. The stage wherein the beginner and the aspirant endeavour to eradicate glamour out of their own life, by the use of the light of the mind. *The light of knowledge* is a major dispelling agent in the earlier phases of the task, and effectively eliminates the various glammers which veil the truth from the aspirant.

2. The stage wherein the aspirant and disciple work with the light of the soul. This is *the light of wisdom*, which is the interpreted result of long experience, and this streams forth, blending with the light of knowledge.

3. The stage wherein the disciple and the initiate work with *the light of the intuition*. It is through the blended medium of the light of knowledge (personality light), and the light of wisdom (soul light), that the Light is seen, known, and appropriated. This light puts out the lesser lights through the pure radiance of its power.

You have, therefore, the light of knowledge, the light of wisdom, and the light of the intuition, and these are three definite stages or aspects of the One Light. They correspond to the physical Sun, the heart of the Sun, and the Central Spiritual Sun. In this last sentence you have the clue and the key to the relation of man to the Logos.

These stages and their corresponding techniques, are apt to be misunderstood if the student fails to remember that between them lie no real lines of demarcation, but only a constant overlapping, a cyclic development, and a process of fusion, which is most confusing to beginners. (10 - 191/2).

(6) Disciples will reach a point in their development, where they will know whether they are reacting to the light of the soul, or to the intuitional perception of the Triad. (10 - 195).

(7) What does concern us here, is how this light is recognised, appropriated and used, in order to dispel glamour, and render a deeply esoteric service to the world. It might be said that the inner light is like a search-light, swinging out into the world of glamour and of human struggle,

from what one Master has called "the pedestal of the soul and the spiritual tower or beacon". These terms convey the idea of altitude and of distance, which are so characteristic of the mystical approach. Power to use this light as a dissipating agent, only comes when these symbols are dropped, and the server begins to regard himself as the light and as the irradiating centre. Herein lies the reason for some of the technicalities of the occult science. The esotericist knows that in every atom of his body is to be found a point of light. For aeons, he walks by means of the light engendered within his vehicles, by the light within the atomic substance of his body and is, therefore, guided by the light of matter. Later, he discovers the light of the soul. Later still, he learns to fuse and blend soul light and material light. Then he shines forth as a Light bearer, the purified light of matter, and the light of the soul, being blended and focussed. The use of this focussed light, as it dispels individual glamour, teaches the disciples the early stages of the techniques which will dispel group glamour, and eventually world glamour. (10-196).

(8) "Lead us, O Lord, from darkness to light; from the unreal to the real; from death to immortality". (10-198).

(9) The fact of the soul will eventually be proved through the study of light and of radiation, and through a coming evolution in particles of light. Through this imminent development, we shall find ourselves seeing more and penetrating deeper into that which we see today . . . The quality of the light which promotes and nurtures growth, vitality and fertility in the kingdoms of nature, has changed several times during the ages, and as it has changed, it has produced corresponding mutations in the phenomenal world. From the standpoint of the esotericist, all forms of life on our planet are affected by three types of light substance, and at the present time a fourth type is gradually making its presence felt. These types of light are:

1. The light of the sun.

2. The light of the planet itself - not the reflected light of the sun, but its own inherent radiance.

3. A light seeping in (if I may use such a phrase) from the astral plane, a steady and gradual penetration of the "astral light", and its fusion with the other two types of radiance.

4. A light which is beginning to merge itself with the other three types, and which comes from that state of matter which we call the mental plane - a light in its turn reflected from the realm of the soul.

An intensification of the light is going on all the time, and this increase in intensity began on the earth at about the time when man discovered the

uses of electricity, which discovery was a direct result of this intensification. The electrification of the planet through the widespread use of electricity, is one of the things which is inaugurating the new age, and which will aid in bringing about the revelation of the presence of the soul. Before long this intensification will become so great, that it will materially assist in the rending of the veil which separates the astral plane from the physical plane; the dividing etheric web will shortly be dissipated, and this will permit a more rapid inflow of the third aspect of light. The light from the astral plane (a starry radiance), and the light of the planet itself, will be more closely blended, and the result upon humanity, and upon the three other kingdoms in nature, cannot be over-emphasised. It will, for one thing, profoundly affect the human eye, and make the present sporadic etheric vision a universal asset. It will bring within the radius of our range of contact the infra-red and ultra-violet gamut of colours and we shall see what at present is hidden. All this will tend to destroy the platform upon which the materialists stand, and to pave the way, first, for the admission of the soul as a sound hypothesis, and secondly, for the demonstration of its existence. We only need more light, in the esoteric sense, in order to see the soul, and that light will shortly be available, and we shall understand the meaning of the words, "And in Thy light shall we see light".

This intensification of the light will continue until A.D. 2025, when there will come a cycle of relative stability and of steady shining, without much augmentation. (14 - 101/3).

(10) The registering of this inner light often causes serious concern and difficulty to the inexperienced person, and the intensity of their concern and fear, leads them to think so much of the problem that they become what we occultly call "obsessed with the light, and so fail to see the Lord of Light and that which the Light reveals". I would point out here that all aspirants and occult students do not see this light. Seeing it is dependent upon several factors - temperament, the quality of the physical cells of the brain, the nature of the work which has been done, or of the particular task, and the extent of the magnetic field. There never need be any difficulty if the aspirant will use the light which is in him, for the helping of his fellowmen. It is the self-centred mystic who gets into difficulty, as does the occultist who uses the light which he discovers within himself, for selfish purposes, and personal ends. (15 - 609).

(11) Many of the hallucinations, the glammers, the ambitions and the errors of the modern mystic, can all be traced to the early stages, and the embryonic beginnings of these developments. They are indicative, there-

fore, of unfoldment. But unfortunately they are not understood for what they are, and the available light and energy are misapplied or turned to selfish and personal ends. This cannot as yet be avoided by any but the more advanced and experienced disciples and occultists; and many aspirants must continue for some time destroying themselves (from the personality angle, and in this life) in what has been called the "fiery light of their misunderstanding, and the burning fire of their personality ambition", until they learn that humility and scientific technique, which will make them wise directors of the light and power which is pouring into and through them all the time. (15 - 613).

(12) In all the teaching given to the aspirant and to the disciple, in the early stages of their training, the emphasis has been upon the "point of light" which must be discovered, brought into full illumination, and then so used that the one in whom the light shines, becomes a light-bearer in a dark world. This, the aspirant is taught, becomes possible when contact with the soul has been made, and the light is found. This is familiar teaching to many, and is the essence of the progress to be made by aspirants and disciples in the first part of their training. (18 - 49).

See also: "Sight", "Illumination", and "Light in the Head" (6 - 52) (18 - 73/9, - 142/3), (6 - 436/7).

104

LIMITATION OF WORDS

(1) In the next century, when a man's equipment is better developed, and when a truer meaning of group activity is available, it will be possible to convey more information, but the time is not yet. All that is possible for me is to grope for those feeble words which will somewhat clothe the thought. As they clothe it they limit it, and I am guilty of creating new prisoners who must ultimately be released. All books are prison houses of ideas, and only when speech and writing are superseded by telepathic communication, and by intuitive interplay, will the plan and the technique of its expression, be grasped in clearer fashion. I talk now in symbols; I manipulate words in order to create a certain impression; I construct a thought-form which, when dynamic enough, can impress the brain of a transmitting agent, such as yourself. But, as I do so, I know well how much must be left unrelated, and how seldom it is possible to do more than point out a cosmology, macrocosmic, or microcosmic, which will suffice to convey a temporary picture of divine reality. (4 - 523).

(2) But how can the whole be comprehended by the part? How can the entire plan be noted by a soul which sees as yet but a tiny fraction of the structure? Bear this steadily in mind as you study and ponder these Instructions, and remember that, in the light of future knowledge of humanity, all that is here conveyed is like a fifth reader in grammar school to the text books utilised by a college professor. It will serve, however, to graduate the aspirant out of the Hall of Learning into the Hall of Wisdom, if he uses the information given. (4 - 524).

(3) Learn to be telepathic and intuitive. Then these forms of words and these ideas, clothed in form, will not be needed. You can then stand face to face with the naked truth, and live and work in the terrain of *ideas* and not in the world of *forms*. (4 - 524).

(4) Remember, how can (a certain statement) be entirely true, when we consider the limitations of your power to comprehend? It is impossible for me to convey to you the truth, because there exist neither the terminology, nor an adequate groundwork of knowledge on your part. This makes my task difficult. (17 - 33).

(5) I would have you, as you read my words, retreat within yourselves and seek to think, feel and perceive at your highest possible level of consciousness. The effort to do this will bear much fruit, and bring rich reward to you. You will not grasp the full intention of these words, but your sense of awareness will begin to react to triadal impression. I know not how else to word this, limited as I am by the necessity of language. You may not register anything consciously, for the brain of the average disciple is as yet insensitive to monadic vibration. Even if the disciple is capable of some responsiveness, there are not the needed words in which to express the sensed idea, or to clothe the concept. It is therefore impossible to put the divine ideas into their ideal form, and then to bring them down into the world of meaning, and from thence into the world of symbols. What I say will therefore have more significance towards the close of this century, when men will have recovered from the chaos and cruelty of war, and when the new and higher spiritual influences are being steadily poured out. I write, my brothers, for the future. (18 - 287).

If a man persists from life to life in this line of action, if he neglects his spiritual development and concentrates on intellectual effort turned to the

manipulation of matter for selfish ends, if he continues this in spite of the promptings of his inner self, and in spite of the warnings that may reach him from Those who watch, and if this is carried on for a long period, he may bring upon himself a destruction that is final for this manvantara or cycle. He may . . . succeed in the complete destruction of the physical atom, and thereby sever his connection with the higher self for aeons of time. H.P.B. has somewhat touched on this when speaking of "lost souls"; we must emphasise the reality of this dire disaster . . . (3 - 127).

106

LOVE

(1) When love for all beings, irrespective of who they may be, is beginning to be a realised fact in the heart of the disciple, and yet nevertheless love for himself exists not, then comes the indication that he is nearing the Portal of Initiation, and may make the necessary preliminary pledges. These are necessitated before his Master hands in his name as candidate for initiation. If he cares not for the suffering and pain of the lower self, if it is immaterial to him whether happiness comes his way or not, if the sole purpose of his life is to serve and save the world, and if his brother's need is for him of greater moment than his own, then is the fire of love radiating his being, and the world can warm itself at his feet. This love has to be practical, tested manifestation, and not just a theory, nor simply an impractical ideal and a pleasing sentiment. It is something that has grown in the trials and tests of life, so that the primary impulse of the life is towards self-sacrifice and the immolation of the lower nature. (1 - 192/3).

(2) A treatise could be written on the subject (love), and yet leave it unexhausted. Much light comes if we can ponder deeply on the three expressions of Love: Love in the Personality, Love in the Ego, and Love in the Monad. Love in the Personality gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness, which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and with His kin. Love in the Ego gradually develops from love of humanity into universal love - a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of divine manifestation. Love in the Personality is love in the three worlds; love in the Ego is love in the solar system, and all that it contains;

whilst love in the Monad demonstrates a measure of cosmic love, and embraces much that is outside the solar system altogether. (3 - 593).

(3) Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. (3 - 594).

(4) As evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, love of family, love of surrounding associates, to love of one's entire environment; patriotism gives place later to love of humanity, often humanity as exemplified in one of the Great Ones. (3 - 595).

(5) A man . . . in service learns the power of love in its occult significance. He spends and consequently receives; he lives the life of renunciation and the wealth of the heavens pours in on him; he asks nothing for himself and is the richest man on earth. (4 - 117).

(6) This energy of love is primarily concentrated (for purposes of hierarchical activity) in the New Group of World Servers. This group has been chosen by the Hierarchy as its main channel of expression. This group, composed as it is of all world disciples and all working initiates, finds its representatives in every group of idealists and servers, and in every body of people who express human thought, particularly in the realm of human betterment and uplift. Through them, the potency of love-wisdom can express itself. These people are frequently misunderstood, for the love which they express differs widely from the sentimental, affectionate, personal interest of the average worker. They are occupied mainly with the interests and the good of the whole group with which they may be associated; they are not primarily concerned with the petty interests of the individual - occupied with his little problems and concerns. This brings such a server under the criticism of the individual, and with this criticism they must learn to live, and to it they must pay no attention. True group love is of more importance than personal relationships, though those are met as need (note, I say, *need*) arises. Disciples learn to grasp the need of group love, and to amend their ways in conformity with group good, but it is not easy for the self-interested individual to grasp the difference. Through the medium of those disciples who have learned the distinction between the petty concerns of the individual, plus his interest in himself, and the necessities and urgencies of group work and love, the Hierarchy can work, and so bring about the needed world changes, which are primarily *changes in consciousness*. (9 - 20/1).

(7) Love, for many people, for the majority indeed, is not really love,

but a mixture of the desire to love, and the desire to be loved, plus a willingness to do anything to show and evoke this sentiment, and consequently to be more comfortable in one's own interior life.

It is this pseudo-love, based primarily on a theory of love and service, which characterises so many human relationships, such as those existing for instance, between husband and wife, parents and their children. Glamoured by their sentiment for them, and knowing little of the love of the soul, which is free itself and leaves others free also, they wander in a dense fog, often dragging with them the ones they desire to serve, in order to draw forth a responsive affection. Study the word "affection", my brother, and see its true meaning. Affection is not love. It is that desire which we express through an exertion of the astral body, and this activity affects our contacts; it is not spontaneous desirelessness of the soul, which asks nothing for the separated self. This glamour of sentiment imprisons and bewilders all the nice people in the world, imposing upon them obligations which do not exist, and producing a glamour which must eventually be dissipated by the pouring in of true and selfless love. (10 - 76/7).

(8) One thought only will I give you to repeat whene'er you are discouraged, tired or weak:

"At the centre of all love I stand, and naught can touch me here, and from that centre I shall go forth to love and serve." (5 - 527).

(9) Let love be the keynote in all relationships, for the power which must salvage the world is the precipitation of love. (13 - 333).

(10) Love is not a sentiment or an emotion, nor is it desire or a selfish motive for right action in daily life. Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action. Love is a hard thing to cultivate - such is the inherent selfishness of human nature; it is a difficult thing to apply to all conditions of life, and its expression will demand of you the utmost you have to give, and the stamping out of your selfish personal activities. (5 - 10).

(11) Arrest each unloving thought; stamp out each critical action, and teach yourself to love all beings - not in theory but in deed and in truth. (5 - 475).

(12) I would remind you in this time of trial that I, your Master, love and guard you, for your soul and my soul are one soul. Be not unduly disturbed. There is no light and dark to the soul, but only existence and love. Rest back on that. There is no separation but only identification with the heart of all love; the more you love the more love can reach out through

you to others. The chains of love unite the world of men and the world of forms and they constitute the great chain of the *Hierarchy*. The spiritual effort you are asked to make is that of developing yourself into a vibrant and powerful centre of that fundamental, universal *Love*. (6 - 30).

See also: (6 - 541).

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MAGIC:
WHITE AND BLACK

(1) Much is said amongst occult students these days anent white and black magic, and much that is said is without force, or truth. It has been truly said that between the two types of workers, the line of demarcation is so slight as to be difficult of recognition by those who, as yet, merit not the term of "knower".

The distinction between the two exists in both motive and method, and might be summed up as follows:

The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The magician of the left hand path ever works *alone*, or if he at any time co-operates with others, it is with a hidden selfish purpose. The exponent of white magic interests himself in the work of constructive endeavour in order to co-operate in hierarchical plans, and to further the desires of the planetary Logos. The Brother of Darkness occupies himself with that which lies outside the plans of the Hierarchy and with that which is not included in the purpose of the Lord of the planetary Ray.

The white magician, as has been earlier said, works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is. He works through group centres and vital points of energy, and from thence produces, in substance, the desired results. The dark brother works directly with substance itself, and with the lesser builders; he does not co-operate with the forces which emanate from egoic levels. The lesser cohorts of the "Army of the Voice" are his servants, and not the directing Intelligences in the three worlds, and he therefore works primarily on the astral and physical planes, only in rare cases working with the mental forces, and only in a few special cases, hidden in cosmic karma, is a black magician found working on the higher mental levels. Yet the cases which are there to be discovered, are the main contributing causes of all manifesting black magic.

. . . The white magician works always in co-operation with others, and is himself under the direction of certain group Heads. For instance, the Brothers of the White Lodge work under the three great Lords and conform to the plans laid down, subordinating Their individual purposes and ideas to the great general scheme. The black magician usually works in an intensely individualistic way, and can be seen carrying out his schemes alone, or with the aid of subordinates. He brooks usually no known superior, but is nevertheless frequently the victim of agents on higher levels of cosmic evil, who use him as he uses his inferior co-operators, that is, he works (as far as the bigger purpose is involved) blindly and unconsciously.

The white magician, as is well known, works on the side of evolution or in connection with the Path of Return. The black brother occupies himself with the forces of involution, or with the Path of Outgoing. They form the great balancing force in evolution, and though they are occupied with the material side of manifestation and the Brother of Light is concerned with the aspect of the soul or consciousness, they and their work, under the great law of evolution, contribute to the general purpose of the solar Logos, though (and this is of tremendous occult significance to the illuminated student) *not to the individual purpose of the planetary Logos*.

Finally it might be briefly said in connection with the distinctions between magicians, that the magician of the Good Law works with the soul of things. His brothers of darkness work with the material aspect.

. . . The white brother works under the Hierarchy, or under the great King, carrying out His planetary purposes. The dark brother works under certain separated Entities, unknown to him, who are connected with the forces of matter itself. Much more could be given in this connection, but what is here imparted suffices for our purpose. (3 - 984/9).

(2) The Dark Brothers are - remember this always - *brothers*, erring and misguided, yet still sons of the one Father, though straying far, very far, into the land of distances. The way back for them will be long, but the mercy of evolution inevitably forces them back along the path of return in cycles far ahead. Anyone who over-exalts the concrete mind and permits it continuously to shut out the higher, is in danger of straying on the left-hand path. Many so stray . . . but come back, and then in the future avoid like errors, in the same way as a child once burnt avoids the fire. It is the man who persists, in spite of warning and of pain, who eventually becomes a brother of darkness . . .

The dark brother recognises no unity with his species, only seeing in them people to be exploited for the furtherance of his own ends. This

then, on a small scale, is the mark of those who are being used by them, wittingly or unwittingly. They respect no person, they regard all men as fair prey, they use everyone to get their own way enforced, and by fair means or foul, they seek to break down all opposition, and for the personal self acquire that which they desire. (2 - 134).

(3) The dark brother considers not what suffering he may cause; he cares not what agony of mind he brings upon an opponent; he persists in his intention, and desists not from the hurt of any man, woman or child, provided that in the process his own ends are furthered. Expect absolutely no mercy from those opposing the Brotherhood of Light.

On the physical plane and on the emotional plane, the dark brother has more power than the Brother of Light - *not* more power *per se*, but more *apparent power*, because the White Brothers choose not to exert Their power on those planes, as do the Dark Brothers. They could exert Their authority, but they choose to refrain, working with the powers of evolution, and not of involution. (2 - 135).

(4) And now what methods may be employed to safeguard the worker in the field of the world? What can be done to ensure his safety in the present strife, and in the greater strife of the coming centuries?

1. A realisation that purity of all the vehicles is the prime essential. If a Dark Brother gains control over any man, it but shows that that man has in his life some weak spot. The door whereby entrance is effected, must be opened by the man himself; the opening whereby malignant force can be poured in, must be caused by the occupant of the vehicles. Therefore the need of scrupulous cleanliness of the physical body, of clean steady emotion permitted in the emotional body, and of purity of thought in the mental body. When this is so, co-ordination will be present in the lower vehicles, and the indwelling Thinker himself permits no entrance.

2. The elimination of all fear. The forces of evolution vibrate more rapidly than those of involution, and in this fact lies a recognisable security. Fear causes weakness; weakness causes a disintegration; the weak spot breaks and a gap appears, and through that gap evil force may enter. The factor of entrance is the fear of the man himself, who opens thus the door.

3. A standing firm and unmoved, no matter what occurs. Your feet may be bathed in the mud of earth, but your head may be bathed in the sunshine of the higher regions. Recognition of the filth of earth involves not contamination.

4. A recognition of the use of common-sense, and the application of this common-sense to the matter in hand. Sleep much, and in sleeping, learn

to render the body positive; keep busy on the emotional plane, and achieve the inner calm. Do naught to overtire the body physical, and play whenever possible. In hours of relaxation comes the adjustment that obviates later tension. (2 - 137/8).

(5) The cultivation of emotional tranquility is one of the first steps towards the achievement of the needed equipment of the white magician. This tranquility is not to be achieved by an effort of the will which succeeds in strangling all astral vibratory activity, but by the cultivation of response to the Ego, and negation of all response to the inherent vibration of the astral sheath itself. (3 - 983).

See also: "Dark Forces."

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MAN AS CREATOR
AND BUILDER

(1) Man in the three worlds, consciously or unconsciously, recapitulates the logoc process, and becomes a creator, working in substance through the factor of his positive energy. He wills, he thinks, he speaks, and thoughtforms eventuate. Atomic substance is attracted to the enunciator. The tiny lives which compose that substance are forced (through the energy of the thinker), into forms, which are themselves active, vitalised and powerful. What man builds is either a beneficent or a maleficent creation according to the underlying desire, motive, or purpose.

. . . It is useless for man to study the groups of lesser builders, their functions and their names, unless he realises that with many of them he has an intimate connection, being himself one of the great builders, and a creator within the planetary scheme. Men should remember that through the power of their thoughts and their spoken words, they definitely produce effects upon other human beings functioning on the three planes of human evolution and upon the entire animal kingdom. The separative and maleficent thoughts of man are largely responsible for the savage nature of wild beasts, and the destructive quality of some of nature's processes, including certain phenomena, such as plague and famine. (3 - 888/9).

(2) In connection with those human beings who create nothing, but who are only swept into activity under the urge of circumstance - and they are the bulk of the human race - it should be pointed out that they are part of the creative activity of some greater, and more advanced, entity. As self-conscious evolution proceeds, more and more of the human family will

become creators and intelligent workers in connection with deva substance. In the initial stages, therefore, of their dissociation from a passive attitude, there will be found a revolt against law and order, a refusal to be governed, and an ability evidenced to follow out an individual concept at the expense of the group, great or small. This apparent defect, evolution itself and experience will remedy, and as the consciousness becomes alive to higher vibrations, the man will become aware of the purpose and plan of the Intelligence of his group. He will awaken to the beauty of that plan and will begin to submerge his own interests in the greater, and to co-operate intelligently. The creative power which had before been of a separative nature will be offered as a willing sacrifice to the greater energy, and his small plans and ideas will be merged in the greater ones. He will no longer, however, be a passive unit, swept hither and thither by the energy of his group, but will become a positive, active potent force, self-immolated through intelligent recognition of the greater plan.

He will become alive to the fact that there are living forces in nature. As the greater energy thrills through him, his own latent powers are awakened. He sees and knows the deva forces and can consequently work with them intelligently. Some he will control and manipulate, with others he will co-operate, and others still he will obey.

It is in the realisation of these facts anent deva substance, the power of sound, the law of vibration, and the ability to produce forms in conformity with law, that the true magician can be seen. Herein too lies one of the distinctions to be found between magicians of the Good Law, and those of the Left-hand Path. A white magician can control and manipulate deva substance, and he proceeds to do it through an intelligent co-operation with the greater builders. Owing to the purity and holiness of his life, and the height of his own vibration, he can contact them in some one or other of their grades. The magician of the shadows controls and manipulates deva substance on the astral and physical plane and on the lower levels of the mental plane through the force of his own vibration and knowledge, but not through co-operation with the directing builders. He cannot contact them, as his character is impure through selfishness, and his vibration is too low; his power, therefore, is limited and destructive, yet immense with certain restrictions. (3 - 929/30).

(3) The man who is consciously learning to build . . . has, first of all, to hold the idea sufficiently long for it to be faithfully registered in the physical brain. Frequently the Ego will "get through" to the brain some aspect, some portion of the plan, and yet will have to repeat the process

continuously over quite a long period before the physical response is such that the solar Angel can rest assured that it is intelligently registered and recorded. It is perhaps necessary to say that the entire process is greatly facilitated if the "shadow", or the man, pursues regular meditation, cultivates the habit of a daily and hourly recollectedness of the higher Self, and before retiring at night endeavours to "hold the thought" of bringing through at the time of awakening as much as possible of any egoic impress. When the reaction between the two factors, the Ego and the receptive physical brain, is established, the interplay is reciprocal, and the two are keyed or tuned to each other, the second stage is entered upon. The idea is conceived. (3 - 970).

(4) As long as the attention of the creator of any thought-form, great or small, is turned towards it, that magnetic link persists, the thoughtform is vitalised, and its work carried on. When the work has been accomplished and the thought-form has served its purpose, every creator, consciously or unconsciously, turns his attention elsewhere, and his thought-form disintegrates. (3 - 974).

(5) Much of the ineffectiveness of people is due to the fact that their interests are not centralised, but very diffuse, and no one thing engrosses their attention. They scatter their energy and are attempting to satisfy every wandering desire, and to dabble in everything which comes their way. Therefore, no thought they think ever assumes a proper form, or is ever duly energised. They are consequently surrounded by a dense cloud of half-formed disintegrating thought-forms, and clouds of partially energised matter in process of dissolution. This produces occultly a condition similar to the decay of a physical form, and is equally unpleasant and unwholesome. It accounts for much of the diseased condition of the human family at this time. (3 - 975).

(6) Another reason for creative ineffectiveness, is owing to the currents which emanate from the majority of people being of such a low order that the thought-forms never reach the point of independent action. (3 - 976).

See also: "Thought-Forms".

(1) It is hard for the disciple - struggling with glamour and illusion - to realise that the higher initiations are free from all concern and from any emotional or self-centred reactions to the work which lies ahead, or to the

form side of manifestation; it is well-nigh impossible for the neophyte to vision a time when he will be free from all reactions engendered by life on the dense cosmic physical planes, and from all the limitations of life in the three worlds. Today, aspiration provides a constant source of anxious questioning, of painful deliberations and of high voltage spiritual ambition, with their consequent limitations, and moments of sensed failure and lack of achievement. The Master has left all this behind, knowing that even this so-called "spiritual responsiveness" is a form of self-centred attitude. Eventually – and disciples should take courage and hope from this statement – all this agonising reaction to the spiritual urge, will be left behind . . .

There are many groups and types of Masters, and most of Them are quite unknown to occult students, either from Their own work or from rumour, or from knowledge of the many evolutionary processes of which the human is only one. Not all the Masters work in the three worlds; not all the Masters need or possess physical bodies; not all the Masters "have Their faces turned towards the realm of dark light, but many face for aeons towards the clear cold light of spiritual existence"; not all the Masters make or are required to make the sacrifices, which work for the fourth kingdom in nature, entails . . . Forget not that there are many Hierarchies, and the Human Hierarchy is but one. (18 – 439/40).

(2) From the esoteric angle, evolution means a steadily increasing sensitivity to light and illumination. A Master may not possess all knowledge possible from the exoteric angle; this He does not need, because (after evolution, along the line of knowledge decided for Him by His ray type), He is on the "way of light", and the light which is in Him, and in which He lives and moves and functions, serves a dual purpose:

1. It can be used to ascertain whatever is needed in the realm of knowledge by the revelation of where the needed information can be found . . .
2. It can be used also to reveal to the Master that which lies ahead of Him, and those further reaches of awareness to which He knows He must eventually attain. (18 – 642/3).

(3) The Master can build a body through which He can approach His incoming disciples and those who have not taken the higher initiations; He will normally build this body in semblance of the human form, doing so instantaneously, and by an act of the will, when required. The majority of the Masters Who are definitely working with humanity, preserve the old body in which They took the fifth initiation. (18 – 705).

(4) It is in the New Group of World Servers that the training of the needed disciples for the Ashrams of the Masters takes place at this time

in world history. This is a new hierarchical venture. In this group also accepted disciples learn to work in the same manner as does the Hierarchy. The Hierarchy works within the field of the world of human living; the New Group provides a similar field for the new disciple. It is towards that group also that initiates in the various Ashrams converge at times, in order to study the calibre and quality of the disciples who are engaged in world salvage, for it is through these disciples that the Hierarchy carries out its plans. Initiates do their main work upon mental levels and from behind the scenes, and because of this their potency is great; this is particularly so with those who have taken the third initiation. A certain percentage of them are, however, active out in the world of daily living.

You need ever to remember that at this time the *main technique of the Hierarchy is that of conveying inspiration*. The Masters are not openly lecturing or teaching in the great cities of the world; They work entirely through Their disciples and initiates. It will, however, be possible for Them to appear increasingly among men, and evoke recognition, as the influence of Aquarius is more firmly established. The Masters, in the meantime, must continue to work "within the silence of the universal Ashram", as it has been called, and from there They inspire Their workers, and these latter in their time and way, inspire the New Group of World Servers. (18 - 230).

(5) The Masters are also subject to limitation. The general idea of all aspirants is that They represent Those Who have achieved freedom, have been liberated, and are therefore held by no limiting circumstances whatsoever. This is not true, though - speaking relatively, or so far as humanity is concerned - it is a fact that the limitations by which They were held as human beings, are no longer present. But one achieved freedom only opens the door to another and wider freedom ahead, and the ring-pass-not of our planetary Life itself constitutes a powerful limitation. Speaking symbolically, somewhere in that great dividing wall of our planetary circumference, the Master must find an exit, and discover a door which will permit him to enter the Way of the Higher Evolution in its more cosmic stages. (18 - 389).

(6) A Master has no personality at all. His divine nature is all that He has. The form through which He works (if He is working through, and living in a physical vehicle), is a created image, the product of a focussed will and the creative imagination; it is not the product of desire, as in the case of a human being. This is an important distinction, and one which warrants careful thinking. (18 - 101).

(7) Many Masters and Chohans, after serving upon the planet in various

capacities, working with the Law of Evolution, pass out of our planetary life altogether. (18 - 142).

(8) A Master can at any time find out anything on any possible subject without the slightest difficulty. (1 - 66).

(9) Every expenditure of force on the part of a Master or Teacher is subjected to wise foresight and discrimination. Just as we do not put university professors to teach beginners, so the Masters Themselves work not individually with men until they have attained a certain stage of evolution, and are ready to profit by their instruction. (1 - 67).

(10) Who our Teacher is depends on our grading. Similarity of vibration holds the secret. We are frequently told that when the demand is forceful enough, the Teacher will appear. When we build in the right vibrations and attune ourselves to the right key, nothing can prevent our finding the Master. (1 - 68).

(11) Six of the Masters, as yet quite unknown to the average occult student by name, have already sought physical incarnation - one in India, another in England, two in Northern America, and one in central Europe, whilst another has made a great sacrifice, and taken a Russian body in the desire to act as a peace centre in that distracted land. (3 - 758).

(12) One lesson all aspirants need to learn and to learn early, and that is, that concentration upon the personality of the Teacher, hoping for personal contact with Him, and constant visioning of that condition called "accepted chelaship" serves to postpone that contact and delay the acceptance. (4 - 129).

(13) In all great movements you have some thought, or aggregation of thoughts cast into the minds of the so-called idealists by the Great White Brotherhood. (4 - 131).

(14) It should be realised that though good character, high ethics, sound morality and spiritual aspiration are basic and unalterable requirements, yet more is needed if the right to enter the Master's Ashram is to be granted.

To be admitted to the privilege of being an outpost of His consciousness requires an unselfishness and a self-surrender for which few are prepared; to be drawn within His aura so that the disciple's aura forms an integral part of the group aura, presupposes a purity which few can cultivate; to have the ear of the Master and to earn the right of contact with Him at will, necessitates a sensitiveness and a fine discrimination which few would care to purchase at the price. Yet a door stands wide open to all who care to come, and no earnest, sincere soul, who meets the requirements, ever receives a rebuff.

There is no question at this time that those who are in any way advanced in evolution are having that evolution hastened as never before in the history of the world. The crisis is so grave and the need of the world so great, that those who can contact the inner side of life, who can even in a small way sense the vibrations of the senior disciples and the Elder Brothers of the race, and who can bring down the ideals, as known on the higher planes, are being very carefully, forcefully, yet strenuously trained. It is necessary that they should be enabled to act accurately as transmitters and interpreters. (4 - 174).

(15) Platitudinously, the aspirant is told that "when the pupil is ready, the Master will appear". He then settles comfortably back and waits, or focusses his attention upon an attempt to attract the attention of some Master, having apparently settled in his mind that he is ready, or good enough. He naturally gives himself a spiritual prod at intervals, and attends spasmodically to the work of discipline and of purification. But steady and prolonged, undeviating effort on the part of aspirants, is rare indeed.

It is indeed true that at the right moment the Master will appear, but the right moment is contingent upon certain *self-induced* conditions. When the process of purification has become a life-long habit, when the aspirant can at will concentrate his consciousness in the head, when the light in the head shines forth, and the centres are active, then the Master will take the man in hand. In the meantime he may have a vision of the Master, or he may see a thought-form of the Master, and may get much real good and inspiration from the contact with the reflected reality, but it is not the Master, and does *not* indicate the stage of accepted discipleship. Through the medium of the light of the soul, the soul can be known. Therefore seek the light of your own soul, and know that soul as your director. When soul contact is established, your own soul will, if I may so express it, introduce you to your Master. With all due reverence, again may I add, that the Master waits not with eagerness to make your acquaintance. In the world of souls, your soul and His soul are allied, and know essential unity. But in the world of human affairs and in the process of the great work, it should be remembered that when a Master takes an aspirant into His group of disciples, that aspirant is, for a long time, a liability, and oft a hindrance. Students over-estimate themselves quite often, even when repudiating such an idea; subjectively they have a real liking for themselves, and are frequently puzzled as to why the Great Ones give them no sign, nor indicate Their watching care. They will not and They need not until such time as the aspirant has used to the full the knowledge which he has gained from

lesser teachers, and from books and printed scriptures of the world. Students must attend to the immediate duty, and prepare their mechanisms for service in the world, and should desist from wasting time and looking for a Master; they should achieve mastery where now they are defeated, and in the life of service and of struggle, they may then reach the point of such complete self-forgetfulness that the Master may find no hindrance in His approach to them. (4 - 594/5).

(16) A Master of the Wisdom is One Who has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion, that it now includes the fifth or spiritual kingdom. He has worked His way through the four lower kingdoms: the mineral, the vegetable, the animal and the human - and has, through meditation and service, expanded his centre of consciousness till it now includes the plane of the spirit. (2 - 259).

(17) The Masters are entirely free from disease, because they have entirely overcome the karma of the three worlds, and are liberated. (17 - 382).

(18) As regards the Hierarchy itself, speaking esoterically and technically, its Members (many of Them) are "being abstracted from the middle point of holiness, and absorbed into the Council of the Lord". In other words, they are passing onward into higher work, and are becoming custodians of the energy of the divine will, and not simply the custodians of the energy of love. They will work henceforth as power-units, and not just as units of light. Their work becomes dynamic, instead of being attractive and magnetic, and is concerned with the life aspect, and not just with the soul or consciousness aspect. Their places are being taken - under the Law of Ascension - by Their senior disciples, the initiates in Their Ashrams, and (under the same great process) the place of these initiates, who are thus being "raised" to more important work, is being taken by disciples and probationers. (18 - 15/6).

(19) The Master's influence, as He seeks to aid His disciple, always produces transitory turmoil - transitory from the angle of the soul, but frequently appalling from the angle of the personality . . . This the aspirant and the inexperienced disciple resent, and blame the evoking sources for their discomfort, instead of learning the needed lesson of receiving and handling force. (18 - 32).

See also: "The Fifth Kingdom", and "The Hierarchy".

THE MASTER
DJWHAL KHUL

(1) The Master Djwhal Khul, or the Master D.K. as He is frequently called, is another adept on the second Ray of Love-Wisdom. He is the latest of the adepts taking initiation, having taken the fifth initiation in 1875, and is therefore occupying the same body in which He took the initiation, most of the other Masters having taken the fifth initiation whilst occupying earlier vehicles. His body is not a young one, and He is a Tibetan. He is very devoted to the Master K.H. and occupies a little house not far distant from the larger one of the Master, and from His willingness to serve, and to do anything that has to be done, He has been called "the Messenger of the Masters". He is profoundly learned, and knows more about the rays and planetary Hierarchies of the solar system than anyone else in the ranks of the Masters. He works with those who heal, and co-operates unknown and unseen with the seekers after truth in the world's great laboratories, with all who definitely aim at the healing and solacing of the world, and with the great philanthropic world movements, such as the Red Cross. He occupies himself with various pupils of different Masters who can profit by His instruction, and within the last ten years has relieved both the Master M. and the Master K.H. of a good deal of Their teaching work, taking over from Them for certain stated times some of Their pupils and disciples. He works largely, too, with certain groups of the devas of the ethers, who are the healing devas, and who thus collaborate with Him in the work of healing some of the physical ills of humanity. He it was who dictated a large part of that momentous book, *The Secret Doctrine*, and Who showed to H.P. Blavatsky many of the pictures, and gave her much of the data that is to be found in her book. (1 - 57/8).

(2) He Who is known as D.K. is planning to restore - via His students - some of the old and occult methods of healing and to demonstrate:

- a. The place of the etheric body.
- b. The effect of pranic force.
- c. The opening up of etheric vision. (3 - 759).

(3) My province in relation to the group is to give needed assistance to those who seek to fit themselves for active work as disciples . . . Suffice it that I am an Oriental, . . . I am on the Teaching Ray, and closely associated with the Master K.H., . . . part of my work is the steady search for aspirants of strong heart, fervent devotion and trained minds. (4 - 128/9).

(4) He Whom you call the Master D.K. works much with those who heal with pure altruism; He occupies Himself with those who are active in the laboratories of the world . . . Many of the healing angels, such as those referred to in the Bible, co-operate with Him. (13-506/7).

(5) The daily physical life of the Masters, of the Christ, and of those Members of the Hierarchy (initiates and accepted disciples) Who function in physical bodies, has had its orientation upon the subjective levels of life; the majority of Them, and particularly the senior Members of the Hierarchy, do not as a rule intermingle largely with the public, or walk the streets of our great cities. They work as I do from my retreat in the Himalayas, and from where I have influenced and helped far more people than I could possibly have reached, had I walked daily in the midst of the noise and chaos of human affairs. I lead a normal and, I believe useful life as the senior executive in a large lamasery, but my main work has lain elsewhere – widespread in the world of men; I reach this vast number of human beings through the medium of the books which I have written, through the groups which I have started and impulsed, such as Men of Goodwill and the Triangles, and through my disciples who talk and spread the truth as I have tried to present it. (13-682).

(6) On November 19th, 1919, I made my first contact with A.A.B. (much to her distress and dismay), and I have worked steadily with her ever since. The books which I then planned have been well-nigh finished; the various phases of the work which were a part of the preparation for the reappearance of the Christ, have taken form and should go forward with gathering momentum during the next twenty years.

The two major ideas which it was my task to bring to the attention of humanity everywhere throughout the world, have been securely anchored (if I may be permitted to use such a term), and these constitute by far the most important aspect of the work which I have done. These formulated ideas are:

1. The announcement of the existence (hitherto unrecognised) of the *New Group of World Servers*. This is an effective group of workers, intermediate between Humanity and the Spiritual Hierarchy of the planet.
2. The Statement, sent out lately, in connection with the *Reappearance of the Christ*, and for the immediate consolidation of the work of preparation.

All else that I have done in the service of the Hierarchy, is of secondary importance to these two statements of spiritual *fact* . . . Other work awaits me under the reorganisation of all the hierarchical efforts incident to the

reappearance of the Christ, and the closer relationship which will then be established between humanity and the Hierarchy. (13 - 631/2).

(7) The production of the outer form on earth, through the medium of books, of esoteric schools, and the educating of the public opinion, has been committed to a group of us, who form a part of the inner world government - disciples and initiates - and to this group, I play the part of secretary and of organising contact man - if I may use words which will mean something to your ears . . . This group to which I refer, is composed of two oriental initiates (of which I am one) and of five occidental initiates. (5 - 33).

(8) I am an Oriental of the fourth root race, and although I have had two European incarnations, I still at times fail to grasp or understand the Occidental reaction. (6 - 473).

(9) I receive my instructions from a "joint committee" of the spiritual leaders behind the world scene; They are the senior members of the Hierarchy, working under the Christ. They arrive at Their decisions after due consultation with senior workers, such as myself - Masters and initiates above the third initiation. (6 - 501).

III

MAYA

Maya is oft regarded as being of the same nature as the concept promulgated by the Christian Scientist, that there is no such thing as matter. We are asked to regard the entire world phenomena as maya, and to believe that its existence is simply an error of mortal mind, and a form of auto-suggestion or self-hypnotism. Through this induced belief, we force ourselves into a state of mind which recognises that the tangible and the objective, are only figments of man's imaginative mind. This, in its turn, is likewise a travesty of reality. (10 - 20), (15 - 471).

See also: "Illusion" and "Glamour".

II2

MEDICAL SCIENCE

(1) In spite of mistakes, faulty diagnosis and much error, humanity cannot do without its doctors, its surgeons, and its hospitals. They are urgently needed, and will be for centuries to come . . .

Modern medicine must become far more open-minded, more ready to endorse (after due professional proof) that which is new, which is in the

nature of innovation and which is unusual. The barriers erected by specialised medicine must come down, and the new schools must be sought, instructed and investigated, and finally be included in the orthodox ranks. The new schools, the dieticians who claim to cure all diseases through right foods, and the rather eccentric naturopaths, plus many other cults and schools, must not be so arrogantly sure that they have the whole story, that their approach is the only one, or that they have a universal cure-all, which is unique and definitely sure. These groups, particularly the chiropractors, have definitely damaged their cause, and crippled their effort, by their loudly shouted surety (in a field which is yet experimental), and by their constant attack upon orthodox medicine. The latter, in its turn, has limited itself by its failure to recognise what is good and right in the newer schools; it has been antagonised by their clamour for recognition, and by their lack of scientific methods. The desire of orthodox medicine is to protect the general public. This they need must do in order to avoid the disasters which fanatics and untried methods would bring about, but they have gone too far in this respect. (17 - 481/2).

(2) The centre of attention of medical and scientific students will be focussed on the etheric body, and the dependence of the physical body upon the etheric body will be recognised. This will change the attitude of the medical profession, and magnetic healing and vibratory stimulation will supersede the present methods of surgery and drug assimilation. Man's vision being then normally etheric, will have the effect of forcing him to recognise that which is now called the "unseen world". (3 - 474).

(3) Realisation (of the nature of man) will bring about . . . a readjustment of the medical knowledge of man, resulting in a truer understanding of the physical body, of its treatment, and of its protection, and thus producing a juster apprehension of the laws of health. The aim of the physician will then be to find out what it is in a man's life which is preventing egoic energy from flooding every part of his being; to find out what lines of thought are being indulged in which are causing that inertia of the will aspect which is so conducive to wrong-doing; to ascertain what it is in the emotional body which is affecting the nervous system, and thus obstructing the flow of energy from the love petals of the egoic lotus (via the astral permanent atom) to the astral body, and from thence to the nervous system; to discover what is the hindrance in the etheric body which is preventing the right flow of prana, or of solar vitality to every part of the body.

It is essential that in days to come medical men should realise that disease in the physical body is incidental to wrong internal conditions. This is

already being somewhat considered, but the whole question will remain but a beautiful theory (even though an incontrovertible one in view of the achievements of mental scientists and of the various faith healers) until the true nature of the ego, its constitution, its powers, and its field of influence are duly apprehended.

This revelation will come when medical men accept this teaching as a working hypothesis, and then begin to note, for instance, the powers of endurance shown by the great souls of the earth, and their capacity to work at high pressure, and to remain practically immune from disease until (at the close of a long life of usefulness) the Ego deliberately chooses to "die-out" of physical existence. It will come when the medical profession concentrates upon preventative action, substituting sunshine, a vegetable diet, and the application of the laws of magnetic vibration and vitality for the present regime of drugs and surgical operations. Then will come the time when finer and better human beings will manifest on earth. When also physicians will learn the nature of the etheric body, and the work of the spleen as a focal point for pranic emanations, then sound principles and methods will be introduced which will do away with such diseases as tuberculosis, debility, malnutrition and the diseases of the blood and of the kidneys. When doctors comprehend the effect of the emotions upon the nervous system, they will turn their attention to the amelioration of enviroinal conditions, and will study the effects of the emotional currents upon the fluids of the body, and primarily upon the great nerve centres, and the spinal column. When the connection between the dense physical and the subtler bodies is a fact established in medical circles, then will the right treatment of lunacy, of obsessions, and of wrong mental conditions be better comprehended, and results more successful; finally when the nature of egoic force, or of energy is studied, and the function of the physical brain as the transmitter of egoic intent is better comprehended, then the co-ordination of man's entire being will be studied, and illness, debility and disease, will be treated through the cause and not just through the effect. (3-811/2).

(4) Medical science today strains every effort to retain life in forms diseased and inadequate; these Nature, if left to herself, would long ago have discarded. They thereby imprison the life, and force back the life essence again and again into the sheath at the moment of liberation. In course of time and with more knowledge, true medical science will become purely preventative . . . and when the course of nature has been run, when the wheel of life has run down, when the hour for liberation has struck,

when the time has come for the return of the essence to its centre, then the work will be recognised as completed, and the form discarded. . . . Men will then function on into old age, or until the Ego, realising the particular work to be accomplished in any one life has been duly worked out, calls in the lower spark of life, and withdraws the central points of fire.

(3 - 1068/9).

(5) Once the etheric body becomes an established scientific fact, and the centres - major and minor - are recognised as the foci of all energy, as it expresses itself through the human body upon the physical plane, we shall see a great revolution take place in medicine, in diet and in handling of daily life activity. (9 - 134).

(6) The ameliorative and palliative and curative work of medicine and surgery, are proved beyond all controversial discussion. The methods employed, such as the vivisection of animals, may rightly cause distress. In spite of all this, the indebtedness of mankind to the medical profession is great, and the service rendered to humanity by the profession, does largely offset the evil. That they know not everything is true; that there is a small percentage of physicians and surgeons (less than in any other profession) who are self-seeking and no credit to their craft, is equally true; that they already know enough to be willing to admit how very much more there is to be known, is also correct. But that it is a great and good and self-sacrificing group within the human family, is equally true. Forget this not. (17 - 28).

(7) Medicine, in the next century, will be built around certain major premises :

1. Preventive medicine will be the goal, producing the attempt to keep the body in proper balanced order.

2. Sound sanitation and the providing of healthy conditions, will be regarded as essential.

3. The supply of the right chemical properties to the physical body will be studied - a science of chemistry which is yet in its infancy, though it is becoming a flourishing infant.

4. An understanding of the laws of vitality will be regarded as of prime importance, and of this the emphasis today on vitamins, and the influence of the sun, are wholesome indications.

5. The use of the mind will be regarded, above everything else, as a factor of major importance; the mind will be seen as the prime influence as regards the centres, for people will be taught to work on their centres through mental power, and thus produce a right reaction from the endocrine system. This will necessarily involve the right directing of thought to a

centre, or the withdrawal of attention from a centre, with consequent effect upon the glandular system. This will all be based upon the occult law that "Energy follows thought". (17 - 219).

(8) The perfect healing combination is that of the medical man and the spiritual healer, each working in his own field, and both having faith in each other; this is not now the case. There is no need to call in divine aid to set bones, which the surgeon is well equipped to do, or to clear up infection which the physician knows well how to handle. The healer can help and can hasten the healing process, but the orthodox physician can also hasten the work of the healer. Both groups need each other.

I realise that what I have said here will please neither the spiritual healer nor the orthodox medical man. It is time, however, that they learn to appreciate each other and to work in co-operation. In the last analysis, the spiritual healer and the new modes of mental healing, have relatively little to contribute in comparison with the work and the knowledge of the member of the orthodox profession. The debt of the world to its doctors and surgeons is very great. The debt to healers is decidedly not so great; they oft also poison the channel, by bitterness and constant criticism of the physician and of orthodox medicine. Surety of knowledge and experience prevents a similar attitude in the orthodox group, plus the realisation that even the spiritual healer will call the doctor in times of emergency. (17 - 632/3).

113

MEDICINE :
MINERAL DRUGS

(1) One of the great errors into which the human family has fallen has been the endeavour to administer mineral drugs to man for medicinal purposes. It has resulted in a combination of deva substances which was never intended. The relation of man to the lower kingdoms, and particularly to the animal and mineral, has brought about a peculiar condition in the deva world, and has tended to complicate deva evolution. (3 - 645).

(2) You ask me whether I am endorsing the use of ether and chloroform in operations, and of sedative drugs. Not basically, but most certainly temporarily. When man's contact with his soul is firmly established, and when he has developed the faculty of passing in and out of the physical body at will, these helps will no longer be needed. They may be regarded in the meantime as emergency measures, necessitated by world karma and the point of evolution of the race. I am not of course referring to the use of

narcotics and of drugs by hysterical and unbalanced people, but to the judicious use of ameliorants of pain under the wise guidance of the physician. (4-305).

114

MEDITATION

(1) Early in experience, after the attainment of the highest the lower nature has to offer, man begins to meditate. Disorderly at first are his attempts, and sometimes several incarnations may go by in which the Higher Self only forces the man to think, and seriously to meditate at rare and separate intervals. More frequently come the occasions of withdrawing within, until there arises for the man several lives given to mystic meditation and aspiration, culminating usually in a life given entirely to it . . .

Behind each of you who are working definitely under one of the Masters, lie two lives of culmination: the life of worldly apotheosis, and the life of intensest meditation along the mystic or emotional-intuitional line . . .

Now comes to all of you the most important series of lives, to which the previous points of culmination, were but stepping stones. In the lives immediately ahead of those upon the Path, will come final achievement through the instrumentality of the ordered occult meditation, based on law. For some few may come attainment in this life or the next; for others, shortly in other lives. (2 - 12).

(2) The dangers that beset the student of meditation are dependent upon many factors, and it will not be possible to do more than briefly indicate certain menacing conditions, to warn against certain disastrous possibilities, and to caution the pupil against results that are to be reached by undue strain, by over-excess of zeal, and by a one-pointedness that may lead to an unbalanced development. One-pointedness is a virtue, but it should be the one-pointedness of purpose and of aim, and not that which develops one sole line of method, to the exclusion of all others.

The dangers of meditation are largely the dangers of our virtues, and therein lies much of the difficulty. They are largely the dangers of a fine mental concept, that runs ahead of the capacity of the lower vehicles, especially of the dense physical. Aspiration, concentration, and determination are necessary virtues, but if used without discrimination, and without a sense of *time* in evolution, they may lead to a shattering of the physical vehicle, that will delay all progress for some one particular life. Have I made my point clear? I seek but to bring out the absolute necessity for the

occult student to have a virile common sense for one of his basic qualities, coupled with a happy sense of proportion, that leads to due caution, and an approximation of the necessary method to the immediate need. To the man, therefore, who undertakes wholeheartedly the process of occult meditation, I would say with all conciseness :

- a. Know thyself.
- b. Proceed slowly and with caution.
- c. Study effects.
- d. Cultivate the realisation that eternity is long, and that which is slowly built up endures forever.
- e. Aim at regularity.
- f. Realise always that the true spiritual effects are to be seen in the exoteric life of service.
- g. Remember likewise, that psychic phenomena are no indication of a successful following of meditation. The world will see the effects, and be a better judge than the student himself. Above all, the Master will know, for the results on causal levels will be apparent to Him long before the man himself is conscious of any progress. (2 - 92/4).

(3) Almost all who undertake meditation, are conscious of an effect in the nervous system; sometimes it takes the form of sleeplessness, of excitability; of a strained energy and restlessness that permit of no relaxation; of an irritability that has been foreign perhaps to the disposition until meditation was pursued; of a nervous reaction - such as a twitching of the limbs, the fingers or the eyes - of depression, or a lowering of the vitality, and of many individual modes of showing tension and nervousness, differing according to nature and temperament. This display of nervousness may be either severe or slight, but I seek earnestly to point out it is quite needless, provided the student adheres to *the rules of common-sense*, that he studies wisely his own temperament, and that he does not blindly proceed with forms and methods, but insists on knowing the *raison d'être* of instituted action. (2 - 104/5).

(4) The aim should be the development of the habit of meditation all the day long, and the living in the higher consciousness till that consciousness is so stable that the lower mind, desire, and the physical elementals, become so atrophied and starved through lack of nourishment, that the threefold lower nature becomes simply the means whereby the Ego contacts the world for purposes of helping the race. (2 - 145).

(5) For all these troubles, forms of meditation may be found, which - if followed in time - will eventually dissipate them. The fundamental fact

to be grasped here, is that only when the pupil has an intelligent appreciation of the trouble or troubles affecting him, only when he has the ability to conscientiously follow the imparted formulas, and only when his object is unselfish, will he be trusted with these forms. When his object is to equip himself for service, when he aims only at the acquirement of healthy vehicles for the better carrying out of the plan of the Great Ones, and when he desires not to escape disease for his own personal benefit, only then will the formulas work in connection with the egoic consciousness. (2 - 161).

(6) Meditation . . . is the means of bringing to the unit under development the capacity which will produce :

- a. Abstraction, or liberation from form.
- b. Creative power.
- c. Direction of energy, through an act of the will.
- d. Future constructive activity.

By means of meditation, a man finds freedom from the delusion of the senses, and their vibratory lure; he finds his own positive centre of energy and becomes consciously able to use it; he becomes, therefore, aware of his real Self, functioning freely and consciously beyond the planes of sense; he enters into the plans of the greater Entity within Whose radiatory capacity he has a place; he can then consciously proceed to carry out those plans as he can grasp them at varying stages of realisation; and he becomes aware of essential unity . . . Freedom to work on any Path must be gained by occult meditation; freedom to escape beyond the ring-pass-not is also thus attained. (3 - 746/7).

(7) The main function of meditation is to bring the lower instrument into such a condition of receptivity and vibratory response, that the Ego, or Solar Angel, can use it, and produce specific results. (3 - 998).

(8) The white magician, having, through meditation and conscious purpose, formed a focal point of energy upon the mental plane, increases the vibration through strenuous concentration; he begins then to visualise in detail the form he is seeking to build; he pictures it with all its component parts, and sees "before his mind's eye" the consummated product of the egoic meditation as he has succeeded in bringing it through . . . Hence, in all meditation that is of occult value, the man has to do certain things in order to aid in bringing about results.

He tranquilises his bodies in order that there be no impediment to the egoic intent, and listens for the "Voice of the Silence". He responds then to that Voice consciously, and broods over the imparted plans.

He then sounds the Sacred Word, taking up the note of the Ego as he

believes he hears it, and sending it forth to swell the egoic sound, and to set in motion matter on the mental plane. He (synchronously with this sounding) visualises the proposed thought-form which is to embody egoic purposes, and pictures it in detail. (3 - 1000/1).

(9) One of the objectives of the daily meditation, is to enable the brain and mind to vibrate in unison with the soul as it seeks "in meditation deep" to communicate with its reflection. (4 - 74).

(10) The tendency of most aspirants is to be occupied with their deficiencies in the work of meditation, and their inability to control their minds, whereas both those aspects of their endeavour would be aided, if they were to be occupied by the profoundly engrossing work of thought-form building. (4 - 159).

(11) Many forms, thus constructed by an aspirant in his meditation work are lost, and fail in their objective, because of the chaotic and whirling state of the aspirant's emotional body. Thus good intentions come to naught. (4 - 160).

(12) Meditation is dangerous and unprofitable to the man who enters upon it without the basis of a good character and of clean living . . . Meditation is dangerous where there is wrong motive, such as desire for personal growth and for spiritual powers, for it produces, under these conditions only a strengthening of the shadows in the vale of illusion and brings to full growth the serpent of pride, lurking in the valley of selfish desire. Meditation is dangerous when the desire to serve is lacking. (4 - 205).

(13) Man, when meditating, is aiming at two things:

- a. At the formation of thoughts, at the bringing down to the concrete levels of the mental plane, of abstract ideas and intuitions. This is what might be termed *meditation with seed*.
- b. At the aligning of the Ego, and at the creation of that vacuum betwixt the physical brain and the Ego, which results in the divine outpouring, and the consequent shattering of the forms, and subsequent liberation. This might be termed *meditation without seed*. (2 - 58).

(14) Only as the race develops the dynamic powers and attributes of thought - which powers are the product of meditation, rightly used - will the capacity to make use of the laws of vibration be objectively possible. Think not that only the religious devotee or mystic, or the man imbued with what we call higher teaching, is the exponent of the powers attained by meditation. All great capitalists, and the supreme heads of finance, or organised business, are the exponents of similar powers. They are the

personifications of one-pointed adherence to one line of thought, and their evolution parallels that of the mystic and occultists. I seek most strongly to emphasise this fact . . . Supreme concentrated attention to the matter in hand, makes them what they are, and in many respects they attain greater results than many a student of meditation. All they need to do is to transmute the motive underlying their work, and their achievement will then outrun that of other students. (2 - 251).

(15) This is the path to be trodden by one and all, and the method is meditation. The goal is perfect love and wisdom; the steps are the surmounting of subplane after subplane, on all three planes; the method is that of occult meditation; the reward is the continuous expansion of consciousness that puts a man eventually en rapport with his own Ego, with other selves, with the waiting eager Master to Whom he is assigned, with fellow disciples and more advanced Initiates whom he may contact in that Master's aura, till he finally contacts the One Initiator, is admitted into the Secret Place, and knows the mystery that underlies consciousness itself. (2 - 258/9).

(16) Meditation is a technique of the mind which eventually produces correct, unimpeded relationship; this is another name for alignment. It is therefore the establishment of a direct channel, not only between the one source, the monad, and its expression, the purified and controlled personality, but also between the seven centres in the human etheric vehicle. (17 - 620).

(17) *The Science of Meditation*. At present meditation is associated in the minds of men with religious matters. But that relates only to theme. The science can be applied to every possible life process. In reality, this science is a subsidiary branch, preparatory to the Science of the Antahkarana. It is really the true science of occult bridge building or bridging in consciousness. By its means, particularly in the early stages, the building process is facilitated. It is one of the major ways of spiritual functioning; it is one of the many ways to God; it relates the individual mind eventually to the higher mind, and later to the Universal Mind. It is one of the major building techniques and will eventually dominate the new educational methods in schools and colleges. It is intended primarily to:

- a. Produce sensitivity to the higher impressions.
- b. Build the first half of the antahkarana, that between the personality and the soul.
- c. Produce an eventual continuity of consciousness. Meditation is essen-

tially the science of light, because it works in the substance of light. (12-96).

(18) Meditation involves the living of a one-pointed life always and every day . . . This process of ordered meditation, when carried forward over a period of years, and supplemented by meditative living and one-pointed service, will successfully arouse the entire system, and bring the lower man under the influence and control of the spiritual man.

I cannot too strongly advise students against the following of intensive meditation processes for hours at a time . . . The average aspirant is so sensitive and finely organised that excessive meditation, a fanatical diet, the curtailing of the hours of sleep, or undue interest in and emphasis upon psychic experience, will upset the mental balance and often do irretrievable harm. (13-18/9).

(19) The technique of meditation is the outstanding creative agent on our planet. When you, as an individual, are endeavouring to "build the new man in Christ", which will be an expression of your true spiritual self, meditation is, as you well know, your best agent; but the meditation process must be accomplished by creative work, or else it is purely mystical, and though not futile, is nevertheless negative in creative results. (6-202).

See also: (6-303) and "Teachings on Meditation" (6-111/239).

115

MIND (MANAS)

(1) Manas has been defined as mind, or that faculty of logical deduction and reasoning, and of rational activity that distinguishes man from the animals. Yet it is something much more than that, for it underlies all manifestation, and the very shape of an amoeba, and the discriminative faculty of the lowest atom or cell, is actuated by mind of some kind or another . . . The fire of mind is fundamentally electricity, shown in its higher workings. (3-310).

(2) Love is the great unifier, the prime attractive impulse, cosmic and microcosmic, but the mind is the main creative factor and the utiliser of the energies of the cosmos. Love attracts, but the mind attracts, repels and co-ordinates, so that its potency is inconceivable . . . The race is progressing into an era wherein men will function as minds; when intelligence will be stronger than desire, and when thought powers will be used for appeal and for the guidance of the world, as now physical and emotional means are employed. (4-125).

(3) The mind creates or formulates those thought-forms (or embodied energies) which express, upon the mental plane, the measure of the disciple's understanding of the Plan, and his ability to convey the embodied mental energy to the etheric body – unimpeded by the emotional nature or by any lower upsurging desire. (5 – 698/9).

(4) The developed man, with an integrated personality, gradually brings the etheric body under the control of mental energy, and his physical plane activity is not then so much implemented by instinct or desire, as by thought energy, dedicated to and expressing the nature of the man's plan. (5 – 699).

See also: "Thought-Forms".

116

MONEY

(1) "The love of money is the root of all evil". This throws us back on the fundamental weakness of humanity – the quality of *desire*. Of this money is the result and the symbol . . .

Desire demands the satisfaction of sensed need, the desire for goods and possessions, the desire for material comfort, for the acquisition and accumulation of *things*, the desire for power and the supremacy which money alone can give. This desire controls and dominates human thinking; it is the keynote of our modern civilisation; it is also the octopus which is slowly strangling human life, enterprise, and decency; it is the millstone around the neck of mankind . . .

There are, however, large numbers of people whose lives are not dominated by the love of money, and who can normally think in terms of the higher values. They are the hope of the future but are individually imprisoned in the system which, spiritually, *must* end. Though they do not love money, they need it, and must have it; the tentacles of the business world surround them; they too must work and earn the wherewithal to live; the work they seek to do to aid humanity, cannot be done without the required funds. (7 – 79/80).

(2) The aspirant has an appreciation of the occult value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done, and he looks upon money and that which money can purchase as something which is to be used for others, and as a means to bring about the fruition of the Master's plans as he senses those plans . . . Only he who desires naught for himself can be a recipient of financial bounty, and a dispenser of the riches of the universe. In other cases where

riches increase they bring with them naught but sorrow and distress, discontent, and misuse. (1 - 79), (3 - 866).

(3) In the new age which is upon us, prior to the return of the Christ, the demand for financial support must be for the bringing about of right human relations and goodwill, and not for the growth of any particular organisation. The organisations so demanding, must work with the minimum of overhead and central plant, and the workers for the minimum, yet reasonable, salary. (8 - 179), (13 - 630).

(4) Remember that money is the consolidation of the loving, living energy of divinity, and that the greater the realisation and expression of love, the freer will be the inflow of that which is needed to carry forward the work. You are working with the energy of love and not with the energy of desire, the reflection or distortion of love. (13 - 335).

(5) Just as money has been in the past the instrument of men's selfishness, now it must be the instrument of their goodwill. (5 - 166).

See also: (5 - 271/3), (6 - 221, - 225) and "Reflective Meditation on Attracting Money for Hierarchical Purposes." (6 - 228/31).

117

THE MOON

(1) The internal fires of the moon are practically burnt out, and, therefore, she does not shine save through reflection, having no inner fire to blend and merge with light external. (3 - 60).

(2) What causes the apparent deadness of the moon? . . . Here we touch upon a hidden mystery, of which the solution lies revealed for those who seek, in the fact that human beings and certain groups of devas are no longer found on the moon. Man has not ceased to exist upon the moon because it is dead, and cannot therefore support his life, but the moon is dead because man and these deva groups have been removed from off its surface and from its sphere of influence. Man and the devas act on every planet as intermediaries, or as transmitting agencies. Where they are not found, then certain great activities become impossible, and disintegration sets in. (3 - 93).

(3) The decay of a moon has as great an evil effect upon all that contacts it as a decaying body on earth has upon its surroundings. It is occultly "offensive" . . . The greatest effect of moon conditions is to be seen working out predominantly in the terror, and present distress in the animal kingdom. (3 - 795).

(4) Just as the moon is a deterrent or malefic force where the Earth is concerned, and productive of evil "influences", so all such disintegrating bodies are equally destructive. (3 - 837).

(5) I would have you bear definitely in mind, that today the moon is nothing more than a dead form. It has no emanation and no radiation of any kind and, therefore, has no effect of any kind. The moon, from the angle of the esoteric knower, is simply an obstruction in space - an undesirable form which must some day disappear. In esoteric astrology, the effect of the moon is noted as a thought effect, and as the result of a powerful and most ancient thought-form; nevertheless, the moon has no quality of her own, and can transmit nothing to the Earth. (16 - 13).

(6) The moon, as you know, is a shell, an ancient form through which the planetary Logos at one time sought expression. It is slowly disintegrating physically, but not astrally as yet, and is therefore still closely linked with the astral body of the planetary Logos, and therefore with the astral body of all people. Its influence is consequently more potent at the time of the full moon upon all who are unbalanced. (17 - 341).

(7) (The FULL MOON - Meditation and Effects - see (6 - 25/7, - 54)).

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MOTIVE

(1) The development of right motive is a progressive effort, and constantly one shifts the focus of one's incentive when one discovers himself, as the Light shines ever more steadily upon one's way, and constantly a newer and higher motive emerges. Again let me illustrate: An aspirant in the early stages is practically always a devotee. To measure up to the standard set by a beloved friend and teacher, he struggles and strives and gains ground. Later, this object of his devotion and ardent effort is superseded by devotion to one of the Great Ones, the Elder Brothers of the race. He bends all his powers and the forces of his nature to Their service. This incentive is, in its turn, surely and steadily superseded by a vital love for humanity, and love of one individual (be he ever so perfect) is lost sight of in love for the whole brotherhood of men. Unceasingly, as the soul takes more and more control of its instrument, and the soul nature steadily manifests, this too is superseded by love of the ideal, of the Plan, and of the purposes underlying the universe itself. The man comes to know himself as naught but a channel through which spiritual agencies can work, and

realises himself as a corporate part of the One Life. Then he sees even humanity as relative and fractional, and becomes immersed in the great Will. (4 - 203/4).

(2) Students would be amazed if they could see their motives as we see them who guide on the subjective side of experience. Mixed motive is universal. Pure motive is rare, and where it exists there is ever success and achievement. Such pure motive can be entirely selfish and personal, or unselfish and spiritual, and in between, where aspirants are concerned, mixed in varying degree. According, however, to the purity of intent and the singleness of purpose, so will be the potency. (4 - 558).

(3) The study and understanding of motives is of . . . value and importance, for such a study determines intellectually (if properly investigated) what factor or factors inspires the daily life. This is a statement worth careful consideration. I would ask you: What is your major actuating motive? For, whatever it may be, it conditions and determines your predominant life tendency.

Many people, particularly the unintelligent masses, are solely inspired by desire - material, physical and temporary. Animal desire for the satisfaction of the animal appetites, material desire for possession and for the luxuries of existence, the longing for "things", for comforts and for security - economic, social and religious - control the majority . . . Others are motivated by some form of aspiration or ambition - aspiration towards some material heaven (and most religions portray heaven in this manner), ambitions for power, desire for the satisfaction of the emotional or aesthetic appetites, and for the possession of the more subtle realities, and the longing for emotional comfort, for mental stability, and assurance that the higher desires will meet with gratification. (10 - 149).

(4) The time has come when men everywhere must realise that entry into a Master's Ashram is dependent upon Intelligence, plus right motive and service. (13 - 666).

(1) When the public mind has apprehended, even cursorily, the following briefly stated facts, the trend of popular education, the object of political science, and the goal of economic and social endeavour will take a new and better direction. These facts might be summed up in the following postulates:

1. Man is *in essence* divine. This has ever been enunciated throughout the ages, but remains as yet a beautiful theory or belief, and not a proven scientific fact, nor is it universally held.

2. Man is in fact a fragment of the Universal Mind, or world soul, and as a fragment is thus partaker of the instincts and quality of that soul, as it manifests through the human family . . . It must lead to the education of the public as to the nature of man, and the development of the powers latent within him – powers which will set him free from his present limitations, and which will produce in the human family a collective repudiation of the present conditions. When men everywhere recognise themselves and each other, as divine self-conscious units, functioning primarily in the causal body but utilising the three lower vehicles only as a means of contact with the three lower planes, we will have government, politics, economics and the social order readjusted upon sound, sane and divine lines.

3. Man in his lower nature, and in his three vehicles, is an aggregate of lesser lives, dependent on him for their group nature, for their type of activity, and collective response, and who through the energy of activity of the solar Lord – will themselves later be raised, and developed to the human stage.

When these facts are understood, then and only then will we have a right and just comprehension of the nature of man. (3 – 809/11).

(2) That inner man has ever been known to be there, and the "kingdom within" has ever been proclaimed until H.P.B. came and gave out the same truths from a new angle, giving an occult turn to mystic thought. Now comes the opportunity for man to realise the laws of his own being, and in that realisation those who stand on the verge of intuitional apprehension of knowledge and those of scientific bent who are willing to accept these truths as a working hypothesis to be utilised as a basis for experiment until proven false, will have the chance to solve the world problems from within. Thus will the Christ principle be manifested on earth, and thus will the Christ nature be demonstrated to be a fact in nature itself. (3 – 814/5).

(3) Spirit uses the Soul, or the Ego, as a vehicle of enlightenment, and the Ego uses the lower Quaternary as its medium of expression. (3 – 819).

See also: "The Constitution of Man".

THE NEW AGE

(1) The new age, with its peculiar civilisation and culture, will be brought into manifestation, through the collaboration of the well-intentioned many, responsive increasingly to the good of the whole, and not of the individual; they are the idealistic but practical thinkers, influenced by the pattern of things to come, and the world disciples, impressed by the plans and under the instruction of the Hierarchy, which is directing and controlling all. (9-31).

(2) When humanity is assured of divinity and of immortality, and has entered into a state of knowledge as to the nature of the soul and of the kingdom in which that soul functions, its attitude to daily life, and to current affairs will undergo such a transformation, that we shall verily and indeed see the emergence of a new heaven and a new earth. (14-94/5).

(3) You will note that so strenuous is the work of breaking down national group isolation and separativeness, that it takes the united energies of three groups of workers, to bring about the desired results. The seven groups of workers are organised therefore as follows:

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

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis, and a great preparatory drive towards a revelation of such wonder, that I cannot yet detail it. Recognition of its truth is dependent upon inner growth and illumination, and this growth is being speeded up, leading to an easier recognition of that which is on the way. Remember, revelation seldom comes along the expected lines. There will be a pouring in of light upon mankind, which will alter his conditions of living, change his outlook upon world affairs, and inaugurate a new age, which will be distinguished by an aptitude for group synthesis and co-operation, and by new mental powers, leading to a re-orientation of the mind, so that it can function with equal facility in two directions. It will be able to turn outward into the world of manifested forms, and inward into the world of synthesis, of unity and of spirit. There will be a fresh attitude towards life, which will evidence itself in a better sense of values, for life will have a meaning hitherto unknown, and we shall have an interpretation of that meaning, which will enrich our daily experience.

Towards this end all true workers are now bending every effort. (14 - 178/9).

(4) I write for the generation which will come into active thought expression at the end of this century; they will inaugurate the framework, structure and fabric of the New Age, which will *start* with certain premises, which today are the dream of the more exalted dreamers, and which will develop the civilisation of the Aquarian Age. This coming age will be as predominantly the age of group interplay, group idealism, and group consciousness, as the Piscean Age has been one of personality unfoldment and emphasis, personality focus, and personality consciousness. Selfishness, as we now understand it, will gradually disappear, for the will of the individual will voluntarily be blended into the group will. It will be obvious to you, therefore, that this could well bring about a still more dangerous situation, because a group would be a combination of focussed energies, and unless these energies are directed towards the fulfilment of the Plan (which co-ordinates and makes possible the divine purpose), we shall have the gradual consolidation of the forces of evil or of materialism on Earth. I am not speaking lightly, but am endeavouring to show the necessity for the steadfast consecration of the spiritually minded to the task of developing the will-to-good on Earth, and the absolute importance of fostering good-will among the masses. If this is not done after the terrific global house-cleaning that has gone on, the last state will be worse than the first. We shall have individual selfishness superseded by group selfishness, which will be consequently still more potent in its evil dedication, focus and results. (18 - 109).

(5) A great upheaval in all the kingdoms in nature has characterised this day and generation; a stupendous destruction of all forms, of divine life, and in every kingdom, has been the outstanding note of this upheaval. Our modern civilisation has received a death blow from which it will never recover, but which will be recognised some day as the "blow of release" and as the signal for that which is better, new and more suitable for the evolving spirit, to make its appearance. Great and penetrating energies and their evoked forces, have met in a conflict which has, figuratively speaking, elevated the mineral kingdom into the skies, and which has brought down the fire from heaven. I am talking to you factually and not just symbolically. The bodies of men, women and children, have been destroyed; the forms of the vegetable kingdom, and the potencies of the mineral kingdom, have been disintegrated, distributed, and devastated. The coherent life of all the planetary forms has been temporarily rendered incoherent . . .

All this upheaval of the "soil" of the world – spiritual, psychological, and physical – all this disruption of the forms and of the familiar contours of our planetary life *had* to take place before there could come the emergence of the Hierarchy into the public consciousness; all this had to do its work upon the souls of men before the New Age could come in, bringing with it the Restoration of the Mysteries, and the rehabilitation of the peoples of the earth. The two go together. This is one of the major points which I am seeking to make. The disruption, disintegration and the completely chaotic conditions existing for the past five hundred years within all the kingdoms of nature, have at last worked their way out into parallel physical conditions. This is good and desirable; it marks the prelude to a better building of a better world, the construction of more adequate forms of life, and of more correct human attitudes, plus a sounder orientation to reality. The best is yet to be.

Everything is being rapidly brought to the surface – the good and the bad, the desirable and the undesirable, the past and the future (for the two are one); the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the Eye of God; our material civilisation will be seen as giving place rapidly to a more spiritual culture; our church organisations, with their limiting and confusing theologies, will soon give place to the Hierarchy, with its emerging teaching – clear, factual, intuitive and non-dogmatic. (18 – 134/5).

(6) See you not the beauty of this plan and its synthesising, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles, wherein humanity mastered certain lessons? All the postwar planning, the widespread reaction to ideals (in spite of all the efforts of the evil and reactionary forces), and the seething turmoil reaching throughout all levels of the human consciousness, plus the inspiration of disaster and suffering, are blasting open hitherto sealed areas in the minds of men, letting in illumination, sweeping away the bad old conditions. This is symbolised for us in the destruction of ancient cities, and by the intermixture of races through the processes of war; this also signifies progress, and is preparatory to great expansions of consciousness. These expansions in the human understanding will, in the next one hundred and fifty years, completely alter the manner of man's thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished, we shall record an era of world peace which will be symbolic of the state of the human spirit.

Men will then settle down to the great task which confronts all of us in the New Age – the task of dissipating glamour, and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. All is planned and ordered; the right energies and forces will be available, for the Hierarchy works ever under the Law of Cycles and of Cyclic Compensation. The Masters know exactly that which must be done, by right timing, and by what has been called "the crisis of spatial extension". (18 – 237/8).

(7) The release of the energy of the atom is definitely the inauguration of the New Age; it will so completely alter our way of life, that much of the planning at present being done will be found to be of an interim nature; it will simply help humanity to make a great transition out of the materialistic system now dominating, into one in which right human relations will be the basic characteristic. (7 – 81).

(8) If atomic energy is released into constructive channels, and if it remains safely guarded by the right men, the capitalistic system is doomed. The problem of labour will then be the major problem of unemployment – a dreaded word which will be meaningless in the golden age which lies ahead. The masses will then be faced by the problem of leisure. This is a problem which when faced and solved will release the creative energy of man into channels undreamed of today.

The release of atomic energy is the first of many great releases in all the kingdoms of nature; the great release still ahead of humanity, will bring into expression mass creative powers, spiritual potencies and psychic unfoldments which will prove and demonstrate the divinity and the immortality of man. (7 – 82/3).

(9) The New Age is upon us and we are witnessing the birth pangs of the new culture and the new civilisation. That which is old and undesirable must go, and of these undesirable things, hatred and the spirit of separateness must be first to disappear. (5 – 74).

See also: (6 – 271).

(1) The new generation of young people . . . do not belong to the past, and refuse to accept the authority of that past. They do not belong to the inner group of Knowers who are working at the task of swinging the thoughts of men into right channels, for they have not reached as yet the

point of knowledge. They only recognise two things; their need for freedom, and an intense eagerness for knowledge. They despise the tradition of the past; they reject the old formulation of truth; and because as yet they stand on no sure ground but are only in the position of seekers and enquirers, we have our present state (1934) of world upheaval, of apparent license and disruption. It should not be forgotten that this world state is therefore the result of the clashing of the three types of force prevalent in the world of today.

1. That emanating from the holders with the old tradition, who, emphasising the forms and the past, produce the destruction of those forms.

2. That emanating from the inner group of mystics, who, under the guidance of the planetary Hierarchy, are building the new form.

3. That emanating from the masses who belong to neither group, and who are wielding force as yet blindly and often unwisely, until such time comes when they recognise those constructive channels into which it can wisely be poured.

Hence the trouble of this transition period and hence the necessity for the giving out of teaching which will enable the seeking aspirant and enquirer to find himself. Hence the need for the laws of the soul and for the truth as to individual unfoldment to be made clear to those who, rejecting the old tradition, and refusing recognition to the mystic, yet seek to know themselves as liberated souls. With that knowledge will come the steady growth of the Building Mystics, for when a man has found his soul and recognises its relationship to its mechanism of expression, the three-fold lower man, he automatically passes into the consciousness of the subjective life, begins to work with cause, and is no longer lost in the world of effects. Then he finds himself standing shoulder to shoulder with the mystics and knowers of all time. This is the trend of the religious impulse at this time, and this is the glory of the coming age. (4 - 330/1).

(2) All animal bodies will be steadily refined, and in the case of humanity consciously refined, and so brought to a higher and more specialised state of development. This is today proceeding with rapidity. Diet and athletics, open air and sunshine, are doing much for the race, and in the next two generations fine bodies and sensitive natures will make their appearance, and the soul will have far better instruments through which to work. (9 - 125).

(3) The young people, now coming into incarnation, and those who will come during the next century, will prove themselves well equipped to handle

the problem of sex, because they can see more clearly than the older generation, and will think in wider and larger terms than is common today. They will be more group-conscious, and less individualistic and selfish; they will be more interested in new ideas than in the ancient theologies, and will be freer from prejudice, and less intolerant than are the bulk of the well-meaning people of today. Psychology is only just come into its own, and only now is its function beginning to be understood; in one hundred years time, however, it will be the dominating science. (14 - 293).

(4) The coming three generations . . . will bring into incarnation a group of people who will be well equipped to lead humanity out of the present impasse. This fact warrants remembrance, and is often forgotten. There are always those at every epoch in human history, who are able to solve the problems which arise, and who are sent in for that very purpose. (14 - 298).

(5) It should also be remembered (and this is being more widely recognised) that the quality of the young children now coming into incarnation, is steadily getting better and higher. They are in many cases abnormally intelligent, and what you (in your technical parlance) call their I.Q., is frequently phenomenally high. This will be increasingly the case, until young people of fourteen will have the equipment and intelligence of the brilliant college men and women of today. (12 - 50).

(6) All the work being done now is definitely transitional work, and therefore most difficult. It infers a bridging process between the old and the new, and would present almost insuperable difficulties were it not for the fact that the coming two generations will bring in those types of egos who are competent to deal with the problem. (12 - 91).

(7) Idealism is a good sign. It is also responsible for the seething unrest and the urgent demand for better conditions, more light and understanding, deepened co-operation, for a security based on right adjustments, and for peace and plenty in the place of fear, terror and starvation. (12 - 109).

(8) Disciples can now in a few months (if sincere and honest in their endeavour) master ideas, and develop responses which it took them years to master in earlier cycles. (6 - 325).

THE NEW GROUP
OF WORLD SERVERS

(1) We have spoken often of the integrating group of knowers who are beginning to function upon the earth, gathered together in loose formation,

and held by the inner spiritual tie and not by any outer organisation. The planetary Hierarchy has always existed and from time immemorial, and right down the ages, those sons of men who have fitted themselves for work, and who have measured up to the requirements, have found their way into the ranks of those who stand behind the world evolution and guide the destinies of the little ones. . . .

Today, in the world, another great moment of crisis has arrived. I refer not to the present world condition, but to the state of the human consciousness. Mind has arrived as a functioning power, personalities are co-ordinated. The three aspects of man are being blended; another formation or precipitation from the Hierarchy of adepts has become possible. On the physical plane, without any exoteric organisation, ceremonials, or outer form, there is integrating – silently, steadily and powerfully – a group of men and women who will supersede eventually the previous hierarchical effort. They will supersede all churches, all groups, and all organisations and will eventually constitute that oligarchy of elect souls who will govern and guide the world.

They are being gathered out of every nation, but are gathered and chosen, not by the watching Hierarchy or by any Master, but by the power of their response to the spiritual opportunity, tide and note. They are emerging out of every group and church and party, and will therefore be truly representative. This they do, not from the pull of their own ambition and prideful schemes, but through the very selflessness of their service. They are finding their way to the top in every department of human knowledge, not because of the clamour they make about their own ideas, discoveries and theories, but because they are so inclusive in their outlook, and so wide in their interpretation of the truth that they see the hand of God in all happenings, His imprint upon all forms, and His note sounding forth through every channel of communication between the subjective reality and the objective outer form. They are of all races; they speak all languages; they embrace all religions, all sciences and all philosophies. Their characteristics are synthesis, inclusiveness, intellectuality and fine mental development. They own to no creed, save the creed of Brotherhood, based on the one Life. They recognise no authority, save that of their own souls, and no Master save the group they seek to serve, and humanity whom they deeply love. They have no barriers set up around themselves, but are governed by a wide tolerance, and a sane mentality and sense of proportion. They look with open eyes upon the world of men and recognise those whom

they can lift and to whom they can stand as the Great Ones stand, – lifting, teaching and helping. They recognise their peers and equals, and know each other when they meet, and stand shoulder to shoulder with their fellow workers in the work of salvaging humanity. It does not matter if their terminologies differ, their interpretations of symbols and scriptures vary, or their words are few or many. They see their group members in all fields – political, scientific, religious, and economic – and give to them the sign of recognition and the hand of a brother. They recognise likewise Those who have passed ahead of them upon the ladder of evolution, and hail Them Teacher, and seek to learn from Them that which They are so eager to impart. (4 – 398/401).

(2) It was felt wise to gather out of the many groups, a group which should contain (as does the Hierarchy itself) men of all races, of all types and tendencies. This group has a specific mission, and some of the facts about it might be stated as follows:

It is first of all an attempt at an externalisation of the Hierarchy upon the physical plane, or a small working replica of this essentially subjective body. Its members are all in physical bodies but must work entirely subjectively, thus utilising the inner sensitive apparatus and the intuition. It is to be composed of men and women of all nations and ages, but each one must be spiritually oriented, all must be conscious servers, all must be mentally polarised and alert, and all must be inclusive.

One of the essential conditions imposed upon the personnel of this group is that they must be willing to work without recognition, on the subjective levels. They must work behind the scenes as do the Great Ones. Its members therefore must be free from all taint of ambition, and of all pride of race and of accomplishment. They must be also sensitively aware of their fellowmen and of their thoughts and conditioning environment.

It is a group that has no exoteric organisation of any kind, no headquarters, no publicity, no group name. It is a band of obedient workers and servers of the WORD – obedient to their own souls and to group need. All true servers everywhere therefore belong to this group, whether their line of service is cultural, political, scientific, religious, philosophical, psychological or financial. They constitute part of the inner group of workers for humanity, and of the world mystics, whether they know it or not. They will thus be recognised by their fellow group members when contacted in the casual ways of world intercourse.

This group gives the word "spiritual" a wide significance; they believe

it to mean an inclusive endeavour towards human betterment, uplift and understanding; they give it the connotation of tolerance, international synthetic communion, religious inclusiveness, and all trends of thought which concern the esoteric development of the human being.

It is a group, therefore, without a terminology or Bible of any kind; it has no creed nor any dogmatic formulations of truth. The motivating impulse of each and all is love of God as it works out in love for one's fellow man. They know the true meaning of brotherhood, without distinction of race. Their lives are lives of willing service, rendered with utter selflessness and without any reservations.

The personnel of this group is known only to the Elder Brothers of the race, and no register of names is kept, and there are only three main requirements:

1. A certain amount of at-one-ment between the soul and its mechanism is essential, and that inner triplicity, usually dormant in the majority, of soul - mind - brain, must be in alignment and active.

2. The brain has to be telepathically sensitive in two directions and at will. It must be aware of the world of souls and also of the world of men.

3. There must also exist a capacity for abstract or synthetic thought. This will enable a man to leap over racial and religious barriers. When this is present also, there is an assured belief in the continuity of life and its correlation to the life after death. (4 - 413/5).

(3) The growth of the group and of its ideas will be slow and sure. The group exists already. It has not to be formed or organised, and there is therefore for none of you the assuming of any sense of responsibility nor the organising of any activity designed to lure these disciples, who have chosen thus to work subjectively, into publicity. Such are not the methods approved by the Elder Brothers of the race, nor is it the way that They Themselves work.

Know each of you for yourselves whether you stand for the new position, the new attitude towards work, and for the subjective method. Decide once and for all whether you prefer to work in the old exoteric ambitious manner, building and vitalising an organisation, and so producing all the mechanism which goes with such a method of work. Remember that such groups are still greatly needed and are useful. It is not yet the new age, and the little ones must not be left exposed to the new forces, nor turned out bereft of the nursery to which they naturally belong.

Should the new mode of work appeal to you, see to it that the personality

is subordinated, that the life of meditation is kept paramount in importance, that sensitivity to the subjective realms is cultivated, and any necessary outer activities are handled from within outwards. Avoid a purely mystical introspection or its opposite extreme, an over-emphasised organising spirit, remembering that a life of truly occult meditation must inevitably produce outer happenings, but that these objective results are produced by an inner growth and not by an outer activity. (4 - 425).

(4) Little groups will spring up here and there, whose members respond to the new note and whose growth into the world group will be watched over by one or more working disciples. But these latter do not organise the groups; they grow as a man in this place and another in that place awakens to the new vision, or comes into incarnation in order to take his place in the work and bring in the new era. These groups will demonstrate no sense of separateness; they will be unaware of personal or of group ambition; they will recognise their unity with all that exists, and will stand before the world as examples of pure living, constructive building, creative activity subordinated to the general purpose, beauty and inclusiveness. Perhaps in the early stages of integration, the words friendliness and co-operativeness best describe them. They are not interested in dogmas or doctrines, and have no shibboleths. Their outstanding characteristic will be an individual and group freedom from a critical spirit. This non-criticism will not grow out of an inability to see error, or failure to measure up to an idea; falsity, impurity and weakness will be recognised for what they are, but when noted will only serve to evoke a loving helpfulness. (4 - 426).

(5) You ask me: What keeps a man from becoming a member of such a group? I tell you with emphasis that four things only keep a man from affiliation.

First: An unco-ordinated personality. This involves necessarily an untrained mind and a feeble intellect.

Second: A sense of separateness, of distinction, and of being set apart or different from one's fellow men.

Third: The possession of a creed. No matter how good a formula of beliefs it may be, it inevitably produces exclusiveness. It bars some out.

Fourth: Pride and ambition.

You ask again: How shall one qualify? The rules are simple, and are three in number. First learn to practice harmlessness; then desire nothing for the separated self, and thirdly, look for the sign of divinity in all. Three simple rules, but very hard to accomplish.

Behind this group of mystics, which includes thinkers in every department of human thought (let me reiterate the word *thinkers*) and of human knowledge, stands the Hierarchy of Masters, and in between these two groups stand also a band of teachers, of whom I am one. These act as intermediaries and as transmitters of energy. May I repeat, and beg you to attend, that this group which is slowly forming is gathered out of every imaginable group of thinking and intelligent men. As yet, and this may surprise a few, there are not very many occultists (so-called) among them. This is due to the fact that the occultists are numerically few in relation to the masses of humanity, and also to their tendency to be sectarian, exclusive and self-righteous. Selfless humanitarian workers are there; political leaders and economists and scientific workers in the world's laboratories are also there; churchmen and religious adherents from all the world religions are there, and the practical mystics and a few occultists. The true occultist is rare.

The group is and will be kept entirely subjective. Its members are linked telepathically, or they recognise each other through the quality of the work they are doing in the outer world and the inclusiveness of the note they sound. It is inspired from above by the souls of its members and the Great Ones, and is energised into activity by the need of humanity itself. It is composed of living, conscious souls, working through co-ordinated personalities. Its symbol is a golden triangle, enclosing an even-armed cross with one diamond at the apex of the triangle. This symbol is never reproduced in form at all. It shines above the heads of all who are in the group, and cannot be seen by anyone (not even a clairvoyant) except a group member, and then only if – for purposes of the work – his recognition needs stimulation. The motto of the group is *The Glory Of The One*. (4 – 430/1).

(6) Now a new attempt is being made to free the "prisoners of the planet". The Hierarchy, through the Group of World Servers now in process of formation, is seeking to externalise itself, and to restore the mysteries to humanity to whom they truly belong. If the attempt is to succeed, it is basically necessary that all of you who have sensed the vision, or seen a part of the intended plan, should re-dedicate yourselves to the service of humanity, should pledge yourselves to the work of aiding to the utmost of your ability (ponder those words and search out their significance) all world servers, and should sacrifice your time, and give of your money, to further the endeavour of the Great Ones. Rest not, above all, from your meditation work; keep the inner link; think truth at all times. The need and the opportunity are great and all possible helpers are being called to the forefront of the battle. All can be used in some way, if the true nature

of sacrifice is grasped, if skill in action is developed, and if work without attachment is the effort of each and all of you. (4 - 521).

(7) One of the characteristics distinguishing the groups of world servers and knowers, is that the outer organisation, which will hold them integrated, will be so nebulous and fine that, to the outer observation, it will be practically non-existent. The group will be held together by an inner structure of thought, and a close telepathic interrelation. The Great Ones, Whom we all seek to serve, are thus linked, and can at the slightest need, and with the least expenditure of force, get into rapport with each other. They are all attuned to a particular vibration, and so must these groups be attuned. (15 - 183).

(8) In 1942, there will come another planetary inflow of which we are all begged to avail ourselves, and for which we are urged to make due preparation. This "week of group impact", occurring every seven years, will run from December 21st till December 28th, and if this should at any time fall at the period of the full moon, the opportunity will be most significant. This possibility must be watched. This week should be regarded as pre-eminently the "festival week" of the New Group of World Servers, and after 1942 advantage must be taken of this period, and special preparation made. This fact invites the attention of all of us. (15 - 196).

(9) This great and spiritual grouping of servers is, on the physical plane, only very loosely linked. On the astral plane the linking is stronger, and is based upon love of humanity; on the mental plane the major linking takes place, from the angle of the three worlds as a whole. It will be apparent, therefore, that certain developments must have taken place in the individual, before he can consciously become a functioning member of the New Group of World Servers. (15 - 197).

(10) Behind this . . . panorama of humanity, stand Those Whose privilege and right it is to watch over human evolution, and to guide the destinies of men. This They carry forward, not through an enforced control, which infringes upon the free will of the human spirit, but through the implanting of ideas in the minds of the world thinkers, and the evocation of the human consciousness, so that these ideas receive due recognition, and become in time the controlling factors in human life. They train the members of the New Group of World Servers in the task of changing ideas into ideals. These become in time the desired objectives of the thinkers, and are by them taught to the great middle class, and thus worked up into world forms of government and religion, forming the basis of the new social order, into which the masses are patiently incorporated.

It should be remembered at this point, that the men and women of goodwill belong to all the groups outlined above, and that herein lies their strength, and herein lies their usefulness to the New Group of World Servers.

The strength of the New Group of World Servers lies in three factors :

1. They occupy a midway position between the masses of men, and the inner subjective world government.

2. They draw their membership (if such an inadequate word can be used) from all classes, – the aristocracy, the intelligentsia, the bourgeoisie, higher and lower, and the upper layer of the proletariat. They are therefore truly representative.

3. They are closely interrelated, and in constant contact and rapport with each other, through unity of objective, definiteness of method, and uniformity in technique and goodwill. (15 – 638).

(11) Members of the New Group of World Servers stand for the following ideals :

1. They believe in an inner world government and in an emerging evolutionary plan. They can see its signs down the ages. That they may express the significance of this inner world government, and of the planetary Hierarchy in varying terms, is inevitable. That they may regard it from the peculiar angle of their own tradition and schooling, is also inevitable but unimportant. That which is of importance, is that they are in touch with the centre of energy which is attempting to guide human affairs; they know something of the detail of the immediate plan, and to the furtherance of this they are bending all their energies.

2. They are steadily cultivating an international spirit of goodwill, and to this they consecrate every effort. They avoid all points of dissension, regarding them as incidental to the point in evolution which the race has reached, and they are convinced of the inevitable change for the better which is on its way. They emphasise the point of common endeavour, and seek to interpret to the public the trend of the present world efforts, as these begin the work of swinging the world on to new paths, and producing in the minds of the people new and better ideals.

3. They seek to teach also the fact that the many national, religious and social experiments, are only modes of expansion, ways of growth, and needed lessons. They seek to point out that the effects of these will be two-fold. First, they will demonstrate the usefulness of those lines of thought and consequent methods, which will eventually bring about the release of mankind from its present limitations and distress. These experiments are not

lost effort. They have a definite place and purpose. Second, they will demonstrate the recognition of those methods and techniques in government and religion, which are undesirable, because they spread the virus of hatred, breed class and racial distinctions, and are consequently detrimental to world understanding, international goodwill and spiritual amity. (15 - 658/9).

(12) Let the New Group of World Servers realise its mission, and recognise the demands of humanity upon it. What are these demands? Let me enumerate them, and then let me ask you to take them in all simplicity and act upon them:

1. To receive and transmit illumination from the kingdom of souls.
2. To receive inspiration from the Hierarchy and go forth, consequently, to inspire.
3. To hold the vision of the Plan before the eyes of men, for "where there is no vision, the people perish".
4. To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.
5. To toil in Pisces, illumined by Taurus, and responsive in degree to the Aquarian impulse, coming from the Hierarchy.

These objectives are not only individual objectives, but the goal of the entire group. All who respond to the life-giving force of Aquarius, and to the light-giving force of Taurus, can and will work in the New Group of World Servers, even though they have no occult knowledge, and have never heard of their co-workers under that name. Forget this not. (18 - 233).

(13) The slow and careful formation of the New Group of World Servers is indicative of the crisis. They are overseeing or ushering in the New Age and are present at the birth pangs of the new civilisation, and the coming into manifestation of a new race, a new culture, and a new world outlook. The work is necessarily slow and those of you who are immersed in the problems and pains find it hard to view the future with assurance or to interpret the present with clarity. (12 - 44).

(14) Wherever two or three are gathered together in the name of the Master of the Hierarchy, energy will flow; wherever goodwill is a goal and evokes effort in no matter what form, the energy of the will-to-good will make itself felt, and the New Group of World Servers is a far larger group than just the few known to you. Today its numbers are several million. (13 - 556). *See also:* (6 - 202/7).

NEW TEACHINGS

What are some of these newer truths for which I am responsible as transmitting agent to the world of occult students? Let me briefly state them in the order of their relative importance:

1. *The Teaching on Shamballa*. Little has ever been given on this subject. Only the name was known. This teaching includes:

- a. Information as to the nature of the will aspect.
- b. Indications as to the underlying purposes of Sanat Kumara.
- c. Directions as to the building of the antahkarana, which is the first step towards achieving monadic consciousness, and thus the first step towards the Way of the Higher Evolution.

2. *The Teaching on the New Discipleship*. This has been revolutionary where the old schools of occultism are concerned. The teaching includes:

- a. A presentation of the new attitude of the Masters to Their disciples, due to the rapid unfoldment of the mind principle, and the growth of the principle of "free will". This changed technique negates the old attitudes, such as that portrayed in the Theosophical literature, and it was a recognition of the difficulties of correcting the wrong impression given, which prompted H.P.B. in one of her communications to the Esoteric Section of her day, to regret ever having mentioned Their names. That earlier presentation was useful, but has now served its purpose. Unless the schools based on the old methods, change their techniques and their approach to the truth, they will disappear.

b. Information as to the constitution of the Hierarchy, and of the various Ashrams of which it is composed. I have presented the Hierarchy as the Ashram of Sanat Kumara, in its sevenfold form, thus linking will and love.

c. A presentation of the newer type of meditations, with its emphasis upon visualisation, and the use of the creative imagination; I have presented a system of meditation, which has eliminated the attention paid hitherto to personal problems, and the intense earlier focus on the relation of the disciple and the Master. The keynote of group fusion and of service, underlies the newer form of meditation, and not this powerful emphasis upon the personal relation of the disciple to the Master, and the achievement of the individual aspirant. This was degenerating into a form of spiritual selfishness and separateness.

3. *The Teaching of the Seven Rays*. The fact of the seven rays was well

known to the heads of the Theosophical Society, was mentioned very abstractly and vaguely in *The Secret Doctrine*, and formed in an elementary form some of the teaching given in the Esoteric Section; the names of the rays were given, and some information as to their qualities, and the Masters on the rays was imparted, but not much else. I have given out much information upon the subject, and have endeavoured to show the importance of this teaching, from the psychological angle, because the new psychology is in the making. If esoteric teaching is eventually to be public in its presentation, it will be given out along the lines of psychology, because esoteric teaching in its fullest and deepest sense concerns the consciousness aspect of man and God.

4. *The Teaching on the New Astrology*. This teaching too has gone out to a few hundred students before its publication in book form. This new astrology has been hitherto ignored by those astrologers who have read it and (with the exception of four astrologers who have deeply appreciated it, but who wish I would be more explicit) see little in it. I have given enough, could the open-minded astrologer but realise, to establish the coming astrology on a firm basis; the accuracy of what I have given, will in the course of time be ascertained, when astrologers who are dealing with the horoscopes of advanced people and disciples, will use the esoteric planets as given by me, and not the orthodox planets as usually used. The accuracy of their deductions will necessarily depend upon their own point of development, and also upon their ability to recognise an advanced person, a disciple, or an initiate when they meet him, and undertake to cast his horoscope. If they are themselves advanced disciples, they may have a tendency to set too rigid a standard for those seeking astrological deduction, and thus fail to recognise a disciple; if they are not advanced, they may regard people as advanced who are far from being even true aspirants. In either case then the horoscope may prove inaccurate. It is of no use to use the esoteric planets in relation to the average man.

5. *Information about the New Group of World Servers* and their work. This information includes :

- a. The recognition of this group as intermediate between the Hierarchy and Humanity.
- b. The nature of their work, as it influences the human soul, and as it seeks, through the instrumentality of the men and women of goodwill, to determine the period in which we live.
- c. The Triangle work, which embodies two phases of their work, i.e., the forming of the network of light as the channel of communication

between the Hierarchy and Humanity, and the forming simultaneously of the network of goodwill, which is the objective expression of the subjective influence of the light. Ponder on this statement.

6. *The Attempt to Form an Exoteric Branch of the Inner Ashrams.* This is evidenced in the work I have done with a special group of aspirants and accepted disciples, whose instructions, emanating from my Ashram, have been embodied in the book *Discipleship in the New Age* (Vols. I and II).

7. *Teaching upon the New World Religion*, with its emphasis upon the three major Full Moon periods (Aries, Taurus, Gemini, falling usually in April, May and June respectively) and the nine (occasionally ten) minor Full Moons each year. This leads to a consequent relation being established between the work of the Christ and of the Buddha, in the minds of spiritually inclined people everywhere, with the result of a great broadening of the human aspiration. This work is as yet embryonic, but it should receive increasing attention. Eventually it will demonstrate as the main linking unit between the East and the West, particularly if Shri Krishna is shown to be an earlier incarnation of the Lord of Love, the Christ. Thereby three major world religions – the Christian, the Hindu, and the Buddhist – will be intimately related, whilst the Mahommedan faith will be found to be linked to the Christian faith because it embodies the work of the Master Jesus as He overshadowed one of His senior disciples, a very advanced initiate, Mahomet.

A close study of all the above will indicate to you the lines along which I would like to see the work expand in future years. I would ask for a careful study of these words, for I regard this as an important instruction, and one which could be regarded as the skeleton outline of the work I wish to see done. It will involve an intensification of the work of the advanced section in the Arcane School, a greater emphasis upon the Full Moon meetings, a careful organisation of the Triangle work, and the Goodwill work as an added effort, to aid the work of the New Group of World Servers, plus an attempt to recognise the members of the New Group whenever and wherever contacted. This will not be at all an easy task, my brothers, if you look only for those who think and work your way, or who recognise the Hierarchy as you recognise it, or if you exclude those who labour in relation to religious and other fields in a manner different to yours.

. . . In the foregoing pages I gave you certain broad principles, and outlined a new aspect of the work which I had undertaken to do for humanity – under instruction from the Hierarchy. The teaching I gave there is very abstruse; little of it can as yet be of real service to the majority of aspirants,

but a wide and general idea can take form, and provide the immovable background for later teaching. I would have you remember that the teaching which I have given out, has been intermediate in nature, just as that given by H.P.B., under my instruction, was preparatory. The teaching planned by the Hierarchy to precede and condition the New Age, the Aquarian Age, falls into three categories:

1. Preparatory, given 1875 - 1890 written down by H.P.B.
2. Intermediate, given 1919 - 1949 written down by A.A.B.
3. Revelatory, emerging after 1975 to be given on a worldwide scale via the radio.

In the next century, and early in the century, an initiate will appear, and will carry on this teaching. It will be under the same "impression", for my task is not yet completed, and this series of bridging treatises, between the material knowledge of man and the science of the initiates, has still another phase to run. The remainder of this century, as I told you elsewhere (*Destiny of Nations*, page 106), must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundations of the old, and to the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further. (18 - 251/5).

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THE NEW WORLD RELIGION

(1) The Spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity, and more fitted for contact with the divine.

Another great Approach of divinity and another spiritual revelation are now possible. A new revelation is hovering over mankind, and the One Who will bring it and implement it is drawing steadily nearer to us. What this great approach will bring to mankind, we do not yet know. It will surely bring us as definite results as did all the earlier revelations, and the missions of Those Who came in response to humanity's earlier demands. The World War has purified mankind. A new heaven and a new earth are on their way. What does the orthodox theologian and churchman mean when he uses the words "a new heaven"? May these words not signify something entirely new, and a new conception as to the world of spiritual realities? May not the Coming One bring us a new revelation as to the

very nature of God Himself? Do we yet know all that can be known about God? If so, God is very limited. May it not be possible that our present ideas of God, as the Universal Mind, as Love, and as Will, may be enriched by some new idea or quality for which we have as yet no name or word, and of which we have no slightest understanding? (8 - 148/9).

(2) On the fact of God, and of man's relation to the divine, on the fact of immortality and of the continuity of divine revelation, and upon the fact of the constant emergence of Messengers from the divine centre, the new world religion will be based. To these facts must be added man's assured, instinctive knowledge of the existence of the Path of God, and of his ability to tread it, when the evolutionary process has brought him to the point of a fresh orientation to divinity, and to the acceptance of the Fact of God Transcendent and of God Immanent within every form of life. . . .

The great *theme* of the new world religion will be recognition of the many divine approaches and the continuity of revelation which each of them conveyed. (8 - 150).

(3) The establishing of a certain uniformity in the world religious rituals, will aid men everywhere to strengthen each other's work, and enhance powerfully the thought currents directed to the waiting spiritual Lives. At present, the Christian religion has its great festivals, the Buddhist keeps his different set of spiritual events, and the Hindu has still another list of holy days. In the future world, when organised, all men of spiritual inclination and intention everywhere, will keep the same holy days. This will bring about a pooling of spiritual resources, and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent. (8 - 154).

(4) Churchmen need to remember that the human spirit is greater than all the churches, and greater than their teaching. In the long run, that human spirit will defeat them and proceed triumphantly into the Kingdom of God, leaving them far behind, unless they enter as a humble part of the mass of men. Nothing under heaven can arrest the progress of the human soul on its long pilgrimage from darkness to light, from the unreal to the real, from death to immortality, and from ignorance to wisdom. (8 - 159).

(5) The day is dawning when all religions will be regarded as emanating from one great spiritual source; all will be seen as unitedly providing the one root out of which the universal world religion will inevitably emerge. Then there will be neither Christian nor heathen, neither Jew nor Gentile, but simply one great body of believers, gathered out of all the current religions. They will accept the same truths, not as theological concepts,

but as essential to spiritual living; they will stand together on the same platform of brotherhood and of human relations; they will recognise divine sonship and will seek unitedly to co-operate with the divine Plan as it is revealed to them by the spiritual leaders of the race, and as it indicates to them the next step to be taken on the Path of Approach to God. Such a *world religion* is no idle dream, but something which is definitely forming today. (7 - 140).

(6) Humanity is recognising the need for a more vital approach to God and one more intelligently presented; men are tired of doctrinal and dogmatic differences and quarrels; the study of Comparative Religion has demonstrated that the foundational truths in every faith are identical. Because of this universality, they evoke recognition and response from all men everywhere. The only factor in reality which militates against the spiritual unity of all men everywhere, is the existent clerical organisations and their militant attitude to religion and to faiths other than their own.

In spite of all this, the structure of the New World Religion is being raised by the dissenting groups within the institutional churches, by the many world groups who present the concept of God immanent, even when they do so with selfish motive and with an unwholesome emphasis upon the powers of the indwelling divinity to provide perfect health, plenty of money, serene business success, and unbroken popularity!

The New World Religion is also being brought into expression through the work of the esoteric groups throughout the world, because of their particular emphasis upon the fact of the spiritual Hierarchy, upon the office and the work of the Christ, and upon the techniques of meditation whereby soul-awareness (or the Christ consciousness) can be achieved. Prayer has expanded into meditation; desire has been lifted into mental aspiration. This is supplanted by a sense of unity and by the recognition of God immanent. This leads eventually to at-one-ment with God transcendent.

(7 - 156/7).

(7) The keynote of the New World Religion is *Divine Approach*. "Draw near to Him and He will draw near to you" is the injunction, emanating in new and clear tones from the Hierarchy today. *The great theme* of the New World Religion will be the unifying of the great divine Approaches; *the task* ahead of the churches is to prepare humanity, through organised and spiritual movements, for the fifth imminent Approach; *the method* employed will be the scientific and intelligent use of Invocation and Evocation, and the recognition of its stupendous potency; *the objective* of the coming Approach, of the preparatory work and of the Invocation, is revelation -

a revelation which has ever been cyclically given and which today is ready for man's acceptance. (7 - 158).

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OBEDIENCE

(1) There is no obligation to obey. We seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action and discrimination in method, and not by unquestioning obedience, negative acquiescence, and blind following. Let this not be forgotten. If any command may ever emanate from the subjective band of teachers of whom I am a humble member, let it be to follow the dictates of your own soul and the promptings of your higher self. (4 - 103/4).

(2) In the training of the occidental student, blind unquestioning obedience is never asked. Suggestions are made as to method and as to a technique which has proved effective for thousands of years and with many disciples. Some rules as to breathing, as to helpful process, and as to practical living on the physical plane will be imparted, but in the training of the new type of disciple during the coming age, it is the will of the watching Gurus and Rishis that they be left freer than has heretofore been the case. This may mean a slightly slower development at the beginning but will result, it is hoped, in a more rapid unfoldment during the later stages upon the Path of Initiation.

Therefore, students are urged to go forward during their period of training with courage and with joy, knowing that they are members of a band of disciples, knowing that they are not alone, but that the strength of the band is theirs, the knowledge of the band is theirs too as they develop the capacity to apprehend it, - and knowing also that the love and wisdom and understanding of the watching Elder Brothers are back of every aspiring Son of God e'en though apparently (and wisely) he is left to wrestle through to the light in the strength of his own omnipotent soul.

(4 - 152/3).

(3) There is no such thing as occult obedience as usually taught by the occult schools. In the olden days in the East, the Master exacted from His disciple that implicit obedience which actually made the Master responsible and placed upon His shoulders the destiny or the karma of the disciple. That condition no longer holds good. . . . In the coming New Age, the Master is responsible for the offering of opportunity, and for the right enunciation of the truth, but for no more than that. (5 - 5).

(4) The obedience required is obedience to the Plan. It is not obedience

to the Master. . . . The obedience demanded is that of the personality to the soul, as soul knowledge, soul light, and soul control become increasingly potent in the mind and brain reactions of the disciple. (5 - 686/7).

See also: (6 - 264, - 549).

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OCCULT BLINDNESS

(1) Blindness is a prelude to initiation of no matter what degree. It is only at the last and highest initiation that the "tendency to blindness" comes to a complete end. In the early stages of evolution, blindness is natural, innate, unavoidable, and impenetrable. For ages man walks in the dark. Then comes the stage wherein this normal blindness is a protection, but has also entered a phase wherein it can be overcome. Technically speaking, the blindness to which I have referred is something different. From the moment when a human being catches the first, faint glimpse of the "something or other", and sees himself in juxtaposition to that dimly sensed, distant reality, the blindness with which I have dealt is something *imposed by the soul* upon the hastening aspirant, so that the lessons of conscious experience, of discipleship, and later of initiation, may be correctly assimilated and expressed; by its means, the hurrying seeker is defended from making too rapid and superficial progress. It is depth and a profound "rootedness" (if I may coin such a word) for which the inner Teacher, and later the Master looks, and "occult blindness", its need, its wise handling and its final elimination, are part of the curriculum imposed upon the candidate. (18 - 197).

(2) Occult blindness is spiritually induced, and "blacks out" the glory and the promised attainment and reward. The disciple is thrown back upon himself. All he can see is his problem, his tiny field of experience, and his - to him - feeble and limited equipment. . . . The beauty of the immediate, the glory of the present opportunity, and the need to focus upon the task and service of the moment, are the rewards of moving forward into the apparently impenetrable darkness. (18 - 198).

(3) Thus the veils serve their purpose; blindness nurtures and protects, provided it is innate and natural, soul-imposed or spiritually engendered. If it is wilfully self-induced, if it provides an alibi for grasped knowledge, if it is assumed in order to avoid responsibility, then sin enters in and difficulty ensues. From this may all of you be protected. (18 - 200).

(4) The progressing disciple does not move into new fields or areas

of awareness, like a steady marching forward from one plane to another. What must be grasped is that *all that IS is ever present*. What we are concerned with is the constant awakening to that which eternally IS, and to what is ever present in the environment, but of which the subject is unaware, owing to short-sightedness. . . . The Kingdom of God is present on Earth today, and for ever has been, but only a few, relatively speaking, are aware of its signs and manifestations. (11 - 53).

127

OCCULTISTS AND MYSTICS

(1) The path of knowledge is that of the occultist and the sage; that of love is that of the mystic and the saint. The head or the heart approach is not dependent on the ray, for both ways must be known; the mystic must become the occultist; the white occultist has been the saintly mystic. True knowledge is intelligent love, for it is the blending of the intellect and the devotion. Unity is sensed in the heart; its intelligent application to life has to be worked out through knowledge. (4 - 120).

(2) The past has seen much application of the heart way, . . . and in this incarnation the mental unfoldment is of prime importance. (4 - 121).

(3) The mystic is not necessarily an occultist, but the occultist embraces the mystic. Mysticism is but one step on the path of occultism.

By finding the kingdom of God within himself, and by the study of the laws of his own being, the mystic becomes proficient in the laws which govern the universe, of which he is a part. The occultist recognises the kingdom of God in nature or the system, and regards himself as a small part of that greater whole, and therefore, governed by the same laws.

. . . To make it more simple for general comprehension: after initiation, the mystic is merged in the occultist, for he has become a student of occult law; he has to work with matter, with its manipulation and uses, and he has to master and control all lower forms of manifestation, and learn the rules whereby the building devas work. Before initiation the mystic path might be expressed by the term, Probationary Path. Before the occultist can manipulate wisely the matter of the solar system, he must have mastered the laws that govern the microcosm, and even though he is naturally on the occult path, yet he will still have to find the God within his own being, before he can safely venture on the path of occult law.

The mystic seeks to work from the emotional to the intuitional, and thence to the Monad or Spirit. The occultist works from the physical to

the mental, and thence to the atma or Spirit. One works along the line of love; the other along the line of will. The mystic fails in the purpose of his being – that of love demonstrated in activity – unless he co-ordinates the whole through the use of intelligent will. Therefore, he has to become the occultist.

The occultist similarly fails, and becomes only a selfish exponent of power, working through the intelligence, unless he finds a purpose for that will and knowledge, by an animating love, which will give to him sufficient motive for all that he attempts. (2 – 147/9).

(4) (The mystic) concentrates on abstractions, on attributes more than on aspects, and on the life side more than the concrete. He aspires, he burns, he harmonises, he loves and he works through devotion. He meditates by attempting to eliminate the concrete mind altogether, and aspires to leap from the plane of the emotions, to that of the intuition.

He has the faults of his type – dreamy, visionary, impractical, emotional, and lacking that quality of mind that we call discrimination. He is intuitive, prone to martyrdom and self-sacrifice. (2 – 150).

(5) The mystic eliminates or endeavours to transcend *mind* in his process of finding the Self. The occultist, through his intelligent interest in the forms which veil the Self, and by the employment of the *principle of mind* on both its levels, arrives at the same point. He recognises the sheaths that veil. He applies himself to the study of the laws that govern the manifested solar system. He concentrates on the objective, and in his earlier years may at times overlook the value of the subjective. He arrives eventually at the central life by the elimination, through conscious knowledge and control, of sheath after sheath. He meditates upon form, until form is lost sight of, and the creator of the form becomes all in all. (2 – 151).

(6) The keynotes of the occult life have been (and rightly) the notes of knowledge, of the mental approach to the problem of divinity, the recognition of divine immanence, and of the fact that "as He is so are we". There is, however, no sense of duality. The goal is the achievement of such an approved and appreciated identification, that man becomes what he is – a God and, eventually, God in manifestation. This is not the same thing as the mystical union.

And yet, the whole theme is mystical and innately subjective. The time must come when the mystic will appreciate, and follow the way of the head, and not only the way of the heart. He will learn to realise that he must lose his sense of the Beloved, in the knowledge that he and the beloved are one, and that the vision must and will disappear as he transcends it (note

that phrase) in the greatest processes of *identification through initiation*.

The occultist, in his turn, must learn to include the mystical experience in full understanding consciousness as a recapitulatory exercise, before he transcends it and passes on to a synthesis and an inclusiveness, to which the mystical approach is but the beginning, and of which the mystic remains unaware.

The mystic is too apt to feel that the occultist over-estimates the way of knowledge, and repeats glibly that the mind is the slayer of the real, and that the intellect can give him nothing. The occultist is equally apt to despise the mystical way, and to regard the mystical method as "living far behind him". But both must learn to tread the way of wisdom. The mystic must, and will inevitably, become the occultist, and this whether he likes the process or not. He cannot escape it in the long run, but the occultist is not a true one, until he *recovers* the mystical experience, and translates it into terms of synthesis. Note the structure of the words I have used in this last paragraph, for it will serve to elucidate my theme. I use therefore the words "mystic and mystical" in this section of the treatise to describe the intelligent, highly mental man, and his process upon the Path of Discipleship. (15 - 543/4).

(7) It is occult students for whom search is now being made, and not mystics; it is for clear-thinking men and women that the call has gone forth, and not for the fanatic or for the person who sees nothing but the ideal, and who is unable to work successfully with situations and *things as they are*, and who cannot, therefore, apply the necessary and unavoidable compromise. (13 - 654).

(8) The first initiation might be regarded as the goal and the reward of the *mystical experience*; it is fundamentally not an occult experience in the true sense of the term, for it is seldom accurately realised, or consciously prepared for, as is the case with the later initiations, and this is why the first two initiations are not considered major initiations. . . . The mystical Way leads to the first initiation. Having achieved its purpose, it is then renounced, and the "lighted Way" of occultism is then followed, leading to the lighted areas of the higher states of consciousness.

Thus both ways are seen to be essential; the mystical way is for the majority at this time, and an increasingly large number of mystics will emerge out of the modern masses of men; paralleling this, the occult way is attracting more and more of the world intelligentsia. Its experience is not basically religious, as the orthodox churchman understands the word. The way of science is as deeply needed by mankind, as is the way of reli-

gion, for "God" is found equally on both ways. The scientific way leads the aspirant into the world of energies and forces, which is the true world of occult endeavour, revealing the Universal Mind and the workings of that great Intelligence which created the manifested universe. The "new man" who has come to birth at the first initiation, must and will tread the occult or scientific way, which inevitably leads him out of the world of mysticism into the scientific and assured perception of God as life and energy. (18 – 666).

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THE OLD COMMENTARY

I felt it might be of interest to students to know this much about this ancient text book of the Adepts.

. . . *The Old Commentary* . . . has no assignable date. Should I endeavour to tell you its age, I have no means of proving the truth of my words. . . . I have sought in the above few phrases to give the gist of what is expressed in the Commentary, through the means of a few symbols and a cryptic text. These old Scriptures are not read in the way modern students read books. they are seen, touched and realised. The meaning is disclosed in a flash. Let me illustrate: The words "the One enunciates the word which drowns the triple sound" are depicted by a shaft of light ending in a symbolic word in gold superimposed over three symbols in black, rose and green. Thus are the secrets guarded with care. (4 – 76).

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OVERPOPULATION

The success of modern medicine is today so great, that millions of people are kept alive – if not cured – who in earlier days, and with less scientific aptitude, would normally have died. In this developed skill and knowledge, and in this aptitude in the care of the physical mechanism, is today to be found a major world problem – the problem of overpopulation of the planet, leading to the herd life of humanity and the consequent economic problem – to mention only one of the incidental difficulties of this success. This "unnatural" preservation of life is the cause of much suffering, and is a fruitful source of war, being contrary to the karmic intent of the planetary Logos.

With this vast problem, I cannot here deal. I can only indicate it. It will be solved when the fear of death disappears, and when humanity learns

the significance of time and the meaning of the cycles. It will be simplified when true astrological findings become possible, when man knows the hour of his departure from this outer plane, and masters the technique of "withdrawal", and the methods of abstracting himself *consciously* from the prison of the body. But much research has to take place first. (17 - 278/9).

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PAIN

(1) Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome to the Father's Home; pain is the illusion of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss, that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple.

The uses of pain are many, and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light and that liberation, with the ordered harmony of the cosmos, are for all the sons of men. (4 - 533), (5 - 677).

(2) With this consciousness, incident upon an awareness of the pairs of opposites, is connected the entire problem of pain and of suffering, as we today understand it. The animal suffers, but suffers entirely physically and sentiently. Man suffers, but suffers physically, sentiently, and also mentally, and the mental suffering is due to the development in him of certain aspects of the lower mind - anticipation, memory, imagination, the power to visualise, remorse, and the inherent urge to reach out after divinity, which brings with it a sense of loss and of failure. The sufferings of God Himself (to which the scriptures of the world so often mysteriously refer), are divorced from sentiency, and are mental and intuitive. (14 - 250).

(3) Upon the Path of Initiation pain is largely negated, not because the initiate endeavours to avoid pain, but because the sensitivity of the form to undesirable contacts disappears; pain is the guardian of the form and the protector of substance; it warns of danger; it indicates certain definite stages in the evolutionary process; it is related to the principle whereby the

soul identifies itself with substance. When the identification ceases, pain and disease and also death lose their hold upon the disciple; the soul is no longer subject to their requirements, and the man is free because disease and death are qualities inherent in form, and subject to the vicissitudes of form life. (17 - 502).

(4) Pain has always been the purifying agent, employed by the Lords of Destiny, to bring about liberation. (13 - 116).

See also: (6 - 650).

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THE PERSONALITY

(1) The personality is a triple combination of forces, impressing and absolutely controlling the fourth aspect of the personality, which is the dense physical body. The three personality types of energy are the etheric body, which is the vehicle of vital energy, the astral body, which is the vehicle of the feeling energy or sentient force, and the mental body, which is the vehicle of the intelligent energy of will, that is destined to be the dominant creative aspect. . . . These forces constitute the lower man. (15 - 8).

(2) The progress of humanity is from one *realised* integration to another; man's basic integrity is, however, in the realm of the consciousness. This is a statement of importance. It might be remarked - speaking loosely and generally - that

1. In Lemurian times, humanity achieved the integration of the vital or etheric body with the physical body.

2. In Atlantean times, humanity added to the already achieved synthesis still another part, that of the astral nature, and psychic man came definitely into being. He was alive, and at the same time sensitive and responsive to his environment, in a wider and more specialised sense.

3. Today, in our Aryan race, humanity is occupied with the task of adding still another aspect, that of the mind. To the achieved facts of livingness and sensitivity, he is rapidly adding reason, mental perception, and other qualities of the mind and thought life.

4. Advanced humanity upon the Probationary Path, is fusing these three divine aspects into one whole, which we call the personality. Many hundreds of thousands stand at this time upon that Path, and are acting, feeling and thinking simultaneously, making these functions one activity. This personality synthesis comes upon the Path of Discipleship, under the direction of the indwelling entity, the spiritual man.

This integration constitutes alignment, and - when a man has achieved

this – he passes eventually through a process of reorientation. This reveals to him, as he slowly changes his direction, the still greater Whole of humanity. Later, upon the Path of Initiation, there will dawn upon his vision, the Whole of which humanity itself is only an expression. This is the subjective world of reality, into which we begin definitely to enter as we become members of the Kingdom of God.

5. Upon the Probationary Path, though only during its later stages, he begins to serve humanity consciously, through the medium of his integrated personality, and thus the consciousness of the larger and wider whole, gradually supersedes his individual and separative consciousness. He knows himself to be but a part.

6. Upon the Path of Discipleship, the process of integration into the Kingdom of God, the Kingdom of Souls, proceeds until the third initiation is undergone.

All these various integrations work out into some definite form of activity. First, there is the service of the personality, selfish and separative, wherein man sacrifices much in the interests of his own desire. Then comes the stage of service of humanity, and, finally, the service of the Plan. (15 – 350/1).

(3) This particular phrase "death of the personality", has two definite connotations:

- a. It may mean the death of the physical body, which is inevitably followed by the two stages of the death of the emotional vehicle, and the subsequent dissipation of the temporary and ever-changing form which the quota of mental energy has assumed during incarnation.
- b. The subjective and mystical "death of the personality". This is a phrase indicating the transfer of the focus for the distribution of energy from the personality (a definite centre of force), to the soul (another definite centre). (16 – 17/8).

(4) It must be borne in mind that the life of the personality falls into the following stages:

1. Its slow and gradual construction over a long period of time. For many cycles of incarnations, a man is not a personality. He is just a member of the mass.

2. The conscious identification of the soul with the personality during this stage is practically non-existent. The aspect of the soul which is concealed within the sheaths is for a long, long period dominated by the life of those sheaths, only making its presence felt through what is called "the voice of conscience". However, as time goes on, the active life of the person

is gradually enhanced and co-ordinated by the energy which streams from the knowledge petals of the egoic lotus, or from the intelligent perceptive nature of the soul on its own plane. This produces eventually the integration of the three lower sheaths into one functioning whole. The man is then a personality.

3. The personality life of the now co-ordinated individual persists for a large number of lives, and also falls into three phases :

- a. The phase of a dominant aggressive personality life, basically conditioned by its ray type, selfish in nature and very individualistic.
- b. A transitional phase wherein a conflict rages between personality and soul. The soul begins to seek liberation from form life, and yet – in the last analysis – the personality is dependent upon the life principle, conferred by the soul. Wording it otherwise, the conflict between the soul ray and the personality ray starts, and the war is on between two focussed aspects of energy. This conflict terminates at the third initiation.
- c. The control by the soul is the final phase, leading to the death and destruction of the personality. This death begins when the personality, the Dweller on the Threshold, stands before the Angel of the Presence. The light of the solar Angel then obliterates the light of matter.

The "control" phase is conditioned by the complete identification of the personality with the soul; this is a reversal of the previous identification of the soul with the personality. This also is what we mean when speaking of the integration of these two; the two are now one. (17 – 506/7).

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THE PHYSICAL BODY

(1) Each human life period sees a man taking a more evolved physical body of a greater responsiveness, tuned to a higher key, of more adequate refinement, and vibrating to a different measure. . . . We have seen how the aim of each life . . . should be the effecting and the carrying out of a definite purpose. This purpose is the development of a more adequate form for the use of the spirit; and when this purpose is achieved then the Indweller turns his attention away, and the form disintegrates, having served his need. (3 – 132/3).

(2) Man is essentially mental man, and astral man; then the two take to themselves an etheric sheath for purposes of objective work. That is *the true lower man, these two in the etheric body*. But later – in order to know

even on the lowest plane of all – man takes to himself a coat of skin, as the Bible expresses it, and puts on (over his etheric body) that outer illusory form we know so well. It is his lowest point of objectivity and his direct "imprisoning". (3 – 788).

(3) On this (his physical condition) I cannot enlarge, beyond begging all disciples to act with wisdom, to give themselves sufficient sleep, right food (which must vary for each individual), and those surroundings, if possible, which will enable them to work with the greatest facility. The penalty for the infringing of these suggestions, works out in lack of power in service, and in the growing thralldom of the physical body. Where the physical body is in poor condition, the disciple has to add the liabilities incident upon the bringing in of force which he finds himself unable to handle. (4 – 636/7).

(4) There is a tendency among students to identify the centres with the physical body in their thinking, and not so clearly with the etheric body. This concerns location in the majority of cases, and is a mistake. Aspirants would do well to avoid any concentration at all upon the physical body, and learn gradually to shift their focus of attention into the etheric body. Necessarily the physical body is active and potent, but increasingly it should be regarded as an automaton, influenced and directed by:

1. The vital body and the forces of maya; or by inspiration, emanating from points of spiritual tension.

2. The astral vehicle, and the forces of glamour; or sentient, conscious love, emanating from the soul.

3. The mind and the forces of illusion; or by illumination, coming from higher sources than the life in the three worlds.

4. The soul, as the vehicle of monadic expression, until such time as the antahkarana is built – that bridge in mental matter which will eventually link the Monad and the personality. (10 – 260/1).

(5) It is frequently overlooked by the casual student, that both the astral and the mental bodies are material, and just as material in their own way, as is the dense physical body. . . . (3 – 55).

(6) *The Training of the Physical Body*:

This involves certain definite requirements:

The building in of matter of the higher sub-planes, and the elimination of the lower and coarser matter. This is needed because it is impossible for those with coarse bodies to contact high vibration. It is impossible for the Ego to transmit the higher knowledge and guidance through a coarse physical body. It is impossible for the loftier currents of thought to impact the

little evolved physical brain. Hence the refinement of the physical body is an essential. It is effected in various ways, all of them reasonable and utilitarian.

By pure food. This involves a vegetarian diet, chosen with discrimination; it requires the eating of only those vegetables and fruits that vitalise. Careful judgment shown in the choice of food, wise refraining from too heavy eating, and a little pure good food, perfectly assimilated, are all that a disciple requires. You ask what foods? Milk, honey, whole wheat bread, all the vegetables that contact the sun, oranges (above all, oranges), bananas, raisins, nuts, some potatoes, unpolished rice, and may I again reiterate, just as much of all the above as to insure activity.

By cleanliness. Much use of water, externally and internally, is vitally required.

By sleep. This should be always between the hours of ten in the evening, and five in the morning, and as much as possible out of doors.

By sunshine. Contact with the sun should be much sought after, and the vitalisation that comes through its rays. The sun kills all germs, and frees from disease.

When these four requirements are attended to adequately, a definite process of elimination proceeds, and in the course of a few years, the whole physical body shifts its polarisation gradually up, until you will have a body composed of atomic subplane matter. . . . This may take several incarnations, but it should be borne in mind that at each fresh incarnation, a body is taken of exact quality (if I may so put it) as the one previously discarded at death. Hence time is never lost in building. (2 - 334/5).

(7) The dense physical body . . . is the sumtotal of all the organisms which compose it; these possess the varying functions which enable the soul to express itself on the physical or objective plane as part of a greater and more inclusive organism. The physical body is the response apparatus of the indwelling spiritual man, and serves to put that spiritual entity en rapport with the response apparatus of the planetary Logos, the Life in which we live and move and have our being. (17 - 2).

(8) To sum up: the physical body is not a principle; it is not a main object of attention of the aspirant; it automatically responds to the slowly unfolding consciousness in all the kingdoms of nature; it constantly remains that which is worked upon, and not that which has an innate influence of its own; it is not important in the active process, for it is a recipient and not that which initiates activity. That which is important is the unfolding consciousness, the response of the indwelling spiritual man to life, circum-

stances, events and environment. The physical body responds. When the physical body becomes, in error, the object of attention, retrogression is indicated; and this is why all profound attention to the physical disciplines, to vegetarianism, to diet and to fasting, and to the present modes of (so-called) mental and divine healing, are undesirable, and not in line with the projected plan. Therefore undue consideration, and excessive emphasis upon the physical body, is reactionary and is like the worship of the golden calf by the children of Israel; it is reversion to that which at one time was of importance, but today should be relegated to a minor position and below the threshold of the consciousness. (17 - 613/4).

(9) One of the problems which all sincere disciples have to solve, is to learn to live as if the physical body did not exist. By that I mean that its limitations and the hindrances which it imposes upon the expression of the free, spiritual consciousness, are negated by an inner attitude of mind. (5 - 433).

(10) Pay not undue attention to the physical vehicle. Its preservation is of no moment and can - in your case - become of too prominent importance. The time of your liberation is set by karmic law; this ever determines the demise of the real man within the body, but if the physical body is unduly nurtured, and if it becomes the recipient of undue care, it can hold that real man in prison in defiance to karmic law. That is a sorry spectacle to watch, for it means that the physical elemental is assuming power. (6 - 697).

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THE PILGRIM

- (1) The life of the Pilgrim can be . . . divided into three main periods:
1. That period wherein he is under the influence of the Personality Ray.
 2. That wherein he comes under the Ray of the Ego.
 3. That wherein the Monadic Ray holds sway.

The first period is by far the longest, and covers the vast progression of the centuries wherein the activity aspect of the threefold self is being developed. Life after life slips away during which the aspect of the manas or mind is being slowly wrought out, and the human being comes more and more under the control of his intellect, operating through his physical brain. . . . Centuries go by and the man becomes ever more actively intelligent, and the field of his life more suitable for the coming in of this second aspect. . . .

The second period, wherein the egoic ray holds sway, is not so long

comparatively; it . . . marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation.

The third period . . . is by far the shortest . . . It marks the period of achievement, of liberation, and therefore, although it is the shortest period when viewed from below upward, it is the period of comparative permanence when viewed from the plane of the Monad. (3 - 174/8).

(2) "Pass on, O Pilgrim, with steady perseverance. No candle is there nor earth lamp fed with oil. Ever the radiance groweth till the path ends within a blaze of glory, and the wanderer through the night becometh the child of the sun, and entereth within the portals of that radiant orb". (4 - 121).

(3) THE LISTENING PILGRIM: Listen, O Pilgrim, to the chanting of the Word by the great Deva Lords. Hush all earth vibration, still the restless strivings of the lower mind, and with ear intent hark to the sounds that rise to the throne of the Logos. Only the pure in heart can hear, only the gentle can respond.

The stormy sounds of all earth struggle, the shrill vibration of the watery sphere, the crashing note marking the place of thought, dims the sound and shuts out the tone. He who is silent, quiet and calm within, who sees all by light divine, and is not led by light reflected within the threefold spheres, is he who will shortly hear. From out the environing ether will strike a note upon his ear, unlike the tones that sound within the world terrestrial.

Listen, O Pilgrim, for when that sound strikes in colourful vibration upon the inner sense, know that a point has been achieved marking a great transition.

Watch then, O Pilgrim, for the coming of that hour. With purified endeavour mount nearer to that Sound. Know when its tone steals through the misty dawn, or in the mellow sunlight strikes soft upon the ear, that soon the inner hearing will become expanded feeling, and will give place to sight and perfect comprehension.

Know when the music of the spheres comes to you note by note, in misty dawn or sunny noon, at cool of eve, or sounding through the deep of night, that in their rhythmic tone lies secret revelation. (18 - 763).

(4) *The Six Rules of the Path (Road)*:

I. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn, a man must face himself.

II. Upon the Road the hidden stands revealed. Each sees and knows the

villainy of each. . . . And yet there is, with that great revelation, no turn back, no spurning of each other, and no shakiness upon the Road. The Road goes forward into day.

III. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each Pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels *not* alone.

IV. Three things the Pilgrim must avoid. The wearing of a hood, the veil which hides his face from others; the carrying of a water pot, which only holds enough for his own wants; the shouldering of a staff without a crook to hold.

V. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and shew his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road, but shares with others; a sealed vase, wherein he carries all his aspiration, to cast before the feet of Him Who waits to greet him at the gate – a sealed vase.

VI. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone. (10 – 50/1).

THE PLAN

(1) What is this Plan? When I speak of the Plan, I do not mean such a general one as the plan of evolution or the plan for humanity which we call by the somewhat unmeaning term of soul unfoldment. These two aspects of the scheme for our planet are taken for granted, and are but modes, processes and means to a specific end. The Plan as at present sensed, and for which the Masters are steadily working, might be defined as follows: It is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time. It will make available to every man all past achievements and knowledges, it will reveal to man the true significance of his mind and brain, and make him the master of that equipment, and will make him therefore omnipresent and eventually open the door to omniscience. This next development of the Plan will produce in man an understanding – intelligent and co-operative – of the divine purpose

for which the One in Whom we live and move and have our being, has deemed it wise to submit to incarnation. Think not that I can tell of the Plan as it truly is. It is not possible for any man, below the grade of initiate of the third degree, to glimpse it, and far less to understand it. . . . All can therefore strive towards achieving continuity of consciousness and at awakening that inner light which, when seen and intelligently used, will serve to reveal other aspects of the Plan, and specially that one to which the illumined knower can respond and usefully serve. (4 - 403/4).

(2) The Plan, as it is sensed by the world disciple, in the attempt to work and co-operate with it, is only the sensing of that portion of it which concerns the human consciousness. We have not yet been able to catch even a glimmer of the vastness of the synthetic Plan for evolutions other than human, both superhuman and subhuman; nor can we grasp the fabric of God's ideal as it underlies the sum total of the manifested processes, even upon our little planet. All we really know is the fact of the Plan, and that it is very good; that we are enfolded within it, and subject to it. (15 - 29).

(3) For obvious reasons, a vision of the Plan, nebulous as it must necessarily be, confers a sense of proportion and also of stability. It leads to a much-needed re-adjustment of values, indicating as it does, that there is *purpose* and *objective* behind all the difficult happenings of daily life. It broadens and widens and expands the consciousness, as we study the great volume of the planetary life, embracing as it does the detail and the finished structure, the item man, and the entire life of the planet, with their relation to the greater Whole. This is of far more importance than the minute detail of the human being's individual capacity to grasp his own immediate place within the larger picture. It is easy and natural for man to emphasise those aspects of the hierarchical work which concern himself. The Masters of the Wisdom Who are advanced enough to work upon the larger areas of the spiritual plan, are oft amused at the importance which the disciples and aspirants of the world attach to Them, and at the manner in which They are over-estimated. Can we not realise that there are members of the Hierarchy Whose grasp of truth, and Whose knowledge of the divine Plan is as much in advance of the Masters known to us, as They are in advance of the savage and of the undeveloped man? We do well to ponder on this fact.

It is not, however, a profitless task for the disciples and aspirants to catch the dim outline of that structure, that purpose and that destiny, which will result from the consummation and the fruition of the Plan on earth. It need evoke no sense of futility or of endless striving, or of an almost permanent

struggle. Given the fact of the finiteness of man and of his life, given the tremendous periphery of the cosmos, and the minute nature of our planet, given the vastness of the universe, and the realisation that it is but one of countless (literally countless) greater and smaller universes, yet there is present in men, and upon our planet, a factor and a quality which can enable all these facts to be seen and realised as parts in a whole, and which permits man (escaping as he can, from his human self-consciousness) to expand his sense of awareness and identity, so that the form aspects of life offer no barrier to his all-embracing spirit. It is of use also to write these words and to deal with these ideas, for there are those now coming into incarnation, who can and will understand, when present readers are dead and gone. I and you will pass on to other work, but there will be those on earth who can vision the Plan with clarity, and whose vision will be far more inclusive and comprehending than ours. Vision is of the nature of divinity. Expansion is a vital power and the prerogative of Deity. Therefore, let us struggle to grasp what is possible at our particular stage of development, and leave eternity to reveal its hidden secrets. (15 - 218/20).

(4) It is this universal capacity to work and plan, which is the guarantee that there exists in man the capacity to respond eventually, and in group formation to God's Plan, based on God's vision. . . . It is no part of my purpose to indicate my understanding of God's Plan. This is limited naturally by my capacity. Only dimly do I sense it, and only occasionally and faintly does the outline of God's stupendous objective dawn on my mind. This plan can only be sensed, visioned, and known in truth by the Hierarchy, and then only in group formation, and by those Masters Who can function in full monadic consciousness. They alone are beginning to comprehend what it is. (15 - 241).

(5) The first thing to be grasped, is that there is a Plan for humanity, and that this Plan has always existed. It has worked out through the evolutionary developments of the past ages, and also through that special impetus which has been given it from time to time, by the great intuitives and teachers of the races. Today there are a sufficient number of men and women in the world, adequately developed, so that they can contact it, and work in connection with it. It is becoming more a matter of group recognition than of intuitive revelation. Secondly, it is to be noted that there is upon our planet a group of men and women belonging to every nation, who are definitely upon the Path of Discipleship, and because of their status, they are all of them as definitely serving the race. They are subjectively welded together in a body, which we have called the New Group

of World Servers, for lack of a better name. . . .

The group will be found divided into two parts :

1. The inner nucleus, composed of those active servers who know themselves to be disciples, is consciously in touch with the Plan, and is strenuously working at its development.

2. Those who have responded to the vision as it has been presented to them by that inner nucleus, and have ranged themselves definitely on the side of the Plan. They are, therefore, men and women of goodwill.

Connected with these two groups, there is a steadily growing public, which is becoming increasingly responsive to the new ideas. They have expressed their interest, and are eager to see the Plan materialise in proper form on earth. The diverse needs of all these groups must be met, and this is the definite problem of all who are working in conscious collaboration with the Hierarchy.

It is not easy for all of us who are working and struggling in the battlefield of life, to see the world picture as it really is. It is difficult to appreciate the urgency of the present time, and to evaluate correctly the opportunity that is offered for the bringing of sorely needed changes. It is hard too to gauge the extent and the power of the forces working in opposition. It would be useless to refer thus to these forces, if there were no chance of success, and the victory were not possible. Both success and victory are possible, if there is unity of ideal and method amongst us.

The new Plan of the Great Ones is, therefore, in the last analysis, simply an extension of the Plan as it has always existed. No changes in the basic idea are involved. The success of the present endeavour, is contingent upon the availability of the forces which stand for progressive righteousness, and the ability of the disciples of the world to act in unison, and so to influence public opinion, that there can be a worldwide change in human attitudes, but the members of the New Group of World Servers must refrain from dissipating their efforts in secondary activities. For these latter, there will be time, once the main objective has been reached. The immediate objectives of the Plan might be stated as follows :

1. *To raise the level of the human consciousness* so that intelligent thinking men and women will be consciously in touch with the world of ideas, and the realm of intuitive perception. This means that they will be oriented towards reality.

Average men and women will then be led definitely to shift their attention from the world of the emotions in which they have hitherto lived, and will begin to live more in their mental natures, and to think clearly and

wisely. As a direct result of a growing awareness of the two above mentioned groups, the masses, as a whole, will be definitely benefitted. They will find their living conditions so ameliorated, and wisely ordered, that the present state of fear, and of intense competitive struggle for existence, will be superseded by a real measure of stability and security. A more leisured life will consequently be possible, and this will enable men to unfold their powers – mental and spiritual – normally.

This is no picture of an immediate Utopia. The modification of the present situation, even in a small measure, is a Herculean task, and will strain the resources of the New Group of World Servers to the utmost.

2. The second objective of Those who are working out the Plan, is the *clarifying of the international situation*. It is necessary that each nation should realise two things: First, the importance of attending to its own business, and its own internal problems, which are those of beautifying the national life, by the production of order, stabilisation, and above all, freedom. Each nation must internally adjust itself to peace. This must be done, not by the armed force of some powerful group, but by the wise consideration of the needs of the entire people, excepting no part of the national life.

Second, the prime importance of each nation realising its responsibility to all other nations, and the interrelation of all parts of the life of our world. This realisation will bring about a reciprocal interplay in the field of economics, for this is the most important field at this time. Practically all world problems and differences, are based upon an economic situation. It is, therefore, more important in the solution of the present world problem, than are the political rivalries and the selfish, individual, national ambitions.

The providing of adequate food, raiment and housing facilities to the unthinking masses everywhere, will bring about a changed world psychology, which will be constructive and sound, and which will usher in the deeply desired era of peace and plenty. That the problem involved is difficult, no one denies, and for this, man's selfishness and greed is responsible. It is, in reality, relatively simple, if not complicated by too much statistical deduction, and the opposed selfishness of national and monied interests. The term "monied interests" is here used to designate no one class in particular, for the transition of money out of one set of hands into another, provides no real solution. Whoever possesses the money at any particular time, wields power, and this is true, whether it is the present capitalistic class or an enriched proletariat, or a grasping government.

3. The third objective is the *growth of the group idea* with a consequent general emphasis upon group good, group understanding, group inter-relation, and group goodwill. These four are the ideals of that subjective group, working on the physical plane, which we call the New Group of World Servers.

These aims will be achieved, not by propaganda backed by force, but by example, backed by sacrifice and love. Another important objective of the Plan, which will materialise later when world conditions are bettered, is the emergence into physical plane activity, of the group of souls of Whom the New Group of World Servers are the outer representatives. This appearance can be called (in Christian phraseology) the second coming of Christ with His Disciples, or it can be called the manifestation of the planetary Hierarchy, or the appearance of the Masters of the Wisdom, Who will restore upon earth the ancient mysteries and institute again the order of Initiation.

Such is a broad and general idea of the objectives of the Plan, and the aim of its Custodians. Each phase of it constitutes a field of active service, and all men of goodwill everywhere, and the members of the New Group of World Servers find their place in one or another of its departments. The members of this group are, in reality, an intermediate group, between the Custodians of the Plan, as They express the mind and purpose of God, and the intelligent public. They constitute the "brain trust" of the planet, for they are definitely wrestling with the problem of unrest and distress in the economic, political and religious fields. Through them the Plan must work out, and if they work with the desired selflessness and wisdom, and if they demonstrate adequate skill in action, they will eventually achieve much power. It will, however, be power based upon an intelligent goodwill, upon a right understanding of brotherhood, and upon a determination to bring about the good of the whole body, and not the good of certain sections of the national life, or of certain nations, at the expense of other sections and other nations. Hence, my constant emphasis upon the necessity of thinking in *terms of goodwill to the whole*. The very effort so to think, is part of the technique required to expand the present human consciousness, and in these words I have stated the basic principle underlying the new technique of world unfoldment and integration. The development of self-consciousness and of the uniquely separative individual, has been the right and desired technique in the past. The development of group consciousness, through the activity of the New Group of World Servers, is intended to be the right and desired technique of the future. (15 - 649/57).

(6) The one thing which humanity needs today is the realisation that

there IS a Plan, which is definitely working out through all world happenings, and that all that has occurred in man's historical past, and all that has happened lately, is assuredly in line with that Plan. Necessarily also, if such a Plan exists, it pre-supposes Those Who are responsible for the originating of the Plan and for its successful carrying forward. From the standpoint of average humanity, who think in terms of earthly happiness, the Plan should be something joyful and something which would make material life easier. To the spiritual Hierarchy, the Plan involves those arrangements of circumstances which will raise and expand the consciousness of mankind and enable men, therefore, to discover the spiritual values *for themselves* and to make the needed changes *of their own free will* and thus produce the demanded betterment of the environment, consistent with the unfolding spiritual recognition. (13 - 670).

See also: (6 - 390, - 667).

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THE PLANETS

(1) As we have studied these various constellations, it will have become apparent to you that the main function of the planets is to be distributing agents for the energies emanating from the zodiac, as they converge within our solar system, and become attracted to our planet. Students need to understand more thoroughly than they do, that *the basis of the astrological sciences is the emanation, transmission, and reception of energies, and their transmutation into forces by the receiving entity.* The energies of the various signs are attracted by the different planets, according to their stage of development, and by what is esoterically called "ancient relationship" between the informing entities of the planets and of the constellations. This relation exists between beings, and is founded on a Law of Affinity. It is this law of affinity which produces the magnetic pull, and the dynamic response between constellations and planets within the solar system, and between some particular planet, and the forms of life upon another planet and the "impending energies", as they are called, which are being received from some major source. The capacity to receive and profit by the planetary energies (themselves received as emanated from some constellation), is dependent upon the point in evolution which determines the receptivity and the responsiveness of the mechanism of reception. This constitutes an unalterable law, and accounts for the power of certain planets which may have hitherto remained undiscovered, and which have therefore had little to do with evolution up to the present, owing to the unresponsiveness of the

forms of reception. The planets, the energies and the forces, have existed all the time, but have remained ineffective, and consequently undiscovered *owing to the non-existence of the needed instruments of response*. They will, therefore, have no effect upon the life and history of an individual, and only become potent and "magnetically informing" when a man has reached a certain point of development, and is becoming sensitive to higher influences, and is in preparation for the treading of the Path. (16 - 266/7).

(2) How does it happen that one tiny non-sacred planet should be considered of such importance that these great Lives should be concerned with the unfoldment of mind in humanity? The answer is that They are not. It is humanity which - under the urge of great inflowing and outflowing energies - is concerned with the problem of mental development. In the last analysis, the problem of response to, and interpretation of the environing contacts, is one which is to be found on every planet, and particularly on the non-sacred planets. (16 - 493).

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PRANA

(1) *Solar prana* - this is that vital and magnetic fluid which radiates from the sun, and which is transmitted to man's etheric body through the agency of certain deva entities of a very high order, and of a golden hue. It is passed through their bodies and emitted as powerful radiations, which are applied direct through certain plexi in the uppermost part of the etheric body. . . . These golden hued pranic entities are in the air above us, and are specially active in such parts of the world as California, in those tropical countries where the air is pure and dry, and the rays of the sun are recognised as being specially beneficial. Relations between man and this group of devas are very close, but fraught as yet with much danger to man. These devas are of a very powerful order, and, along their own line, are further evolved than man himself. Unprotected man lies at their mercy, and in this lack of protection, and man's failure to understand the laws of magnetic resistance, or of solar repulsion comes, for instance, the menace of sunstroke. (3 - 90).

(2) Primarily the functions of the etheric body are three in number :

1. It is the receiver of prana.
2. It is the assimilator of prana.
3. It is the transmitter of prana. (3 - 97).

(3) The pranic emanations of the sun are absorbed by the etheric body,

via certain centres which are found principally in the upper part of the body, from whence they are directed downwards to the centre which is called the etheric spleen. . . . The main centre for the reception of prana at present, is a centre between the shoulder blades. (3 - 98).

(4) The more refined and rarefied the form, the better a receiver of prana will it be, and the less will be the resistance found to the uprising of kundalini at the appointed time. (3 - 103).

(5) The race suffers from certain incapacities, which may be described as follows :

First. Inability to tap pranic currents, owing to the unhealthy lives passed by so many. . . . The cure is apparent - the bringing about of better living conditions, the employment of more appropriate clothing, and the adoption of a freer and more salubrious mode of living. When the pranic rays can find free access to the shoulders, and to the diaphragm, the subnormal state of the average spleen will adjust itself automatically.

Second. Over-ability to tap pranic currents. . . . The etheric body receives prana or solar rays too rapidly, passes it through and out of the system with too much force, and this leaves the victim a prey of inertia and devitalisation. (3 - 106/7).

(6) The healer or healing group must remember that it is not mental energy only with which he works. He, for *himself*,

- a. Creates a thought of healing power.
- b. That created focal point of concentrated attention, becomes the directing agent for the healing force, or prana.
- c. This prana is neither mental nor astral in nature. It is pure planetary substance or living essence, and is that substance of which the vital body of the planet is made.
- d. The healer or the healing group, appropriates as much of this substance as possible, and by the power of their united thought, they direct it to and through the centre involved. *Healing work is circulatory*, and this must not be forgotten. The pranic energy (thought-directed), is not sent to the centre and there permitted to accumulate. It is *passed through* the centre, first of all to the organ involved, or the area where the difficulty is to be found, and then is sent out to the body as a totality. It might be regarded as a system of *flushing*, with a purifactory and stimulating effect. (17 - 287).

(7) Prana might be defined as the life-essence of every plane in the sevenfold area which we call the cosmic plane. It is the LIFE of the planetary Logos, reduced within limits, animating, vivifying, and correlating all the

seven planes (in reality the seven subplanes of the cosmic physical plane), and all that is to be found within and upon them. . . . The fact that we call only that tangible, which we can see or touch and contact through the medium of the five senses, is entirely wrong. *All* is regarded as belonging to the world of form, which is found on the physical plane, the astral plane, and the levels of the lower mind. (11 - 154/5).

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THE PROBATIONARY PATH

(1) The Probationary Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition, and seeks with diligence to bring his personality under control. He is building the causal body with deliberate intent, filling any gaps that may exist, and seeking to make it a fit receptacle for the Christ principle. (1 - 63).

(2) The immortal destiny of each and all of us is to attain the consciousness of the higher self, and subsequently that of the Divine Spirit. . . . Whilst the man is on the Probationary Path he is taught principally to know himself, to ascertain his weaknesses and to correct them. (1 - 64).

(3) Every time a son of man stands upon the Probationary Path Their (the Masters') work is facilitated, for it means that one small stream of life-energy is directed into new channels, and away from the old stream which tend to vitalise and feed the evil form, and one more *conscious* assailant can be trained to co-operate in the work of destruction. Every time an initiate is admitted to the Lodge degrees, it means that a new and powerful agent is available for the bringing down of force from higher levels to aid in the work of integration. (3 - 948/9).

(4) A great deal of training is given to a probationer without his really recognising it consciously. Fault tendencies are indicated to him as he seeks with sincerity to train himself for service, and the analysis of motive when truthfully undertaken, serves amazingly to lift the would-be disciple out of the astral or emotional world, into that of the mind. It is in the mental world that the Masters are first contacted, and there They must be sought.

. . . All this time the aspirant remains in ignorance of what has happened and is unaware of his subjective contacts. He, however, recognises in himself three things :

Increased mental activity. This at first will give him much trouble, and he will feel as if he were losing in mind control instead of gaining it, but this is only a temporary condition and gradually he will assume command.

Increased responsiveness to ideas and increased capacity to vision the plan of the Hierarchy. This will make him, in the early stages, fanatical to a degree. He will be continually swept off his feet with new ideals, new isms, new modes of living, new dreams for race betterment. He will take up one cult after another as they seem to make possible the coming millennium. But after a time he regains his poise, and purpose assumes control of his life. He works at his own job, and carries forward his contribution to the activity of the whole, to the best of his ability.

Increased psychic sensitiveness. This is both an indication of growth and at the same time a test. He is apt to be taken in by the allurements of the psychic powers; he will be tempted to side-track his efforts from specialised service to the race into the exploitation of the psychic powers, and their use for self-assertion. The aspirant has to grow in all parts of his nature, but until he can function as the soul, the psyche, consciously and with the use of co-operative intelligence, the lower powers must be quiescent. (4 - 167/9).

(5) The path is, therefore, a path on which steady expansion of consciousness is undergone with increasing sensitivity to the higher vibrations. This works out at first as sensitiveness to the inner voice and this is one of the most necessary faculties in a disciple. The Great Ones are looking for those who can rapidly obey the inner voice of their soul. The times are critical and all aspirants are urged also to render themselves sensitive to the voice of their Master as well. His time is fully occupied and disciples must train themselves to be sensitive to His impression. A slight hint, a pointed finger, a hurried suggestion, may be all that He has time to give, and each disciple must be upon the watch. The pressure upon Them is great now that They are moving closer to the physical plane. More souls are conscious of Them than when They worked on mental levels only, and They also, working on denser planes, are finding conditions more difficult. The devas and disciples, aspirants and those upon the probationary path, are being gathered around Them now and are being organised into groups with special work assigned. (4 - 353).

(6) Time and again, along the Road, he will revolt from control and will fall back into the glamour of his supposed freedom. There *is* freedom from the control of the personality. There *is* freedom from the control of personalities. But there is never any freedom from the Law of Service, and from

the constant interplay between man and man, and soul and soul. To stand really free is to stand in the clear unimpeded light of the soul, which is basically and intrinsically group consciousness.

Therefore, when one of you is beset by uncertainty and unrest, desiring and demanding to walk free, and that no authority be imposed upon you, see that you are not submitting to the glamour of desire to be freed from your group impacts, and make sure that you are not seeking – as a sensitive soul – a way of escape. (10 – 48).

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PROPHECIES

(1) *Anent Initiation.* . . . Before many centuries pass, the old mysteries will be restored, and an inner body will exist in the Church – the Church of the period, of which the nucleus is already forming – wherein the first initiation will become exoteric, in this sense only, that the taking of the first initiation will, before so very long, be the most sacred ceremony of the Church, performed exoterically as one of the mysteries given at stated periods, attended by those concerned. (1 – 9).

(2) It might be noted here that three great discoveries are imminent and during the next two generations will revolutionise modern thought and life. (1934).

One is already sensed and is the subject of experiment and investigation, the releasing of the energy of the atom. This will completely change the economic and political situation in the world, for the latter is largely dependent on the former. Our mechanical civilisation will be simplified, and an era ushered in which will be free from the incubus of money (its possession and its non-possession), and the human family will recognise universally its status as a bridging kingdom between the three lower kingdoms of nature and the fifth or spiritual kingdom. There will be time and freedom for a soul culture which will supersede our modern methods of education, and the significance of soul powers and the development of the superhuman consciousness will engross the attention of educators and students everywhere.

A second discovery will grow out of the present investigations as to light and colour. The effect of colour on people, animals and units in the vegetable kingdom will be studied and the result of these studies will be the development of etheric vision, or the power to see the next grade of matter with the strictly physical eye. Increasingly will people think and talk in terms of light. . . .

The third development, which will be the last probably to take place, will be more strictly – in the realm of what the occultists call magic. It will grow out of the study of sound and the effect of sound, and will put into man's hands a tremendous instrument in the world of creation. Through the use of sound the scientist of the future will bring about his results; through sound, a new field of discovery will open up; the sound which every form in all kingdoms of nature gives forth, will be studied and known, and changes will be brought about and new forms developed through its medium. One hint only may I give here, and that is, that the release of energy in the atom is linked to this new coming science of sound. (4 – 333/5).

(3) Upon the spiritual side . . . the whole field of religion will be inspired and re-oriented from Rome, because the Master Jesus will again take hold of the Christian Church in an effort to re-spiritualise it and to re-organise it. From the chair of the Pope of Rome, the Master Jesus will attempt to swing that great branch of the religious beliefs of the world again into a position of spiritual power, and away from its present authoritative and temporary political potency. (9 – 59).

(4) Colour can destroy just as it can heal; sound can disrupt just as it can bring about cohesion; in these two thoughts lie hid the next step ahead for the science of the immediate future. The laws of vibration are going to be widely studied and comprehended, and the use of this knowledge of vibration on the physical planes will bring about many interesting developments. They will be partially an outgrowth of the study of the war and its effect, psychological and otherwise. More was effected by the sound of the great guns, for instance, than by the impact of the projectile on the physical plane. These effects are as yet practically unrecognised, and are largely etheric and astral.

Music will be largely employed in construction, and in one hundred years from now, it will be a feature in certain work of a constructive nature. This sounds to you utterly impossible, but it will simply be the utilisation of ordered sound to achieve certain ends. (2 – 250).

(5) The time is near at hand wherein there will be a fuller expression of ray purpose, type or quality, and therefore a truer appearance.

This is owing to the imminent appearance, or manifestation, of certain great Lives Who will embody the energy of rays two, three, five and seven. They will thus constitute focal points for the inflow of these four types of divine energy, and this will produce a tremendous stimulation of their corresponding and responding units of life. These four Beings, Who will

appear as human beings in the field of the modern world, may be looked for before the end of this century, and Their united effort will inaugurate definitely the New Age, and usher in the period which will go down in history as the time of glory for the fifth root race. Each of these four Masters, for that They will be, is also subjectively the focal point for a triple inflow of energy from the centre in the Body of God. . . . (14 - 73/4).

(6) The next twenty-five hundred years will bring about so much change, and make possible the working of so many so-called "miracles", that even the outer appearance of the world will be profoundly altered; the vegetation and the animal life will be modified and developed, and much that is latent in the forms of both kingdoms, will be brought into expression through the freer flow and the more intelligent manipulation of the energies which create and constitute all forms. The world has been changed beyond belief during the past five hundred years, and during the next two hundred years the changes will be still more rapid and deep-seated, for the growth of the intellectual powers of man is gathering momentum, and Man, the Creator, is coming into possession of His powers. (14 - 83).

(7) Those of us who foresee that which may or ought to be, are nevertheless well aware that though the fulfilment of the prophecy is inevitable, yet the time factor may not work out as indicated. This will be because the distressed human mechanisms of those to whom the work is given, will fail to react either correctly, or at the right time. (14 - 367).

(8) Men will feel at the close of this present war (1945), as if nothing had been left them, and that they are destitute and denuded of all that made life worth living - so dependent have they become upon the so-called high scale of living. But these attitudes will serve as stepping stones to a new way of life, and a better and more simple way of living; new values will be released and comprehended among men, and new goals will be revealed. And the day will come, in the experience of humanity, when men will look back at the pre-war centuries, and wonder at their blindness, and be shocked at their selfish and materialistic past. The future will shine with an added glory and, though difficulties and problems incident to world adjustment and the new relationships between the spiritual man and his material environment will be found, the future will prove itself as the best yet unrolled. Difficulties will be found on all planes up until the last initiation, but the *destructiveness* of the life process will never again be so potent. The reason for this is that humanity is most definitely emerging from the thralldom of matter, and in such cases destruction parallels the impact of the descending spirit upon opposing matter. Ponder on this statement. (16 - 500).

(9) In the next century, and early in the century, an initiate will appear and will carry on their teaching. It will be under the same "impression", for my task is not yet completed, and this series of bridging Treatises between the material knowledge of man and the science of the initiates has still another phase to run. But the remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstituting the new civilisation upon the foundations of the old, and to the reorganising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then, and only then, will it be possible to carry the revelation further.

All this is dependent upon the triumph of the Forces of Light, and the consequent victory of those who stand for human freedom. If the forces of materialism and cruelty triumph, and selfish and wicked national interests and ambitions had prevailed, the revelation would still come, but very much later. The courage of those fighting for freedom remains unimpaired. The Hierarchy *stands*. Light is breaking in the world as the realities of the situation emerge more clearly.

Be of good cheer, for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest pit of hell. There is need, however, to overcome the inertia of the material nature in response to human need, individually and by the nations not engrossed with the essentials of the situation. This shows signs of happening. There is no power on Earth which can prevent the advance of man towards his destined goal, and no combination of powers can hold him back. (16 - 532/3).

(10) A great discovery in relation to the use of light, by the power and the directive agency of thought, will come at the end of this century, or the beginning of the next. Two small children - one living in this country (U.S.A.), and one in India - will work out a formula along scientific lines, which will fill in some of the existing gaps in the scale of light vibration, carrying on from the high frequency rays and waves as you now have them. This will necessitate instruments hitherto undreamt of, but really quite possible. They will be so sensitive that they will be set in motion by the power of the human eye, under the focussed direction of thought. From then on tangible rapport with the spirit world will be possible. I cannot do more than give you the clue. (17 - 378/9).

(11) The future holds within its silence other modes of saving humanity. The cup of sorrow and the agony of the Cross are well-nigh finished. Joy and strength will take their place. Instead of sorrow we shall have a joy

which will work out in happiness, and lead eventually to bliss. We shall have a strength which will know naught but victory, and will not recognise disaster. Even the Black Lodge knew of this change in the mode of salvation, and hastily founded its groups of youths, banded together by the motto "joy through strength, and strength through joy". It seems to be a law for group development to receive recognition from the side of evil, prior to that recognition coming from the good. But "after weeping cometh joy, and that joy cometh in the morning". Only the dawn is with us as yet – the dawn of the Aquarian Age. The full tide of light is inevitably moving upon its way towards us. (18 – 234).

(12) The great scientific discovery, called colloquially the "splitting of the atom", will be turned eventually to the production of those conditions which will enable mankind to follow the good, the beautiful and the true. This men will then be able to do, freed from the dread presence of purely materialistic thinking. This is no idle vision or vague dream. Many scientists today (and particularly those who love their fellowmen) are not only visioning the non-destructive aspect of atomic energy, but are already engaged in harnessing – for the good of humanity – some of its products and its radioactive properties.

Curiously enough, it is the wise, controlled use of the results of this scientific adventure in connection with the atomic bomb, which will eventually bring about a specific revelation of the nature of certain forces in relation to light; this event will transform world thinking, and lead to a new type of transmutative process, as far as man is concerned.

From all the above, you will note that some of the effects upon humanity as a whole, and the skeleton structure of the new and beautiful future, will take place as a result of the new incoming first ray activity. No details can yet be given, but enough has been written down anent the basic, predisposing cause to enable you who read, to ponder upon the possible effect, spiritually speaking. What is coming is a civilisation of a different yet still material nature, but animated by a growing registration by the masses everywhere, of an emerging spiritual objective, which will transform all life and give new value and purpose to that which is material. (18 – 647/50).

PSYCHIC POWERS

(1) I would like to pause here, and point out two things which should be borne in mind :

First, that many people are today living in the Atlantean state of awareness, in the Atlantean consciousness, and for them the expression of these lower psychic powers is normal, though undesirable. For the man who is a mental type, or who is overcoming gradually the psychic nature, these powers are abnormal (or should I say subnormal?), and most undesirable. In this discussion with which we are now engaged, I am not dealing with the man with the Atlantean consciousness, but with the modern aspirant. For him to develop the previous racial consciousness, and to revert to the lower type of development, (which should have been left far behind) is dangerous and retarding. It is a form of atavistic expression.

Secondly: that when a man is firmly polarised upon the mental plane, when he has achieved some measure of contact with the soul, and when his entire orientation is towards the world of spiritual realities, and his life is one of discipline and service, then, at times, and when necessary, he can at will call into use these lower psychic powers in the service of the Plan, and in order to do some special work upon the astral plane. But this is a case where the greater consciousness includes normally the lesser consciousness. This is however seldom done, even by the adepts, for the powers of the soul – spiritual perception, telepathic sensitivity, and psychometrical facility – are usually adequate to the demand and the need to be met. I interject these remarks, as there are some enlightened men who use these powers, but it is always along the line of some specific service to the Hierarchy and humanity, and *not* along any line connected with the individual.

When a man has wandered into the bypaths of the astral plane, and has left the secure place of mental poise and intellectual altitude (again I am speaking symbolically), when he has succumbed to glamour and illusion (usually being quite sincerely deceived and well-intentioned), and when he has unfolded in himself – through misapplied stimulation and experiment – old habits of contact, such as clairvoyance and clairaudience, what can he do, or what shall be done to him to bring about right conditions?

Many of these people find their way into the hands of psychologists and psychiatrists; many are to be found today in our sanitariums and asylums, placed there because they "saw things" or heard voices, or dreamed dreams, and because they had unfitted themselves for normal living. They appear

to be a danger, both to themselves and to others. They constitute a problem and a difficulty. The ancient habits must be dropped, but because of their antiquity they are very powerful, and to drop them is easier said than done. The practices whereby the lower psychic powers have been developed, must be given up. . . . (15 - 476/8).

(2) One of the major lessons to be learnt upon the Path of Discipleship, is to learn to distinguish that which is real from that which is illusion.

What then is to be seen and heard by the medium when in trance, or when giving an exhibition of clairvoyance or clairaudience? Several possibilities, which I might list as follows:

1. A revelation of the "wish life" of the person or group to whom the medium is addressing himself. This wish life takes form in proportion to the power of the unexpressed wish, or the mental ability of the person or persons concerned.

2. A recognition by the medium of the thought-forms, or thought-form to be found in the aura of the person in the audience or circle. These thought-forms have been built over a space of time, and are usually of some one deeply loved, or as deeply disliked. They are often so real in appearance, that the person can recognise them when described by the medium, and the medium can at the same time by a process of telepathy (via the solar plexus centre) become aware of the things which the sitter wishes to hear, which will be in line with the usual mannerisms and methods of speech and thought of the departed or living friend. This accounts for the mediocre calibre of the usual utterance and statement made at a seance. The average person who frequents a seance, is not usually of the highest grade of intelligence, unless he is simply there as an investigator.

3. A few rare cases when a soul on the path of return to incarnation, or immediately after death, is impelled (for good and sufficient purpose) to make a contact with a friend or relative via a medium. Such cases are known, and usually presuppose more than average intelligence on the part of the sitter, the communicator, and the medium. They constitute, however, the exceptional occurrence.

4. The revelation to the clairvoyant and clairaudient worker of much of the phenomena of the astral plane, which parallels that of the physical plane, and which is conditioned by the quality and calibre of the circle of people who constitute the audience. This, the medium interprets to them, and it usually evokes recognition.

I am here casting no doubt on the sincerity of the performance, nor on those mediums who are born with these clairvoyant and clairaudient facult-

ies. I am only pointing out that the phenomena which they are contacting, is astral in nature, and that anyone looking at a circle, from the standpoint of the higher psychic powers, would note around each sitter, a group of astral forms (self-created) of those who have departed physical life through death, of those who are constantly in his thoughts though still alive, and also a kaleidoscopic and changing process of appearing and disappearing forms (some quite nebulous, and some quite substantial, according to the power of thought) which concern the wish life of the sitter, which are concerned with his home affairs, his business, or are built up around his health. The sensitive tunes in on these, connects them with the attendant thought-forms, and hence the production of the usual performance found in the seance room, or with the average audience. The medium is truly and accurately relating just what he sees and hears, and therefore is sincere and truthful, but because he receives no real training in the art of interpretation, and in the technique of distinguishing the illusory from the real, he is, perforce, unable to do more than describe the phenomena seen, and the words heard.

When, however, the mystic opens up these same powers, as is sometimes the case, the phenomena seen and the words which are heard, can be of a very high order. Nevertheless they are still astral, for they concern happenings and phenomena, found upon the higher levels of the astral plane. He comes into contact with the spiritual or religious wish life of the race, and according to the basic trend of his individual aspiration at the moment, so will be his contacts. If he is an earnest and devoted Christian, he will see one of the beautiful and vital thought-forms of the Christ there to be found, and in the wonder of that revelation, his love and his imagination, and all that is best in him, will be evoked in adoration and mystery. Hence some of the inspired writings and illumined visions of the mystic. If he is a Hindu, there may come to him a vision of the Lord of Love, Shri Krishna, or, if a Buddhist, he may see the Lord of Light, the Buddha, in all His radiance. If he is an occult student, or a Theosophist, or Rosicrucian, he may see a vision of one of the Masters or of the entire Hierarchy of adepts; he may hear words spoken and thus feel assured, past all controversy, that the Great Ones have chosen him for special privilege, and for unique service. And yet, his consciousness has never moved from off the astral plane and his contacts have only been a wonderful and inspiring expression of the phenomena of that plane, released to his inner sight and hearing through his aspiration.

All this is brought about through the over-activity of the solar plexus

centre, stimulated by the energy pouring in from the heights he has attained in aspirational meditation. The results are very emotional in their nature, and the reactions developed, and the consequent service rendered, are on emotional levels. A great deal of this is to be seen among the teachers in the world at this time in many lands. Such teachers have been, and are true aspirants. They have awakened in consciousness upon the higher levels of the astral plane. They have there seen the thought-forms which humanity has created of the spiritual Hierarchy, or the reflections on those levels of that Hierarchy (a still more potent group of thought-forms) and have heard repetitions of that which has been said and thought by the world aspirants of all time – all of it most beautiful, good and true. They then proceed to teach and proclaim what they have thus heard, seen and learnt, and frequently do much good – on astral levels. They are, all the same, confusing the reflection with the reality, the reproduction with the original, and the humanly constructed with the divinely created.

Forget not, that the astral plane is that whereon man has to learn to distinguish truth from error, and the real from the unreal. Thus those who are deceived, are only learning a needed lesson. The fact of the astral plane is being steadily recognised, and that is good. The fact of the existence of the spiritual Hierarchy and of the Masters, is being brought to the attention of the masses, even if it is being done by those who are confusing the reflection and the thought-form, with reality.

The question could here properly be asked: How can the mystic avoid this error and confusion? How can he distinguish the real from the illusory? This constitutes an individual problem for every mystic, and there is no one profound and scientific rule whereby he can guide his reactions. The only rules which I can give you are so simple, that those who are occupied at this time with teaching and proclaiming that which they have astrally contacted, may not like to follow them. The attitude of mind which will guard the mystic from astral delusion and error is:

1. The cultivation of a spirit of true humility. There is a spiritual arrogance which masks itself behind a cloak of humbleness, and which is very prevalent at this time. It leads people to regard themselves as the chosen of the Hierarchy to save the world; it leads them to look upon themselves as the mouthpieces of the Masters or of the Christ; it tends to make them separative in their attitudes to other leaders and teachers, refusing to recognise the many aspects of the one work, and the many methods which the Mind of God has devised for reaching the masses.

2. The refusal to accept any contact or message which has personality

implications, or which sets its recipient apart, thus tending to the development of a Messiah complex. I like that phrase. It is simple and concise, and illustrates dramatically the state of mind, and describes the assured nature of the consciousness of many of the present teachers of humanity. A true contact with the Hierarchy, and the true accolade of service, carries with it the conviction of the existence of the many servers in the one Service, of the many messengers carrying the one message, of the many teachers of the many aspects of the one Truth, and of the many and various ways back to the Heart of God. When this all-embracing revelation accompanies the call to service, then the spirit of inclusiveness is developed, and the man can be sure that he is truly called to co-operate, and convinced of the reality of his vision.

3. The freedom from emotional appeal. The true disciple and mystic is ever mentally polarised. His vision is free from the deluding reactions of the solar plexus centre. His vision awakens the heart centre and evokes the response of his personality energy (focussed in the ajna centre), and produces eventually a "centering in the place of light". This indicates the growing activity of the head centre. He may later use controlled emotional appeal in dealing with the masses, but he himself seeks to remain free from all emotional control. (15 - 569/73).

(3) Negative, unintelligent mediumship and psychism reduces its exponent to the level of an automaton; it is dangerous and inadvisable, because it deprives a man of his free will and his positivity, and militates against his acting as a free intelligent human being. The man is not acting in these cases as a channel for his own soul, but is little better than an instinctual animal, if he is not literally an empty shell, which an obsessing entity can occupy and use. (13 - 10).

(4) At the same time, there are mediums of a very much higher order, whose lives are offered in service to advanced souls on the other side of the veil, and who give themselves so that their fellowmen may learn of them; thus, on both sides of the veil of separation, are souls aided and given opportunity to hear and serve. But these, too, would profit by a more intelligent training and by a more accurate understanding of the technique of their work and the organisation of their bodies. They would then be better channels and more dependable intermediaries. (13 - 11).

(5) The disciple, occupied with hierarchical plans for the future, has a completely open mind as regards the growth of true psychic powers. He deplores and represses all negative conditions and forms of thinking as he contacts them in his environment, but he encourages the growth of all

forms of higher sensory perception which expand the human consciousness, and enrich its content. (13 - 587).

See also: "Spiritualism" and (5 - 49/50, - 741/2).

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RAYS

(1) *The Seven Rays*: We are told that seven great rays exist in the cosmos. In our solar system, only one of these seven great rays is in operation. The seven sub-divisions constitute the "seven rays" which, wielded by our solar Logos, form the basis of endless variations in His system of worlds. These seven rays may be described as the seven channels through which all being in His solar system flows, the seven predominant characteristics or modifications of life, for it is not to humanity only that these rays apply, but to the seven kingdoms as well. In fact there is nothing in the whole solar system, at whatever stage of evolution it may stand, which does not belong, and has not always belonged, to one or other of the seven rays. (14 - 163).

(2) A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits, and not upon the form aspect which it creates. (14 - 316).

(3) It might be useful here to enumerate the rays, and thus refresh the memory of the neophyte:

Rays of Aspect:

1. The Ray of Power, Will and Purpose.
2. The Ray of Love-Wisdom.
3. The Ray of Active Creative Intelligence.

Rays of Attribute:

4. The Ray of Harmony through Conflict.
5. The Ray of Concrete Science or Knowledge.
6. The Ray of Idealism or Devotion.
7. The Ray of Order or Ceremonial Magic. (18 - 558).

(4) Every human being is basically an expression of five ray forces:

1. The ray of the soul.
2. The ray of the personality.
3. The ray governing the mental body.
4. The ray governing the astral equipment.
5. The ray of the physical nature. (17 - 52).

(5) According to the ray on which initiation is taken, so very largely depends the subsequent path of service. (1 - 182).

(6) The sub-ray on which a man is found, that minor ray which varies from incarnation to incarnation, largely gives him his colouring for this life. It is his secondary hue. Forget not, the primary ray of the Monad continues through the aeon. It changes not. It is one of the three primary rays that eventually synthesise the sons of men. The ray of the Ego varies from round to round, and, in more evolved souls, from race to race, and comprises one of the five rays of our present evolution. It is the predominating ray to which a man's causal body vibrates. It may correspond to the ray of the Monad, or it may be one of the complementary colours to the primary. The ray of the personality varies from life to life, till the gamut of the seven sub-rays of the Monadic ray has been passed through.

... With average advanced men, who are struggling to approximate themselves to the ideal, similarity of the egoic ray will produce mutual comprehension, and friendship follows... But when (added to the egoic similarity of ray) you have the same ray of personality, then you have one of those rare things, a perfect friendship, a successful marriage, an unbreakable link between the two. This is rare indeed. (4 - 111/2).

(7) Every form in nature, and every human being, is found upon one or other of the seven qualifying rays, and his appearance in a phenomenal form is coloured by the quality of his basic ray. It is qualified predominantly by the ray of the particular life upon whose emanation he issued forth, but it will include also in a secondary measure, the six other ray types. (14 - 21).

(8) Every human being finds himself upon one of the seven rays. His personality is found, in every life, upon one of them, in varying rotation, according to the ray of the ego or soul...

A ray confers, through its energy, peculiar physical conditions, and determines the quality of the astral-emotional nature; it colours the mind body; it controls the distribution of energy, for the rays are of differing rates of vibration, and govern a particular centre in the body (differing with each ray) through which that distribution is made. Each ray works through one centre primarily, and through the remaining six in a specific order. The ray predisposes a man to certain strengths and weaknesses, and constitutes his principle of limitation, as well as endowing him with capacity. It governs the method of his relations to other human types, and is responsible for his reactions in form to other forms. It gives him his colouring and quality, his general tone on the three planes of the personality, and it moulds his physical appearance. Certain attitudes of mind are easy for one ray type, and difficult for another, and hence the changing personality shifts from ray to ray, from life to life, until all the qualities are developed and

expressed. Certain souls, by their ray destiny, are found in certain fields of activity, and a particular field of endeavour remains relatively the same for many life expressions. . . . When a man is two-thirds of the way along the evolutionary path, his soul ray type begins to dominate the personality ray type, and will therefore govern the trend of his expression on earth. (14 - 128/9).

(9) I wonder sometimes if any of you realise the epoch-making importance of the teaching which I have given out anent the seven rays as manifesting energies. . . . With all that I have given you concerning the seven rays and the seven Ray Lords, much more can be discovered; these seven great Lives can be seen and known as the informing essences and the active energies in all that is manifested and tangible upon the physical plane, as well as on all the planes of divine expression. (17 - 583).

(10) Disciples upon the different rays will all have the same goal, make the same experiments, go through the same experience, and arrive equally at divine expression. However, their qualities and their modes of approach, their reactions and their distinctive natures, will differ according to their ray type; this constitutes a most interesting and little known phase of our study of initiation. (18 - 338).

(11) Each great ray, as it comes into incarnation, transforms the speech of the cycle, enriches the existent vocabulary, and brings new knowledge to humanity; the many civilisations - past and present - are the result of this. (18 - 646).

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RECOGNITION

The third quality which must be utterly rooted out and destroyed, is that of all reaction towards recognition, whether that recognition is accorded by the world of men, by other disciples, or by the Master. The ability to work without any token of recognition, to see others claim the reward of action taken, and even to be unaware that the results of the good initiated by the individual disciple or his group are claimed by others, are the hallmarks of the hierarchical worker. The Masters get no recognition for the work done by Their disciples, though They initiated the original impulse, and have given both guidance and direction; the disciple carries out the Plan; he shoulders the responsibility; he pays the price, either good or bad, or the karmic results of instituted activity, and he is the one who gains the recognition of the crowd. But - until the disciple seeks *no* recognition,

until he fails to think in terms of results, and is unaware of the reaction of the world to his work as an individual disciple – he has as yet far to go in order to gain the higher initiations. (18 – 211/2).

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REINCARNATION

(1) The average Christian confuses the Law of Rebirth with what he calls "the transmigration of souls", and frequently believes that the Law of Rebirth signifies the passing of human beings into the bodies of animals or of lower forms of life. Such is by no means the case . . .

Beyond the fact that there is such a law (Rebirth), we know little . . . Only a few things can be said with accuracy about it, and these few warrant no contradiction :

1. The Law of Rebirth is a great natural law upon our planet.
2. It is a process, instituted and carried forward under the Law of Evolution.
3. It is closely related to, and conditioned by, the Law of Cause and Effect.
4. It is a process of progressive development, enabling men to move forward from the grossest forms of unthinking materialism, to a spiritual perfection and an intelligent perception, which will enable a man to become a member of the Kingdom of God.
5. It accounts for the differences among men and – in connection with the Law of Cause and Effect (Karma) – it accounts for differences in circumstances and attitudes of life.
6. It is the expression of the will aspect of the soul, and is not the result of any form decision; it is the soul in all forms which reincarnates, choosing and building suitable physical, emotional and mental vehicles, through which to learn the next needed lessons.
7. The Law of Rebirth (as far as humanity is concerned), comes into activity upon the soul plane. Incarnation is motivated and directed from the soul level, upon the mental plane.
8. Souls incarnate in groups, cyclically, under the law and in order to achieve right relations with God and their fellowmen.
9. Progressive unfoldment, under the Law of Rebirth, is largely conditioned by the mental principle, for "as a man thinketh in his heart, so is he". These few brief words need most careful consideration.
10. Under the Law of Rebirth, man slowly develops mind, then mind

begins to control the feeling, emotional nature, and finally reveals the soul and its nature and environment to man.

11. At that point in his development, the man begins to tread the Path of Return, and orients himself gradually (after many lives), to the Kingdom of God.

12. When – through a developed mentality, wisdom, practical service, and understanding – a man has learnt to ask nothing for the separated self, he then renounces desire for life in the three worlds, and is freed from the Law of Rebirth.

13. He is now group conscious, is aware of his soul group, and of the soul in all forms, and has attained – as Christ had requested – a stage of Christlike perfection, reaching unto the "Measure of the stature of the fulness of the Christ". (Eph. IV : 13) (8 – 115/9).

(2) Beyond this generalisation, no intelligent person will attempt to go. When Christ reappears, our knowledge will become more true and realistic; we shall know that we are eternally related to the souls of all men, and that we have a definite relationship to those who reincarnate with us, who are learning with us the same lessons, and who are experiencing and experimenting with us. (8 – 120).

(3) Civilisation, cultures, races and nations appear and disappear, but the same *individualities* come and go with them, garnering the fruits of experience, and progressively marching on to fuller *Self-government* and group organisation and synthesis. (12 – 113).

(4) It would appear that as yet only two rules are posited in connection with the return of an ego to physical incarnation. The first is that if perfection has not been achieved, then the soul must return and continue the perfecting process upon the Earth. The second is that the impulse predisposing the ego to such action, is some form of unsatisfied desire. Both these statements are true in part, and generic in effect, but they are only partial truths, and incident to larger truths which have not yet been sensed or noted accurately by esotericists; they are secondary in nature and are expressed in terms of the three worlds of human evolution, of personality intent, and of time-space concepts. Basically, it is not desire which prompts return, but will and knowledge of the Plan. It is not the need for achieving an ultimate perfection, which goads the ego on the experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration (which the spiritual soul can give), and the determination that they too may attain planetary status, equivalent to that of the sacrificing soul . . . In themselves,

rebirth and reincarnation, are misleading terms, and "cyclic impulsion", "intelligent purposeful repetition", and "conscious in-breathing and out-breathing" would describe more accurately this cosmic process. It is, however, difficult for you to grasp this idea, for it necessitates the ability to identify oneself with the One Who thus breathes – the planetary Logos – and the entire theme must therefore remain relatively obscure until initiation has been taken. Esoterically speaking, the point of greatest interest lies in the fact that it is *group rebirth* which is taking place all the time, and that the incarnation of the individual is only incidental to this greater happening. This has been largely ignored or forgotten, because of the intense and selfish interest in personal experience and living, evidenced in the speculative details anent individual return given in the current so-called occult books, most of which are largely inaccurate, and certainly unimportant. (16 – 324/5).

(5) Each soul, withdrawn from the body, has come to earth repeatedly, and many millions are here today, particularly those who were present in later Atlantean times and who are, therefore, the flower and the highest product of that highly emotional race. They bring with them the predispositions and the innate tendencies with which their past history has endowed them. (17 – 227).

(6) A particular incarnation is not an isolated event in the life of the soul, but is a part and an aspect of a sequence of experience, which are intended to lead to one, clear, definite goal – the goal of free choice, and a deliberate return out of matter to spirit, and eventual liberation. (17 – 259).

(7) Man has consciously to bring about his own liberation. These results are self-induced by the man . . . as he is emancipated from the three worlds, and has broken the wheel of re-birth himself instead of being broken upon it. (3 – 126).

(8) All incarnations on the physical plane are not of equal importance, but some are of more moment than others; some, from the point of view of the Ego, are practically negligible, others count . . . (3 – 303).

(9) When the life of the personality has been full and rich, yet has not reached the stage wherein the personal self can *consciously* co-operate with the ego, periods of personality nirvana are undergone, their length depending upon the interest of the life, and the ability of the man to meditate upon experience. Later, when the Ego dominates the personality life, the interest of the man is raised to higher levels, and the nirvana of the soul becomes his goal. He has no interest in devachan. Therefore, those upon the Path

(either the probationary Path, or the Path of Initiation) do not, as a rule, go to devachan, but immediate incarnation becomes the rule in the turning of the wheel of life; this time it is brought about by the conscious co-operation of the personal Self with the divine Self or Ego. (3 - 737/8).

(10) At the close of evolution, when the human unit is upon the Path and consciously controlling his destiny, and working off karma, the intervals intervening between two incarnations are brief or not, as the man may choose in the interests of the work to be done, and according to his intention to achieve liberation from the form. (3 - 791/2).

(11) If the deva, or solar Angel, is as yet in love with manifestation, and has a desire for objective existence, thus identifying himself voluntarily with substance, there ensues the phenomenon of reincarnated physical life. (3 - 1013).

(12) Some Egos cycle through their incarnations and their pralayas very rapidly; others spend untold aeons, and hence it is impossible to say that there are even "averages" connected with the appearance of Egos on the astral plane. (3 - 1036).

(13) Human units . . . when out of incarnation pass through the astral to the mental and descend again to incarnation from the mental levels. (3 - 1136).

(14) The factors governing the appearance in incarnation of a disciple are as follows :

First, *his desire to work off karma rapidly* and so liberate himself for service. The Ego impresses this desire upon the disciple during incarnation, and thus obviates any counter desire on his part for the bliss of devachan, or even for work on the astral plane. The whole objective, therefore, of the disciple after death is to get rid of his subtler bodies, and acquire new ones. There is no desire for a period of rest . . . The man, therefore, absents himself from the physical plane for a very brief time, and is driven by his Ego into a physical body with great rapidity.

Second, *to work out some piece of service* under direction of his Master. This will involve some adjustments, and occasionally the temporary arresting of his karma . . .

Third, *a disciple will return into incarnation occasionally so as to fit into the plan of a greater than himself*. When a messenger of the Great Lodge needs a vehicle through which to express Himself, and cannot use a physical body Himself, owing to the rarity of its substance, He will utilise the body of a disciple. We have an instance of this in the manner the Christ used the

body of the initiate Jesus, taking possession of it at the time of the Baptism . . .

Fourth, a disciple may, through the lack of rounded development, be very far advanced along certain lines, but lack what is called the full intensification of a particular principle. He may, therefore, decide (with the full concurrence of his Ego and of his Master) to *take a series of rapidly recurring incarnations* with the intention of working specifically at bringing a certain quality, or series of qualities, to a point of higher vibratory content, thus completing the rounding of his sphere of manifestation. This accounts for the peculiar, yet powerful, people who are met at times; they are so one-pointed and apparently so unbalanced that their sole attention is given to one line of development only, so much so that the other lines are hardly apparent. Yet their influence seems great, and out of all proportion to their *superficial* worth. A realisation of these factors will deter the wise student from hasty judgments, and from rapid conclusions concerning his fellowmen.

Occasionally a variation of this reason for rapid and immediate incarnation is seen when an initiate (who has nearly completed his cycle) appears in incarnation to express almost entirely one perfected principle. This he does for the good of a particular group which – though engaged in work for humanity – is failing somewhat in its objective through the lack of a particular quality, or stream of force. When this becomes apparent on the inner side, some advanced disciple puts the energy of that particular quality at the disposal of the Hierarchy, and is sent forth to *balance* that group, and frequently to do so for a period of rapidly succeeding lives.

These are a few of the causes governing the periodic manifestation of those who are grouped in the Hierarchical records as "the aligned points of fire". They are distinguished by the energy flowing through them, by the magnetic quality of their work, by their powerful group effects, and by their physical plane realisation of the plan. (3 – 1149/51).

(15) The Law of Rebirth holds hidden the secret of the present crisis. Groups of egos come together to work out certain karma involved in past days. (4 – 114).

(16) The diversities among men are innumerable, but in each life there is a predominant trend towards which all the energies of his nature turn . . . The day comes, however, when the soul awakens to the need of dominating the situation and of asserting its own authority. (4 – 202).

(17) All souls incarnate and re-incarnate under the Law of Rebirth. Hence each life is not only a recapitulation of life experience, but an

assuming of ancient obligations, a recovery of old relations, an opportunity for the paying of old indebtedness, a chance to make restitution and progress, an awakening of deep-seated qualities, the recognition of old friends and enemies, the solution of revolting injustices, and the explanation of that which conditions the man, and makes him what he is. Such is the law which is crying now for universal recognition. (14 - 300).

(18) The new psychology must inevitably be built upon the premise that this one life is not man's sole opportunity in which to achieve integration and eventual perfection. The great Law of Rebirth must be accepted, and it will then be found to be, in itself, a major releasing agent in any moment of crisis, or any psychological problem case. The recognition of a further opportunity, and a lengthened sense of time, are both quieting and helpful to many types of mind. (15 - 431).

(19) Practically all the teaching given anent rebirth or reincarnation, has emphasised the material phenomenal side, though there has always been a more or less casual reference to the spiritual and mental gains acquired in the school of life upon this planet, from incarnation to incarnation. The true nature of the unfolding awareness, and the growth of the inner consciousness of the true man, have been little noted; the gain of each life in added grasp of the mechanism of contact, and the result of increased sensitivity to the environment, are seldom if ever stressed. (15 - 432).

(20) The entire subject of rebirth is but little understood at present. Its modern interpretation, and the emphasis which has been laid so strongly on small and unimportant details, have distorted and diverted the wide sweep of the subject and ignored the true import of the process; the broad general lines of the incarnation process, have been largely overlooked. In the debate as to the length of time a man is out of incarnation, and in the consideration of foolish items of unproved and unprovable information, and in the puerile reconstruction of the past lives of theosophically inclined people (none of them based on any truth), the real truth and the real beauty of the theme have been lost to sight. (16 - 316/7).

RELINQUISHING

(1) The soul must relinquish the personality. For ages, the soul has identified itself with the lower personal self, and through the agency of that lower self, has gained experience and acquired much knowledge. The time has to come when that agency is "no longer dear" to the soul, and their

respective positions are reversed. No longer is the soul identified with the personality, but the personality becomes identified with the soul, and loses its separate quality and position. All that has been acquired through age-long struggle and strife, through pain and pleasure, through disaster and satisfied desire, and all that the wheel of life, which has turned ceaselessly, has brought into the possession of the soul – *All* has to be relinquished. Life, for the disciple, becomes then a series of detaching processes, until he has learned the lesson of renunciation . . .

The soul has also . . . most definitely to relinquish its tie with other personal selves. It must learn to know and to meet other people only on the plane of the soul. In this lies for many a disciple a hard lesson. They may care little for themselves, and may have learnt much personal detachment. Little may they cherish the gain of contact with the lower personal self. They are learning to transcend all that, and may have transcended to a great degree, but their love for their children, their family, their friends and intimates, is for them of supreme importance, and that love holds them prisoners in the lower worlds. They do not stop to recognise that their love is primarily love for the personalities, and only secondary for the souls. Upon this rock, many disciples are for lives broken, until the time comes when, through pain and suffering, and the constant losing of that which they so much cherish, their love enters into a newer, a higher, and truer phase. They rise above the personal, and find again – after felt loss and suffering – those whom now they love as souls. Then they realise that there has been gain and not loss, and that only that which was illusory, ephemeral and untrue, has disappeared. The real Man has been gained and can never be lost again.

This is most frequently the problem of parents who are upon the Path of Discipleship, and it is through their children that the lesson is learnt, which can release them for initiation. They hold their children to them, and this, being counter to the law of nature, works out disastrously. It is the height of selfishness. And yet, did they but know and see aright, they would realise that to hold, one must detach, and to keep, one must release. Such is the law.

The soul has also to learn to relinquish the fruits or gains of service, and learn to serve without attachment to results, to means, to persons, or to praise.

The soul has to relinquish also the sense of responsibility for that which other disciples may do . . . The relation between disciples is egoic and not personal. The link is of the soul and not of the mind. Each personality

pursues its own course, must shoulder its own responsibilities, work out its own dharma, and fulfil its own karma, and so answer for itself to its Lord and Master, the Soul. And answer there will be . . .

The establishing of an inner contact and relationship (with other servers), based on a realised oneness of purpose and soul love, is magnificently possible, and for this all disciples must struggle and strive. On the outer plane, owing to the separative mind during this age and time, a complete accord on detail, on method, and on interpretation of principles, is not possible. But – the inner relationships and co-operation *Must* be established and developed, in spite of the outer divergencies of opinion. When the inner link is held in love, and when disciples relinquish the sense of authority over each other, and of responsibility for each other's activities, and at the same time stand shoulder to shoulder in the One Work, then the differences, the divergences, and the points of disagreement, will automatically be overcome. There are three rules which are important to disciples at this time . . .

1. Relinquish or sacrifice the age-old tendency to criticise and adjust another's work, and thus preserve the inner group integrity. More plans for service have gone astray, and more workers have been hindered by criticism, than by any other major factor.

2. Relinquish or sacrifice the sense of responsibility for the actions of others, and particularly of disciples. See that your own activity measures up to theirs, and in the joy of struggle, and on the way of service, the differences will disappear, and the general good will be achieved.

3. Relinquish the pride of mind which sees its way and its interpretations to be correct and true, and others' false and wrong. This is the way of separation. Adhere to the way of integration, which is of the soul and not of the mind.

These are hard sayings, but they are the rules by which the Teachers on the inner side, guide Their actions and Their thoughts, when working with each other and with Their disciples. The inner integrity is necessarily a proven fact to Them. To the disciple it is not. But to the inner Teachers, the outer differences are abhorrent. They leave each other free to serve the Plan. They train Their disciples (no matter what their degree), to serve the Plan with freedom, for in freedom and in the sense of joy, and in the strength of inner co-operative love, is the best work done. It is sincerity for which They look. The willingness to sacrifice the lesser when the greater is sensed, is that for which They search. The spontaneous relinquishing of long-held ideals, when a greater and more inclusive presents itself, is Their

guide. The sacrifice of pride, and the sacrifice of personality, when the vastness of the work and the urgency of the need are realised, sway Them to co-operation. It is essential that the disciples shall learn to sacrifice the non-essential in order that the work may go forward. Little as one may realise it, the many techniques and methods and ways, are secondary to the major world need. There are many ways and many points of view, and many experiments and many efforts – abortive or successful, and all of them come and go. But humanity remains. All of them are in evidence of the multiplicity of minds, and of experiences, but the goal remains. Difference is ever of the personality. When this Law of Sacrifice governs the mind, it will inevitably lead all disciples to relinquish the personal in favour of the universal and of the soul, that knows no separation, no difference. Then no pride, nor a short and myopic perspective, nor love of interference (so dear to many people), nor misunderstanding of motive, will hinder their co-operation with each other as disciples, nor their service to the world. (15 – 104/9).

(2) The Great Renunciation becomes possible only when the practice of the little renunciations governs the life of a disciple and a group. The renouncing of ambition, of all personality ties, and the renunciation of all that hinders progress as it is revealed to the eye of the soul, lays a sound foundation for the final great transference, based upon the renunciation of that which for aeons has connoted beauty, truth, and goodness, and which has seemed the ultimate goal of all aspirational effort. The endeavour to see that which lies ahead and beyond the apparent finality of soul fusion faces disciples, among them some of you, at this time; and that all of you may penetrate beyond the veil of the soul, and eventually see that veil "rent from the top to the bottom", and thus be enabled to say with those of like degree "It is finished", is my earnest hope. Then will open for you, as for others, the Way of the Higher Evolution, and the glory of the Lord will be seen in a new light – the light which will dim and throw into the shade all previous goals and visions. (18 – 224).

144

REVELATION

(1) Right through the later periods of the cycle of incarnation wherein the man is juggling with the pairs of opposites, and through discrimination is becoming aware of reality and unreality, there is growing up in his mind a realisation that he himself is an immortal Existence, an eternal God, and a

portion of Infinity. Ever the link between the man on the physical plane and this inner Ruler becomes clearer until the great revelation is made. Then comes a moment in his existence when the man stands consciously face to face with his real Self and knows himself to be that Self in reality and not just theoretically; he becomes aware of the God within, not through the sense of hearing, or through attention to the inner voice directing and controlling, and called the "voice of conscience". This time the recognition is through *sight and direct vision*. He now responds not only to that which is heard, but also to that which he sees. (1 - 113).

(2) Much of the true revelation since the time of Christ has come to the world along the line of science . . . The revelations of science, when basic and fundamental, are as divine as those of religion, but both have been prostituted to meet human demand. The era is close at hand when science will bend every effort to heal humanity's sores, and build a better and happier world.

The revelations of science, though focussed often through one man or woman, are more specifically the result of group endeavour and of trained group activity, than are the revelations of religion, so called. Revelation therefore, comes in two ways :

1. Through the effort, aspiration and achievement of one man who is so close to the Hierarchy, and so imbued with conscious divinity that he can receive the message direct from the central divine Source. He has joined the ranks of the Great Intuitives and works freely in the world of divine Ideas. He knows His mission clearly; He chooses His sphere of activity with deliberation, and isolates the truth or truths which He deems appropriate to the need of time. He comes forth as a Messenger of the Most High, leads a dramatic and arresting life of service and symbolises in His life-events certain basic truths which have already been revealed, but which He pictorially re-enacts . . .

2. Through the effort of a group of seekers, such as the scientific investigators in every country, who *together* are searching for light on the problems of manifestation, or for some means to alleviate human suffering, a revelation comes. The effort of such a group often lifts upon the wings of its unrealised aspiration some one man who can then penetrate into the world of divine Ideas, and there find the longed for cure or key, and thus he intuitively discovers a long sought secret. The discovery, when of the first rank, is as much a revelation as the truths presented by the World Teachers. Who shall say that the statement that God is Love, is of more value than the statement that All is Energy?

The route which the revelation then follows, is the same in both cases, and illusion overtakes both forms of revelation, but – and here is a point upon which I would ask you to reflect – there is a little less illusion gathered around the revelations of what humanity calls the more definitely spiritual truths. One reason lies in the fact that the last great spiritual revelation, given by the Christ, was given two thousand years ago, and the development of man's mind, and his responsiveness to truth, has grown greatly since that time. Again, the revelations of science are largely the result of group tension, eventually focussed in one intuitive recipient, and the revelation is thereby protected. (10 – 187/9).

(3) From light to light we pass, from revelation to revelation, until we pass out of the realm of light into the realm of life which is, as yet to us, pure darkness.

It will be obvious to you, that this increasing light brings with it a constantly developing series of revelations which, like all else in the world of human experience, unfolds before the eyes first of all the world of forms, then the world of ideals, then the nature of the soul, of ideas and of divinity. I am choosing but a few of the words which embody the revelation and are symbolic of its character. But all these revelations constitute one great unified revelation, which is slowly unfolding before the eyes of humanity. The light of the personal lower self reveals to the man the world of form, of matter, of instinct, of desire and of mind; the light of the soul reveals the nature of the relation of these forms of life to the world of the formless, and of the conflict between the real and the unreal. The light of the intuition unfolds before the vision of the *soul within the personality*, the nature of God and the unity of the Whole. The restlessness of material desire, seeking its satisfaction in the three worlds, eventually gives place to aspiration towards soul contact and soul life. This in its turn is recognised as a step towards those great fundamental experiences to which we give the names of the five major initiations. These reveal to man the hitherto unrealised fact of his non-separateness, and of the relation of his individual will to the divine will. (10 – 205/6).

(4) The Mystery of the Ages is on the verge of revelation, and through the revelation of the soul, that mystery which it veils will stand revealed. The scriptures of the world, we know, have ever prophesied that at the end of the age we shall see the revelation of that which is secret, and the emergence into the light of day of that which has hitherto been concealed and veiled. This, our present cycle, is the end of the age, and the next two hundred years will see the abolition of death, as we now understand that

great transition, and the establishing of the fact of the soul's existence. The soul will be known as an entity, as the motivating impulse, and the spiritual centre back of all manifested forms. (14 - 96).

(5) The whole system of occult or esoteric revelation is based on this wonderful doctrine of interdependence, of a planned and arranged conscious linking, and of the transmission of energy from one aspect of divine manifestation to another; everywhere and through everything is circulation, transmission and modes of passing energy from one form to another form, and always through an appropriate mechanism. (17 - 615).

(6) *The purpose underlying revelation . . .* Behind all the successive revelations of divinity down the ages, is to be found one significant purpose; all of them are, and will prove themselves to be, aspects of the Great Revelation. It is through the processes of revelation that divinity is slowly dawning upon the human consciousness. (18 - 241).

(7) The objective of the evolutionary process to which all lives on our planet have to submit, has been to develop this sensitivity which will make revelation possible, and it might be said that (from one definite angle), the goal of all experience has been revelation - each revelation "carrying the initiate closer to the Heart of the Sun wherein all things are known and felt, and through which all forms, all beings and all things can be bathed in love". Ponder on these words, for the microcosmic correspondence to the macrocosmic fact is full of teaching value. See to it that "each lesson learned each day, each revelation grasped and understood, makes your heart full of love, and enables you to love your fellowmen with ardent, fiery warmth." (18 - 727/8).

(8) There have been many revelations of divine purpose down the ages, each of which uniquely altered the point of view and the pattern of living for men everywhere. (13 - 543).

(9) Once the initiate has penetrated to the point where revelation becomes possible, he automatically attains the needed fixation, concentration, poise, polarisation and focus which will enable him to translate what has been revealed to him in symbols which will convey significance to the intelligentsia with whom all initiates principally work. (6 - 312).

(10) Revelation seldom breaks in all its completed beauty into the consciousness of the disciple; it is a gradual and steadily unfolding process. (6 - 321).

(11) Revelation is not only the prerogative and reward of *the attaining initiate*, but it is increasingly taking on new forms and fresh outline for the Masters Who *have attained*. (6 - 351).

(12) A CATECHISM:

What dost thou see, O disciple on the Path?

Naught but myself, O Master of my life.

Look closer at thyself and speak again. What seest thou?

A point of light which waxes and which wanes and makes the darkness darker.

Look with intense desire towards the dark and, when the light shines forth, grasp opportunity. What now appears?

A horrid sight, O Master of my life. I like it not. It is not true. I am not this or that. This evil selfish thing, it is not me. I am *not* this.

Turn on the light with will and power and fierce desire, and then recount the vision that may come. What seest thou?

Beyond the dark, revealed to me by means of light, I see a radiant form which beckons me. What is this Being, standing gracious in the dark and in the light? Is it and can it be myself?

What dawns upon thy sight as thou standest on the Way, O worn and tired disciple, yet triumphant in the light?

A radiant shining form which is my Self, my soul. A dark and sombre figure, yet old and wise, experienced and sad. This is my self, my lower self, my ancient tired appearance upon the ways of earth. These two stand face to face and in between, the burning ground . . . They move and merge . . . The Path comes to an end. The Way stretches before. Sight is attained, and in the light reality appears.

What canst thou now reveal, O Server on the Way?

Revelation comes through me, O Lord of Life. I see it not.

Why canst thou see it not? What hinders apprehension?

Naught hinders me. I seek not sight for I have seen. My task is revelation. I seek naught for myself.

What comes thy way for revelation? What hast thou to reveal?

Only that which has for aeons long existed, and has for aye been here. The Oneness of the Presence; the area of love; the living, loving, wise, inclusive One, enfolding all, and being all, and leaving naught outside.

To whom must come this revelation, O Server of the world of living things?

To all enfolded in the living, loving Presence; to those who all unknown to them maintain that Presence, and for ever shall endure – as doth that Presence.

And who are those who live within that Presence but know it not?

They are myself and thou, and still they are myself and still are all I

meet. It is the one in every form who think mayhap that form is all; who living thus in time and space, see not the light of life within the form, who hide within, behind the veils, between the four and five (the four kingdoms in nature and the Kingdom of God. A.A.B.) and see naught else. To them I must reveal the truth.

How will you do this hardest of all tasks, O triumphing disciple?

By letting it be seen I am myself the truth; by living as a fragment of that Presence, and seeing all its parts. And thus is revelation brought into the four and by the fifth. (18 - 302/3).

See also: "Teachings on Initiation" (6 - 241/439) and (6 - 438/9, - 443).

145

RING-PASS-NOT

The Ring-pass-not is that confining barrier which acts as a separator or a division between a system and that which is external to the system . . . The ring-pass-not acts only as a hindrance to that which is of small attainment in evolution, but forms no barrier to the more progressed. (3 - 110/1).

146

SANAT KUMARA

(1) At the head of affairs, controlling each unit and directing all evolution, stands the KING, the Lord of the World, Sanat Kumara . . . Co-operating with Him and His advisers are three Personalities called the Pratyeka Buddhas, or the Buddhas of Activity. These four are the embodiment of active intelligent loving will . . . Standing around the Lord of the World, but withdrawn and esoteric, are three more Kumaras, Who make the seven of planetary manifestation. (1 - 38/9).

(2) *The Lord of the World*, the One Initiator, He Who is called in the Bible "The Ancient of Days", and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters, and holds in His hands all reins of government in all the three departments. Called in some Scriptures "the Great Sacrifice", he has chosen to watch over the evolution of men and devas until all have been occultly "saved". He it is Who decides upon the "advancements" in the different departments, and Who settles who shall fill the vacant posts; He it is Who, four times a year, meets in conference

with all the Chohans and Masters, and authorises what shall be done to further the ends of evolution. (1 - 106).

(3) At all the initiations the Lord of the World is present, but at the first two He holds a position similar to that held by the Silent Watcher, when Sanat Kumara administers the oath at the third, fourth and fifth initiations. His power streams forth and the flashing forth of the star before the initiate is the signal of His approval, but the initiate does not see Him face to face until the third initiation. (1 - 107).

(4) Sanat Kumara and His three pupils, having achieved the highest initiation possible in the last great cycle, but having as yet (from Their standpoint) another step to take, offered Themselves to the planetary Logos of Their Ray as "focal points" for His force, so that thereby He might hasten and perfect His plans on Earth within the cycle of manifestation . . . They are *overshadowed* by the planetary Logos, and He works directly as the Initiator (in relation to man) through Sanat Kumara, and with the three kingdoms in nature through the three Buddhas of Activity, - Sanat Kumara, being thus concerned directly with the ego on the mental plane, and His three Pupils being concerned with the other three types of consciousness, of which man is the summation. At the moment of initiation (after the second initiation) Sanat Kumara becomes the direct mouthpiece and agent of the Planetary Logos. (3 - 751/2).

(5) Sanat Kumara and His Pupils are in physical form, but have not taken dense physical bodies. They work on the vital etheric levels, and dwell in etheric bodies . . . Therefore, Sanat Kumara is the planetary Logos yet He is not. (3 - 753).

(6) It has been stated that one hundred and four Kumaras came from Venus to the Earth; literally the figure is one hundred and five, when the synthesising Unit, the Lord of the World Himself, is counted as one. There remain still with Him the three Buddhas of Activity. (3 - 387).

See also: SHAMBALLA and (6 - 286/7).

147

THE SANNYASIN

(1) There are, in my group of disciples, certain people who are outstandingly called to live the life of the sannyasin, the life of the one who - having fulfilled the duties of the scholar, of the householder, of the family man, and of the business man - is now called to that attitude of life, and that orientation to other purposes and goals, which we technically call that of

sannyasin, or the teaching disciple. In the olden times, such a man left his home and his business, and went out into the world, following the gleam, seeking the Master, and ever teaching as he went. Today, in the life of our Western civilisation and under the dawning influence of the New Age, the call remains the same, but the disciple goes not out, leaving all the familiar scenes behind, and negating his outer usefulness. He remains where he is, continuing with the outer and physical fulfilment of duty, but within a great change and a definite reorientation takes place. His attitude to life and affairs is basically altered. His whole inner life tendency becomes that of a *planned* withdrawing . . . It differs somewhat from the process called "detachment", because that process or motivated activity is applied primarily to the astral-emotional nature, to the desire life, whatever those attachments or desires may happen to be. This is a mental activity; it is an attitude of mind which affects primarily the entire life-attitude of the personality. It involves not only the detachment of the desire nature from that which is familiar, desired and appropriated from long habit, but it involves also a complete readjustment of the entire lower threefold man to the world of souls.

It is here that right habits and attitudes in life, to the world of business and of family relations, play their part, enabling the sannyasin to "continue on the upward way with heart detached and free", and yet to do so whilst performing right action, through right habit and right desire, to all with whom his lot is cast. This constitutes a major life problem: To stand free whilst surrounded; to work in the subjective world, whilst active in the exterior world of affairs; to achieve true detachment, whilst rendering to all that which is due. (5 - 313/4).

(2) The true sannyasin, is the one who (freed from the more active tasks of the younger man who is starting out into the field of his life activity) can use the experience gained, the hard won knowledge assembled, and the wisdom garnered in active service of the Hierarchy and of humanity. He can now live for the sake of others, and find in our work the reward, interest and compensation for all the struggle of the past. (5 - 136/7).

(3) The life period ahead of you is that of the sannyasin, of the one who - having tasted to the full of life experience - is now dedicated to the life of spiritual values, and to their teaching to others. Ponder on this. (5 - 204).

(4) Mould your life upon the pattern of the sannyasin, and hold on to no physical plane attachments. If you do, they will fail you, and the pain in thus holding will hinder your feet as they stumble upon the Path. Walk free,

my brother, and hold to nobody, and hold no person to you in the bonds of attachment. (5 - 253).

(5) A sannyasin must work towards an increasing release from ties of any kind, though (and herein lies a subtle distinction) not from release from envioning conditions and responsibilities. What is required, is an inner attitude of complete abandon to the will of your soul, which is the will of God, as far as any individual is concerned. (5 - 391).

(6) Be attached to souls, my brother, but detached from personalities. . . . Personality relationships drain and devitalise. (5 - 455).

(7) Be happy. Be happy as the sannyasin is happy, who (through detachment from the little self, and attachment to the greater Self in all) has left behind all that might hinder and hamper his service. Henceforth, you belong not to yourself, or to any earthly friend or claim. You belong to the servers of humanity and to us. (5 - 464).

(8) Be a sannyasin - free, alone with God, your soul and Me. Then work and love. (6 - 755).

148

SCHOOLS OF OCCULTISM

(1) Certain schools of occultism and of theosophical endeavour have claimed to be the sole repository of Their (the Masters) teaching, and the sole outlet for Their efforts, thereby limiting that which They do, and formulating premises which time and circumstance will fail to substantiate. They work most assuredly through such groups of thinkers, and throw much of Their force into the work of such organisations, yet, nevertheless, They have Their disciples and Their followers everywhere, and work through many bodies and many aspects of teaching. Throughout the world, disciples of these Masters have come into incarnation at this time with the sole intent of participating in the activities and occupations and truth dissemination of the various churches, sciences, and philosophies, and thus producing within the organisation itself an expansion, a widening, and a disintegration where necessary, which might otherwise be impossible. It might be wise for occult students everywhere to recognise these facts, and to cultivate the ability to recognise the hierarchical vibration as it demonstrates through the medium of disciples in the most unlikely places and groups.

One point should here be stated in connection with the work of the Masters through Their disciples, and it is this. All the various schools of

thought which are fostered by the energy of the Lodge are, in every case, founded by a disciple, or several disciples, and upon these disciples, and not upon the Master, lies responsibility for results and the consequent karma. The method of procedure is somewhat as follows: The Master reveals to a disciple the objective in view for an immediate little cycle, and suggests to him that such and such a development would be desirable. It is the work of the disciple to ascertain the best method for bringing about the desired results, and to formulate the plans whereby a certain percentage of success will be possible. Then he launches his scheme, founds his society or organisation, and disseminates the necessary teaching. Upon him rests the responsibility for choosing the right co-workers, for handing on the work to those best fitted, and for clothing the teaching in a presentable garb. All that the Master does is to look on with interest and sympathy at the endeavour, as long as it holds its initial high ideal and proceeds with pure altruism on its way. The Master is not to blame should the disciple show lack of discrimination in the choice of co-workers, or evidence an inability to represent the truth. If he does well, and the work proceeds as desired, the Master will continue to pour His blessing upon the attempt. If he fails, or his successors turn from the original impulse, thus disseminating error of any kind, in His love and in His sympathy the Master will withdraw that blessing, withhold His energy, and thus cease from stimulating that which had better die. Forms may come and go, and the interest of the Master and His blessing pour through this or that channel; the work may proceed through one medium or another, but always the life force persists, shattering the form where it is inadequate, or utilising it when it suffices for the immediate need. (1 - 52/3).

(2) The great hindrance to the work of the majority of the esoteric schools at this time, is their sense of separateness and their intolerance of other schools and methods. The leaders of these schools need to absorb the following fact. All schools which recognise the influence of the trans-Himalayan Lodge, and whose workers are linked, consciously or unconsciously, with such Masters of the Wisdom as the Master Morya or the Master K.H., form one school and are part of one "discipline". There is therefore no essential conflict of interests, and on the inner side - if they are in any way functioning effectively - the various schools and presentations are regarded as a unity. (13 - 15).

(3) They should recognise that all students in analogous schools, and working under the same spiritual impulses, are members of the *one school* and are linked together in a basic subjective unity . . . Then will cease the

present attempts to hinder each other's work by comparison of methods and techniques, by criticism and defamation, by warning and the cult of fear, and the insistence on exclusiveness. It is these attitudes and methods which at this time are hindering the entrance of the pure light of truth. (13 - 16/7).

SCHOOLS OF THOUGHT

(1) When the work of the doctor and the surgeon in relation to the physical body is recognised as essential and good, when the analysis and conclusions of the psychologist supplement their work, and when the power of right thought comes likewise as an aid, then and only then, shall we enter upon a new era of well-being . . .

At present there is little coherent and integrated work done *in unison* by the four groups:

1. Physicians and surgeons - orthodox and academic.
2. Psychologists, neurologists and psychiatrists.
3. Mental healers and New Thought workers, plus Unity thinkers, and Christian Scientists.
4. Trained disciples and those who work with the souls of men.

When these four groups can be brought into close relation, and can work together for the release of humanity from disease, we shall then arrive at an understanding of the true wonder of the human being. We shall some day have hospitals in which the four phases of this one medical and remedial work will proceed side by side, and in the fullest co-operation. Neither group can do a complete task without the others; all are interdependent.

It is the inability of these groups to recognise the good in the other groups striving for the physical well-being of humanity, which makes it almost impossible for me to do more specific teaching, and more direct talking on these matters. Have you any idea of the wall of antagonistic thinking and speech against which a new or pioneering idea has to batter itself? Have you ever seriously considered the aggregated and crystallised thought-forms, with which all such new ideas (and shall I call them hierarchical proposals) have to contend? Do you appreciate the dead weight of preconceived and ancient determinations which have to be moved before the Hierarchy can cause a new and needed concept to penetrate into the consciousness of the average thinking (or again should I say, unthinking?) public? The field of medicine is a most difficult field in which to work, for the subject is so

intimate, and fear enters so strongly into the reactions of those who must be reached. The gulf between the old and established, and the new and the spiritually demanded, needs much long and careful bridging. A great deal of the difficulty is, curiously enough, to be found fostered by the newer schools of thought. Orthodox medicine is slow, and rightly slow, in adopting new techniques and methods; it is at times too slow, but the case of the new mode of treatment or diagnosis must be rightly proven, and statistically proven, before it can be incorporated in the medical curriculum and method; the risks to the human subject are too great, and the good humanitarian physician will not make his patient the subject of experimentation. However, within the last few decades, medicine has advanced by leaps and bounds, the science of electricity and light therapy, and many other modern techniques and methods, have already been added to the various other sciences of which medicine avails itself. The demands of the intangible, and the treatment of the nebulous – if such peculiar terms are in order – are being recognised increasingly, and are known to play an orthodox and recognised part in the newer approaches to disease.

The approach of the mental schools and cults, as they erroneously call themselves, has not proceeded so helpfully. This is largely their fault. Schools of thought such as Mental Science, New Thought, Unity, Christian Science, Chiropractic enterprise, the efforts of Naturopaths, and many others, hurt their cause, owing to the large claims which they make, and to their unceasing attacks upon orthodox medicine, and other channels of proven helpfulness, and upon the knowledge (acquired over centuries of experimentation) of the academic schools of medicine and surgery. They forget that many of their claims to success (and they are often irrefutable) can be classed under the general heading of faith cures, and this can be done correctly or incorrectly. Such cures have been long recognised by the academic thinker, and known to be factual. These cults which are in fact the custodians of needed truths, need above everything else to change their approach, and to learn the spiritual nature of compromise in these days of evolutionary unfoldment. Their ideas cannot come into full and desired usefulness apart from the already God-given knowledge which medicine down the ages has accumulated; they need also to keep a record of their numerous failures, as well as the successes which they loudly proclaim. I would here point out that these successes are in no way so numerous as those of orthodox medicine, and of the beneficent work done by the clinics of our hospitals, which – in spite of failures, and often gross stupidity – greatly ameliorate the pains and ills of the masses of men. These cults omit to state,

or even to recognise, that in cases of extreme illness or accident, the patient is physically unable to affirm or claim divine healing, and is dependent upon the work of some healer who works with no knowledge of the karma of the patient. Many of their so-called cures (and this is the case also with orthodox medicine) are cures because the hour of the end has not yet arrived for the patient, and he would have recovered in any case, though he often does so more rapidly, owing to the remedial measures of the trained physician.

In cases of serious accident, where the injured person will bleed, the cultist (no matter what his cult may be called) will perforce avail himself of the methods of the orthodox physician; he will apply a tourniquet, for instance, and take the measures which orthodox medicine enjoins, rather than stand by and see the injured person die because these methods are not used. When he is face to face with death, he will frequently turn to the tried and proved methods of help, and will usually call in a physician, rather than be charged with murder.

All the above is said in no spirit of disparagement, but in an effort to prove that the many schools of thought – orthodox, academic, ancient, material or spiritual, new, pioneering or mental – are interdependent; they need to be brought together into one great healing science. This will be a science which will heal the whole man, and bring into play all the resources – physical, emotional, mental, and spiritual – of which humanity is capable. Orthodox medicine is more open to co-operation with the newer cults, than are the neophytes of the science of mental control of disease; they cannot, however, permit their patients to be turned into guinea pigs (is not that the term used in these cases, brother of mine?) for the satisfaction of the pioneering cultist, and the proving of his theories – no matter how correct when applied in conjunction with what has already been proved. The middle way of compromise and of mutual co-operation, is ever the wisest, and this is a lesson much needed today in every department of human thinking. (17 – 253/7).

(2) Each point made by me could form the basis of prolonged discussion, but (in this treatise) that is not possible, for I seek only to give indication of future possibilities. I seek also to foment distrust in the present approach of the metaphysical world to this subject of disease and its cure, and to undermine – if I may use so drastic an expression – the confidence of the public in so-called New Age modes of healing, in the methods of Christian Scientists, of Mental Science, and all those schools of thought which deal with healing from the angle of affirmation – affirmation of

man's divinity and the claim that that inherent and innate divinity guarantees his healing. This claim is a glamour and a delusion, as I have oft sought to show. (17 - 558).

(3) Mental Science is right in its recognition that it is the emotions of men (as expressed in that feeble imitation of reality which they call thought) which are responsible for much disease. They are right in their effort to make the patient change his emotional attitudes, and to react to life and circumstances and people along a different line. But they are hopelessly wrong in believing that that is sufficient; in their ignoring of all scientific procedures connected with the etheric body, they have nothing which relates the emotional nature to the physical vehicle, and therefore there is a gap in their reasoning, and a consequent fault in their technique. This renders their activities futile, except from the character angle. When they do bring about a healing, it is because in any case the patient was predestined to recover, but they have served a useful purpose in correcting a character condition, in which he was in constant danger of disease. They have not wrought a cure, and in claiming it, both the healer and the patient are deceived. All deception is dangerous and hindering. (17 - 560/1).

(4) At present, in the modern world, there is no true system of spiritual healing taught to would-be healers. There is instead an effort to base the whole procedure, plus the techniques employed, on purely mental levels, on systems of affirmation, modes of prayer, stimulation of the patient's will-to-live, and occasionally the use of magnetic or hypnotic passes in relation to the etheric body; various forms of applied subjective thinking are taught, but no true formula for an intelligent and expected cure, only the vague faith of the healer and of the patient and a blind autosuggestion as to what the recognition and affirmation of divinity ought to produce (17 - 644).

(5) The agents of the second ray started their preparation around the year 1825, and moved outward in force soon after 1860. From that date on, great concepts and new ideas, and the modern ideologies and arguments for and against aspects of the truth, have characterised modern thought and produced the present mental chaos, and the many conflicting schools and ideologies, with their attendant movements and organisations; out of all these, order and truth and the new civilisation will emerge. (13 - 678/9).

(6) You do not need to identify yourself with any particular school. Each of them embodies the attempt of the human mind to understand, subjectively and objectively, the nature and purpose of man's evolution. All of them are partially right in their conclusions and largely wrong; all of them

are only preparatory to the new and coming school of psychology which will be the distinguishing attitude of the New Age. (5 - 644/5).

See also: (17 - 279/81).

150

SENSE OF HUMOUR

(1) May I in all earnest offer to you the paradoxical injunction to work with utter earnestness, and yet at the same time to refuse to work with such earnestness, and not to take yourself so earnestly? Those who stand on the inner side, and study the work of the world aspirants today, see an almost pitiful distress of individual deficiency, a sustained and strenuous effort on their part to "make themselves what they ought to be", and yet at the same time a distressing lack of proportion, and no sense of humour whatsoever. I urge upon you to cultivate both these qualities. Do not take yourself so seriously, and you will find that you will release yourself for freer and more potent work. Take the Plan seriously and the call to serve, but waste not time in constant self-analysis. (4 - 635).

(2) There are two things that every disciple must some day learn, my brother. One is to cultivate the ability to "sit light in the saddle" (to use an old proverbial injunction) and the other is to develop a sense of humour, a real (not forced) capacity to laugh *at oneself* and *with* the world. This is one of the compensations which comes to those who can succeed in working in the light upon the mental plane. (5 - 414).

151

SENSITIVITY

(1) I have pointed out to you that the basic qualities for which we look, are sensitivity, impersonality, psychic capacity and mental polarisation . . . What exactly is *sensitivity*? It does not mean primarily that you are a "sensitive soul" - the connotation of which usually means that you are thin-skinned, self-centred and always on the defensive! Rather do I refer to the capacity whereby you are enabled to expand your consciousness so that you become aware of ever-widening ranges of contact. I refer to the ability to be alive, alert, keen to recognise relationships, quick to react to need, mentally, emotionally and physically attentive to life, and rapidly developing the power to observe upon all three planes in the three worlds simultaneously . . . The sensitivity which I want to see developed is alertness

to soul contact, impressionability to the "voice of the Teacher", an aliveness to the impact of new ideas, and to the delicacy of intuitional responsiveness. These are ever the hallmark of the true disciple. It is spiritual sensitivity which must be cultivated. (5 - 47).

(2) This growth in sensitivity is difficult to understand. The members of a Master's group and of His Ashram have to become increasingly sensitive - sensitive to the Master and to His pledged workers. You cannot be made sensitive or be rendered sensitive by some type of process or ordered training. Men and women *are* sensitive, only they do not know it, being so preoccupied with other matters, with form life and objective things. Let me put it this way: What you say to yourself and to others - through your spoken words or your life - is so noisy, that it is not easy to be what you are, and to be recognised as a spiritual being. The Master is guided by what He knows of you in your quiet moments of aspiration, by what you have demonstrated for years to be your fixed life tendency, and by the manner in which you react at moments of crisis or tension. The task of the Master is to stimulate the disciple to be at all times what He knows him to be at his highest times . . . Many have reached the point where they may become sensitive if the loud assertions of personality are dimmed, and the light of the soul is permitted to pour through. Then the Master can be known and contacted. When you can get away from yourselves and your personal reactions, your own interpretations, and your personal demands, you will discover for yourselves how and in what manner the Master is seeking to impress you and the group with which you may be affiliated. You will become sensitive to that impression. (5 - 710/1).

152

SERENITY

Serenity and peace are not identical. Peace must ever be temporary, and refers to the world of feeling, and to conditions susceptible of disturbance. It is essential to progress, and an inevitable happening that every step forward is marked by disturbances, by points of crisis and chaos, replaced later (when successfully handled) by periods of peace. But this peace is not serenity, and a chela is only permitted to dwell within the Master's aura *when serenity has been substituted for peace*. Serenity signifies that deep calm, devoid of emotional disturbance, which distinguishes the disciple who is focussed in a "mind held steady in the light". The surface of his life may be (from the worldly angle) in a state of violent flux. All that he

cherishes and holds dear in the three worlds may be crashing around him. But in spite of all, he stands firm, poised in soul consciousness and the depths of his life remain undisturbed. This is not insensitivity or a forced auto-suggestion, neither is it a capacity to exteriorise the consciousness in such a manner that individual events and happenings are ignored. *It is intensity of feeling transmuted into focussed understanding.* When this has been attained, the chela has the right to live within the aura of the Master. There is nothing now in him which will require the Master to sidetrack His attention from vital efforts to the unimportant task of helping the disciple. (5 - 750).

153

SERVERS AND SERVICE

(1) Out of duty, perfectly performed, will emerge those larger duties which we call world work; out of the carrying of family responsibilities will come that strengthening of our shoulders which will enable us to carry those of the larger group. (4 - 70).

(2) Thus humanity serves, and in the development of a conscious aptitude for service, in the growth of a conscious understanding of the individual part to be played in the working out of the Plan, and in the rendering of the personality subject to the soul, will come the steady progress of humanity towards its goal of world service. (4 - 101).

(3) The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality, but at the motives which prompt his activity and at the effect of his influence upon his fellowmen. True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied effect of his words or deeds. A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment, and has no pre-conceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self. (4 - 188/9).

(4) I urge upon each and all . . . the necessity for renewed effort to fit themselves for service by a conscious and deliberate effort to develop the intuition and to achieve illumination. Every human being who reaches the goal of light and wisdom, automatically has a field of influence which extends both up and down, and which reaches both inwards to the source of light, and outwards into the "fields of darkness". When he has thus attained, he will become a conscious centre of life giving force, and will be so without effort. He will stimulate, energise, and vivify to fresh efforts all lives that he contacts, be they his fellow aspirants, or an animal, or a flower. He will act as a transmitter of light in the darkness. He will dispel the glamour around him, and let in the radiance of reality.

When large numbers of sons of men can so act, then the human family will enter upon its destined work of planetary service. Its mission is to act as a bridge between the world of spirit and the world of material forms. All grades of matter meet in man, and all the states of consciousness are possible to him. Mankind can work in all directions, and lift the subhuman kingdoms into heaven, and bring heaven down to earth. (4 - 538).

(5) This call to service usually meets with a response, but that response is coloured by the personality of the aspirant, and tintured with his pride, and his ambition. Need is truly realised. The desire to meet the need is genuine and sincere; the longing to serve and lift is real. Steps are taken which are intended by the aspirant to enable him to fit in with the plan. But the trouble with which we on the inner side have perforce to deal is, that though there is no question as to willingness and desire to serve, the characters and temperaments are such that wellnigh insuperable difficulties are presented. Through these aspirants we have to work, and the material they present gives us much trouble frequently. (4 - 622).

(6) It is easy to be glamourised by the beauty of one's own ideals and vision, and by the supposed rectitude of one's own position, and yet all the time be influenced subjectively by love of personal power, individual ambition, jealousy of other workers, and the many traps which catch the feet of the unwary disciple.

But if true impersonality is cultivated, if the power to stand steady is developed, if every situation is handled in a spirit of love, and if there is a refusal to take hasty action and to permit separation to creep in, then there will be the growth of a group of true servers, and the gathering out of those who can materialise the plan, and bring to birth the new age and its attendant wonders. (4 - 625).

(7) In rendering service, three things are of moment: . . .

1. *The motives for service.*

These motives are threefold in order of their importance :

- a. A realisation of God's plan of evolution, a sensing of the world's dire need, an apprehension of the immediate point of world attainment, and a consequent throwing of the total of one's resources into the furtherance of that end.
- b. A definite personal goal of achievement, some great ideal – such as holiness of character – that calls forth the soul's best endeavour; or a realisation of the reality of the Masters of the Wisdom, and a strong inner determination to love, serve, and reach Them at all costs. When you have this intellectual grip of God's plan, coupled with a strong desire to serve the Great Ones, in physical plane activities will come the working out.
- c. A realisation next of one's innate or acquired capacities, and a fitting of these capacities to the need appreciated. Service is of many kinds, and he who wisely renders it, who seeks to find his particular sphere, and who, finding it, gives effort gladly for the benefit of the whole, is the man whose own development proceeds steadily. But nevertheless, the aim of personal progress remains secondary.

2. *The methods of service.*

These are many and varied. I can but indicate the ones of paramount importance.

First and foremost comes, as I have often inculcated, the faculty of *discrimination*. He who considers that he can attempt all things, who baulks not at aught that happens his way, who rushes wildly in where wiser ones refrain, who considers he has capacity for that which arises, who brings zeal but not brains to bear on this problem of service, but dissipates force; he renders oft destructive action, he wastes the time of wiser and greater ones in the correcting of his well meant mistakes, and he serves no end but his own desires. The reward of good intention may be his, but it is frequently offset by the results of foolish action. He serves with discrimination who realises wisely his own niche, great or small, in the general scheme; who calculates soberly his mental and intellectual capacity, his emotional calibre, and his physical assets, and then, with the sum of the whole, applies himself to fill the niche.

He serves with discrimination who judges with the aid of his Higher Self and the Master, what is the nature and the measure of the problem to be solved, and is not guided by the well meant, though often ill-judged suggestions, requests and demands of his fellow-servers.

He serves with discrimination who brings a realisation of *time* into action, and comprehending that each day contains but twenty-four hours, and that his capacity contains but the expenditure of just so much force, and no more, wisely adjusts his capacity and the time available to each other.

Next follows *a wise control of the physical vehicle*. A good server causes the Master no anxiety from physical causes, and may be trusted so to guard and husband his physical strength, that he is always available for the carrying out of the Master's requests. He does not fail from physical disability. He sees that his lower vehicle gets sufficient rest, and adequate sleep. He rises early and retires at a seemly hour. He relaxes whenever possible; he eats wholesome and suitable food, and refrains from heavy eating. A little food, well chosen and well masticated, is far better than a heavy meal. The human race eats these days, as a rule, four times as much as is required. He ceases from work when . . . his body reacts against action, and cries out for attention. He then seeks rest, sleep, dietary precautions and necessary medical attention. He obeys all wise instruction, giving time for his recovery.

The next step is steady *care and control of the emotional body*. This is the most difficult of the vehicles to tend, as is well known. No excessive emotion is permitted, though strong currents of love for all that breathe, are allowed to sweep through. Love, being the law of the system, is constructive and stabilising, and carries all on in line with the law. No fear or worry or care shake the emotional body of the aspiring servant of all. He cultivates serenity, stability, and a sense of secure dependence on God's law. A joyous confidence characterises his habitual attitude. He harbours no jealousy, no cloudy grey depression, and no greed or self-pity, but – realising that all men are brothers, and that all that exists is for all – he proceeds calmly on his way.

Then ensues *the development of his mental vehicle*. In the control of the emotional body, the server takes the attitude of elimination. His aim is so to train the emotional body, that it becomes devoid of colour, has a still vibration, and is clear and white, limpid as a pool on a summer's day. In fitting the mental body for service, the worker strives at the opposite of elimination; he seeks to build in information, to supply knowledge and facts, to train it intellectually and scientifically, so that it may prove, as time goes on, a stable foundation for the divine wisdom. Wisdom supersedes knowledge, yet requires knowledge as a preliminary step. You must remember that the server passes through the Hall of Learning prior to entering the Hall of Wisdom. In training the mind body, he seeks therefore orderly acquisition of knowledge, a supply of that which may be lacking, a sequen-

tial grasp of the innate mental faculty accumulated in previous lives, and lastly, a steadying of the lower mind, so that the higher may dominate, and the creative faculty of thought may be projected through the stillness. . . . The negative stillness of the emotional body, makes it receptive to impression from above. The positive stillness of the mental body, leads to the higher inspiration.

Having sought to control and wisely use his personality in its three departments, the lover of humanity seeks *perfection in action*. No magnificent dreams of martyrdom, and the glorious yet ephemeral chimeras of spectacular service engross his attention, but the instant application of all his powers to the next duty, is the line of his endeavour. He knows that perfection in the foreground of his life, and in the details of his envioning work, will cause accuracy in the background too, and result in a whole picture of rare beauty. Life progresses by small steps, but each step, taken at the right time, and each moment wisely occupied, leads to long distance covered, and a life well spent. Those Who guide the human family, test out all applicants for service in the small detail of everyday life, and he who shews a record of faithful action in the apparently non-essential, will be moved into a sphere of greater moment. How, in an emergency or crisis, can They depend on someone who in everyday matters does slovenly and ill-judged work?

A further method of service shews itself in *adaptability*. This involves a readiness to retire when other or more important people are sent to fill the niche he may be occupying, or (inversely) an ability to step out of office into work of greater importance, when some less competent worker can do his work with equal facility and good judgment. It is the part of wisdom in all who serve, neither to rate themselves too highly, nor to underrate themselves. Bad work results when the non-efficient fill a post, but it is equally a loss of time and power when skilled workers hold positions where their skill has not full scope, and where less well equipped men and women would do as well. Be ready, therefore, all ye who serve, to stay a lifetime in office non-spectacular and seemingly unimportant, for such may be your destiny, and the place you best may serve; but be equally ready to step on to work of more apparent value when the Master's word goes forth, and when circumstances – and not the server's planning – indicate that the time is come. Ponder this last sentence.

3. *The attitude following action.*

What should this attitude be? Utter dispassion, utter self-forgetfulness, and utter occupation with the next step to be taken. The perfect server is he

who does to the utmost of his ability what he believes to be the Master's will, and the work to be done by him in co-operation with God's plan. Then, having done his part, he passes on to a continuance of the work, and cares not for the result of his action. He knows that wiser eyes than his see the end from the beginning; that insight, deeper and more loving than his, is weighing up the fruit of service; and that judgment, more profound than his, is testing the force and extent of the vibration set up, and is adjusting that force according to the motive. He does not suffer from pride over what he has done, nor from undue depression over lack of accomplishment. At all times he does his very best, and wastes not time in backward contemplation, but steadily presses forward to the accomplishment of the next duty. Brooding over past deeds, and casting the mind back over old achievement, is in the nature of involution, and the servant seeks to work with the law of evolution. This is an important thing to note. The wise server, after action, pays no attention to what his fellow servants say, provided his superiors (either incarnating men or women, or the Great Ones Themselves) prove content and silent; he cares not if the result is not that which he anticipated, provided that he faithfully did the highest thing he knew; he cares not if reproach and reproof assail him, provided his inner self remains calm and non-accusing; he cares not if he loses friends, relatives, children, the popularity once enjoyed, and the approbation of his environing associates, provided his inner sense of contact with Those Who guide and lead, remains unbroken; he cares not if he seems to work in the dark, and is conscious of little result from his labours, provided the inner light increases, and his conscience has naught to say. (2 - 343/9).

(8) "Of what real use am I? How can I, in my small sphere, be of service to the world?" Let me reply to these questions by pointing out, that by thinking this book into the minds of the public, by expressing before your fellow men the teaching it imparts, and by a life lived in conformity with its teaching, your service is very real.

This will necessarily involve a pledging of the entire personality to the helping of humanity, and the promise to the Higher Self that endeavour will be made to lose sight of self in service - a service to be rendered in the place and under the circumstances which a man's destiny and duty have imposed upon him. (14 - xix).

(9) You must see to it that your attitude towards all teaching is that of willing service, with no thought of self. The growth in spiritual realisation, and the lifting of humanity, is that which is of moment, and not your own

personal growth or development, nor your own satisfaction at receiving special and new information. You *will* grow, and your soul will take increasing hold upon its instrument, when your mind and effort are turned towards group service, and when your tongue is rendered harmless, through the inflow of Love. (14 - 111).

(10) This Law of Service was expressed for the first time fully by the Christ, two thousand years ago. . . . Today, we have a world which is steadily coming to the realisation that "no man liveth unto himself", and that only as the love, about which so much has been written and spoken, finds its outlet in service, can man begin to measure up to his innate capacity. . . .

Service is usually interpreted as exceedingly desirable, and it is seldom realised how very difficult service essentially is. It involves so much sacrifice of time and of interest, and of one's own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom, and the ability to work without attachment. These qualities are not easy of attainment by the average aspirant, and yet today the tendency to serve is an attitude which is true of a vast majority of the people of the world. Such has been the success of the evolutionary process. (15 - 119/20).

(11) (Service) is a soul instinct . . . It is the outstanding characteristic of the soul, just as *desire* is the outstanding characteristic of the lower nature. It is group desire, just as in the lower nature it is personality desire. It is the urge to group good. It cannot, therefore, be taught or imposed upon a person as a desirable evidence of aspiration, functioning from without, and based upon a theory of service. It is simply the first real effect, evidenced upon the physical plane, of the fact that the soul is beginning to express itself in outer manifestation. (15 - 125).

(12) Today we have much running after service, and much philanthropic effort. All of it is, however, deeply coloured by personality, and it often produces much harm, for people seek to impose their ideas of service and their personal techniques upon other aspirants. They may have become sensitive to impression, but they oft-times misinterpret the truth, and are biassed by personality ends. They must learn to lay the emphasis upon soul contact, and upon an active familiarity with the egoic life, and not upon the form side of service. . . . If care over the essential of service - soul contact - is taken, then the service rendered will flow with spontaneity along the right lines, and bear much fruit. Of this, the selfless service and the deep flow of spiritual life, which have been demonstrated in the world work of late, is a hopeful indication. (15 - 126).

(13) There are those who have so much theory about service and its expression, that they fail to serve, and also fail to comprehend with understanding the period of pain, which ever precedes enlarged service. Their theories block the way to true expression, and shut the door on real comprehension. The mind element is too active. (15 - 128).

(14) *What effect does service have upon the mind, the emotions, and the etheric body?*

Service itself is definitely the result of a tremendous inner happening, and when that result is brought about, it will be found to have produced a number of creative secondary causes. These are, primarily, a change in the lower consciousness, a tendency to turn away from the things of the personal self, to the larger issues of the group, a re-orientation which is real and expressive, and a power to change conditions (through creative activity) which is the demonstration of something dynamically new.

The first effect of the inflowing force of the soul, which is the major factor leading to demonstrated service, is to integrate the personality, and to bring all the three lower aspects of the man into one serving whole. This is a difficult and elementary stage from the angle of the student in the Hall of Wisdom. The man becomes aware of his power and capacity, and, having pledged himself to service, he begins furiously to serve; he creates this, that, and the other channel for the expression of the force which is driving him; he tears down and destroys just as fast as he creates. He temporarily becomes a serious problem to the other servers with whom he may be associated, for he sees no vision but his own, and the aura of criticism which surrounds him, and the strenuous push of the assertive force within him, produces the stumbling of the "little ones", and there has to be constant repair work undertaken (on his behalf) by older, more experienced disciples. He becomes the victim, for the time, of his own aspiration to serve, and of the force which is flowing through him. This stage will in some cases fan into flame the latent seeds of ambition. This ambition is, in the last analysis, only the personality urge towards betterment, and in its right place and time is a divine asset, but it has to be rooted out when the personality becomes the instrument of the soul. In other cases, the server will come into a wider and more loving vision, and, taking his eyes off his own accomplishment, will go to work in silent unison with the groups of all true servers. He will submerge his personality tendencies, his ideas and his ambitions, in the greater good of the whole, and self will be lost to sight. Perhaps no better suggestion can be made to the man or woman,

who seeks to function as a true server, than to ask them to repeat daily, with their whole hearts and minds behind the words:

"I play my part with stern resolve; with earnest aspiration; I look above, I help below; I dream not, nor I rest; I toil; I serve; I reap; I pray; I am the Cross; I am the Way; I tread upon the work I do, I mount upon my slain self; I kill desire, and I strive, forgetting all reward. I forego peace; I forfeit rest, and, in the stress of pain, I lose myself and find Myself, and enter into peace. To all this I solemnly pledge myself, invoking my Higher Self." (From Archive XIII of the Masters' Records.)

As the work of learning to serve proceeds, and the inner contact becomes more sure, the next thing which will occur, will be a deepening of the life of meditation, and a more frequent illumining of the mind by the light of the soul. Thereby the Plan is revealed. (15 - 133/5).

(15) Let simplicity be your guide, and one-pointed love your major objective. Choose a field of service which has its definite limits (for all disciples are limited and cannot cover a planetary range in their thoughts), and work - mentally and physically - within those limits. The completion of some self-appointed task within the field of karmic limitation and of environment, where your destiny has cast you, is all that is required of you. What are you accomplishing really at this time? Let your service lie within the field of contact where you find yourself, and reach not out over the entire planet. Is there any greater or more important task than to fulfil your task, and carry it to completion in the place where you are, and with your chosen comrades? (17 - 372), (5 - 582).

(16) Let humanity constitute your field of service, and may it be said of you that you knew the spiritual facts, and were a dynamic part of these spiritual events; may it not be said of you that you knew these things and did nothing about them, and failed to exert yourself. Let not time slip by as you *work*. (18 - 760).

(17) Your task is to aid the work which the Hierarchy plans to do, to find the ways and means whereby that service can be wisely rendered, to discover the manner in which world need (not your group need) can be met, to finance that share in the work of the Brotherhood to which you have been assigned by your soul, and to do your part in developing those human attitudes which are needed if true peace is to be found in the world. (13 - 325).

(18) Work not under strain or with effort. Bring ease and effortless expression into your daily relations. . . . Conservation of energy and in-

creased *inner* work will produce a greater magnetic realisation, but less physical plane activity. . . . Work more in the light, and see all people as in that light with you. All that any disciple or aspirant has to do in relation to his fellow men, is to stimulate the light that is in them, leaving them free to walk in their own light and way upon the Path. (5 - 417).

(19) Some people are so constituted that they become servers and centres of light publicly before their fellow men. Their influence and their power are great. Others work (with equal power) from a quiet centre of relative retirement, and they wield, if I may again repeat myself, an equal force. (5 - 434).

(20) You will ask what your service is to be. That, my brother, will grow out of your meditation. It is not for me to tell you what activity your personality must follow; it is your own soul which must do so. (5 - 574).

(21) Work is done by action and not by talking. (5 - 590).

(22) Be balanced, and remember that work for us embraces many things, e'en hours of relaxation, and it most certainly necessitates the use of discrimination in ascertaining the essentials, and separating them from the non-essentials. (5 - 609).

(23) You do not keep your line of service clear. You wander into too many other fields of service which are not yours, and where you are not wanted. (5 - 612).

(24) In our work there is no great or little task, only obedience to the next duty, whatever that may be. (5 - 613).

(25) You cannot possibly do everything that you see needs to be done; therefore, do that which will bring about the greatest amount of good to the greatest number of seeking souls. (6 - 448).

(26) The problem of all disciples today is to achieve successful activity in their chosen task of competent citizenship and life occupation and yet, at the same time, to add to that *at any cost* a practical life of service.

(6 - 572).

See also: (6 - 59).

THE SEX PROBLEM

(1) I want to write a word on the subject of sex in the life of the disciple. There is much confusion in the minds of aspirants on this matter, and the injunction as to celibacy, is assuming the position of a religious doctrine. We are often told by the well-meaning but illogical, that if a man is a

disciple, he cannot marry, and that there is no real spiritual attainment, unless a man is celibate. This theory has its roots in two things:

First, there has ever been a mistaken attitude in the East towards women. Secondly, in the West, from the time of Christ, there has been a tendency towards the monastic and conventual conception of spiritual life. These two attitudes embody two mistaken ideas, and lie at the root of much misunderstanding, and at the heart of much evil. Man is no better than the woman, nor woman than man. . . .

The belief that to be a disciple necessitates a celibate life, and complete abstinence from all natural functions, is neither correct nor desirable. This can be proved by the recognition of two things:

The first is that if divinity is indeed a reality, and an expression of omnipotence and omnipresence as well as omniscience, and if a man is essentially divine, then there can be no condition possible, wherein divinity cannot be supreme. There can be no sphere of human activity, where man cannot act divinely, and wherein all functions cannot be illumined by the light of pure reason and divine intelligence. . . .

Secondly, a life that is not normally rounded out till all the functions of its nature – animal, human and divine – (and man is all of these three in one body) are exercised, is frustrated, inhibited, and abnormal. That all cannot marry in these days is true, but that fact does not negate the greater fact, that man has been created by God to marry. . . . That an enforced celibacy is an indication of a deep spirituality, and a necessary part of all esoteric and spiritual training, is equally false, abnormal, and undesirable. There is no better training school for a disciple and an initiate, than family life, with its enforced relations, its scope for adjustments and adaptability, its demanded sacrifices and service, and its opportunities for the full expression of every part of man's nature. There is no greater service to be rendered to the race, than the proffering of bodies to incoming souls, and the giving of attention and educational facilities, to those souls within the home limits. . . .

The disciple and aspirant upon the Path, and the Initiate upon his "Lighted Way", have no better training ground therefore, than the marriage relation, rightly used and rightly understood. . . . It is of course true that sometimes a man may be called to some particular life, wherein he is faced with the problem of celibacy, and is forced to abstain from all physical relations, and to live a strictly celibate life, in order to demonstrate to himself that he can control the animal and instinctual side of his nature. But this

condition is frequently the result of excess and licence in a previous life, which necessitates stringent measures, and abnormal conditions in order to offset and rectify past errors, and give the lower nature time to readjust itself. But again it is no indication of spiritual development, rather the reverse. Forget not that here I am dealing with the special case of self-applied celibacy, and not with the present world-wide condition wherein, through economic and other reasons, men and women are forced to live without a natural and full life expression.

The sex problem must, in the last analysis, be solved in the home, and under normal conditions, and it is the advanced people of the world and the disciples of all degrees, who must thus solve it. (14 - 304/7).

(2) Many initiates have attained their objective when duly and wisely participating in the marriage relation. An initiate cultivates a peculiar attitude of mind, wherein there is a recognition that all forms of manifestation are divine, and that the physical plane is as much a form of divine expression as any other of the higher planes. He realises that the lowest manifestation of divinity must be under the conscious control of that indwelling divinity, and that all acts of every kind should be regulated by the endeavour to fulfil every duty and obligation, to control every action and deed, and to utilise the physical vehicle so that the group may be thereby benefited and aided in its spiritual progress. . . .

Initiates and Masters, in many cases marry, and normally perform their duties as husbands, wives, and householders, but all is controlled and regulated by purpose and intention, and none is carried away by passion and desire. In the perfect man upon the physical plane, all the centres are under complete control, and their energy is legitimately used. (1 - 204/5).

(3) Out of the many sexual experiments now going on, the coming generation will arrive at a point of balance and then, as a consequence, they will tip the scales in the desired and desirable direction. Of this there is no question of doubt; there is only the point in time, and this will be astrologically determined. Through the legal minds and through right legislation, sex will be seen eventually to be a proper and divine function, and will then be safeguarded by right education of the young and the ignorant, and the right action of the young and highly intelligent emerging generation - the children and babies of today.

The teaching of wrong sexual habits, the example of widespread prostitution (I use this word in connection with men as well as women), the growth of homosexuality (*not* in its rare physiological forms and predispo-

sitions, but from the angle of a perverted mentality, and an unwholesome imagination, which today lie behind so much of its expression), the narrow-minded Christian inheritance of a "guilt complex" where sex is concerned, and the heritage of diseased and over- or under-sexed physical bodies, have brought the race to its present chaotic and unintelligent handling of the important problem. The solution will not be found through religious pronouncements, based upon an outworn theory, or through physiological inhibition or legalised license; neither will it come through legislation, inspired by various schools of thought in any community or nation. It will be the result of the united activity of the spiritually minded consciousness, the judicial attitude, the intellectual perception, and the steady urge of the evolutionary process. Nothing can prevent the inevitability of the solution, and the appearance of desirable attitudes and conditions wherein sex can find right expression. (16 - 235/6).

(4) You have likewise been told that the energy of the sacral centre (the centre most implicated and active at the time of the first initiation), has to be transmuted and raised to the throat centre, thereby transforming the physical creative act into the creative process of producing the good, the beautiful and the true. This is the A B C of your fundamental knowledge: the transmutation of sex. In that transmutative process, men have greatly erred and have approached the subject from two angles:

1. They have sought to stamp out natural desire, and have endeavoured to emphasise an enforced celibacy; they have thus frequently warped the nature, and subjected the "natural man" to rules and regulations which were not of divine intent.

2. They have tried - at the other extreme - to exhaust normal sexual desire by promiscuity, license and perversions, damaging themselves, and laying up the basis for trouble for many incarnations ahead.

. . . When a proper recognition of the place the sex life should play in the daily life, is paralleled by the concentration of thought anent the throat centre, that centre becomes automatically magnetic, and attracts the forces of the sacral centre upward through the spine into "the place of creative building"; the normal sex life is then regulated and not atrophied, and is relegated to its rightful place, as one of the usual faculties or appetites with which man is endowed; it is brought under control through the lack of directed interest, and is subordinated to the law of the land as regards its relation to the opposite pole - either negative and feminine, or masculine and positive. To the aspirant it becomes mainly the agent for the creation

of the vehicles needed for reincarnating souls. Thus by force of example, by the avoiding of all extremes, by the dedication of the bodily energies to the higher uses, and by the acceptance of the law of the land in any given country, and at any given time, the present disorder and the current misuse of the sex principle, will give way to orderly living and to the right use of this major bodily function. (18 - 669/70).

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SHAMBALLA

(1) Shamballa, where They (Sanat Kumara and His Pupils) dwell, exists in physical matter as do the Kumaras, but it is matter of the higher ethers of the physical plane, and only when man has developed etheric vision will the mystery lying beyond the Himalayas be revealed. (3 - 753).

(2) Though Shamballa is spoken of as existing in physical matter and as occupying a definite location in space, the physical matter referred to is etheric, the Lord of the World and His assistants of the higher degrees occupying bodies formed of etheric matter.

It was decided about seventeen million years ago (the coming of the Hierarchy and the founding of Shamballa being about eighteen and a half million years ago) to have on the dense physical plane an organisation and a headquarters for the mysteries, and to have a band of Adepts and Chohans who would function in dense physical bodies and thus meet the need of the rapidly awakening humanity. (4 - 378).

(3) The first outpost for the Shamballa Fraternity was the original temple of Ibez, and it was located in the centre of South America, and one of its branches, at a much later period, was to be found in the ancient Maya institutions. . . . A second branch was later established in Asia, and of this branch the Himalayan and southern Indian adepts are the representatives, though the work is materially changed. At a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. As the mysteries of Central Asia, in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed. (4 - 379).

(4) The most obvious and powerful force in the world today, is that of the *first Ray of Will and Power*. . . . This is the force which pours into the world from the major world centre, *Shamballa*. Little is known of Sham-

balla. . . . Only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt, through the tremendous changes which were brought about :

1. When the first great human crisis occurred at the time of the individualisation of man in ancient Lemuria.

2. At the time of the great struggle in Atlantean days, between the "Lords of Light and the Lords of Material Expression".

This little known divine energy now streams out from the Holy Centre. It embodies in itself the energy which lies behind the world crisis of the moment. It is the *Will* of God to produce certain radical and momentous changes in the consciousness of the race, which will completely alter man's attitude to life and his grasp of the spiritual, esoteric, and subjective essentials of living. It is this force which will bring about (in conjunction with second ray force) that tremendous crisis, *the initiation* of the race into the Mystery of the Ages, into that which has been hid from the beginning. (9-12/3).

(5) I would also remind you that the use of first ray energy, inevitably means destruction in the early stages, but fusion and blending in the later and final results. If you study the nations of the world today from this angle, you will see this Shamballa energy of will working out potently through the agency of certain great outstanding personalities. The Lord of Shamballa in this time of urgency, from love of the life aspect, and from understanding of the Plan, as well as from love of humanity, is sending forth this dynamic energy. It is form destroying and brings death to those material forms and organised bodies, which hinder the free expression of the life of God, for they negate the new culture and render inactive the seeds of the coming civilisation.

From this display of energy, unthinking humanity draws back in fear, and likes it not. When full of personality hate and self-will, human beings seek often to turn this energy to their own selfish ends. If human beings (even the best of them), were not so undeveloped and so superficial in their judgments and their vision, they would be able to penetrate behind what is going on in the key countries in the world, and see the gradual emergence of new and better conditions, and the passing away of the loved, but slowly decaying forms. The energy of Shamballa is, however, so new and so strange, that it is hard for human beings to know it for what it is – the demonstration of the Will of God in new and potent livingness.

. . . The problem of the Hierarchy at this time is to produce a wise and

adequate fusion of the Shamballa and hierarchical energies, and thus temper destruction, and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy. The Shamballa energy prepares the way for the energy of the Hierarchy. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of Shamballa, which are rare and infrequent. As time progresses, the impact of the Shamballa force will be more frequent, because men will develop the power to stand and withstand it. Hitherto it has been too dangerous an energy to apply to mankind, for the results have worked out destructively, except in the first great Lemurian crisis. Its work has, therefore, been confined almost entirely to the Hierarchy, Whose Members are equipped to handle it, and to assimilate it correctly, and also to use it for the benefit of humanity. Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort, but the issues are not yet determined and the Lord of Shamballa, with His assistants, and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results. Humanity is responding unexpectedly well. There has been much success along this line, but the results do not appear with clarity to intelligent human beings, because they refuse to see anything except the destructive aspect, and the disappearance of the forms to which they have hitherto anchored their emotions, their desire, and their mental perceptions. They fail, as yet, to see the irrefutable evidence of constructive activity, and of true, creative work. The temple of humanity in the New Age is rising rapidly, but its outlines cannot be seen because men are occupied entirely with their individual or national selfish point of view, and with their personal or national instincts or impulses.

Most of the response to the Shamballa activity is characterised by fear and terror, by sensitivity and distressingly developed reactions to the forces of hate and separation. Only a few, here and there, really grasp the vision of the future, and realise what is going on, seeing truly the beauty of the emerging plan. It is with these few that the Members of the Hierarchy can work, because they (even when lacking understanding) bear no ill-will or hatred to others. Love is a great unifier and interpreter. (9 - 17/20).

(6) Humanity is the result of all sub-human forms of expression and experience, and of the activity of superhuman Beings. These superhuman Beings are the product of past evolutionary systems, and are in Themselves the sum total of the great Divine Sacrifice, as it focusses itself in our planetary life. Having passed through all previous phases of existence, and per-

fects the consciousness aspect in Themselves through human experiences, They have transcended all that men can know and all states of consciousness with which he is or may be in the future familiar, and are now expressing a phase of divinity of which he can know naught. They LIVE. They are energy itself, and in Their totality They form the "bright centre lying far ahead". (Shamballa). (18 - 78/9).

See also: (6 - 404, - 519/20).

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SIGHT

(1) Sight - that inner vision which is produced through the initiation process, yet which is withall but the recognition of a faculty, always present yet unknown. Just as an infant has eyes which are perfectly good and clear from birth, yet there comes a day wherein the conscious recognition of that which is seen is first to be noted, so with the human unit undergoing spiritual unfoldment. The medium of the inner sight has ever existed, and that which can be seen is always present, but the recognition of the majority as yet exists not. This "recognition" by the initiate is the first great step in the initiation ceremony, and until it has transpired all other stages must wait. (1 - 114).

(2) Faith is lost in sight, and things unseen are seen and known. No more can he doubt, but he has become instead, through his own effort, a *knower*. (1 - 118).

(3) The immortality of the soul and the reality of the unseen worlds is for him proven and ascertained. Whereas, before initiation, this belief was based on brief and fleeting vision and strong inner convictions (the result of logical reasoning and of a gradually developing intuition) now it is based on sight and on a recognition past all disproving, of his own immortal nature. (1 - 119).

(4) Etheric vision is comparatively common even now. But comment concerning it is rare, owing to the fear of criticism. (3 - 453).

(5) The greatest physical gift is that of sight, and it is the same upon a higher turn of the spiral within the world of the soul. When the disciple has achieved *a measure of vision and is "in sight" of his soul, he can then be admitted to an Ashram wherein the nature of revelation can be made known to him*. Men are apt to confuse vision and revelation, and I seek to clarify your minds somewhat on this matter; therefore, the preceding sentence is of major importance. Aspirants are prone to think that the goal

towards which they move, is that of soul contact, with a secondary goal of hierarchical position, and a third goal of service. This, however, is not correct.

The goal ahead of the aspirant is the consciousness of non-separateness, and the recognition of a universal inclusiveness; the secondary goal is the ability to reveal the nature of that reality, Unity; the third goal is the ability to take those measures in the three worlds, which will facilitate mankind's apprehension of these fundamentals. You will note how this last definition of the goal removes inevitably the factor of self-interest in its entirety. It might therefore be said that revelation concerns Oneness and nothing else. The practical nature of this truth is only recognised when the disciple attempts to do two things: to realise it individually, and to bring the nature of planetary unity and of non-separateness to the minds and into the lives of men everywhere.

The work of the aspirant is to *see the light*; only when this has become a fact in his consciousness, can he begin to grasp the hidden revelation which that contacted and utilised light can reveal. Here is another key sentence for your consideration. (18 - 297/8).

(6) When, therefore, sight has been attained and the light streams forth, revelation of the oneness of all life is a simple and immediate occurrence; it comes first of all to the disciple as a flash of wondrous informative and instinctive realisation, and then steadies down, as progress is made, into a constant apprehension and appreciation; it eventually produces the motivating impulse of all action. (18 - 299).

(7) Sight is the greatest of all the developments in this world period, in which the Logos is seeking to bring the subhuman kingdoms to the point where *human* vision is theirs, to bring humanity to the point where *spiritual* vision is developed and hierarchical insight is the normal quality of the initiate sight, and to bring the Members of the Hierarchy to the point where *universal* perception is Theirs. (11 - 56).

See also: "Light" and "Illumination".

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SOLITUDE

(1) One of the primary conditions that a disciple has to cultivate, in order to sense the plan and be used by the Master, is solitude. In solitude the rose of the soul flourishes; in solitude the divine self can speak; in solitude the faculties and graces of the higher self can take root and blossom in the

personality. In solitude also the Master can approach and impress upon the quiescent soul the knowledge that He seeks to impart, the lesson that must be learnt, the method and plan for work that the disciple must grasp. In solitude the sound is heard. The Great Ones have to work through human instruments and the plan and the vision are much handicapped by failure on the part of these instruments. (4 - 132).

(2) There comes always to the striver after the Mysteries and the manipulator of the law, a period of *aloneness*, and of sorrow when no man stands by and isolation is his lot . . . But this is only temporary. (4 - 263).

(3) The lonely way is also the lighted way. Loneliness is an illusion which seeks to thwart the efforts of the server; it is glamour which can seriously impair true vision. (5 - 113).

(4) Loneliness grows as the aspirant detaches himself from the world of souls. There comes ever an interlude wherein the disciple senses an intense *seeming* isolation, but it is only an illusion. You know that you are not alone. (5 - 419).

(5) The first ray disciple loves isolation. It is for him the line of least resistance. He is, as you know, normally the one who stands alone. This is his strength and it is also his weakness. He glories in detachment. (5 - 625).

See also: (6 - 45/6, - 763/4).

THE SOUL

(1) Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesised by life, which pervades them all. Through the use of matter the soul unfolds and finds its climax in the soul of man. (4 - 13/4).

(2) The soul is as yet an unknown quantity. It has no real place in the theories of the academic and scientific investigators. It is unproven and regarded by even the more open-minded of the academicians as a possible hypothesis, but lacking demonstration. It is not accepted as a fact in the consciousness of the race. Only two groups of people accept it as a fact; one is the gullible, undeveloped, childlike person who, brought up on a scripture of the world, and being religiously inclined, accepts the postulates of religion - such as the soul, God, and immortality - without questioning. The other is that small but steadily growing band of Knowers of God, and

of reality, who know the soul to be a fact in their own experience but are unable to prove its existence satisfactorily to man who admits only that which the concrete mind can grasp, analyse, criticise and test. (4 - 17).

(3) The soul is the *quality* which every form manifests. It is that subtle something which distinguishes one element from another, one mineral from another. It is the intangible essential nature of the form which in the vegetable kingdom determines whether a rose or a cauliflower, an elm or a watercress shall come into being; it is a type of energy which distinguishes the varying species of the animal kingdom, and makes one man different from another in appearance, nature or character. (4 - 33/4).

(4) The soul . . . is neither spirit nor matter but is the relation between them. The soul is the mediator between this duality; it is the middle principle, the link between God and His form. Therefore the soul is another name for the Christ aspect, whether in nature or in man . . . The soul is the form-building aspect, and is that attractive factor in every form . . . which drives all God's creatures forward along the path of evolution, through one kingdom after another, towards an eventual goal and a glorious consummation. (4 - 35).

(5) The qualities, vibrations, colours, and characteristics in all the kingdoms of nature, are soul qualities . . . The qualities are brought into being through the interplay of the pairs of opposites, spirit and matter, and their effect upon each other. (4 - 36).

(6) The soul of mankind is not only an entity linking spirit and matter, and mediating between Monad and personality, but the soul of humanity has a unique function to perform in mediating between the higher three kingdoms in nature and the lower three. (4 - 47).

(7) I . . . seek to assure my fellow pilgrims that the passing things of the senses are but trivial, and of no value compared to the rewards, here and in this life, to the man who seeks to merge his everyday consciousness with that of his own soul. He enters then into the community of souls, and stands not alone. The only lonely periods are the result of wrong orientation and the holding on to that which hides the vision, and fills the hands so full that they cannot grasp what has been called "the jewel in the lotus". (4 - 90).

(8) The light of the soul is like an immense searchlight, the beams of which can be turned in many directions, and focussed on many levels. (10 - 144).

(9) The outer garment of the soul (physical, vital and psychic) is part of the outer garment of God.

Man's self-conscious soul is en rapport with the soul of all things. It is an integral part of the universal Soul, and because of this can become aware of the conscious purpose of Deity; can intelligently co-operate with the will of God, and thus work with the plan of Evolution.

Man's spirit will in some distant time, put him en rapport with that aspect of God which is transcendent, and thus each son of God will eventually find his way to that centre – withdrawn and abstracted – where God dwells beyond the confines of solar system. (14 – 58).

(10) Along these various lines, proof of the soul will accumulate. In the massing of testimony and of evidence, a fruitful field of activity lies. In the training of the higher types of men in the use of soul force and soul powers, and in the trained control of the mechanism, that evidence so produced will be seen to be of so high an order, and will be so scientifically presented, that it will be regarded as of as much importance, and as justifiable, as any views presented by our leading scientists in their various fields of research today. The study of the soul will before long be as legitimate and respectable an investigation as any scientific problem, such as research into the nature of the atom. The investigation of the soul and its governing laws, will before long, engross the attention of our finest minds. The newer psychology will eventually succeed in proving the fact of its existence, and the paralleling intuitive and instinctive response of mankind to soul nurture, emanating from the invisible side of life, will steadily and successfully prove the existence of a spiritual entity in man, – an entity all-wise, immortal, divine and creative. (14 – 104/5).

(11) Humanity is an expression of two aspects of the soul – the animal soul and the divine soul – and these two, blended and fused in man, constitute the human soul. It is this fact that is the cause of man's special problems, and it is these two factors which involve him in the long struggle which eventuates in the liberation of the divine soul, through the sublimation of the animal soul. In these words lie much food for thought. (14 – 248).

(12) On the plane of soul existence, there is no separation, no "my soul and thy soul". It is only in the three worlds of illusion and of maya, that we think in terms of souls and bodies. (15 – 116).

(13) This joy and serenity is not an astral condition, but a soul reaction. These qualities are not achieved as the result of disciplining the emotional nature, but demonstrate as natural, automatic reaction of the soul. This is the reward of a definitely achieved alignment. These two qualities of the soul – serenity and joy – are the indications that the soul, the ego, the One Who stands alone, is controlling or dominating the personality, circum-

stance, and all environing conditions of life in the three worlds. (15 - 200).

(14) The disciple knows, or is learning to know, that he is not this or that, but Life itself. He is not the physical body or its emotional nature; he is not, in the last analysis (a most occult phrase) the mind, or that by which he knows. He is learning that that too must be transcended and superseded by intelligent love (only truly possible after the mind has been developed), and he begins to realise himself as the soul. Then, later, comes the awful "moment in time" when, pendant in space, he discovers that he is not the soul. What then is he? A point of divine dynamic will, focussed in the soul, and arriving at awareness of Being through the use of form. He is Will, the ruler of time and the organiser, in time, of space. (18 - 107).

(15) The power wielded by those who are seeking to live as souls, and in touch with the soul and the world of spiritual realities, is out of all proportion to their registered sense of power and usefulness. You are, as you endeavour to wield spiritual force constructively and selflessly, far more potent than you realise.

(16) You should learn always to think of each other as souls and not as limited human beings. (5 - 12).

(17) Live, therefore, always *above* your physical body, ignoring how you feel, and seeking to dwell as far as is possible, with your waking consciousness blended and fused with that of the soul. Even if you *feel* it not, then *know* that it is there. (5 - 429).

(19) Just in so far as a person comes under soul impression, then soul control, and final identification with the soul, just so far does he move towards the centre of fusion. As your love for humanity increases, and your interest in yourself decreases, so will you move towards that centre of light and love where the Masters stand in spiritual being. (5 - 682).

See also : "The Ego", and (6 - 67, - 289).

(1) Through the mismanagement of men, and their unbalanced development, the sounds of earth, such as those of great cities, of the manufactories, and of the implements of war, have brought about a very serious condition among the gaseous devas. This has to be offset in some way and the future efforts of civilisation will be directed towards the spreading of a revolt against the evils of congested living and to the dissemination of an impulse of a widespread nature to seek the country and wide spaces. One of the main

interests in the future will be a tendency towards the elimination of noise, owing to the increased sensitiveness of the race. When the energy of water and of the atom is harnessed for the use of man, our present types of factories, our methods of navigation and of transportation, such as steamers and railway apparatus, will be entirely revolutionised. This will have a potent effect not only on man but on the devas. (3 - 909/10).

(2) The significance of what has happened in the world during the last century in the realm of sound, is not appreciated yet, nor understood. Terrific effects are, however, being produced by the unbelievably increased noise and sound emanating from the planet at this time. The roar of machinery, the rumble of transportation mechanisms in all parts of the world - trains, vessels and airplanes - the focussing of the sounds of men in such congested areas as the great cities, and, at this time, the universal use of the radio, bringing musical sounds into every home and into street life, are producing effects upon the bodies of men and upon all forms of life everywhere, which will become apparent only as time lapses. Some forms of life in the animal kingdom, but primarily in the vegetable kingdom, will disappear, and the response of the human mechanism to this world of sound, uproar and music in which it will increasingly find itself, will be most interesting. (4 - 335/6).

(3) First, let us repeat the truism that the worlds are the effect of sound. First life, then matter; later the attraction of the matter to the life for purposes of its manifestation and expression, and the orderly arrangement of that matter into the necessary forms. Sound formed the allying factor, the propelling impulse, and the attractive medium. Sound, in an occult and deeply metaphysical sense, stands for that which we term "the relation between", and is the creating intermediary, the linking third factor in the process of manifestation. (2 - 53/4).

(4) It is a truism to say that sound is colour, and colour is sound, yet so it is, and the topic I really seek to bring to your attention is not so much sound *as* sound, but the colour effects of sound. I seek to emphasise especially the colour aspect in this letter, begging you to remember always that all sounds express themselves in colour. (2 - 205).

(5) Each of the seven rays emits its own sound, and in so doing, sets in motion those forces which must work in unison with it. (14 - 8).

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SPACE

Energy is now regarded as all that IS; manifestation is the manifestation of a sea of energies, some of which are built into forms, others constitute the medium in which those forms live and move and have their being, and still others are in process of animating both the forms and their environing substantial media. It must also be remembered that forms exist within forms. . . . You – as you sit in your room – are a form within a form; that room is itself a form within a house (another form), and that house is probably one of many similar houses, placed the one on top of another, or else side by side, and together composing a still larger form. Yet all these diverse forms are composed of tangible substance, which – when co-ordinated and brought together by some recognised design or idea in the mind of some thinker – creates a material form. This tangible substance, is composed of living energies, vibrating in relation to each other, yet owning their own quality, and their own qualified life . . .

It might be profitable to point out that the entire universe is etheric and vital in nature, and of an extension beyond the grasp of the greatest mind of the age, mounting into more than astronomical figures – if that statement even conveys sense to our minds. This extent cannot be computed, even in terms of light years; this cosmic etheric area, is the field of untold energies, and the basis of all astrological computation; it is the playground of all historical cycles – cosmic, systemic and planetary – and is related to the constellations, to the worlds of suns, to the most distant stars, and to the numerous recognised universes, as well as to our own solar system, to the many planets, and to that planet upon which and in which we move, and live, and have our being, as well as to the smallest form of life known to science, and perhaps covered by the meaningless term “an atom”. All are found existing in Space – Space is etheric in nature and – so we are told in the occult science – Space is an Entity. The glory of man lies in the fact that he is aware of space, and can imagine this space as the field of divine living activity, full of active intelligent forms, each placed in the etheric body of this unknown Entity, each related to each other through the potency which not only holds them in being, but which preserves their position in relation to each other; yet each of these differentiated forms possesses its own differentiated life, its own unique quality or integral colouring, and its own specific and peculiar form of consciousness.

This etheric body – vast and unknown as it is, as to its extent – is never-

theless limited in nature and static (relatively speaking) in capacity; it preserves a set form, a form of which we know absolutely nothing, but which is the etheric form of the Unknown Entity. To this form the esoteric science gives the name of SPACE; it is the fixed area in which every form, from a universe to an atom, finds its location.

We speak at times of an expanding universe; what we really mean, is an expanding consciousness . . . (11 - 177/9).

See also: (6 - 396).

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SPEECH

(1) One of the greatest instruments for practical development lying in the hands of small and great, is the instrument of SPEECH. He who guards his words, and who only speaks with altruistic purpose, in order to carry the energy of Love through the medium of the tongue, is one who is mastering rapidly the initial steps to be taken in preparation for initiation. Speech is the most occult manifestation in existence; it is the means of creation and the vehicle of force. In the reservation of words, esoterically understood, lies the conservation of force; in the utilisation of words, justly chosen and spoken, lies the distribution of the love force of the solar system - that force which preserves, strengthens, and stimulates. Only he who knows somewhat of these two aspects of speech, can be trusted to stand before the Initiator and to carry out from that Presence certain sounds and secrets imparted to him under the pledge of silence.

The disciple must learn to be silent in the face of that which is evil. He must learn to be silent before the sufferings of the world, wasting no time in idle plaints and sorrowful demonstration, but lifting up the burden of the world; working, and wasting no energy in talk. Yet withal he should speak where encouragement is needed, using the tongue for constructive ends; expressing the love force of the world, as it may flow through him, where it will serve best to ease a load or lift a burden, remembering that as the race progresses, the love element between the sexes and its expression will be translated to a higher plane. Then, through the spoken word, and not through the physical plane expression as now, will come the realisation of that true love which unites those who are one in service and in aspiration. Then love between the units of the human family will take the form of the utilisation of speech for the purpose of creating on all planes, and the energy which now, in the majority, finds expression through the lower or gene-

rating centres will be translated to the throat centre. This is as yet but a distant ideal, but even now some can vision that ideal, and seek – through united service, loving co-operation, and oneness in aspiration, thought, and endeavour – to give shape and form to it, even though inadequately. (1 – 74/5).

(2) The disciple who seeks to enter within the Portals of Initiation cannot do so until he has learnt the power of speech and the power of silence . . . Until a man comprehends the significance of the spoken word, and until he utilises the silence of the high places for the bringing about of desired effects on one plane or another, he cannot be admitted into those realms wherein every sound and every word spoken produces powerful results in matter of some kind . . . (1 – 198).

(3) *The occult significance of speech* . . . The greater the progress that is made along the path of approach to the Mysteries, the greater the care that must be taken by the aspirant (with speech). This is necessary for three reasons :

First, owing to his stage in evolution, he is able to enforce his words in a manner which would surprise him could he but see on the mental plane. He builds more accurately than the average man, his subsequent thought-form is more strongly vitalised, and it performs the function whereon it is sent by the "Sound" or speech with greater precision.

Second, any word spoken and consequent thought-form built (unless along the higher path and not based on personality impulses) is apt to cause a barrier of mental matter between a man and his goal. This matter or separating wall has to be dissipated before further advance can be made.

Third, speech is very largely a mode of communication on the physical levels; on the subtler levels whereon the worker stands, and in his communications with his fellow workers and chosen co-operators it will play an ever lessening part. Intuitive perception and telepathic interplay will distinguish the intercourse between aspirants and disciples.

If man succeeds in understanding the significance of speech, if he learns how to speak, when to speak, what is gained by speech, and what happens when he speaks, he is well on the way to achieving his goal. (3 – 977/8).

(4) Every good speaker is doing a most occult work. A good lecturer (for instance) is one who is doing work that is analogous on smaller scale to that done by the solar Logos. What did He do? He thought, He built, He vitalised. A lecturer, therefore, segregates the material with which he is going to build his lecture and which he is going to vitalise. Out of all the thought matter of the world he gathers together the substance which he

individually seeks to use. Next he copies the work of the second Logos in wisely building it into form. He constructs the form, and then when it is constructed, he finishes up by playing the part of the first Person of the Trinity putting his Spirit, vitality and force into it, so that it is a vibrant, living manifestation. (3 - 979).

(5) In physical plane manifestation, we are known by our speech; we are known by our reticence, by the things we say, and by the things we leave unsaid, and are judged by the quality of our conversation. We think of people in terms of what they say, because their words disclose the type of thought-matter in which they work and the quality of energy or life which they put behind their words. (3 - 980).

(6) Through speech a thought is evoked and becomes present; it is brought out of abstraction and out of a nebulous condition, and materialised upon the physical plane, producing (could we but see it) something very definite on etheric levels . . .

Speech is one of the keys which opens the doors of communication between men and subtler things . . . But only he who has learnt to keep silent, and has arrived at the knowledge of the times to speak, can pass this veil and make certain esoteric contacts. Magic consists, we are told in the *Secret Doctrine*, in addressing the Gods in Their Own language; therefore, the speech of average man cannot reach Them.

Therefore, those who seek to learn the occult language, those who yearn to become aware of the words which will penetrate to the ears of those who stand on the other side, and those who seek to utilise the formulae and phrases which will give them the power over the Builders, have to unlearn their previous use of words and to refrain from ordinary methods of talking. Then the new language will be theirs and the new expressions, words, mantrams and formulas will be entrusted to their care. (3 - 981).

(7) The purpose of all speech is to clothe thought and thus make our thoughts available for others. When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. (4 - 143).

(8) In the final analysis, the main problem of the world government, is the wise use of ideas. It is here that the power of speech makes itself felt, just as in the department of religion or of education, the power of the written word, of the printed page, is felt. In the field of politics, the masses are swayed by their orators, and never more so than now through

the use of the radio. Great ideas are dinned into the ear of the public without cessation – theories as to dictatorship, communism, nazism, fascism, marxism, nationalism, and democratic ideals. Methods of rule by this or that group of thinkers are presented to the public, leaving them no time for consideration, or for clear thinking. Racial antipathies are spread, and personal preferences and illusions find expression, bringing about the deception of the unthinking. The man who has a golden tongue, the man who has the gift of playing with words, and can voice with emphasis people's grievances, the juggler in statistics, the fanatic with a certain and sure cure for social ills, and the man who loves to fan race hatreds, can ever get a following. Such men can with facility upset the balance of the community, and lead a body of unthinking adherents to a transient success and power, or to obloquy and oblivion. (14 – 179/80).

(9) Let each of you gain that control of speech which has often been your goal but seldom your achievement, and remember that the most powerful factor in the control of speech is a loving heart. Wild and fearful talk, hateful gossip, cruel innuendo, suspicion, the ascribing of wrong and wicked motives to persons and peoples, and the divergences of attitude which have separated the many different nations in the world, are rampant today, and have brought the world to its present distressing situation. It is so easy to drift into the same habits of speech and thought which we find around us and to discover ourselves participating in attack and the spirit of hate. Guard yourselves strenuously against this and say nothing which could inflame hate and suspicion in connection with any race, any person, any group or any leaders of groups and nations. You will have to guard yourselves with care, so that even in defence of that which you may personally or nationally approve, you do not find yourselves full of hate and breaking the law of love – the only law which can truly save the world. Perhaps the key to your success along this line will be *the silence of a loving heart*. (13 – 82).

(10) Still another deciding factor with me, is to test out your ability to keep silent until it is no longer necessary to do so. Silence is one of the prime pre-requisites for initiation, and something which every disciple must perforce learn. (5 – 78).

(11) Learn to know when to speak and when to be silent, remembering that the elimination of possessiveness and of self-reference will reduce speech to its spiritual essentials. (6 – 551).

SPIRIT

(1) The nature of Spirit can only be intelligibly revealed to the higher grades of the initiates, that is, to those who (through the medium of the work effected in the third Initiation) have been put in conscious contact with their "Father in Heaven", the Monad. Esoteric students, disciples and the initiates of lower degree are developing contact with the soul, or the second aspect, and only when this contact is firmly established, can the higher concept be entertained. (3 - 1229).

(2) The goal of realisation for man is consciousness of the nature of the Soul, the medium through which the Spirit aspect ever works. More it is not possible for him to do. Having learnt to function as the soul, detached from the three worlds, man then becomes a conscious corporate active part of that Soul which permeates and pervades all that is in manifestation. Then, and only then, the pure light of Spirit *per se* becomes visible to him through a just appreciation of the Jewel hidden at the heart of his own being; then only does he become aware of that greater Jewel which lies hidden at the heart of solar manifestation. Even then, at that advanced stage, all that he can be aware of, can contact and visualise, is the light which emanates from the Jewel and the radiance which veils the inner glory.

. . . Needless it is, therefore, for us to study and consider that which the initiate of high degree can only dimly sense; useless it is for us to seek for terms to express that which lies safely hidden behind all ideas and all thought, when thought itself is not perfectly understood, and the machinery for comprehension is not perfected. Man himself - a great idea and a specific one - knows not the nature of that which he is seeking to express.

All that we can do is to apprehend the fact that there exists **THAT** which may not as yet be defined, to realise that a central life persists which permeates and animates the Soul and which seeks to utilise the form through which the soul expresses itself. This can be stated to be true of all forms, of all souls, human, subhuman, planetary and solar. (3 - 1231/2).

SPIRITUAL EVOLUTION
OF MAN

(1) At first it is the force of the plane substance, which directs him, causing him to identify himself with the grosser substance and to consider himself

a man, a member of the fourth Kingdom, and to be convinced, therefore, that he is the Not-self. Later, as force from the Ego pours in, his psychical evolution proceeds (I use the word "psychical" here in its higher connotation) and he begins to consider himself as the Ego, the Thinker, the One who uses the form. Finally, energy from the Monad begins to be responded to and he knows himself to be neither the man nor the Angel, but a divine essence or Spirit . . . A man is then seen as he is truly – a network of fire with flaming focal points, transmitting and circulating fiery energy. (3 – 1157/8).

(2) The little evolved cannot comprehend completely the much evolved, and in a lesser degree, the advanced Ego comprehends not an initiate. The greater can apprehend the lesser, but the reverse is not the case. (4 – 113).

(3) There comes a stage when a man is verily and indeed "founded on the rock", and though he may experience the alternation of light and shade, though the waves of the purifying waters may roll over him, and threaten to sweep him off his feet, and though he may feel himself deaf and dumb and blind, naught can ultimately defeat the purpose of the soul. (4 – 148).

(4) The disciple . . . can never be static; he can never rest; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new. This goes on until the consciousness is stabilised in the Self, in the One. Then the initiate knows himself to be the onlooking Unity, watching the phenomenal phantasmagoria of life in the form.

. . . This dualistic stage is that of the aspirant and of the disciple, up to the time of his training for the third initiation. He begins with a knowledge that he is a spiritual entity confined in a form. His consciousness for a long period of time remains predominantly that of the form. Gradually this changes – so gradually that the aspirant learns the lesson of endurance (even to the point of enduring the not-self!) until there comes a life of balance, wherein neither preponderates. This produces in man a state of apparent negativity and inertia which may last for one life or two, and he seems to accomplish little in either direction. This is, for workers, a valuable hint in their dealings with people. Then the point of balance changes, and the soul appears to dominate from the standpoint of influence, and the entire consciousness aspect begins to shift into the higher of the two aspects. Duality, however, still persists, for the man is sometimes identified with his soul and sometimes with his form nature; this is the stage wherein so many most earnest disciples are at this time to be found. Little by little, however,

he becomes "absorbed" in the soul, and thus comes en rapport with all aspects of the soul in all forms, until the day dawns when he realises that there is nothing but soul and then the higher state of unity supervenes. (4 - 374/5).

(5) Let us simplify matters, if we can, by three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.

1. Work on the mental plane produces realisation of duality. The disciple seeks to blend and merge the soul with its vehicle, and to do this consciously. He seeks to fuse them into a unity. He aims at the realisation that, here and now, they are ONE. The unification of the self and of the not-self is his objective. The first step in this direction is taken when he begins to cease identifying himself with the form, and recognises (during this transitional period) that he is a duality.

2. The mind, rightly used, becomes therefore a recorder of two types of energy, or of two aspects of the manifestation of the One Life. It records and interprets the world of phenomena. It records and interprets the world of souls. It is sensitive to the three worlds of human evolution. It becomes equally sensitive to the kingdom of the soul. It is the great mediating principle, in this interim of dual recognition.

3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is, all that has been, and all that will be. (4 - 385/6).

(6) Be of good cheer, for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest pit of hell . . . There is no power on Earth which can prevent the advance of man towards his destined goal, and no combination of powers can hold him back. Today that combination is active - a combination of ancient evil and modern aggressive selfishness, released through a group of unscrupulous and ambitious men in every country. They will not finally succeed. They may (but) delay and hinder the emergence of freedom. (9 - 106).

(7) He (man) has come to a point where success, popularity, and diverse gifts are his, and yet from their use he derives no content; always the urge within persists, until the pain is so severe that the desire to reach out and up, to ascertain something and someone beyond, overcomes all obstacles. The man begins to turn within, and to seek the source from whence he came. Then he begins to meditate, to ponder, to intensify vibration, until in process of time he garners the fruit of meditation. (2 - 10).

(8) In all work that is truly occult, expected effects are very slowly achieved. Should a man seem in any one incarnation to make spectacular progress, it is due to the fact that he is but demonstrating what has already been earlier acquired (. . . in previous incarnations), and is preparing for a fresh period of slow, careful, and painstaking endeavour. He recapitulates in the present life the processes surmounted in the past, and thus lays the foundation for renewed effort . . . What the personality spends many thousands of lives in establishing, is not going to be lightly altered when the Ego – working in the lower consciousness – seeks to effect a change. (2 – 81/2).

(9) The wonder and the immensity of the drama unfolding in the universe, is a proof of its reality, and the grasp of man, small though it may appear to be, is a guarantee of his divinity. Stage by stage we slowly make our approach to the goal of conscious and intelligent awareness. Step by step we are mastering matter, and making more adequate the mechanism of awareness and of contact. Little by little we (and by that I mean the human family as a whole) are approaching the "place of recognition", and are preparing to climb the mountain of vision. If aspirants but realised the wonders of that revelation, and if they grasped the magnificence of the reward given to their efforts, we should have less failure, more courage, a greater and steadier achievement, and consequently a more rapidly illumined world . . . The vision cannot be appropriated. It is ever on ahead, but if the entire life is given to vision, and if the serving of one's fellow man is overlooked, the vision profits not. (14 – 156/7).

(10) The work starts at Individualisation, and continues through the two final stages of Initiation and Identification. These three stages mark the progress of the soul consciousness from that of identification with the form, to that of identification with the *Self*. These three words – *individualisation*, *initiation* and *identification* – cover the whole process of man's career, from the time he emerges into the human kingdom, till he passes out of it at the third initiation, and functions freely in the fifth kingdom, the kingdom of God. (15 – 27).

(11) It is essential, however, that (the average reader) avoid the concept that the attainment of the highest initiation upon this planet, marks the end or the consummation of a great and final stage. It only marks the beginning of significance. This is a statement of esoteric value. Just as the attainment of physical control sets the neophyte free for the learning of higher lessons in preparation for the major initiations, so the surmounting of the conditions

presented by the seven planes of our planetary life, sets the initiate (such as the Buddha or the Christ) free for still higher and more important conditioning circumstances. Their real work as Members of the White Brotherhood is on the point of beginning, and the true purpose of the existence of the Great White Lodge begins faintly to dawn upon Their entranced and amazed understanding. It is of real value to us, therefore, to endeavour to grasp the continuity of revelation, and the vast future or vista of unfolding wonder which, stage by stage, grade by grade, and plane by plane, unfolds before the initiate-consciousness.

We enter here into a consideration of realms of advancement, of which even advanced humanity has no faintest idea; we are touching upon goals and objectives which confront the advanced Members of the Hierarchy; we are dealing with ideas and concepts for which we have no adequate terminology, and which are of such a nature, that the human mechanism of thought proves incapable of registering them. (18 – 203).

(12) If you will note your own present attitudes and actions, you will discover that primarily (I might add almost necessarily) they centre around yourselves, your own recognitions, your own grasp of truth, and your own progress upon the Path. But – as you achieve initiate status – self-interest declines until it disappears and, as an ancient Word has it, "only God is left"; only that remains in consciousness which is THAT, which is beauty, goodness and truth; which is not form, but quality, which is that which lies behind the form and that which indicates destiny, soul, place, and status. Ponder on these words, for they convey to you where (as evolution goes on) you will later lay the emphasis. (18 – 293).

(13) To be static, to have attained all that can be attained, and to be at a complete standstill, would be utter death and, my brothers, there is no death. There is only progress from glory to glory, a moving forward from point to point – on the divine Way, and from revelation to revelation, towards those points and revelations which are perhaps part of the Goal of God himself. What the goals are upon the Higher Way is as yet utterly unknown to you; what divine qualities and objectives may be revealed to the Master and the Christ as They tread the Way which leads Them off the cosmic-physical plane altogether, you cannot know or sense, and if you could, you would not comprehend the meaning. "Eye hath not seen nor ear heard" the things which God will reveal to those who tread the way to the innermost centre, to those who love. This ancient writing can be paraphrased as follows: It is impossible to realise the wonder of the future which the planetary Logos will unfold before those who have unfolded the second divine

aspect, *Love*, and who are therefore full Members of the Hierarchy, the centre where the energy of Love is anchored.

It is interesting to realise that the unfoldment of the love nature is that which opens the door which leads to the Way of the Higher Evolution, and that nothing else will open it. This Way leads the Master off the cosmic physical plane on to the cosmic astral plane, or to a level of cosmic awareness whereon is generated that cosmic impulse which we call Love.

It will be obvious to you that as this Treatise is not written to instruct Members of the Hierarchy, but only for aspirants and disciples and initiates below the grade of the third initiation, much that I will say will be somewhat "blind" or veiled in symbol; much that I could say (if words existed of an adequate nature) will not be said. Those that have eyes to see and ears to hear, will read between the lines, and correctly interpret my symbols, hints and references. To many what I will say will be as meaningless as *A Treatise on Cosmic Fire* is to the average reader, and as the entire theme of initiation is to the ignorant and the undeveloped man. Much, however, should be of practical service to the struggling disciple, and I want in these concluding pages to fire his zeal, deepen his understanding, stimulate his capacity to love, and enlighten his mind. Such is what I seek to do. On his part, let him approach this subject with deep humility, with a meditative and reflective attitude, and with a refusal to materialise the presented concepts, as is so easy a thing to do. Let him refuse to step down the teaching to the level of his physical consciousness. In these words I have conveyed a basic hint.

Love and light are the great revealers, and if the student truly seeks to understand and profit by what I am endeavouring to teach, let him love all men more deeply, and let him see to it that his light shines forth in the dark place, for "in that light shall he see Light". It is the lesser light within that reveals the greater light; when the light of the soul combines with the light of the lower man, then that fused and blended light will enable the aspirant to see the Door which opens upon the Way of the Higher Evolution. (18 - 328/9).

(14) When man becomes the aspirant, and takes the first steps upon the path towards spiritual maturity, he begins to play a crucial role, which he maintains until he attains spiritual liberation and himself becomes a member of the Hierarchy, of the fifth or spiritual kingdom, through perfected service in the fourth or the human kingdom. (11 - 194).

(15) But in the meantime, great and momentous happenings are taking

place within the Hierarchy and in relation to Its Membership. Disciples upon the periphery of any Ashram are apt to be observant of the training and attitudes of Those Who are senior to them in an Ashram; they frequently overlook the fact that They too – from the Christ down to the humblest initiate – are in process of steady and increasing hierarchical discipline, training and instruction. Because the senior disciples and initiates have reached a goal which has seemed for long quite unattainable to the average aspirant, it is assumed that they have attained; the fact that they have only passed a milestone upon the endless Way of Bliss, is entirely forgotten. But, owing to the impulsion of life itself, progress ever continues; knowledge must ever be transmitted into wisdom; love must ever be accompanied by divine will; planning must ever give way to divine purpose; light must ever be succeeded by life; from the Hierarchy the initiate must pass to Shamballa, and from Shamballa he will follow one or other of the seven Paths; the Path of Evolution gives place to the Way of the Higher Evolution; planetary recognitions eventually expand into solar contacts; the Christ-consciousness eventually unfolds into something so all-inclusive that we have as yet no word for it, or any need for words; recognition of the Father and of monadic being causes all lesser recognitions to fade out, and soul-consciousness and progressive life in form are no longer goals, but are left far behind.

In spite of all this, it is necessary to remember that the gain of all experience for ever persists, nothing is ever lost; that which life in form has conferred is still in the possession of the immortal spiritual entity; that which the soul-consciousness has enfolded and included is still the rich endowment of Being, centred now in the Monad; hierarchical experience is merged into the purposes of the Council Chamber at Shamballa, but ability to work in the Hierarchy ever lasts, because the hierarchical constitution and institution condition all manifestation – for what reason this is so, no one knows, but so is the divine Will. (13 – 559/60).

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SPIRITUAL MAN

(1) We discover that behind all subjective phenomena there lies an essentially spiritual incentive. This incentive, this latent spiritual cause, is the object of attention of the spiritual man.

The spiritual man is he, who having been both a man of the world and an occult student, has reached the conclusion that behind all those causes

with which he has been hitherto engaged is a CAUSE; this causal unity then becomes the goal of his search. This is the mystery lying behind all the mysteries; this is the secret of which all that has hitherto been known and conceived is but the veil; this is the heart of the Unknown which holds hid the purpose and the key to all that IS, and which is only put into the hands of those exalted Beings Who – having worked Their way through the manifold web of life – know Themselves indeed and in truth to be Atma, or Spirit itself, and veritable sparks in the one great Flame. (3 – 1236/7).

(2) Later, when the race sees its problem with clarity, it will act with wisdom, and train with care its Observers and Communicators. These will be men and women in whom the intuition has awakened at the behest of an urgent intellect; they will be people whose minds are so subordinated to the group good, and so free from all sense of separativeness, that their minds present no impediment to the contact with the world of reality and of inner truth. They will not necessarily be people who could be termed "religious" in the ordinary sense of that word, but they will be men of goodwill, of high mental calibre, with minds well stocked and equipped; they will be free from personal ambition and selfishness, animated by love of humanity, and by a desire to help the race. Such a man is a spiritual man. (14 – 181).

(3) The reason for the corrupt politics and the greedy ambitious planning of so many of the world's leading men, can be found in the fact that the spiritually minded men and women have not assumed – as their spiritual duty and responsibility – the leadership of the people. They have left the power in the wrong hands and permitted the selfish and the undesirable to lead.

... Spirituality is essentially the establishing of right human relations, the promotion of goodwill, and finally the establishing of a true peace on earth, as the result of these two expressions of divinity. (7 – 168/9).

(4) Do not work so hard, strenuously and furiously at the spiritual life. It is a state of being and not so much state of achievement. (5 – 660).

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SPIRITUALISM

Spiritualism was the religion of old Atlantis . . .

It is through the correct development of spiritualism along psychological lines and the withdrawal of its emphasis upon phenomena (which is its

outstanding characteristic and emphasis today) that the true nature of death and of the hereafter will be revealed . . . The work of the seventh ray is, as you know, the relating of life and of form, but when the emphasis is laid upon the form aspect then the wrong procedure eventuates and the work of the black magician can begin, and his objectives come unduly into play. This is what has happened in the spiritualistic movement; its investigators are occupied with the form side of life and its adherents with the satisfaction of their emotional desires (again related to the form side) so that the true import of the movement is in danger of being lost.

Spiritualism, in its lowest and material aspect, is a low grade expression of the seventh ray and is – for the masses – definitely a line of least resistance, and therefore, of no great spiritual importance to their evolutionary development. The masses of the people are today Atlantean in their consciousness and are only slowly emerging into the Aryan point of view. This must change and the mind activity be rapidly enhanced, or else true spiritualism will be unable to express itself and – through the present spiritualistic movement – there can be let loose upon the world, forces and entities of a most undesirable character. The negativity of the majority of those who are interested in spiritualism and the entire negativity of the bulk of the mediums, throws the door wide open to very definite dangers. Fortunately, there is a movement within spiritualistic circles to right this obvious danger and to shift the present emphasis upon phenomena into the world of true values and right understanding. The subject is too vast a one for me to deal with here, except in illustration of the points which I am endeavouring to make, but one hint I will give. If the societies and organisations, connected with the spiritualistic movement and the psychological research groups, would seek for and find the natural sensitives (and not the trance mediums) and those who are naturally clair-audient and clair-voyant and would study their disclosures, their words, their reactions and their modes of working, they would discover much about some of the natural and normal powers of man – powers which have been in abeyance during the period wherein mind development has been the objective and which humanity shares with two great groups of lives – the Members of the Hierarchy and the animal kingdom. Ponder on this. If, therefore, these societies would concentrate on the *intelligent and mental psychics* and rule out all trance conditions, it would not be long before revelation would come. The trance condition is undesirable, separates the medium from the soul and definitely relegates him to the realm of the negative, of the uncontrolled and of material forces. This

development, however, the forces of materiality will prevent if possible because the moment there is positive intelligent understanding of the world on the other side of the veil, there is no fear of death, and then the major aspect of their power and of their hold upon humanity will disappear. (9 - 43/5).

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STAGE REACHED ON
EVOLUTIONARY LADDER

(1) The problem consists in ascertaining upon which step of the ladder and in which phase one finds oneself at any particular time. Behind each human being stretches a long series of lives and some are now headed towards the stage of dominant selfish personality expression, and are making themselves individuals in full conscious awareness. This is, for them, as much a step forward as is discipleship for all of you. Others are already personalities and are beginning to experiment with the energy flowing through them, and to gather around themselves those people who vibrate to their note, and for whom they definitely have a message. Hence the myriads of small groups all over the world, working in every known field of human expression. Others have passed beyond that stage and are becoming decentralised from the personality expression in the three worlds of human life and are motivated by an energy which is the higher aspect of the personality energy. No longer do they work and plan and struggle to express their personalities, and to make their individual impact upon the world, or to gather magnetically around themselves a group of people who look up to them, and thus feed the springs of their pride and ambition and who make them both influential and important. They are beginning to see things in a newer and truer perspective. In the light of the Whole, the light of the little self fades out, just as the light that is inherent in every atom of the body is gathered together and obliterated in the light of the soul when that blazes forth in all its glory.

When the stage of selflessness, of service, of subordination to the One Self, and of sacrifice to the group becomes the objective, a man has reached the point where he can be received into that group of world mystics and knowers and group workers which is the physical plane reflection of the planetary Hierarchy. (4 - 397/8).

(2) So much misinformation has been spread abroad, and so much emphasis has been unwisely laid upon status and position in the so-called

hierarchy of souls, that sane and balanced disciples now seek to turn their thoughts elsewhere, and to eliminate as far as may be all thought of grades and spheres of activity . . . If these stages are regarded sanely for what they are – states of extended consciousness, and grades of responsibility – then the danger of personality reaction to the terms "accepted disciple, initiate, adept, master", would be negligible and much trouble would be eliminated. It must ever be remembered that individual status is rigidly kept to oneself, and the point of evolution . . . will be demonstrated by a life of active, unselfish service, and by the manifestation of an illumined vision which is ahead of the racial idea.

In the gathering together in the world at this time of the New Group of World Workers, true caution must be preserved. Each worker is responsible for himself and his service, and for no one else. It is wise to gauge and approximate the evolutionary status, not upon claims made, but upon work accomplished and the love and wisdom shown. (4 – 602/3).

(3) The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him, it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken; each initiation achieved but reveals still higher ones to be mastered, and never comes the point where the aspirant (be he an average man, an initiate, a Master, a Chohan, or a Buddha) can remain in a condition static, and is incapable of future progress. Even the Logos Himself aspires, and even the One to Whom He aspires, reaches up to a Greater. (2 – 264).

(4) What happens in the system, transpires likewise on cosmic levels, and what is mastered here, must be repeated on a vaster scale in the cosmos itself. In this thought lies inspiration and development, and not despair and weariness. The reward that comes with each step forward, the delight that lies in increased comprehension, rewards the struggling aspirant in adequate fashion . . . (2 – 265).

(5) It will be apparent to you, how essential it is that all disciples and initiates should know exactly where they stand on the Path, the final aspect of the ladder of evolution; otherwise, they will misinterpret the call, and fail to recognise the source of the outgoing sound. How easily this can happen becomes apparent to every advanced teacher of occultism and esotericism, when he perceives how easily unimportant people and beginners interpret calls and messages they hear or receive, as coming to them from some high and elevated source, whereas they are in all probability hearing

that which emanates from their own subconsciousness, from their own souls, or from some teacher (not a Master) who is attempting to help them. (17 - 688).

(6) You need to remember that the world of men today is full of those who have taken one or other of the initiations, and that there are great disciples, from all the rays, working on the physical plane as senior workers for humanity under the Hierarchy; there will be many more during the next one hundred years. (Written in 1949). Some of these do not know their particular hierarchical status in their physical brains, having deliberately relinquished this knowledge in order to do certain work. That which I here write is intended - during the next forty years - to find its way into their hands, with the deliberate intent of bringing to the surface of their brain consciousness, who and what they are in truth. This is part of the programme planned by the Hierarchy, prior to the externalisation of the Ashrams. The Masters feel that these senior disciples and initiates (being on the spot), should soon begin to work with more authority. This does not mean that they will assert their spiritual identity, and claim initiate status. This they could not do on account of their point on the ladder of spiritual evolution. But - knowing who they are from the angle of the Hierarchy, and what is expected of them - they will strengthen their work, bring in more energy, and point the way with greater clarity. Their wisdom will be recognised as well as their compassion, but they themselves will recede into the background; they may even appear to be less active outwardly, and so be misjudged, but their spiritual influence will be growing; they care not what others think about them. They recognise also the mistaken views of all the modern religions anent the Christ; some may even be persecuted in their homes, or by those they seek to help. None of this will matter to them. Their way is clear, and their term of service is known to them. (18 - 707/8).

(7) Discipleship warrants recognition. There is no false pride in knowing that one is a disciple . . . Recognition of status, however, is purely a personal matter; it should be faced and accepted, and then followed by *silence*. (5 - 562).

(8) She (A.A.B.) has steadily set herself, with my full approval, against the unwholesome curiosity as to status and title, which is a blight on so many occult groups, leading to the full tide of competition, jealousy, criticism and claim-making which distinguishes the majority of the occult groups, which renders futile so many of their publications, and which

hinders the general public from receiving the teaching in its purity and simplicity. Status and title, place and position count for nothing. *It is the teaching that counts* – its truth and is intuitive appeal. This you must constantly bear in mind. (5 – 781).

See also: (6 – 413, – 632/635).

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SYMBOLS

(1) To some types of people this study (of symbols) is relatively easy; to the majority it is not easy at all, thereby indicating a lack that must be supplied by the use of those faculties at the present dormant. It is always distasteful to arouse the latent faculties, and requires an effort, and a determination not to be swayed by personality reactions. To many it is not easily apparent how the penetration into the meaning of a symbol can provide a means whereby the dormant buddhic or intuitional faculty can be brought into functioning activity. It is a delicate art, this art of symbol reading, of "spiritual reading", as our ancient master, Patanjali, calls it. This power to interpret symbols, ever precedes true revelation. (10 – 8).

(2) Your capacity to read a "meaning" into a symbol, will be dependent also upon the richness of the meaning you ascribe to the events of your daily life, and your ability to really meditate . . . There is no set interpretation of any symbol, and for each human being that symbol – whatever it may be – will convey unique meaning. A lack of interest in symbols presupposes usually a lack of interest in the due interpretation of life forms and their meaning. Also, too much *academic* interest in symbols, may presuppose a tortuous and intricate mind, which loves design and line and form and numerical relationships, but which misses entirely the significance of meaning. The balancing in the mind of form and concept, of expression and quality, of sign and meaning, is vital to the growth of the disciple and the aspirant. (10 – 12).

(3) We must learn to see symbols all around us, and then to penetrate behind the symbol to the idea which it should express. (10 – 13).

(4) Teaching which would be intelligible to an initiate of the third degree, would be profitless and unintelligible even to the highly integrated and intelligent disciple, especially as such teaching is given necessarily through the use of most abstract and complicated symbols, requiring careful analysis and interpretation. None of this higher teaching is given through words, either spoken or written. (15 – 345).

(5) In this aspect of impression the subject of SYMBOLS must necessarily be involved. All impressions must necessarily be translated and interpreted in symbols, in word forms, or in pictorial representations; these the aspirant cannot avoid; and it is in the word forms (which are, needless to point out, in the nature of symbols) that he is apt to go astray. They are the media through which the registered impression is conveyed to the brain consciousness, i.e. to the physical plane awareness of the disciple, thus making possible his useful comprehension of abstract ideas or of those aspects of the Path which it is his duty to understand and teach. (11 - 106).

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SYNTHESIS

(1) The first of the factors revealing the divine nature, and the first of the great psychological aspects of God, is *the tendency to synthesis*. This tendency runs through all nature, all consciousness, and is life itself. The motivating urge of God, His outstanding desire, is towards union and at-one-ment. It was this tendency or quality which Christ sought both to reveal and to dramatise for humanity. (15 - 231).

(2) Here we have the synthesis of soul with spirit pointed out to us, and the synthesis of soul with matter also emphasised, thus completing the unification and the desired at-one-ment.

But the synthesis of Deity, His tendency to blend and fuse, is far more inclusive and universal than any possible expression in the human kingdom, which is, after all, but a small part of the greater whole. Man is not all that is possible, nor the consummation of God's thought. The sweep of this instinct to synthesis underlies all universes, constellations, solar systems, planets, and kingdoms in nature, as well as the activity aspect and achievement of man, the individual. (15 - 232).

(3) Thus the trend to synthesis is an instinct inherent in the entire universe, and man is today only awakening to its immediacy and potency.

It is this divine attribute in man which makes his physical body an integral part of the physical world; which makes him psychically gregarious and willing to herd (of choice or perforce) with his fellow men. It is this principle, working or functioning through the human consciousness, which has led to the formation of our huge modern cities - symbols of a coming higher civilisation, which we call the kingdom of God, wherein the relationship between men will be exceedingly close psychically. It is this instinct to unify, which underlies all mysticism and all religions, for man seeks ever

a closer union with God, and naught can arrest his at-one-ment (in consciousness) with Deity. It is this instinct which is the basis of his sense of immortality, and which is his guarantee of union with the opposite pole to the personality – the Soul. (15 – 233/4).

(4) We have been taught much anent the great heresy of separativeness; it is this that is offset when a man permits the "trend towards synthesis" to pour through him as a divine potency, and thus to condition his conduct. These divine trends have constituted the basic, subconscious urges, since the dawn of evolution. Today humanity can consciously adjust itself to them, and thus hasten the time wherein truth, beauty, and goodness will reign.

The disciples of the world, and the New Group of World Servers, as well as all intelligent and active aspirants, have today the responsibility of recognising these trends, and particularly this trend to unification. The work of the Hierarchy at this time is peculiarly connected with this, and They, and all of us, must foster and nurture this tendency, wherever found. The standardisation and regimentation of nations, is but an aspect of this move towards synthesis, but one that is being misapplied and prematurely enforced. All moves towards national and world synthesis, are good and right, but they must be consciously and willingly undertaken by intelligent men and women, and the methods employed to bring about this fusion, must not infringe the law of love. The swing at this time towards religious unity, is also a part of the emerging beauty, and though forms must disappear (because they are a source of separation) the inner, spiritual synthesis must be developed. These two outstanding instances of this divine trend, as they emerge in the human consciousness, are here mentioned, because they must be recognised, and all awakening souls must work for these ends. The moment there is knowledge, and a flash of understanding, that moment a man's responsibility begins. (15 – 236).

(5) Synthesis dictates the trend of all evolutionary processes today; all is working towards larger unified blocks, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes, and which mitigate against division, separation and isolation. (18 – 121).

TEACHING

(1) Initiates receive instruction directly from the Masters or from some of the great devas or angels. These teachings are usually imparted at night in small classes, or individually (should the occasion warrant) in the Master's private study. The above applies to initiates in incarnation or on the inner planes. If on causal levels, they receive instruction at any time deemed advisable, direct from the Master to the Ego on causal levels.

Disciples are taught in groups in the Master's Ashram, or classroom, at night, if in incarnation. Apart from these regular gatherings, in order to receive direct teaching from the Master, a disciple (for some specific reason) may be called to the Master's study for a private interview. This occurs when a Master wishes to see a disciple for commendation, warning, or to decide if initiation is desirable. The major part of a disciple's tuition is left in the hands of some initiate or more advanced disciple, who watches over his younger brother, and is responsible to the Master for his progress, handing in regular reports. Karma is largely the arbiter of this relation. (1 - 69).

(2) All teachers, who have taken pupils in hand for training, and who seek to use them in world service, follow the method of imparting a fact (oft veiled in words and blinded by symbol) and then of leaving the pupil to follow his own deductions. Discrimination is thereby developed, and discrimination is the main method whereby the Spirit effects its liberation from the trammels of matter, and discerns between illusion and that which is veiled by it. (3 - 173).

(3) Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of students in physical bodies . . . Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guidance of humanity. (4 - 65).

(4) Lack of calm in the daily life prevent the teachers on egoic levels from reaching you. Endeavour, therefore, to remain quiescent as life unrolls; work, toil, strive, aspire, and hold the inner calm. Withdraw steadily into interior work and so cultivate a responsiveness with the higher planes. A perfect steadiness of inner poise is what the Masters need in those whom They seek to use. (4 - 66).

(5) The group of Teachers with whom the average aspirants and probationary disciples may be in touch on the mental plane, are but men of like passions, but with a longer experience upon the path and a wiser control of themselves. They do not work with aspirants because They personally like or care for them, but because the need is great and They seek those whom They can train. The attitude of mind that They look for, is that of teachableness and the ability to record and refrain from questioning until more is known. Then the aspirant is urged to question everything. (4 - 182).

(6) When one lesson has, in this way, been mastered, a further one is set, and when a pupil has learnt a particular series of lessons, he graduates and passes an initiation. The whole group he teaches is benefited by his step forward, for every disciple carries those he instructs along with him in a curious indefinable sense. The benefit to the unit reacts upon the whole. A Master carries His disciples on and up with Him in a similar manner. (4 - 352).

(7) In the light of your own intuition and illumined mind (developed and brought to usefulness through meditation), take that aspect of the teaching which suits and aids you, and interpret it in the light of your own need and growth.

The days of *personality* contact, of *personality* attention and of personal messages are over, and have been over for quite a while, save in the vale of illusion, on the astral plane. This is a hard message, but no true disciple will misunderstand. From the depths of his own experience and struggle, he knows it to be so. It is the group of Masters, the Hierarchy as a whole, that is of moment, and its interaction with humanity. (14 - 112/3).

(8) Many will proclaim themselves as esoteric schools, and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. . . .

The Science of Meditation and the conscious building of the antahkarana will be the first two preliminary stages in the esoteric curriculum. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality, are the most advanced teaching given anywhere.

Humanity is, however, ready for exceedingly rapid development, and this readiness will demonstrate increasingly in the postwar period, and for it the disciples of the world must make ready. Two factors will bring this about: the first is the tremendous stimulation which the war, its demands

and its consequences, have given to the human consciousness and, secondly, the coming in of very advanced souls ever since the year 1925. These souls will be ready to give the needed training and instruction when the right time comes, having brought it over with them when they came into incarnation, and knowing normally and naturally what the modern esoteric student is struggling to grasp and understand. (18 - 121/2).

(9) All esoteric training has to be self-applied; this is as true of the Christ as it is of the humblest aspirant. (8 - 99).

(10) The true teacher must deal in truth and in sincerity with all seekers. His time (in so far as he is held by the time equation on the physical plane) is too valuable to waste in social politeness or in refraining from making critical comment where a good purpose would be served. He must depend thoroughly upon the sincerity of those whom he teaches. Nevertheless, criticism and the pointing out of faults and errors does not always prove helpful; it may but increase responsibility, evoke antagonism or unbelief, or produce depression - three of the most undesirable results of the use of the critical faculty . . .

Those upon the teaching ray will learn to teach by teaching. There is no surer method, provided it is accompanied by a deep love, personal yet at the same time impersonal, for those who are to be taught. Above everything else, I would enjoin upon you the inculcation of the group spirit, for that is the first expression of true love. (12 - 13).

(11) Information anent the Hierarchy should take the following lines:

1. Emphasis should be laid on the evolution of humanity, with peculiar attention to its goal, perfection. This is not the idealistic perfection of the visionary mystic, but the control of the instrument, man in incarnation, by the indwelling and overshadowing soul. The constitution of man should be increasingly taught.

2. The relation of the individual soul to all souls should be taught, and with it the recognition that the long-awaited kingdom of God is simply the appearance of soul-controlled men on earth in everyday life and at all stages of that control.

3. From a recognition of this relationship, the fact of the spiritual Hierarchy can then be deduced and *the normality* of its existence emphasised. The fact will appear that the Kingdom has always been present, but has remained unrecognised, owing to the relatively few people who express, as yet, its quality.

4. When this recognition has become general, the idea (by this time permanently present in the human consciousness everywhere) and good sense

also will testify to the fact of the presence of Those Who have achieved the goal; Their demonstration of divinity will be regarded as normal, as constituting a universal objective, and as the guarantee of humanity's future achievement; degrees of this divine expression can then be pointed out, ranging from that of the probationary disciple, through disciples, to Those Who have achieved mastery, and up to and inclusive of the Christ.

5. Thus gradually the idea or concept of the existence in bodily presence, of the Masters will be inculcated and steadily accepted; a new attitude to the Christ will be developed, which will be inclusive of all the best that the past has given us, but which will integrate men into a more sane and acceptable approach to the entire problem.

6. The time will come when the fact of the presence on earth of the Christ as Head of the Hierarchy and the Director of the Kingdom of God, will be accepted; men will also realise the truth of the present revolutionary statement that at no time has He ever left the earth.

7. Emphasis will also increasingly be laid upon the unfolding Plan, and men will be brought to its recognition through a study of the evolution of the human family, through a close consideration of historical processes, and through a comparative analysis of ancient and modern civilisations and cultures. The thread of purpose will be noted and followed through, century after century, integrating not only history into one complete story of the revelation of divine qualities through the medium of humanity, but integrating with it and into it all world philosophies, the central theme of all creative art, the symbolism of architecture, and the conclusions of science. (13-588/9).

(12) Humanity has never really lived up to the teaching given to it. Spiritual impression, whether conveyed by the Christ, by Krishna or by Buddha (and passed on to the masses by Their disciples) has not yet been expressed as it was hoped. Men do not live up to what they already know; they fail to make practical their information; they short-circuit the light; they do not discipline themselves; greedy desire and unlawful ambition control, and not the inner knowledge. (6-48).

TELEPATHY

(1) It is necessary for all those isolated disciples working in every country in the world, to become aware of one another, and then to enter into telepathic rapport. This may seem to you to be a wonderful but impractical vision. I assure you that this is not so. The work of establishing this rapport may indeed be slow, but it is an inevitable effect of the growing sensitivity of all the souls who are working in the field of the world. The first indication of it is that instinctive recognition of those who constitute part of this group when they meet and contact each other in the ways of world intercourse. There comes to them an immediate flashing forth of the light, an instantaneous electrical interplay, a sudden sensing of a similarity of vision and of objective, or a vital opportunity to aid in and to co-operate with each other in the work in which it is realised that all are interested. (4 - 421).

(2) Some day the true telepathic communication and vision will take the place of speech and of writings. (4 - 478).

(3) All small groups of people, naturally and inevitably, arrive at a telepathic relation between themselves, and between the personnel of similar groups, and this is to be desired and fostered, and should rightly and steadily increase. (10 - 19).

(4) As generally used today, (telepathy) indicates two powers :

1. An instinctual registering of some situation, some call and some impression, which impinges on the solar plexus centre. This power of impression is *Not* controlled; there is no supervised intentional mental perception of a directed message; there is only a tuning in on a state of mind or on a condition and situation connected with the one who is regarded as sending the message. In nine cases out of ten, this message is one of distress, and goes forward and produces its effect without any capacity on the part of the recipient to induce the reception of the message. An illustration of this would be the recognition by a mother that a loved child is in danger.

2. A form of clairvoyance, which enables the man to see that which is hidden, such as the number of symbols on a playing card which is lying face downwards upon the table.

True telepathy, however, is a *direct* mental communication from mind to mind, and in its more advanced expression is a communication from soul to soul, using the mind later as a formulator of the communication, as in the case of inspiration. It is interesting to note (and instructive also in view of our subject), that in true telepathic registration, the lesser powers may

be raised and used at a high level of awareness. It is well known esoterically that :

- a. Some people simply record telepathically in their minds the information coming from another mind. The registration as well as the communication is wordless and formless. The recipient simply *knows*, and the imparted knowledge takes form in the consciousness without any intermediate stages or steps. This is formless telepathy.
- b. Other people instantaneously step down into form the knowledge which has been imparted; they will *see* the message, word, or information, appear before their eyes in written or printed form, as if it were posed upon a moving screen, seen within the head.
- c. Others will step the information down into form whereby they *hear* it.

In these latter two cases, the true man is making use of his latent lower powers, raising them to as high a level as possible, and subordinating them to mental or soul uses. The difference between this usage of the power of clairvoyant and clairaudient demonstration, is that in this case there is full mental control and understanding, and in the other cases the lower powers are automatically employed, are uncontrolled, are occupied with matters of no true importance, and are not understood in any way by the one who is employing them. (15 - 565/7).

(5) One of the characteristics, distinguishing the group of world servers and knowers, is that the outer organisation which holds them integrated, is practically non-existent. They are *held together by an inner structure of thought* and by a telepathic medium of inter-relation. The Great Ones, Whom we all seek to serve, are thus linked, and can - at the slightest need and with the least expenditure of force - get en rapport with each other. They are all tuned to a particular vibration. (11 - 1).

(6) The strong desire to achieve success in telepathic work, and the fear of failure, are the surest ways to offset fruitful effort. In all such work as this an attitude of non-attachment, and a spirit of "don't care" are of real assistance. . . . Emotion and desire for anything, on the part of the receiving agent, create streams of emanating energy which rebuff or repulse that which seeks to make contact, such as the directed thought of someone seeking rapport. (11 - 10).

(7) The first step then is *the fact of recording* and of reducing into correct and available concepts, ideas and thought-forms, that which he has registered. This marks the first stage in his truly occult service, and to this new type of service he will be increasingly *dedicated*. (11 - 93).

(8) I have given no instructions as to the art of developing telepathic

sensitivity. The reason is, as I have told you before, that this sensitivity should be, and always is, a normal unfoldment when the disciple is correctly oriented, completely dedicated, and learning decentralisation. . . . Gradually, as the disciple acquires true freedom of thought and the power to be receptive to the impression of the abstract mind, he creates for himself a reservoir of thought, which becomes available at need for the helping of other people, and for the necessities of his growing world service. Later he becomes sensitive to impression from the Hierarchy. . . . The point which I seek to make here, however, is the fact of the existence of a growing reservoir of thought, which the disciple has created in response to the many varying impressions to which he is becoming increasingly sensitive; the ideas, concepts and spiritual objectives of which he is becoming aware, are steadily being formulated by him into thoughts with their appropriated thought-forms, and upon these he learns to draw as he seeks to serve his fellowmen. . . .

The essential point to be grasped, is that the sensitivity to impression is a normal and natural unfoldment, paralleling spiritual development. I gave you a clue to the entire process when I said that:

"Sensitivity to impression involves the engendering of a magnetic aura, upon which the highest impressions can play".

I would have you give the deepest consideration to those words. As the disciple begins to demonstrate soul quality, and the second divine aspect takes possession of him, and controls and colours his entire life, automatically the higher sensitivity is developed; he becomes a magnet for spiritual ideas and concepts; he attracts into his field of consciousness the outline, and later the details, of the hierarchical Plan; he becomes aware eventually of the planetary Purpose; all these impressions are not things which he must seek out and learn laboriously to ascertain, to hold and seize upon. They drop into his field of consciousness *because* he has created a magnetic aura, which invokes them and brings them "into his mind". This magnetic aura begins to form itself from the first moment he makes a contact with his soul; it deepens and grows as those contacts increase in frequency, and become eventually an habitual state of consciousness; then, at will and at all times, he is en rapport with his soul, the second divine aspect.

It is this aura which is in reality the reservoir of thought-substance upon which he can spiritually rely. . . . A disciple is a magnetic centre of light and knowledge, just in so far as the magnetic aura is held by him in a state of receptivity. (11 - 94/6).

(9) The word *telepathy* has been used primarily to cover the many

phases of mental contact and the exchange of thought, without the use of the spoken word, or written word or sign. (11 - 109).

(10) The five senses, where a Master is concerned, exist and are used at need, but the contact established and maintained with disciples and senior aspirants in the world (through whom They primarily work), is largely telepathic; hearing and sight, as you understand their uses, are not involved. The science of impression, with its greatly increased effectiveness over individual contact through the senses, has entirely superseded the more strictly human method. Except in the case of Masters working on the physical plane and in the physical body, the outer physical senses are in abeyance; for the majority of Masters Who still use these senses, the use is strictly limited; Their work is still almost entirely subjective and the mode of telepathic interplay and of impression is practically all the means which They employ to reach Their working agents. (13 - 568/9).

(11) Telepathic sensitivity . . . How then can you keep your minds free from your own desires and from your own interpretations? . . . Are there any specific and brief rules which should be obeyed? The following might be given, but I would remind you that it is what you *are* that counts in this work more powerfully than anything else. The controlling factor is *harmlessness* in thought and word; the practice of this, with proper observation, will greatly help all of you. Next comes a *refusal to think unkindly* or with criticism; this is essential in connection with those whose minds you seek to impress. *Silence*, complete and unbroken as to what you are doing, is also a vital factor; the utterance of words in connection with this most subtle and confidential work (or even the discussion of the work with a fellow-disciple) can shatter the delicate thought-form which you are attempting to build. It can render the work of weeks abortive. A *balanced attitude* in relation to those in power throughout the world must also be cultivated; they need above all else the inspiration which can be brought to them from the Hierarchy. (5 - 65/6).

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THE THIRD EYE

(1) The third or spiritual eye has several functions. Amongst others, it is the organ for illumination, the unveiled eye of the soul, through which light and illumination comes into the mind, and thus the entire lower life becomes irradiated. It is also the organ through which pours the directing

energy which streams out from the conscious creating adept to the instruments of service, his thought-forms.

The little evolved do not, of course, employ the third eye for the stimulating of their thought-forms. (3 - 974/5).

(2) When the third eye is used, which is the case in contemplation, it is the synthesiser and director of triple energy; hence the powerful work performed by those in whom it is functioning. The third eye only begins to function when the third circle of egoic petals is beginning slowly to unfold. (3 - 1007).

(3) One of the fundamental rules back of all magical processes is that no man is a magician or worker in white magic until the third eye is opened, or in process of opening, for it is by means of that eye that the thought-form is energised, directed and controlled and the lesser builders or forces are swept into any particular line of activity. (3 - 1008).

(4) The "Eye of Shiva" in the human being has its position . . . in the centre of the forehead between the two physical eyes.

It is not to be confounded with the pineal gland, which is distinctly a physical centre or gland. The third eye exists in etheric matter, and is an etheric centre of force, . . . whereas the pineal gland is formed of matter of the three lower sub-planes of the physical plane. The latter, nevertheless, has to be functioning more or less before the "Eye of Shiva" becomes in any degree active. (3 - 1009).

(5) The third eye is the director of energy or force, and thus an instrument of the will of Spirit. . . . It is the eye of the inner vision, and he who has opened it can direct and control the energy of matter, see all things in the Eternal Now, and therefore be in touch with causes more than with effects, read the akashic records, and see clairvoyantly. . . . It is through the medium of this "all-seeing eye" that the Adept can at any moment put Himself in touch with His disciples anywhere. (3 - 1010/1).

(6) Through the practice of the power of visualisation, the third eye is developed. (3 - 1012).

(7) The third eye links the awakened physical plane man with the astral or subjective world, and enables him to function consciously there. . . . The third eye is the window of the Ego or soul functioning on the physical plane whereby he looks inward into the three worlds. (3 - 1130).

(8) The third eye is an energy centre constructed by man; it is a correspondence to the energy centre, the causal body, constructed by the Monad. (3 - 1160).

THOUGHT-FORMS

(1) Man is constructing thought-forms all the time, and is following unconsciously the same method as his Ego pursues in building his bodies, as the Logos follows in building His system, and as a planetary Logos uses in constructing His scheme.

A man speaks, and a very diversified mantram is the result. The energy thus generated swings into activity a multitude of little lives which proceed to build a form for his thought; they pursue analogous stages to those just outlined. At this time, man sets up these mantric vibrations unconsciously, and in ignorance of the laws of sound and of their effect. The occult work that he is carrying on is thus unknown to him. Later he will speak less, know more, and construct more accurate forms, which will produce powerful effects on physical levels. (3 - 786).

(2) Much that is to be seen now of a distressing nature in the world can be directly traced to the wrong manipulation of mental matter by man.

The selfishness, the sordid motives, the prompt response to evil impulses for which the human race has been distinguished, has brought about a condition of affairs unparalleled in the system. A gigantic thought-form hovers over the entire human family, built by men everywhere during the ages, energised by the insane desires and evil inclinations of all that is worst in man's nature, and kept alive by the promptings of his lower desires. This thought-form has to be broken up and dissipated by man himself. (3-947/8).

(3) Facing each earnest aspirant to the Mysteries, is that vitalised form which he has himself constructed and nourished during the course of his previous incarnations, and which represents the sumtotal of his desires, motives and thoughts. (3 - 953).

(4) In all thought building . . . men have several things to do, which might be enumerated as follows: . . . To purify their lower desires, so that they are enabled to see clearly in the occult sense. . . . An ability to lose sight of self-interest in group-interest, and thus co-operate with the plan. . . . To secure control over the mind. . . . An ability, gradually developed once the mind is brought under control through concentration, to meditate in the occult sense, and thus bring through the plan from higher levels, (and) ascertain his individual share in the plan. . . . Finally, having constructed a thought-form, the next thing the servant of humanity has to learn is how to send it on its mission. . . . The average man is often the victim of

his own thought-forms. He constructs them, but is neither strong enough to send them out to do their work, nor wise enough to dissipate them when required. (3 - 955/6).

(5) A thought-form is the result of two types of energy :

That emanating in the first instance from the Ego on abstract levels. That originating in a secondary sense from the man on the physical plane through the medium of the brain. (3 - 958).

(6) All activity of every kind is the result :

a. Of thought-forms built consciously or unconsciously.

b. Of self-initiated thought-forms or of the effect of the thought-forms of others.

c. Of responsiveness to one's own inner impulses, or of responsiveness to the impulses of others, and therefore to group thought-forms.

(3 - 977).

(7) There is no life so circumscribed and no person so situated who cannot begin to work intelligently and to build thought-forms under law and with understanding. There is no day in any man's life, particularly if he is an aspirant or a disciple, when a man cannot work in mental matter, control his use of thought, watch the effect of his mental processes on those he contacts, and so handle his . . . mind stuff . . . that he becomes more and more useful. (4 - 280).

(8) A thought-form can also act as a poisoning agent, and poison all the springs of life. . . . A violent dislike, a gnawing worry, a jealousy, a constant anxiety, and a longing for something or someone, may act so potently as an irritant or poison that the entire life is spoilt, and service is rendered futile. The entire life is embittered and devitalised by the embodied worry, hatred and desire. All relationships with other people are rendered equally futile or even definitely harmful, for the worried or suspicious aspirant spoils the home circle or his group of friends, by his inner poisonous attitude, governed by an idea. His relation to his own soul and the strength of the contact with the world of spiritual ideas is at a standstill, for he cannot progress onward, and is held back by the poison in his mental system. His vision becomes distorted, his nature corroded, and all his relationships impeded by the wearing, nagging thoughts which he has himself embodied in form and which have a life so powerful that they can poison him. (4 - 489).

THOUGHT-FORM BUILDING : RULES

The necessity for clear thinking and the elimination of idle, destructive and negative thoughts, becomes increasingly apparent as the aspirant progresses on his way. As the power of the mind increases, and as the human being differentiates his thoughts increasingly from mass thought, he inevitably builds thought substance into form. It is at first automatic and unconscious. He can not help so doing, and fortunately, for the race, the forms constructed are so feeble that they are largely innocuous, or so in line with mass thought that they are negligible in their effect. But as man evolves his power, and his capacity to harm or to help increases, and unless he learns to build rightly, and correctly to motivate that which he has built, he will become a destructive agency and a centre of harmful force – destroying and harming not only himself, as we shall see shortly, but equally hurting and harming those who vibrate to his note.

Granted all this, you might appositely inquire: Are there some simple rules which the earnest and sincere beginner could apply to this science of building, and which are so clear and concise that they will produce the needed effect? There are, and I will state them simply so that the beginner will, if he follows them, escape the dangers of black magic, and learn to build in line with the Plan. He will, if he follows the rules I give, avoid the intricate problem which he has himself blindly constructed, and which will indeed shut out the light of day, darken his world, and imprison him in a wall of forms which will embody for him his own peculiar great illusion.

These rules may sound too simple for the learned aspirant, but for those who are willing to become as little children, they will be found to be a safe guide into truth and will eventually make them able to pass the tests for adeptship. Some are couched in terms symbolic, others are necessarily blinds, still others express the truth just as it is.

1. View the world of thought, and separate the false out of the true.
2. Learn the meaning of illusion, and in its midst locate the golden thread of truth.
3. Control the body of emotion, for the waves that rise upon the stormy seas of life engulf the swimmer, shut out the sun and render all plans futile.
4. Discover that thou hast a mind and learn its dual use.
5. Concentrate the thinking principle, and be the master of thy mental world.

6. Learn that the thinker and his thought, and that which is the means of thought, are diverse in their nature, yet one in ultimate reality.

7. Act as the thinker, and learn it is not right to prostitute thy thought to the base use of separative desire.

8. The energy of thought is for the good of all and for the furtherance of the Plan of God. Use it not therefore for thy selfish ends.

9. Before a thought-form is by thee constructed, vision its purpose, ascertain its goal, and verify the motive.

10. For thee, the aspirant on the way of life, the way of conscious building is not yet the goal. The work of cleaning out the atmosphere of thought, of barring fast the doors of thought to hate and pain, to fear, and jealousy and low desire, must first precede the conscious work of building. See to thy aura, oh traveller on the way.

11. Watch close the gates of thought. Sentinel desire. Cast out all fear, all hate, all greed. Look out and up.

12. Because thy life is mostly centred on the plane of concrete life, thy words and speech will indicate thy thought. To these pay close attention.

13. Speech is of triple kind. The *idle words* will each produce effect. If good and kind, naught need be done. If otherwise, the paying of the price cannot be long delayed.

The *selfish words*, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend thy little life with the large purpose of the will of God.

The *word of hate*, the cruel speech which ruins those who feel the spell, the poisonous gossip, passed along because it gives a thrill – these words kill the flickering impulses of the soul, cut at the roots of life, and so bring death.

If spoken in the light of day, just retribution will they bring; when spoken and then registered as lies, they strengthen that illusory world in which the speaker lives, and holds him back from liberation.

If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth, and him they bruise and kill.

14. The idle thought, the selfish thought, the cruel hateful thought, if rendered into word, produce a prison, poison all the springs of life, lead to disease, and cause disaster and delay. Therefore, be sweet and kind and good as far as in thee lies. Keep silence and the light will enter in.

15. Speak not of self. Pity not thy fate. The thoughts of self and of thy lower destiny, prevent the inner voice of thine own soul from striking

upon thine ear. Speak of the soul; enlarge upon the plan; forget thyself in building for the world. Thus is the law of form offset. Thus can the rule of love enter upon that world. (4 - 472/5).

174

THOUGHT POWER

(1) Only when Spirit, by the power of thought, controls the material vehicles, does the subjective life assume its rightful place, does the God within shine and blaze forth till the form is lost from sight, and "The path of the just shine ever more and more until the day be with us." (3 - 140).

(2) These . . . objectives necessitate a clear comprehension among such vital thinkers and workers, of the power of thought; of the direction of thought currents, of the science of thought building, of the manipulation under law and order of mental matter, and of the process of thought manifestation through the two factors of sound and vitalisation. . . . No worker for humanity becomes of real assistance until he (consciously and with full knowledge of his work) definitely directs his thought energy towards some particular channel of service to the race. (3 - 955).

(3) The second question asks, whether an individual or a group can heal by thought power.

Most certainly the generalisation can be made, that an individual and a group can heal, and that thought can play its potent part in the healing process, but not thought alone and unaided. Thought can be the *directing agency of forces* and energies, which can disrupt and dispel disease, but the proces must be aided by the power to visualise, by an ability to work with particular forces as is deemed advisable, by an understanding of the rays and their types of energies, and also by a capacity to handle *light substance*, as it is called. To these powers must be added the ability to be en rapport with the one to be healed, plus a loving heart. In fact, once these conditions are met, too much use of the thinking faculty, and too potent a use of the mind processes, can arrest and hinder the healing work. Thought has to condition the initial incentive, bringing the intelligence of the man to bear upon the problem of healing, and a comprehension of the nature of the one to be healed; but once it has aided in focussing the attention of the healer and the healing group, it should become a steady but subconscious directive agent, and nothing more than that.

The healing is accomplished, when possible, by the use of energy rightly directed, and by detailed visualisation; love also plays a great part, as does

the mind in the early stage. Perhaps I should say that a loving heart is one of the most potent of all energies employed. . . .

Thought neither cures disease nor causes it. Thought must be employed in the processes, but it is not the sole or the most important agent. It is on this point that many groups and healers go astray. The mind can direct energy, and this energy can, in its turn, produce over-stimulation of the brain and of the body cells, and so cause nervous trouble and sometimes brain disease, but the mind itself and thinking, per se, cannot cause disease and trouble in the physical body. (17 - 96/7).

See also: (6 - 289).

175

TIME

(1) The spiritual man is not conscious of time, once he is separated from the physical body. Time is the sequential registration by the brain of states of awareness, and of progressive contacts with phenomena. There is no such thing as time on the inner planes, as humanity understands it. There are only cycles of activity or of non-activity. (18 - 408).

(2) The Master is free from the limitations of time, though not of space, because space is an eternal Entity. (18 - 437).

(3) For the masses of humanity, time is not of very great importance; but for the servers of the race, it matters much. Lose not time, therefore, in undue self-analysis, self-depreciation or self-defence. (5 - 78).

(4) In the work of the disciple, the time element counts not. Growth, deep rooted and established, is the goal, and growth, if sound and good, is slow. (5 - 552).

(5) Disciples waste so much time in distress over words, thoughts and deeds of other disciples, and thus time is lost that could be more constructively employed. (5 - 563).

(6) There is no hurry. There is no need to emphasise speed in your life. . . . There is much time for growth, both here and in other states of being. (5 - 573).

See also: (6 - 341, - 395).

TRIANGLES OF LIGHT

(1) The triangles of light and of goodwill are essentially invocative. They constitute the a.b.c. of the coming Science of Invocation. Their strength is dependent upon the depth of feeling in the one case, and the strength of the will in the other, with which they are created. I have here given those disciples who are launching this new project, which is so close to my heart, a new and useful hint. This work *must* go on. It is because the entire concept is so new and different to anything hitherto projected, that it seems so impossible of achievement; the triangles project has its incentive in such highly esoteric sources, that some disciples regard the work as exceedingly difficult, and thus complicate by their thinking, its essential simplicity; others regard it as the simplest thing in the world, and by an emphasis upon the exoteric and the organisational angle, they again hinder the true type of triangle being created. Disciples need to be aware of the true proposed plan, and find ways to make clear the middle position between the difficulties brought forward, and the simplicities which distort.

Perhaps I may help to clarify somewhat the minds responsible for the initial steps in this deeply esoteric enterprise. It is different to the intellectual and practical work which the men and women of goodwill are asked to do and will do; it is not what some earnest people regard as goodwill work, or a phase of the goodwill work. The forming of triangles of light and of goodwill concerns the reservoir of energy upon the inner and etheric side of life, which will automatically and with full circulatory effect enable the exoteric work of the men and women of goodwill to make progress. It is not goodwill per se, but the creation of triangles of energy within the etheric body of the planet, which are deliberately qualified by goodwill. The two phases of the work are necessarily complementary to each other, but must not be regarded as one. The triangles of light must be qualified by or become the agents of goodwill, and the two groups are closely interrelated. The men and women of goodwill need know nothing of these triangles, unless it is deemed wise, and they are individually advanced enough to react correctly, but their work along the lines of goodwill will be successful or non-successful (I speak from the long range view) according to the intensity of purpose, and the depth of love demonstrated by the two groups of triangle members. . . .

It will be apparent to you, therefore, that this creative work, with its intelligent and practical purposes, and its ability when rightly functioning,

to unite the exoteric and the esoteric workers in one spiritual undertaking, originates in reality in Shamballa itself, and was grasped – as to intent and purpose – by Masters upon the first and second rays, though primarily the second ray disciple and Master understood it the most easily. Later, when steady and systematic work has been done, and the idea is familiar to the public, this activity will form an important part of the new world religion, and be better understood; it will have its own inner group, who will work entirely subjectively, building the triangles of light and of goodwill, and then will work objectively, directing the activities of those who are building the organisational aspect of triangles of practical goodwill on Earth, with an effective subsidiary activity. (18 – 274/5).

(2) The function of these Triangles is in reality to facilitate the work of distributing the pure incoming love energy (expressing itself as light and as goodwill), into the Hierarchy and Humanity. This deeply esoteric purpose of the Triangles will not be understood by the general public, but some of you who read this will appreciate the opportunity to serve in this manner *consciously*. (18 – 402).

(3) Move rapidly and as a united group with the Triangle work. It is basic in its usefulness and must be widely spread. (13 – 331).

177

TRUTH

(1) Do you realise that truth has to be wrought out in the texture of daily living before new truth can be safely imparted? (4 – 201).

(2) All right ideas are temporary in nature, and must eventually take their place as partial rights, and give place to the greater truth. The fact of the day is seen later as part of a greater fact. A man can have grasped some of the lesser principles of the Ageless Wisdom so clearly, and be so convinced of their correctness, that the bigger whole is forgotten and he builds a thought-form about the partial truth which he has seen, (and) which can prove a limitation and keep him a prisoner and hold him back from progress. He is so sure of his possession of the truth, that he can see the truth of no one else. He can be so convinced of the reality of his own embodied concept of what the truth may be, that he forgets his own brain limitations, and that the truth has come to him via his own soul, and is consequently coloured by his ray, being subsequently built into form by his personal separative mind. He lives but for that little truth; he can see no other; he forces his thought-form on other people; he becomes the

obsessed fanatic and so mentally unbalanced, even if the world regards him as sane. (4 - 490).

(3) All recorded truth is susceptible to many interpretations, and these unfold with increasing clarity, as he takes one initiation after another, and as he develops conscious responsiveness. (11 - 100).

(4) There is no finality in the presentation of truth; it develops and grows to meet man's growing demand for light. (7 - 139).

(5) Only that which you know for yourself and experience *consciously* within yourself is of importance and constitutes the truth for you. That which may be told you by others, *even by me*, serves no vital purpose, except to enhance or corroborate an already known truth, or to create illusions or responsibility until it is either rejected or experienced by you in your own consciousness. Do you understand what I mean? (5 - 91).

(6) New truths (and by that I mean truths which are new to the most advanced thinkers, and which are only sensed by the most advanced esotericists) are hovering on the horizon of the human mind. The ground is being prepared for the sowing of this seed, and the stage set for the emergence of new Actors in the great drama of the unfolding revelation of Deity.

Certain great concepts are firmly grasped by man. Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories, and later prove demonstrated facts . . . A great stirring and moving is going on. The world of men is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealised and inaudible cry of humanity itself. Humanity has become - for the first time in its history - spiritually invocative. (18 - 77/8).

178

VIRTUE

(1) Virtue is the calling in of new energies and of a new vibratory rhythm so that the soul becomes the positive controlling factor and the soul forces supersede those of the bodies. This process is that of character building. (4 - 202).

(2) Virtue is the manifestation in man of the spirit of co-operation with his brothers, necessitating unselfishness, understanding, and complete self-forgetfulness. Vice is the negation of this attitude. These two words signify in reality simply perfection and imperfection, conformity to a divine standard of brotherhood, or a failure to achieve that standard. Standards

are shifting things, and change with man's growth towards divinity. They vary also according to man's destiny, as it is affected by his time and age, his nature and surroundings. They alter also according to the point of evolutionary development. The standard for attainment is not today what it was one thousand years ago, nor a thousand years hence will it be what it is today. (14 - 284).

179

VISUALISATION

(1) The secret of all true meditation work in its earlier stages, is the power to visualise . . . Meditation techniques must and will embody visualisation as a primary step, for the following reasons :

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought" . . .

2. The power to visualise is the form-building aspect of the creative imagination . . . This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective . . .

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity . . .

This visualising process, and this use of the imagination, form the first two steps in the activity of thought-form building. It is with these self-created forms - embodying spiritual ideas and divine purpose - that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner, and to use the above information constructively and creatively.

(5 - 89/91).

(2) The clue of all this esoteric work demanded by Shamballa, is to be found in the development of the Art of Visualisation. Through visualisation, three expressions of the human consciousness will become possible :

1. The antahkarana can be built, and the shining of the Triad be definitely *seen*. Such will be the new vision - an outcome of the development of the *sense of vision*.

2. Groups, large wholes and major syntheses, will also be visualised, and this will lead to a definite expansion of consciousness. Thus the *sense of synthesis* will be unfolded.

3. All creative art will be fostered by this training, and the new art of the future in all departments of creativity, will be rapidly developed as the training proceeds. The unfoldment of the sense of vision and the sense of synthesis, through visualisation, will lead to *a sense of livingness in form*. (18 - 123).

180

WAR

(1) It must be recognised that the cause of all world unrest, of the world wars which have wrecked humanity, and the widespread misery upon our planet, can largely be attributed to a selfish group with materialistic purposes, who have for centuries exploited the masses and used the labour of mankind for their selfish ends . . . This group of capitalists has cornered and exploited the world's resources and the staples required for civilised living; they have been able to do this because they have owned and controlled the world's wealth through their interlocking directorates, and have retained it in their hands. They have made possible the vast differences existing between the very rich and the very poor; they love money and the power which money gives; they have stood behind governments and politicians; they have controlled the electorate; they have made possible the narrow nationalistic aims of selfish politics; they have financed the world businesses and controlled oil, coal, power, light and transportation; they control publicly or sub rosa the world's banking accounts.

The responsibility for the widespread misery to be found today in every country in the world, lies predominantly at the door of certain major inter-related groups of business men, bankers, executives of international cartels, monopolies, trusts and organisations, and directors of huge corporations, who work for corporate or personal gain. (7 - 70/1).

(2) A war is starting between the selfish monied interests and the mass of humanity who demand fair play and a right share of the world's wealth. (7 - 72).

(3) War can be and is mass murder, where the motive is wrong. It can be sacrifice and right action, where the motive is right. The slaying of a man in the act of killing the defenceless is not regarded as murder. The principle remains the same, whether it is killing an individual who is murdering, or fighting a nation which is warring on the defenceless. (13 - 180).

(4) Death, through the destructive processes of war, is under the directive and cyclic intention of the planetary Logos, working through the Coun-

cil Chamber of Shamballa. The Beings Who there direct world processes know that a time has come when the relation between planetary evil, and the Forces of Light or of Good have reached a point of "explosive antagonism" (as it is called). This must be given free rein if the divine purpose is to work out unarrested. The explosion is therefore permitted; nevertheless, all the time a controlling factor is present, even though unrealised by man. Because these Beings (Who work out the will of God) are in no way identified with form life, they have consequently a just appreciation of the relative importance of life in form; the destruction of forms is to Them, not death in the sense that we understand it, but simply and solely a process of liberation. It is the limited vision of those identified with form, which has so consistently nurtured the fear of death . . .

The basis of all wars is fundamentally the sense of separateness. This fundamental individualism or pleased recognition of isolationism, leads to all the secondary causes of war: greed, producing economic disaster; hatred, producing national and international friction; cruelty, producing pain and death. (17 - 431/2).

(5) The war: 1914 - 1945. Millions died; more millions suffered cruelly in their form nature, and many more millions underwent (and are still undergoing) the mental agony of insecurity, suspense and poverty. Nevertheless, two major results of a spiritual nature, working under the Law of Perfection, resulted:

1. Souls were released from a backward and decaying civilisation - for such is your vaunted civilisation from the angle of the Hierarchy - and will return in better bodies to a civilisation and a culture more in conformity with the needs of spiritual man. The main reason why there has been such a complete destruction of the old forms (physical, emotional and mental), is that they constituted a complete imprisonment of the soul, and negated all true growth for the masses of men.

2. From the rich to the poor, from the intelligent to the ignorant, one thing is now clearly grasped, and will increasingly colour human thinking: happiness and success are not dependent upon the possession of things, or upon material good. (17 - 661).

(6) There has been a far greater spiritual significance to the war than has yet been realised. It marked a world turning point; it reoriented humanity towards the good; it drove back the Forces of Evil and made definitely clear (and this was new and needed) the true distinction between good and evil, and this not in a theological sense - as stated by the church commentators - but practically and obviously. It is evidenced by the dis-

astrous economic situation, and by the greed of the prominent men in every country. The world of men (through the obviousness of the distinction between good and evil) has awakened to the fact of materialistic exploitation, to the lack of real freedom and to the rights, as yet unclaimed, of the individual. Man's ability to resist slavery has become apparent everywhere. That the strugglers towards freedom are employing wrong methods, and are endeavouring oft to fight evil with evil, is entirely true, but this indicates only transitional techniques and a temporary phase; it is temporary from the point of view of the Hierarchy (though possibly long from the angle of men in the three worlds), but it need not necessarily be long today. (17 - 666/7).

(7) Men deal with effects and not with causes; for instance, mankind is concerned with war, and with horrified preparations for more war, and is not primarily occupied with that which causes war and which, if rightly handled, would prevent war. (18 - 730).

181

THE WESAK FESTIVAL

(1) The Wesak Festival has been held down the centuries in the well-known valley in the Himalayas (if the faithful would only believe it) in order:

1. To substantiate the fact of the Christ's physical existence among us ever since His so-called departure.

2. To prove (on the physical plane) the factual solidarity of the Eastern and Western approaches to God. Both the Christ and the Buddha are present.

3. To form a rallying point and a meeting place for those who annually - in synthesis and symbolically - link up and represent the Father's House, the Kingdom of God and Humanity.

4. To demonstrate the nature of the work of Christ as the great and chosen Intermediary, standing as the Representative of the Spiritual Hierarchy, and as the Leader of the New Group of World Servers. In His Person, He voices their demand for the recognition of the factual existence of the Kingdom of God, here and now.

Perhaps one of the major messages for all of us who read these words is this great truth and fact, of the physical Presence on Earth at this time of the Christ, of His group of disciples and executives, of Their representative activities on behalf of mankind, and of Their close relationship. (8 - 45/6), (13 - 599).

(2) This year 1946 marks the beginning of a cycle in which humanity is more closely involved in the festivals than ever before, and in which they can take a much more important part than ever before. The Wesak Festival has long been kept in many countries and – as time goes on and the instruction of the masses proceeds – the meeting held at the time of the May Full Moon will assume great importance, but *its keynote will be changed*. What the new keynote will be has not yet been announced, and will not be for 35 years. As I earlier pointed out, its significance, and that of Good Friday, belong to the past, and their usefulness is nearly finished. It is the intention of the Buddha and the Christ that in each country there should eventually be someone who will act as Their Representative at the time of the two Festivals, so that the distribution of spiritual energy from the first great Aspect or Ray will be direct from the Buddha (and later Shamballa) to the Christ, and then from the Christ to those disciples in every country who can be overshadowed, and so act as channels for the direct current of energy.

The same procedure will be followed at the time of the Full Moon of June, except that Shamballa will not be so involved, and with the difference that at the May Festival it will be a first ray disciple who will be overshadowed, and at the June Festival a second ray disciple will represent the Christ in every land. This can mean either the soul or the personality ray of the disciple. (13 – 553).

(3) No cost is too great to pay in order to be of use to the Hierarchy at the time of the Full Moon of May, the Wesak Festival; no price is too high in order to gain the spiritual illumination which can be possible, particularly at that time. (5 – 629).

182

WISDOM

(1) (Wisdom) has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of the truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and

to harmonise more and more with the higher measure . . . Perhaps it might be expressed as the gradual blending of the paths of the mystic and the occultist – the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends.

. . . Wisdom concerns the one Self, knowledge deals with the not-self whilst the understanding is the point of view of the Ego, or Thinker, or his relation between them. (1 – 11/2).

(2) Wisdom, actuated and motivated by love, and intelligently applied to world problems, is much needed today, and is not yet to be found, except among the few illumined souls in every nation – in every nation I say, without exception. Many more must love with wisdom, and appreciate the group aspiration, before we shall see the next reality to be known and to emerge out of the darkness which we are now in the process of dispelling. (14 – 342)

(3) Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements, and ability to bring together into a fused relationship the need and that which will meet it. (16 – 494).

(4) Wisdom is the enlightened application of knowledge, through love, to the affairs of men. (13 – 467).

(5) Wisdom takes the place of knowledge when, in the transmuting fires of struggle, pain and hard work, the aspirant transforms himself into the working disciple and is gradually absorbed into the ranks of the Hierarchy. (6 – 394).

WORDS OF POWER

(1) The basis of all manifested phenomena is the enunciated sound, or the Word spoken with power, that is, with the full purpose of the will behind it. Herein, as is known, lies the value of meditation, for meditation produces eventually that inner dynamic purpose and recollection, or that internal ideation which must invariably precede the uttering of any creative sound. (1 – 150).

(2) What the initiate is learning to do is to make sounds *consciously*, and thus produce a studied and desired result; to utter words, and be fully

aware of the consequence on all planes; and to create forms and direct energy through sacred sounds, and thus further the ends of evolution.

(1 - 155).

(3) The aspirant has . . . to control his speech every minute of every day. This is a statement easily made, but most difficult to make practical. He who achieves it is rapidly nearing emancipation. This applies not to the reticence, the moroseness, the silence, and the voicelessness which often distinguishes natures but little evolved, and which are in reality an inarticulate condition. It refers to the controlled use of words to effect certain ends, and the retention of speech energy when not needed – a very different matter. It involves a realisation of cycles; of times and of seasons; it supposes a knowledge of the power of sound, and of the effects produced through the spoken word; it involves an apprehension of the building forces of nature and their due manipulation, and is based on an ability to wield mental matter, and to set it in motion, in order to produce results in physical matter, consonant with the clearly defined purpose of the inner God. It is the shining forth of the second aspect of the Self, the Vishnu, or form-building aspect, which is the prime characteristic of the Ego on its own plane. It would be well to ponder on this. (1 - 156/7).

(4) Every Word, differentiated or synthesised, affects the deva kingdoms, and hence the form-building aspects of manifestation. No sound is ever made without producing a corresponding response in deva substance, and driving multitudes of tiny lives to take specific forms . . . The majority of human beings as yet build unconsciously, and the form constructed is either of a beneficent or a maleficent agency, according to the underlying motive or purpose of the man. (1 - 159).

(5) Words of Power, ancient mantrams (such as the Lord's Prayer) and the Great Invocation, are only effective if used upon the mental plane, and with the power of a controlled mind – focussed on their intent and meaning – behind the spoken effort. They then become potent. When said with the power of the soul as well as with the directed attention of the mind, they automatically become dynamically effective. (13 - 144).

(6) Words of Power (and this is true also of the O.M.) are all of second ray origin . . . They are, therefore, intended for *soul use* because the soul is the expression of the second aspect of divinity, and only the soul can really employ these Words and sounds and thus produce the desired results, which are always in line with the divine Plan. It is frequently forgotten that they must be used by the soul in a dynamic manner, involving the serious recognition of the *will aspect*. (13 - 145).

WORRY AND IRRITATION

(1) I want briefly to touch upon the most common of all causes of trouble : Worry and Irritation. They are more prevalent at this time than ever before, and for the following reasons :

1. The world situation is such, the problems and uncertainty are such, that scarcely a person in the world at this time is exempt. Everyone is more or less involved in the planetary situation.

2. The intercommunication between people has increased so much, and men live so much in massed groups – large or small – that it is inevitable that they produce an effect upon each other as never before. "If one member suffers, all the members suffer with it", is a statement of truth, ancient but new in application, and today realised for the first time.

3. The increased sensitivity of the human mechanism, is also such that men "tune in" on each other's emotional conditions and mental attitudes, in a new and more potent manner. To their own engrossing concerns and worries, are added those of their fellowmen with whom they may be en rapport.

4. Telepathically, and also with a developed sense of prevision, men are today adding the difficulties that belong to someone else, or to some other group of thinkers, and of people, to *the difficulties that may be*. It is not sure that they *will be*.

These problems will demonstrate to you how intensely difficult it is for men to face up to life. It will be obvious that the problems of worry and irritation are many, and must be considered.

Why are these difficulties of the astral body so "perilous" and serious? Worry and Irritation are dangerous because :

1. They lower the vitality of the man to such a point, that he becomes susceptible to disease. The scourge of influenza, has its roots in fear and worry, and once the world settles down to freedom from the present "fearful" condition, we shall see the disease die out.

2. They are so highly infectious from the astral point of view, that they lower in a peculiar manner the astral atmosphere, and thus make it hard for people – in the astral sense – to breathe freely.

3. Because the astral condition of fear, worry, and irritation are so widespread today, that they might be regarded as *epidemic*, in a planetary sense.

4. Because irritation (I speak not here of worry) is inflammatory in its effects – and inflammation is hard to bear – and leads to much difficulty.

It is interesting to note that certain forms of eye trouble are caused by this.

5. Because worry and irritation prevent true vision. They shut out the view. The man who is the victim of these conditions, sees nothing but the cause of his complaints, and is so submerged through self-pity, self-consideration, or in a focussed negative condition, that his vision is narrowed, and his group hindered. (17 - 69/71).

(2) There is little that anyone can do when tests and deep distress and anxiety overwhelm a disciple, except to stand by in love, send healing thoughts and invoke the inner strength of the soul that the vehicles can be used. (5 - 564).

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ZODIAC

(1) Astrology is based, curiously enough, upon illusion, for, as you well know, the zodiac is naught but the imaginary path of the sun through the heavens, and this as it appears from the standpoint of our totally insignificant planet. The sun is not, as stated, in any sign of the zodiac. It simply appears to be so, as it passes between our little sphere, the Earth, and the constellations, at any particular time or season. (16 - 4)

(2) From the point of view of humanity, the passage of the Sun around the zodiac is apparently a slow and laborious process, taking approximately (on the plane of time) 25,000 years. (16 - 81).

(3) It must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity, because Aquarius governs the greater immediate cycle of 25,000 years, and is also the sign into which the sun is now moving for a period of 2,300 years - a most amazing happening and full of import in our planetary history; it is a coincidence of which our planetary Logos is well aware, and of which He is making full and intelligent use. (13 - 567).

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CONCLUSION

(1) I close with an appeal to all who read these instructions to rally their forces, to renew their vows of dedication to the service of humanity, to subordinate their own ideas and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, to guard their

tongues from idle speech and criticism, from gossip and innuendo, and to read and study, so that the work may go intelligently forward. Let all students make up their minds in this day of emergency and of rapid unfolding opportunity, to sacrifice all they have to the helping of humanity. Now is the need and the demand. The urgency of the hour is upon us, and I call upon all of you whom I am seeking to help, to join the strenuous effort of the Great Ones. They are working day and night in an effort to relieve humanity and to offset those evils and disasters which are immanent in the present situation. I offer to you opportunity, and I tell you that you are needed – even the very least of you. I assure you that groups of students, working in unison and with deep and unfaltering love for each other, can achieve significant results.

That each of you may so work, and that each of you may lose sight of self in realisation of world need, is the earnest prayer and deepest aspiration of your brother, THE TIBETAN. (4 – 639/40).

(2) Age-long identification with the form side of life is not easily overcome, and the task ahead of the disciple is a long and arduous one, but one which promises eventual success, provided there is clear thinking, earnest purpose, and planned scientific work. (10 – 265).

(3) From them (the disciples and aspirants) the WAY opens up, and for them comes the conscious recognition of the light. The need for the service of men and women, free from illusion and glamour, has never been so dramatically present as it is today, and it is for these potential servers of a desperate necessity that I have written.

That the Angel of the PRESENCE may make His nearness felt, and inspire you to pass courageously through the fires of the burning ground, is my earnest prayer; that the *fact* of the PRESENCE may be sensed by you, and lead you to greater activity – once the burning ground is passed – is my deepest wish for you; and that the light may shine upon your way, and bring a certain and assured consummation of all the travail and struggle which has characterised your way of life, is my heart's desire for you. To more active and steady enterprise I call you. THE TIBETAN. (10 – 271/2).

(4) This series of text books of occultism, and of the occult forces which I have written, are intended to act as sign posts, and as beacon lights upon the way to knowledge. They contain hints and suggestions, but must be interpreted by each student according to the measure of light which is in him. Let him study what is going on around him in the light of the Plan, and of the knowledge here imparted, and let him seek to trace for himself the emergence of the instinctual psychical nature of Deity in world affairs

and in his own life, for it is happening all the time. He must ever remember that he himself possesses a psychical nature which is a part of a greater whole, and, therefore, subject to impression from divine sources. Let him cultivate in himself the trend to synthesis; let him make the words, "I will not be separative in my consciousness", one of the key thoughts of his daily life. (15 - 234/5).

(5) I will say no more at this time. I have sought to indicate that which should be possible. If my suggestions are followed, and if the work is carried forward diligently, there is every indication that the work of the Hierarchy and of the Christ, will be tremendously expedited. The need and the opportunity call for right understanding, and they demand also a joyful co-operation, and the sacrifice of yourselves and of your time and money, in the attempt to make our work possible.

I make no further appeal for your help. I have been endeavouring to educate you in the new ideals, and in the work of the New Group of World Servers. The responsibility for right action, and for the effort to reach the public, rests upon the aspirants and disciples of the world who read these words. There is nothing that I, personally, can do. It is your *time* (and all of you, without exception, can give some) for which Christ and humanity are today calling. It is your activity and skill in reaching those you can reach, for which we make demand. It is your money that is needed to enable us to reach the interested public. It is your meditation and intense inner co-operation, which will construct that channel through which the spirit of peace can work, and the forces of Light enter. *The Hierarchy waits*. It has done all that is possible from the angle of Its opportunity. The Christ stands in patient silence, attentive to the effort that will make His work materialise on earth, and enable Him to consummate the effort He made 2,000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. I beg you to note what I here have said. Everything now depends upon the right action of the men of goodwill. (15 - 750/1).

(6) We know that this is the hour of humanity's greatest opportunity, and that if men can pass triumphantly through this and (by the strength of their own souls) surmount this very present evil, then the evolution of humanity will be hastened beyond all that was believed possible. It will constitute a release, self-achieved and self-initiated. This means as much in the life of mankind as it means in the life of the individual disciple. That chance and that opportunity must *not* be taken from man; the gained

spiritual and eternal values are of far greater importance than his temporary agony.

Little as you may realise it as you think of US in Our so-called safe retreats, the capacity of identification with all that is involved in world pain today, and the sensitivity of Those connected with the Hierarchy to the unhappy condition of humanity, makes Their task of standing-by one of supreme spiritual agony. They understand the depths of the reaction of humanity; They comprehend and understand, for *They are one with all men*. This involves a far greater comprehension than you can grasp, and one which can only be adequately expressed in the word "identification". They need the staunch support of all Their disciples, the steadfast love, the loyal attitude, the unquestioning response to human need which will enable Them to carry more easily the heavy burden which human karma has laid upon Them, and *which They carry voluntarily*.

Will you give this? Will you aid Our work in every possible way, both as personalities, dedicated to service, and as souls who walk the lighted Way? The need of humanity for love and light, the need of the Hierarchy for channels and for those who will work under direction upon the earth, can call forth all that you have to give and can evoke your soul (the only true reward that the disciple seeks) in power and love. This will happen to you, if you will forget the little self. (5 - 101).

(7) And so from stage to stage the disciple passes, going from light to light, from perception to perception, from force to energy, from personality focus to soul integration, and then, from soul to spirit, and from form to life. He has explored all the avenues of knowledge; he has descended into the depths, into hell and into the valleys; he has climbed the mountain top of initiation, and from there has swung out beyond space and time; he has lost all self-interest and is a focussed point of thought in the mind of God. Can I say more than this? I think not, my brothers. And so I bring to an end this series of instructions and my responsibility in this connection is ended. Yours now begins. (5 - 773).

(8) All that I can hope and pray is that your individual will can be merged into the divine will, that revelation will be increasingly yours, and that you will with increased steadfastness tread the Path from darkness to light, and from death to immortality. (18 - 718).

(9) May light and love and power shine upon your ways, and may you in due time and with as little delay as possible stand before the Initiator and join the ranks of Those Who - actively and consciously - love Their

fellowmen, work as reconstructive and regenerative Energies and forever –
SERVE.

I sign myself . . . as the Master *Djwhal Khul*.

THE TIBETAN. (18 – 738).

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