

given the work of setting the race type, of segregating the groups out of which races will develop, of manipulating the forces which move the earth's crust, of raising and lowering continents, of directing the minds of statesmen everywhere so that racial government will proceed as desired, and conditions be brought about which will produce those needed for the fostering of any particular type. Such a work can now be seen demonstrating in North America and Australia.

The energy which flows through Him emanates from the head center of the Planetary Logos, passing to Him through the brain of Sanat Kumara, Who focalizes all the planetary energy within Himself. He works by the means of a dynamic meditation, conducted within the head center, and produces His results through His perfect realization of that which has to be accomplished, through a power to visualize that which must be done to bring about accomplishment, and through a capacity to transmit creative and destructive energy to those who are His assistants. And all this is brought about through the power of the enunciated sound.

*The work of the World Teacher, the Christ.*

Group two has the World Teacher for its presiding Head. He 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 Madhi. 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.

fifth initiation, and is proceeding to take the other two, the sixth and seventh. Once a year, at the Wesak Festival, the Lord **Buddha**, sanctioned by the Lord of the World, carries to the assembled humanity a dual stream of force, that emanating from the Silent Watcher, supplemented by the more focalized energy of the Lord of the World. This dual energy He pours out in blessing over the people gathered at the ceremony in the Himalayas, and from them in turn it flows out to all peoples and tongues and races. It may not perhaps be generally known that at a certain crisis during the Great War the Hierarchy of our planet deemed it well nigh necessary to invoke the aid of the Silent Watcher, and--employing the great mantram whereby the **Buddha** can be reached--called the attention of the latter, and sought his agency with the Planetary Logos. In consultation between the Planetary Logos, the Lord of the World, one of the Buddhas of Activity, the Buddha, the Mahachohan, and the Manu (these names are given in order of their relative evolutionary stage) it was decided to watch proceedings a little longer before interfering with the trend of affairs, as the karma of the planet would have been delayed should the strife have been ended too soon. Their confidence in the ability of men duly to adjust conditions was justified, and interference proved needless. This conference took place at Shamballa. This is mentioned to show the close scrutiny given to everything concerning the affairs of men by the various planetary Existences. It is literally true, in an occult sense, that "not a sparrow falleth" without its fall being noticed.

It may be asked why the Bodhisattva was not included in the conference. The reason was that the war was in the department of the Manu, and members of the Hierarchy concern Themselves with that which is strictly Their own business; the Mahachohan, being the embodiment of the

the Wesak Festival gathers under His jurisdiction for three purposes:

1. To contact planetary force through the medium of the **Buddha**.
2. To hold the principal of the quarterly conferences.
3. To admit to the ceremony of initiation those who are ready in all grades.

Three other initiation ceremonies take place during the year:--

1. For the minor initiations administered by the Bodhisattva, all of which are in the department of the Mahachohan, and on one or other of the four lesser rays, the rays of attribute.
2. For the major initiations on one or other of the three major rays, the rays of aspect, which are administered by the Bodhisattva, and are therefore the first two initiations.
3. For the higher three initiations at which Sanat Kumara wields the Rod.

At all 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.

The function of the *three Kumaras*, or the three Buddhas of Activity at initiation is interesting. They are three aspects of the one aspect, and the pupils of Sanat Kumara. Though Their functions are many and varied, and concern primarily the forces and energies of nature, and the direc-

tion of the building agencies, They have a vital connection with the applicant for initiation, inasmuch as They each embody the force or energy of one or other of the three higher subplanes of the mental plane. Therefore at the third initiation one of these Kumaras transmits to the causal body of the initiate that energy which destroys third subplane matter, and thus brings about part of the destruction of the vehicle; at the fourth initiation another **Buddha** transmits second plane force, and at the fifth, first subplane force is similarly passed into the remaining atoms of the causal vehicle, producing the final liberation. The work done by the second Kumara, with second subplane force, is in this solar system the most important in connection with the egoic body, and produces its complete dissipation, whereas the final application causes the atoms themselves (which formed that body) to disperse.

During the initiation ceremony, when the initiate stands before the Lord of the World, these three great Beings form a triangle, within whose lines of force the initiate finds himself. At the first two initiations, wherein the Bodhisattva functions as the Hierophant, the Mahachohan, the Manu, and a Chohan who temporarily represents the second department perform a similar office. At the highest two initiations, those three Kumaras who are called "the esoteric Kumaras" form a triangle wherein the initiate stands, when he faces the Planetary Logos.

These facts are imparted to teach two things, first, the unity of the method, second, that the truism "as above so below" is an occult fact in nature.

At the final two initiations many members of the Hierarchy who are, if one might so express it, extra-planetary, and who function outside the dense physical and the etheric globe of our planet, take part, but a stricter enumeration is needless. Sanat Kumara is still the Hierophant, yet in a

He sees his Monad as one with the planetary Logos. Through the channel of his own Monad he sees the self-same aspects (which that Monad embodies) on a wider scale, and the planetary Logos, Who ensouls all the Monads on His ray, is thus revealed. This truth is well-nigh impossible to express in words, and concerns the relation of the electrical point of fire, which is the Monad, to the five-pointed star, which reveals the Presence of the Planetary Logos to the initiate. This is practically incomprehensible to the average man for whom this book is written.

At the sixth initiation, the initiate, functioning consciously as the love-aspect of the Monad, is brought (via his "Father") into a still vaster recognition and becomes aware of that Star which encloses his planetary star, just as that star has earlier been seen as enclosing his own tiny "Spark." He thus makes his conscious contact with the solar Logos, and realizes within himself the Oneness of all life and manifestation.

This recognition is extended at the seventh initiation, so that two aspects of the One life become realities to the emancipated **Buddha**.

Thus by a graded series of steps is the initiate brought face to face with Truth and Existence. It will be apparent to thoughtful students why this revealing of the Presence has to precede all other revelations. It produces within the mind of the initiate the following basic realizations:--

His faith for ages is justified, and hope and belief merge themselves in self-ascertained fact. 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*.

His oneness with his brothers is proven, and he realizes the indissoluble link which binds him to his fellow-men everywhere. Brotherhood is no longer a theory but a proven

At the second initiation is given the Word for the astral plane.

At the third initiation is given the Word for the lower mental plane.

At this initiation, in which, as earlier said, the Hierophant is the Lord of the World, not only is the Word given for the lower mental plane, but a word which synthesizes the three Words for the three worlds is also committed. It is given to the initiate as a topic for meditation, until he takes the fourth initiation, but he is forbidden to use it until the final liberation, as it gives entire control on the three lower planes.

At the fourth initiation the Word for the higher mental plane is imparted.

At the fifth initiation the Word for the buddhic plane is given.

At the sixth initiation the Word for the atmic plane.

At the seventh initiation the Word for the monadic plane is given.

At the sixth initiation the Word which synthesizes the fourth, fifth and sixth Words is given by the Hierophant, and thus the initiate wields complete control, through the power of sound, over the substance of the five planes of human evolution. At the seventh initiation the triple AUM, in its true character, is revealed to the illuminated **Buddha**, and he can then manipulate energy in the six worlds or planes.

Two more initiations can be taken, but little is ever said about them on our earth scheme, for the reason that our scheme is not a "sacred" scheme, and few, if any, of our humanity achieve the eighth and ninth initiations. To do so, they must first pass to another scheme for a lengthy period of service and instruction. All that can be hinted at is,

which to work his way completely out of the three worlds of human manifestation into the triad. Therefore it is apparent that what one might consider as lesser initiations can be taken on the physical and astral planes, in the conscious control of their three higher subplanes. These are true initiations, but do not make a man what is technically understood as a Master of the Wisdom. He is simply an adept of a lesser degree.

Secondly, initiations in which a man transfers his consciousness from plane to plane, instead of from subplane to subplane. Herein comes a point to be carefully recognized. A true Master of the Wisdom has not only taken the lesser initiations referred to above, but has also taken the five steps involved in the conscious control of the five planes of human evolution. It remains for him then to take the two final initiations which make him a Chohan of the sixth degree, and a **Buddha**, before that control is extended to the remaining two planes of the solar system. It is obvious, therefore, that it is correct to speak of the seven initiations, yet it would be nevertheless equally correct to enumerate five, ten, or twelve initiations. The matter is complicated for occult students, owing to certain mysterious factors about which they can naturally know nothing, and which must remain to them, as yet, utterly incomprehensible. These factors are founded in the individuality of the Heavenly Man Himself, and involve such mysteries as His particular karma, the aim He may have in view for any particular cycle, and the turning of the attention of the cosmic *ego* of a Heavenly Man to His reflection, the evolving Heavenly Man of a solar system.

A further factor may also be found in certain periods of stimulation, and of increased vitalization, such as a cosmic initiation produces. These outside effects nat-

*Atma*. The Universal Spirit; the divine Monad; the seventh Principle; so called in the septenary constitution of man. (See diagram in Introduction.)

*Atomic subplane*. The matter of the solar system is divided by the occultists into seven planes or states, the highest of which is the atomic plane. Similarly, each of the seven planes is divided into seven subplanes, of which the highest is called the atomic subplane. There are therefore forty-nine subplanes, and seven of these are atomic.

*Aura*. A subtle invisible essence or fluid which emanates from human and animal bodies, and even from things. It is a psychic effluvium, partaking of both mind and body. It is electro-vital, and also electro-mental.

*Auric egg*. An appellation that has been given to the causal body owing to its form.

*Bodhisattva*. Literally, he whose consciousness has become intelligence, or buddhi. Those who need but one more incarnation to become perfect buddhas. As used in these letters the Bodhisattva is the name of the office which is at present occupied by the Lord Maitreya, Who is known in the occident as the Christ. This office might be translated as that of World Teacher. The Bodhisattva is the Head of all the religions of the world and the Master of the Masters and of the angels.

*Buddha* (The). The name given to Gautama. Born in India about B.C. 621 he became a full buddha in B.C. 592. The **Buddha** is one who is the "Enlightened," and has attained the highest degree of knowledge possible for man in this solar system.

- Shamballa.* The City of the Gods, which is in the West to some nations, in the East to others, in the North or South to yet others. It is the sacred island in the Gobi Desert. It is the home of mysticism and the Secret Doctrine.
- Triad.* The Spiritual Man; the expression of the monad. It is the germinal spirit containing the potentialities of divinity. These potentialities will be unfolded during the course of evolution. This Triad forms the individualized or separated self, or Ego.
- Viveka.* The Sanskrit "discrimination." The very first step in the path of occultism ..... is the discrimination between the real and the unreal, between substance and phenomenon, between the Self and the Not-self, between spirit and matter.
- Wesak.* A festival which takes place in the Himalayas at the full moon of May. It is said that at this festival, at which all the members of the Hierarchy are present, the **Buddha**, for a brief period, renews his touch and association with the work of our planet.
- Yoga.* 1. One of the six schools of India, said to be founded by Patanjali, but really of much earlier origin. 2. The practice of Meditation as a means of leading to spiritual liberation.
- Note:* This glossary does not undertake fully to explain all the above terms. It is simply an attempt to render into English certain words used in this book, so that the reader may understand their connotation. The majority of the definitions have been culled from the Theosophical Glossary, The Secret Doctrine, and the Voice of the Silence.

plane in a most undesirable stimulation of the sex organs. In the true use of rhythmic movement the effect is to align the three lower vehicles with the causal vehicle, and this lining up--when coupled with intensest aspiration and ardent desire--results in a downflow of force from above. This causes a vivification of the three major centers and a definite illumination.

When an entire concourse of people is thus animated by a single high desire, when their auras blend and form one united channel for the downflow, the effect is tremendously intensified and can be world-wide in its radius. You have an instance of this in the wonderful Wesak festival, kept so universally in India to this day, when the Hierarchy forms itself into a channel for the transmission of power and blessing from the levels on which the **Buddha** may be found. He acts as a focal point for that power, and--passing it through His Aura--pours it out over mankind by means of the channel provided by the assembled Lords, Masters, graded initiates and disciples. This channel is formed by the use of sound and rhythm simultaneously employed. By the chanting of a certain mantram by means of the slow, measured movements that accompany that chanting, the funnel is formed that reaches upwards to the desired locality. The geometrical figures formed in the matter of the plane higher than the physical (which are the result of the geometrical movement of the concourse gathered in that Himalayan center) form themselves into wonderful avenues of approach to the center of blessing for the inhabitants, deva or otherwise, from any particular plane. For those who can clairvoyantly view the scene, the beauty of the geometrical forms is unbelievable, and that beauty is enhanced by the radiant auras of the Great Ones Who are gathered there.

Initiate can contact the stores of knowledge inherent in the Monad, and thus learn the Words of Power. This ability comes only after the application of the Rod of Initiation as wielded by the Lord of the World. Therefore by the higher stages of occult meditation does a Master of the Wisdom increase still further His knowledge. Not static is His consciousness, but daily embracing more. Daily does He apply Himself to further expansion.

A Master of the Wisdom is One Who has earned the right through similarity of vibration to work with the Heads of the Hierarchy of this planet, and in conjunction with analogous Heads on two other planets connected with our chain. When He has taken other initiations He can contact and work in conjunction with all the seven Planetary Logoi, and not just the three in control of allied chains. The whole system can be embraced by Him, and His consciousness has expanded to include the entire objective solar system.

I could enumerate still other definitions, and further elucidate the matter for you, but that imparted today suffices. 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.

later still be recognized to be only portions of a fact and thus in itself a distortion of the *real*.

This treatise is put out in the hope that it may prove useful to all broad-minded seekers after truth and of value to all investigators into the subjective Source of all that which is tangibly objective. It aims to provide a reasonably logical plan of systemic evolution and to indicate to man the part he must play as an atomic unit in a great and corporate Whole. This fragment of the Secret Doctrine, in the turning of the evolutionary wheel, goes out to the world making no claims as to its source, its infallibility or the correctness in detail of its statements.

No book gains anything from dogmatic claims or declarations as to the authoritative value of its source of inspiration. It should stand or fall solely on the basis of its own intrinsic worth, on the value of the suggestions made, and its power to foster the spiritual life and the intellectual apprehension of the reader. If this treatise has within it anything of truth and of reality, it will inevitably and unflinchingly do its work, carry its message, and thus reach the hearts and minds of searchers everywhere. If it is of no value, and has no basis in fact, it will disappear and die, and most rightly so. All that is asked from the student of this treatise is a sympathetic approach, a willingness to consider the views put forth and that honesty and sincerity of thought which will tend to the development of the intuition, of spiritual diagnosis, and a discrimination which will lead to a rejection of the false and an appreciation of the true.

The words of the **Buddha** most appropriately have their place here, and make a fitting conclusion to these preliminary remarks:

#### THE LORD BUDDHA HAS SAID

that we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumors, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor

ing their dual work on the atmic plane, and their essential triplicity on the buddhic plane.<sup>55</sup>

The fourth etheric plane holds the key to the dominance of matter, and it might be noted that:

On the fourth physical ether man begins to coordinate his astral, or emotional body, and to escape at ever more frequent intervals into that vehicle. Continuity of consciousness is achieved when a man has mastered the four ethers.

On the fourth subplane of the mental plane, man begins to control his causal or egoic body, and to polarize his consciousness therein until the polarization is complete. He functions then consciously on it when he has mastered the correspondences to the ethers on the mental plane.

On the buddhic plane (the fourth cosmic ether) the Heavenly Men (or the grouped consciousness of the human and deva Monads) begin to function, and to escape eventually from the cosmic etheric planes. When these three cosmic ethers are mastered, the functioning is perfected, polarization is centered in the monadic vehicles, and the seven Heavenly Men have achieved Their goal.

j. On these etheric levels, therefore, the Logos of our

<sup>55</sup>The monads of the fourth Creative Hierarchy, the human Monads, exist in three main groups:

- a. The Monads of Will.
- b. The Monads of Love.
- c. The Monads of Activity.

*Mahachohan.* The officer in our planetary Hierarchy who presides over the activities carried on in the four minor rays and their synthesising third ray. He has to do with civilisation, with the intellectual culture of the races, and with intelligent energy. He is the head of all the Adepts.

*Bodhisattva.* The exponent of second ray force, the Teacher of the Adepts of men and of Angels. This office was originally held by the Buddha, but His place was taken (after His Illumination) by the Christ. The work of the Bodhisattva is with the religions of the world, and with the spiritual Essence in Man.

*The Manu.* The One Who presides over the evolution of the races. He is the ideal man. He has to work with the forms through which Spirit is to manifest; he destroys, and builds up again. These three Individuals preside over the three Departments into which the Hierarchy is divided, and therefore represent in their particular sphere the three Aspects of divine manifestation.

with His own mighty Rod causing a fresh re-charging of its electric capacity. This ceremony takes place at Shamballa.<sup>89,90</sup>

*Second.* The Rod of Initiation known as the "Flaming Diamond" and used by Sanat Kumara, the One Initiator, called in the Bible, the Ancient of Days. This Rod lies hidden "in the East" and holds the fire latent which irradiates the Wisdom Religion. This Rod was brought by the Lord of the World when He took form and came to our planet eighteen million years ago.

Once in every world period it is subjected to a similar process as that of the lesser Rod, only this time it is recharged by the direct action of the Logos Himself,-- the Logos of the solar system. The location of this Rod is known only to the Lord of the World, and to the Chohans of the Rays, and (being the talisman of this evolution) the Chohan of the second Ray is--under the Lord of the World--its main guardian, aided by the deva Lord of the second plane. The Buddhas of activity are responsible for its custody. and under them the Chohan of the Ray. It is produced only at stated times when specific work has to be done. It is used not only at the initiating of men, but at certain planetary functions, of which nothing as yet has been given out. It has its place and function in certain ceremonies connected with the inner round<sup>91</sup> and the triangle formed by the Earth Mars

<sup>89</sup>*Shamballa*--The Sacred Island in the Gobi desert. The centre in central Asia where the Lord of the World, the Ancient of Days, has His Headquarters. H.P.B. says it is "a very mysterious locality on account of its future associations."--S. D., II, 413.

<sup>90</sup>*The World Teacher*--takes office cyclically. His cycles do not coincide with those of the Manu as the Manu holds office for the entire rootrace. The World Teacher gives out the keynote for the various religions and is the emanating source for periodical religious impulses. The duration of his cycles are not given out. The Buddha held office prior to the present World Teacher and upon his Illumination His place was taken by the Lord Maitreya whom the Occidentals call the Christ.

<sup>91</sup>*The inner round* is a mysterious cycle of which little can be told. It is not concerned with manifestation through the seven schemes or globes, but has to do with certain aspects of the subjective Life or the soul.

alignment logoi kundalini could flow through a certain triangle of which two points were Venus and the Earth. This caused an acceleration of vibration, and enabled the Heavenly Man of our scheme to take a minor initiation, and to set about His preparations for a major initiation.

Next, it should also be remembered that in considering this matter we must be careful to view it not only as it affects our own globe and its present humanity, but from the systemic and cosmic point of view, or from the angle of its importance to a planetary Logos and a solar Logos. Hence it is a fact that this event was not only the result of the taking of a minor initiation by our Earth Logos, but in the Venus scheme it was signaled by the taking of a major initiation by the Venusian planetary Logos on His fifth chain. In connection with a solar Logos it followed upon the stimulation of one of His centers and from the geometrical progression of the fire through the earlier mentioned Triangle.

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 synthesizing Unit, the Lord of the World Himself, is counted as one. There remain still with Him the three Buddhas of Activity. I would call attention to the dual significance of that name, "**Buddha** of Activity," bearing out, as it does, the reality of the fact that Entities at Their stage of evolution are active love-wisdom and embody in Themselves the two aspects. The three Buddhas of activity have a correspondence to the three persons of the Trinity.

These Entities are divided into three groups of thirty-five each, and in Themselves embody the three major centers of the planetary Logos, those three groups which we know as the "three departments," for it should be emphasized that each department forms a center:

circle of the Heaven, then shall the essential Unity be cognized and manifested fully.

When the One that holds the life becomes the three behind which that life is hidden; when the three by revolution become the seven and the ten; when the thirty million crores of deva lives repeat the revolution; when the central point is reached and reveals the three, the nine, and the inner blazing JEWEL, then is the circle of manifestation consummated, and the One again becomes the ten, the seven the three and the point."

Herein lies the key to the mystic marriage, and to the student of occultism much may be revealed through the study of these pairs of opposites; it will cause the revelation of the process (in time and space) whereby this union and its fruit is consummated and the resultant creation of the divine Hermaphrodite is seen upon His Own high plane.

We must ever keep clearly in mind that we are dealing in this section with the evolutionary devas who are the positive Life animating involutionary matter or deva substance. Consequently, the correspondence of the mystic marriage of Spirit and matter can be seen working out also in deva substance itself, through the interaction of negative and positive deva lives. Substance itself represents essential duality; forms repeat the same duality, and when we arrive at man himself again, we have duality plus a third factor. These three orders of deva substance--the lower fifth, the sixth and seventh--are a very mysterious group as far as man is concerned.<sup>17</sup>

<sup>17</sup>"Sankaracharya and **Buddha**. The great sage Sankaracharya who is known to us all as the leading head of the adwaitic movement that was set on foot subsequent to the time of the equally great Sage known as Gautama **Buddha**, the head of the doctrine of Buddhi or Buddhism. Both are great Masters of compassion and may be conceived as the two hemispheres of the burning globe of light that is placed on the central mental mount to impart light to the East and the west. The two great Masters are mystically connected, if you will listen to H. P. B., and to understand the natures of these two beings is to understand the nature of the entire cosmos divisible as two hemispheres, the one being the land of the sunrise of thought eternal and the other being "the Pillar to the west upon whose face the rising sun of thought eternal poureth forth its most glorious waves." They are representatives for us (the poor children of the dust of the ground) of the two

They have scarcely been hinted at as yet in occult literature, but they contain within themselves the secret of our planetary individualization. They were the group which had much to do with the "sin of the mindless," and are very closely associated with animal man. To the power and control which these pitris assumed must be ascribed much of the disastrous early happenings referred to in the *Secret Doctrine*, such as the above mentioned "sin," and also the early "failures" in building suitable vehicles for Spirits seeking incarnation. Here also may be found the beginnings of that mysterious divergence which we call the "left and right hand paths" which conditions (existing within the body logoic and consequently being part of the divine consciousness) originated in the remote "space of time," when the sons of God were seeking form. It has to do with a special condition in the astral body of our planetary Logos, and with His history as it lies hidden in the astral light.

It concerns that which He has to surmount and many of the problems which face the occultist, including the "sin of the mindless," the failure in Atlantean days, and even that mysterious "failure" of the Buddha (which has a planetary significance only hinted at in the *Secret Doctrine*)<sup>18</sup> can be traced back to the condition of the deva substance of which the astral body of our planet, and the astral bodies of all forms are formed. Our planetary Logos is one of the Lords spoken of as being a lesser lord, and more "full of passion" than the higher three. Not even yet is His work completed, and deva

great powers known in the Puranas as Siva and Vishnu, the universal sower and reaper, who by their interaction are said to support the universe of progress.--*Some Thoughts on the Gita*, pp. 92-3.

<sup>18</sup>The Stanzas at the beginning of Volume II of the *Secret Doctrine* make these failures apparent.--S.D.,II,195,201,721,728.

The Failure of the Buddha. See S.D.,III,376-588.

The Imperfect Gods are referred to in S.D.,I,214,449;II,223;III,209.

- c. The impartation of color or quality, which moulds that which has been prepared.
- d. A secondary vitalization, which sets in separate motion the thought-form thus created.

We will now consider the mystery of rebirth, or the incarnation of those lives which exist in subtler matter, and yet which seek form according to law, and touch upon their specific intent on dense physical levels. We can consider this in connection with the cosmic entities who seek existence on the physical plane of the cosmos, our solar systemic planes, or the reincarnating jivas who are driven by the Law towards earthly manifestation in order to become fully conscious, and acquire (by means of sentient existence), added faculty and power.

H.P.B. has said that rebirths may be divided into three classes:<sup>49</sup>

- a. Those of Avatars.
- b. Those of Adepts.
- c. Those of jivas seeking development.

To those who are endeavoring to grasp somewhat the mystery of rebirth and its laws and purpose, and who are confused when considering the mystery of the Buddha, and the secret purpose of that mysterious Entity, the Silent Watcher; to those who find the problem of understanding the position of the Kumaras and Their relation to the planetary Logos almost an insuperable one, it might be wise to say: Study and meditate upon the difference existing between the lower principles and the higher three; study and meditate upon the place and position of these lower principles in the body of the planetary Logos and ponder upon the correspondence between:

- a. The devachan of the reincarnating jiva.
- b. The nirvana of the Adept.

<sup>49</sup>See S.D.,III,364,365,367.

several of the Great Ones are concerned and the Master of the Masters Himself; in Their "forthcoming" for work three out of the various methods of appearing mentioned earlier will be seen in full activity, and it is on these three that we might now touch.

In the appearing of the Bodhisattva Himself, the *mystery of the Bodhisattva* will be seen in its fullest sense, and it is not for us here to enlarge upon it. Suffice it to say that the vestures of the Great One will be used, but time will show whether the coming Lord will clothe upon those vestures a physical vehicle at this particular juncture, or whether the astral plane may not be the field of His activity. If the student ponders upon the consequences entailed in the appropriation of this vesture, much light upon probable happenings will be thrown. The vestures act in a dual capacity:

- a. They are very highly magnetized, and therefore have a profound and far-reaching effect when utilized.
- b. They act as a focal point for the force of the Lord **Buddha** and link up the coming Lord with Him, enabling Him to increase His Own stupendous resources by drawing upon still higher force centers, via the Lord **Buddha**.

This force will find its expression upon the astral plane, producing vast results of a quieting nature and bringing, by reflex action, peace on earth. The transmutation of desire into aspiration, and the transformation of low desire into high desire, will be some of the effects, while the result of the force flowing through will produce profound reactions of the deva denizens of that plane. Through the vibration thus set up will come the possibility of many (who would otherwise not do so) taking the first initiation. Later, towards the end of the greater cycle, the coming Avatar will again employ the vestures

with all that is entailed thereby and will take a physical body, thus demonstrating on the physical plane the force of the Logos in the administration of the Law. 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, cooperation and brotherhood in every department of life--economic, religious, social and scientific.

These groups will achieve results now impossible, owing to the retention of buddhic force, but later this force will be set loose on earth via the medium of the Great Lord, operating as an aspect of the Logos, and as a focal point for the consciousness and energy of the **Buddha**.

It is this impending probability which is held in mind during the century at the annual recurrence of the Wesak festival. Students would do well to further the ends of the occult Hierarchy by a similar concentration at the time of the festival, thus setting up currents of thought which will have a great appeal in the occult sense of that term.

Indication of the nearing of this event will be seen in the reaction which will be set up during the next twenty-five years against crime, sovietism, and the extreme radicalism which is now being made use of by certain powers to achieve ends contrary to the plans of the Lord. The era of peace will be ushered in by a gathering together on earth of the forces which stand for construction, and development, and by a conscious deliberate banding together of groups in every land who embody the principle (as far as they can vision it) of Brotherhood. Watch

the signs of the times, and be not discouraged over the immediate future. The appearance of the Great Lord on the astral plane (whether followed by His physical incarnation or not) will date from a certain Wesak festival at which a mantram (known only to those attaining the seventh Initiation) will be pronounced by the Buddha, thus setting loose force, and enabling His great Brother to fulfill his mission. Hence the gradual recognition of the Wesak festival, and its true significance in the occident is desirable, and opportunity will be offered to all who are willing to place themselves in the line of this force, and thus become vitalized by it, and consequently available for service. The reaction mentioned above, will also become possible through the pressure brought to bear by the present children, many of whom are chelas and some initiates. They have come in to prepare the way for the coming of His Feet.

When the hour strikes (five years prior to the date of His descent) they will be in the full flower of their service and will have recognized their work, even though they may not be conscious of that which the future holds hid.

When the hour has come (and already a few cases are to be found), many cases of *overshadowing* will be seen and will demonstrate in a threefold manner. In all countries, in the orient and the occident, prepared disciples and highly evolved men and women, will be found who will be doing the work along the lines intended, and who will be occupying places of prominence which will make them available for the reaching of the many; their bodies also will be sufficiently pure to permit of the overshadowing. It will only be possible in the case of those who have been consecrated since childhood, who have been servers of the race all their lives, or who, in previous lives, have acquired the right by karma. This threefold overshadowing will manifest as:

*First.* An impression upon the physical brain of the

of all avatars it is the will aspect which is brought into play, and which produces appearance--either the will of the perfected adept, such as the Buddha Himself, or (as in the case of the true Avatar, Who is, and Who has not achieved) the will of the planetary Logos or of the solar Logos, taking form for a specific purpose. It involves a higher display of the creative faculty than that displayed by the Adept in the creation of His body of manifestation, the *Mayavirupa*.<sup>52</sup> The terms "appropriation of a physical body" and "creation of a physical body" must be extended to include all the planes of the solar system, and not just our physical plane, the seventh sub-plane of the cosmic physical.

The causes which combine to produce incarnation, are seen to be three:

1. Egoic impulse.
2. The activity of the solar and lunar Angels.
3. Karma, or the place which antecedent action plays in producing manifestation.

We can hardly dissociate them in the consideration of our subject owing to the innate constitution of the egoic body itself and the factor the indwelling consciousness plays in producing appearance through an act of will. Let us briefly, therefore, reconsider what we have learned anent the egoic body and its constitution, and then take up the steps followed by the Ego in producing results in the three worlds.

We have seen that on the third level of the mental plane, the egoic lotus is found and the student should picture it to himself as follows:

Concealed at the very center or heart of the lotus is a brilliant point of electric fire of a blue-white hue (the

<sup>52</sup>*The Mayavirupa* is literally the illusory form; it is the body of temporary manifestation which the Adept creates on occasion through the power of the will and in which He functions in order to make certain contacts on the physical plane and to engage in certain work for the race.

informing "life" of this low grade substance, who is an entity from a point in the Heavens which may not be mentioned: He embodies influences of a manasic nature, but manas at its very lowest vibration. Perhaps some idea of this may be gathered if it is stated that there is a resemblance between this vibration, or this energizing life, and the basic vibration of the solar system preceding this one. We must remember that our basic vibration was the result of the evolutionary process of the entire earlier system. This entity has the same analogous relation to the deva evolution as the mysterious "bridges" which baffle scientists, and which are found between the vegetable and the animal kingdom, and the mineral and the vegetable; they are neither the one nor the other. On a large scale, this "life" or the informing entity of the lower life of the physical plane of the solar system is neither a full exponent of the subconscious life of the earlier system, nor of the elemental life of this; only in the next system will be seen the manifestation of a form of consciousness of a type at present inconceivable to man. Esoterically he is stated to have "neither sight nor hearing"; he is neither deva nor human in essence. He is occultly "blind," utterly unaware; he is capable only of movement, and resembles the fetus in the womb; that which is coming to the birth only the next greater cycle will reveal. The mystery of the moon<sup>70</sup> or of the "divine lunatic" is connected somewhat with the revelation (through the premature compassion of our planetary Logos) of the life of this nature, informing the dense globe of the moon chain. On His high level, pity awoke in the heart of the planetary Logos for certain involuntarily existences within the moon chain, and (like the Buddha on a lesser scale and at a much later date) compassionate zeal brought the karmic results with which we are still concerned. The "beast" must be driven back

<sup>70</sup>S.D.,I,172,footnote.

"The garment of God is driven aside by the energy of His movements, and the real Man stands revealed, yet remains hidden, for who knows the secret of a man as it exists in his own self-recognition."

The mystery of electricity deals with the "garment" of God, just as the mystery of polarity deals with His "form."

*In the mystery of Polarity*, we have three different types of force manifesting and thus it is apparent that the two mysteries deal with the six forces. These three types of force are manipulated by the Buddhas of Love. They, through Their sacrifice, concern Themselves with the problem of sex, or of "Magnetic approach" on all the planes. The Buddha of Whom we speak and Who contacts His people at the full moon of Wesak, is one of the three connected with *our globe*, having taken the place of One Who passed on to higher work in connection with *the Chain*, for the same hierarchical grading is seen as in connection with the Buddhas of Action. One group might be considered the divine Carpenters of the planetary system, the other the divine Assemblers of its parts and the Ones Who, through the magnetic influence They wield, unite the diversities and build them into form.

The present ideas anent Sex must be transmuted and raised from the existing lower connotation to its true significance. Sex--in the three worlds--has to do with the work of the lunar Pitris and the solar Lords. It signifies essentially the form-building work in substance, and its energizing by the spiritual aspect. It signifies the elevation of the material aspect through the influence of Spirit as the two together perform their legitimate function in cooperation and thus--by their mutual union and blending--produce the Son in all His glory. This method of interpreting it is equally true of all the Existences manifesting on any plane, systemic and cosmic. Certain

through group centers 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 cooperate 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 Brother of Light works ever through the inherent force of the second aspect as long as he is functioning in connection with the three lower planes. After the third Initiation, he works increasingly with spiritual energy, or with the force of the first aspect. He impresses the lower substances, and manipulates the lesser building lives with the vibration of love, and the attractive coherency of the Son, and through wisdom the forms are built. He learns to work from the heart, and therefore to manipulate that energy which streams from the "Heart of the Sun" until (when he becomes a **Buddha**) he can dispense somewhat the force emanating from the "Spiritual Sun." Therefore, the heart center in the Brother of the right hand path is the transmitting agency for the building force, and the triangle he uses in this work is

- a. The center in the head which corresponds to the heart.
- b. The heart center itself.
- c. The throat center.

The Brothers of the left hand path work with the forces of the third aspect entirely, and this it is which

radiation went on as many of the Kumaras and certain lesser existences quitted our earth chain and entered upon subtler, and more advanced work. Then the activity gradually ebbed until a recurring cycle brought in influences which produced a new radiation, though not of such a strength as in the preceding period.

Another period of radioactivity occurred during the time of the **Buddha** and many achieved Arhatship in those days. That period was the highest point of what is occultly termed "a cycle of the third degree," and a similar degree of radiatory activity has not been reached since that time. Human radiation of a very slight nature was felt about the time of Christ, but it only lasted for a couple of hundred years, and though individuals here and there have since achieved the goal yet no large numbers have passed successfully through the fires of transmutation, and thus transcended the fourth kingdom. The cycle is again on the upward turn; about the fourteenth century the human kingdom began to be noticeably radioactive, and we are on the way to the fulfillment of a "cycle of the second order" or of a period of transcendence of a still greater activity than in the time of the **Buddha**. It will become demonstrably great when certain conditions have been fulfilled.

First, when the present world chaos has subsided. Next, when the present generation has consummated its work of reconstruction. Third, when the coming great Lord has entered upon His mission upon earth, thereby increasing the vibration in every kingdom of nature but particularly in the second and fourth.

Fourth, when the movement inaugurated at the close of each century by the Trans-Himalayan Lodge is under way, and the psycho-scientific Egos who are its agents have made their presence felt.

Finally, when a movement is instituted by the Lodge, working in connection with the fourth root race; it will

tion of a planetary Logos, and thus strive to cast the horoscope of the planetary Logos. They cannot succeed in doing so but in the attempt may learn much and achieve new light upon a most difficult subject.

In considering this question of the adaptation of the form to vibration, or the construction of a vehicle which will be a fitting instrument for spirit, the following factors must be borne in mind:

1. That it is the *quality* of the indwelling life which decides the type of form.
2. That these qualities are the sumtotal of the attributes of divinity which the indwelling life has succeeded in unfolding.
3. That these qualities--as may well be surmized--fall into the usual septenate.
4. That they fall also into two groups, those which concern the lower principles, and are, therefore, four in number, and those which concern the higher and middle and are, therefore, three.

This is true of all men, of the Heavenly Men and of the solar Logos likewise, and there is a mysterious analogy concerned in the manifestation of the three higher principles in man (which may be considered as demonstrating through the perfected Adept, the Bodhisattva) and the three higher principles of the solar Logos as they demonstrate through the major three aspects. They form but one principle showing forth in three ways. So it is with the unmanifested Monad (unmanifested from the standpoint of the lower man). That Monad can--at a certain very advanced stage in evolution, and one far beyond that of the Adept--have its triple simultaneous manifestation, and show forth as a Master in the three worlds, as a Bodhisattva on His own plane and as the emancipated Dhyani **Buddha**; yet these Three will be but One, will be

the result of a great spiritual vibration and will perform the triple work which may (from the standpoint of the three worlds) appear as the work of three separate great Existences. They are forms of three monadic "vestures" worn by the one Monad as a man wears his three bodies simultaneously, and functions in them separately.<sup>30</sup>

One or other of these three can, if so He will, occupy a body on the physical plane which will not be simply a created mayavirupa. This is done in one of two ways: either through the occupancy of a willingly vacated body, as was the case when the Christ occupied the body of Jesus, or by a divine overshadowing of a disciple, as has been and will be the case. The quality of the form occupied or used, and the nature of its work depends upon which of the three higher aspects of the initiating impulse is manifesting. Very rarely a more mysterious phenomenon occurs and the overshadowing **Buddha**, Bodhisattva, or Adept each makes His "appearance"

<sup>30</sup>Three Vestures.--"*The stream is crossed. 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvani, and greater still is a Nirmanakaya--the Buddha of Compassion.*"--*Voice of the Silence*, p.97.

"The three Buddhist bodies or forms are styled: Nirmanakaya, Sambhogakaya, Dharmakaya.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body--having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the path. Having reached the goal and refused its fruition, he remains on earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it.

Sambhogakaya is the same, but with the additional lustre of three perfections, one of which is entire obliteration of all earthly concerns.

The Dharmakaya body is that of complete **Buddha**, i.e., no body at all, but an ideal breath; consciousness merged in the universal consciousness, or soul devoid of every attribute. Once a Dharmakaya, an Adept or **Buddha** leaves behind every possible relation with, or thought for, this earth. Thus to be enabled to help humanity, an Adept who has won the right to Nirvana, 'renounces the Dharmakaya body' in mystic parlance; keeps, of the Sambhogakaya, only the great and complete knowledge, and remains in his Nirmanakaya. The esoteric school teaches that Gautama **Buddha**, with several of his Arhats, is such a Nirmanakaya, higher than whom, on account of his great renunciation and sacrifice for mankind, there is none known."--*Voice of the Silence*, p. 98.

upon earth thus demonstrating the three aspects of knowledge, love and will and all taking form.

This may seem to be a great complexity, but it is not so much stranger after all than the phenomenon of the Monad (in time and space and during evolution) demonstrating forth as the Triad, the Ego and the Personality. This type of triple Avatar only makes its appearance under a peculiar series of cycles concerned with a group of Monads who were the most progressed and advanced at the opening of the mahamanvantara. As yet, there are not many progressed enough to do this triple work; the **Buddha** and nine others being the only Ones as yet remaining in touch with our particular planet in this particular manner. A few are as Christ is, and have the power to make a dual appearance. This type of monad is only found on Rays two, four, six.

If the student bears in mind that the nature of the form is dependent upon the *quality* of the incarnating Life, he will have also to bear in mind the distinctions between the various groups of Hierarchies, for the Lives in those groups are of a quality diverse to each other and the forms through which they manifest are equally distinct and diverse. Therefore, we must distinguish between:

1. The involutory groups.
2. The evolutionary groups.
3. The seven groups of lives which we call the lunar Fathers:
  - a. Three incorporeal who are the elemental kingdoms.
  - b. Four material who are the forms of the four kingdoms on the upward arc.
4. The seven hierarchies of Lives.
5. The seven groups of solar Angels.

There must not be confusion as to the distinction between the hierarchies of Beings and the seven Rays, for

The dominant groups are the second, fourth and fifth, and this because:

- a. *The second* is the great expression of duality, of the Son as He vitalizes the Sun.
- b. *The fourth* is the hierarchy of human Monads who are the mediators or the synthesizers; they express the gain of System 1 and the goal of System 2.
- c. *The fifth* or tenth is closely linked with the five liberated hierarchies, and is an expression of their synthesized life. It might, therefore, be said that the fifth Hierarchy serves as the representative of the five liberated groups and the fourth is the representative group in this system, whilst the second represents (for man, or these two groups united) that which is the Spirit aspect, the Father, the Unknown.

*Hierarchy V.* The fifth Creative Hierarchy is, as we know from study of the *Secret Doctrine*, a most mysterious one. This mystery is incident upon the relation of the fifth Hierarchy to the five liberated groups. This relation, *in connection with our particular planet, which is not a sacred planet*, can be somewhat understood if the history of the **Buddha** and his work is contemplated. This is hinted at in the third volume of the *Secret Doctrine*.

The relation of the fifth Hierarchy to a certain constellation has also a bearing upon this mystery. This is hidden in the karma of the solar Logos, and concerns His relationship to another solar Logos, and the interplay of force between them in a greater mahakalpa. This is the true "secret of the Dragon," and it was the dragon-influence or the "serpent energy" which caused the influx of manasic or mind energy into the solar system. Entangled closely with the karma of these two cosmic

ive. The subject of these great initiations has been discussed more at length in my previous volume, *"Initiation, Human and Solar."*

Now, in the Aryan race, the subjugation of the mental body and the control of the mind is brought about through the practice of Raja Yoga, and the fifth initiation, that of adept, is the goal for evolving humanity. Thus, all the Yogas have had their place and served a useful purpose and it will become apparent that any return to Hatha Yoga practices or those practices which deal specifically with the development of the centers, brought about through various types of meditation practices and breathing exercises, is, from a certain aspect, a retrogression. It will be found that through the practice of Raja Yoga, and through assuming that point of directional control which is to be found by the man who centers his consciousness in the soul, the other forms of Yoga are unnecessary, for the greater Yoga automatically includes all the lesser in its results, though not in its practices.

When these are studied, it will become apparent why the day of opportunity has only just arrived. The East has preserved rules for us since time immemorial. Here and there orientals (with a few Western adepts) have availed themselves of those rules and have submitted to the discipline of this exacting science. Thus has been preserved for the race the continuity of the Secret Doctrine, of the Ageless Wisdom, and thus has been gathered together the personnel of the Hierarchy of our planet. In the time of the **Buddha** and

through the stimulation He produced there was a great gathering in of Arhats. These were men who had achieved liberation through self-initiated effort. This period, in our Aryan race, marked a climax for the East. Since then the tide of spiritual life has steadily flowed westward, and we may now look for a corresponding climax in the West, which will reach its zenith between the years 1965 and 2025. Towards this end the adepts of the East and of the West are unitedly working, for they follow always the Law.

This coming impulse is (as was that in the time of the **Buddha**) a second Ray impulse, and has no relation to any first Ray impulse, such as that which brought forth H. P. Blavatsky. First Ray impulses rise in the first quarter of each century and reach their climax on the physical plane during the last quarter. The interest now shown in Raja Yoga and the study of this science and the rules it provides for man's unfoldment, is indicative of the general trend of this rising second Ray impulse. This interest will be increasingly shown. Thus comes the day of opportunity.

There are three books which should be in the hands of every student, the Bhagavad Gita, the New Testament, and the Yoga Sutras, for in these three is contained a complete picture of the soul and its unfoldment.

In the *Gita* we have given us (in its eighteen chapters) a description of the soul, of Krishna, the second aspect, in his true nature as God in manifestation, culminating in that marvelous chapter where he reveals himself to Arjuna, the aspirant,

produces, through the wielding of the law, do not limit or hold him.

3. *Free from desire.* No longer do the things of sensuous perception on any of the three planes attract or allure Him. His consciousness is inward and upward. It is no longer downward and outgoing. He is at the center and the periphery no longer attracts him. The longing for experience, the craving for physical plane existence, and the desire for the form aspect in its many variations has for him no appeal. He has experienced, He knows, He has suffered, and He has been forced into incarnation through His longing for the not-self. Now all that is ended and He is the freed soul.

**25. In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.**

In the macrocosmic sense God is the Master of all and He is the sum total of omniscience, being (as is easily seen) the sum total of all states of consciousness. He is the soul of all things, and the soul of the atom of matter as well as the souls of men are a part of His infinite realization. The soul of the human being is potentially the same, and as soon as the consciousness ceases to identify itself with its vehicles or organs, the germ of all knowledge begins to expand. In the disciple, the adept, Master or Mahatma, in the Christ, the **Buddha**, and in the Lord of the World, Who is mentioned in the Bible as the Ancient of Days, this "germ of all knowledge" can be seen at differing stages of unfoldment. God consciousness

is constant meditation upon such great identities as Krishna, the **Buddha** and the Christ, who have freed Themselves from all sense reactions. This thought is brought out in some of the translations, but though indicated from one point of view, does not seem to be the main idea intended. Freedom from attachment is brought about as the fires of desire are overcome, and though the sacral center is depicted as having specific relation to the sex nature, yet that sex nature (as it expresses itself on the physical plane) is symbolic of any attachment between the soul and any object of desire other than the spirit.

**38. Peace (steadiness of the chitta) can be reached through meditation on the knowledge which dreams give.**

The significant words in Sutra 38 are the phrase "the knowledge which dreams give" and in this connection the commentary on Sutra 10 is of interest. The oriental occultist uses the word "dream" in a much more technical sense than does the westerner and this must be fully grasped by the aspirant. To the oriental, the deepest dream condition is that in which the real man is sunk when in physical incarnation. This corresponds to that dream state which we recognize as caused by the vibration of the cells of the physical brain. Chaos, lack of continuity and ill regulated eventualities are present, coupled with an inability to recollect truly and accurately when awake. This condition is physical plane dream-

yoga has to do with the form (2nd aspect) and its adaptation to Spirit and its needs.

3. Guhya vidya.--The science of mantrams. The secret knowledge of mystic mantrams. The occult potency of sound, of the Word.

4. Atman vidya.--True spiritual wisdom.

The four noble truths have been stated for us in the words of the **Buddha** in the following terms:

"Now the Exalted One thus addressed the brethren:

"Through not understanding, through not penetrating the Four Aryan Truths, brethren, we have run on and wandered round this long, long journey (or rebirth), both you and I. What are those four?"

The Aryan Truth of Ill: the Aryan Truth of the Arising of Ill: the Aryan Truth of the Ceasing of Ill: the Aryan Truth of the Way leading to the Ceasing of Ill.

But, brethren, when these Four Aryan Truths are understood and penetrated, then is uprooted the craving for existence, cut off is the thread that leadeth to rebirth, then is there no more coming to be.'

Thus spake the Exalted One. When the Happy One had thus spoken, the Master added this further:

Blind to the Fourfold Aryan Truths of things,  
And blind to see things as they really are,  
Long was our journeying thro' divers births.  
Gone is the cord of life when these are seen.  
No more becoming when Ill's root is cut."

The four elements have been stated for us in the following extract from the *Secret Doctrine* (I. 95):

"The Golden Egg was surrounded by seven natural Elements, four ready (ether, fire, air, water), three secret."

truly man. The two stages of development which are brought about by the ego within the purified and earnest aspirant, are:

1. *Enlightenment*. The light in the head, which is at first but a spark, is fanned to a flame which illumines all things and is fed constantly from above. This is progressive (see previous sutra), and is dependent upon steadfast practice, meditation and earnest service.

2. *Illumination*. The gradually increasing downpour of fiery energy increases steadily the "light in the head," or the effulgence found in the brain in the neighborhood of the pineal gland. This is to the little system of the threefold man in physical manifestation what the physical sun is to the solar system. This light becomes eventually a blaze of glory and the man becomes a "son of light" or a "sun of righteousness." Such were the **Buddha**, the Christ, and all the great Ones who have attained.

**29. The eight means of yoga are: the Commandments or Yama, the Rules or Nijama, posture or Asana, right control of life-force or Pranayama, abstraction or Pratyahara, attention or Dharana, meditation or Dhyana, and contemplation or Samadhi.**

It will be noted that these means or practices are apparently simple, but it must be carefully remembered that they do not refer to anything accomplished on one or other plane in some one body, but to the simultaneous activity and practice of these methods in all three bodies at once,

other way affect it from without, then substance would be found denser than any known material.

Inherent in substance, and a perpetual counterpart of it, is life, incessant life. Life and substance are one and the same, one and forever inseparable, but different aspects however, of the one reality. Life is as positive electricity, substance negative. Life is dynamic, substance static. Life is activity or spirit and substance form or matter. Life is the father and begets, substance is the mother and conceives.

In addition to these two aspects of life and substance, there is still a third. Life is theoretical or potential activity, and needs a field of operation. Substance furnishes this and in the union of life and substance, there flames forth active energy.

Thus we have a single reality, universal substance;--but at the same time a co-existent duality, --life and substance, and at the same time, a co-existent trinity, life, substance, and the resultant interaction which we call consciousness or soul.

The entire manifested world arises from energy (and the co-factors substance and consciousness). All that is seen from the tiniest grain of sand to the widest sweep of starry heaven, from an African savage to a Buddha or a Christ, all are outgrowths of energy. Matter is energy in its densest or lowest form; spirit this same Energy in highest or most subtle form. So matter is spirit descending and debased; spirit, conversely, is matter ascending and glorified.

the Christ, the Buddha, Plato and many others, whose thoughts and words have set their mark upon the minds of men for thousands of years. What has made them what they are? Are they miracles, emerging from the heart of the Infinite, and, hence, can never find their equal? Are they products of the evolutionary process, and so have become potent through vast experience and unfoldment? Or are they the flower of the human race, who added to their equipment and training a specialized culture which enabled them to enter a spiritual world, which is sealed to the majority, and to function in a dimension of which even our most advanced thinkers know nothing? Have our present educational systems brought humanity, as a whole, to a condition where many thousands are ready for this specialized culture, and, therefore, are we facing a crisis in the educational field which has its roots in a success, which, if carried forward along the same lines, will become a detriment instead of a help,--because man is ready for something new? Some of us believe that this is possible, and that it is time that educators should begin to prepare men for the new and divine experience and for that wonderful experiment which will put them everywhere in possession of themselves--a thing hitherto the choice prerogative of the mystics and knowers of the race. These knowers have testified to a wider world than the one revealed to us by the mechanism of the nerves, and investigated by the chemist, the physicist, the biologist and the anthropologist. They have spoken in no un-

forth of all the world Saviors--the **Buddha**, Zoroaster, Shri Krishna, the Christ, and others. Thus the East has manifested forth, as the result of its particular technique, all the Great Individuals, who have sounded the note for their particular age, given the needed teaching for the unfoldment in the minds of men of the God-Idea, and so led humanity forward along the path of spiritual perception. The exoteric result of their lives is to be seen in the great organized religions.

In the training of the highly developed individuals, however, the masses throughout Asia have been neglected, and the system, consequently, (from the angle of racial development), leaves much to be desired. The defects of the system are the development of visionary and impractical tendencies. The mystic is frequently unable to cope with his environment, and where the emphasis is laid entirely upon the subjective side of life, the physical welfare of the individual and the race is neglected and overlooked. The masses are left to struggle in the mire of ignorance, disease and dirt, and, hence, we have the deplorable conditions found throughout the Orient, alongside the highest spiritual illumination of the favored few.

In the West the emphasis is entirely reversed. The subjective is ignored and regarded as hypothetical, and the premises upon which our culture is based are as follows: First, there is an entity, called the human being, who possesses a mind, a set of emotions and a response apparatus through which he is

the past in the transmission of the inspired utterances of the world, in the world Scriptures, and in those divine pronouncements which have emanated from certain great Sons of God, such as the Christ and the **Buddha**. Intuition and telepathy in its purest form are, therefore, two results of illumination upon the mind.

On the emotional nature, or, in the language of the esotericist, in the desire or feeling body, we have the registering of joy, of happiness, and the experience of ecstasy. There is a sense of completion, of satisfaction and a joyous expectancy, so that the world is seen in a new light and circumstances take on a happier coloring.

"Heaven above is brighter blue,  
Earth beneath is sweeter green,  
Something lives in every hue  
Christless eyes have never seen."

In the physical body there are certain most interesting reactions. These fall into two main groups: First, a stimulation to an intense activity, which has a definite effect upon the nervous system, and secondly, there is frequently the appearance of a light within the head which can be seen even when the eyes are closed, or in the dark.

Dr. W. Winslow Hall, in his book on illumination, deals with this aspect of the light, and says in one place that he wishes to prove that "Illumination is --not only a psychological, but also--a physiological fact."<sup>14</sup>

<sup>14</sup>Hall, W. Winslow, M.D., *Illuminada*, p.19.

of psychologists everywhere. Amongst them are many schools of thought, holding widely opposing views, but that a something called the mind exists, and that it is increasingly influencing the race, is now universally recognized.

Whither do we go from this point? It has been a steady progression down the ages of the evolving human consciousness, and a steady growth of awareness of nature, of the world in which men live, and an increasing grasp of the Whole, until now the entire world is knit together through the radio, the telegraph and television. Man is omnipresent, and the mind is the main factor in the bringing about of this apparent miracle. We have arrived at an understanding of the laws which govern the natural world, and some of those which govern the psychical. The laws of the spiritual realm, so-called, remain to be scientifically discovered and utilized. A few have known them and spoken to humanity about them, but they are only utilized by the pioneering spirits of our race. Among these few who stand out as the eminent Knowers, are the **Buddha**, the Christ, Plato, Aristotle, Pythagoras, Meister Eckhart, Jacob Boehme, Spinoza--the list is long. We are now beginning to ask the pertinent question: Is it not possible that many hundreds now are at the point where they can coordinate the brain, the mind and the soul, and so pass through the portal of mental awareness into the realm of light of intuitive perception, and the world of causes? From the standpoint of the mental world into which we have now penetrated,

certain point on the path of evolution, it would appear as if all ways converge and all pilgrims arrive at the same identical position on the Way. From this point of junction, they travel the same way, and employ the same methods, and use a curiously similar phraseology. That the time has come when this should be definitely realized becomes apparent when we note the wide study of comparative religion, and the interplay between the races. These two factors are steadily breaking down the old barriers, and demonstrating the oneness of the human soul.

Speaking generally, this Way is almost universally divided into three main divisions, which are to be seen, for instance, in the three great religions, the Christian, the Buddhist and the Hindu faiths. In the Christian church, we speak of the Path of Probation, the Path of Holiness, and the Path of Illumination. Dr. Evans-Wentz of Oxford, in his introduction to *Tibet's Great Yogi, Milarepa*, quotes a Hindu teacher in the following terms:

"The three chief Tibetan school. to my mind, mark three stages on the Path of Illumination or spiritual progress. In the first, the devotee is subject to injunctions and prohibitions . . . i.e., 'bound by the ordinances'. In the second, he adheres to traditional ways . . . wherein the ordinary restrictions are to a certain extent relaxed, although the devotee is not yet altogether free. In the third, the Adi-Yoga, when through *yoga* practices the Light is seen, there are no longer any restrictions; for the state of **Buddha** . . . has been attained. These three stages correspond, roughly speaking, with what the *Tantras* mean by

the . . . State of the Animal-Man . . . State of the Hero, and State of the Divine or Enlightened."<sup>5</sup>

*The Method in Tibetan Buddhism*

In studying the life of Milarepa, the Holy One of Tibet, who lived in the eleventh and twelfth centuries, A.D., we find it claimed for him that he attained union through the method of discipline, meditation and practice, and, ultimately, Illumination. We read as follows:

"He was one, who, having mastered the mystic and occult sciences, had communicated to him . . . continuously the four blissful states of ecstatic communion. . . .

"He was one, who having attained to omniscience, all-pervading goodwill, and glowing love, together with the acquisition of transcendental powers and virtues, became a self-developed **Buddha** who towered above all conflicting opinions and arguments of the various sects and creeds. . . .

"He was a being most diligent and persevering in meditation upon the Rare Path. . . . Having acquired full power over the mental states and faculties within, he overcame all dangers from the elements without. . . .

"He was a being perfect in the practice of the four stages of meditation (analysis, reflection, fondness, bliss. These are the four progressive mental states, leading to complete concentration of mind, producing ecstatic illumination). . . .

"He was a most learned professor in the Science of the Mind, having proved the Mind to be, beyond dispute, the Beginning and End of all visible phenomena, both material and spiritual, the Rays whereof, being allowed to shine unobstructedly, develop themselves, as he knew, into the three-

<sup>5</sup>Evans-Wentz, W.Y., *Tibet's Great Yogi, Milarepa*, p.5.

fold manifestation of the Universal Divine Being, through their own free, inherent power."<sup>6</sup>

Thus we have the same procedure--mental activity, contemplation, union and illumination.

*The Method in Chinese Buddhism*

One of the main contributions to the process of enlightenment is an understanding of the way in which the **Buddha** found the Light. It demonstrates in a most remarkable way the use of the mind to overcome ignorance and its subsequent futility to carry a man on into the world of Light and spiritual being. Dr. Suzuki, Professor of Zen Buddhism at the Buddhist College at Kyoto, tells us about it in the following illuminating paragraphs. He tells us that it was through "supreme perfect knowledge" that the **Buddha** arrived at the wisdom which changed him from a Bodhisattva into a **Buddha**. This knowledge is

". . . a faculty both intellectual and spiritual through the operation of which the soul is enabled to break the fetters of intellection. The latter is always dualistic inasmuch as it is cognizant of subject and object, but in the Prajñā which is exercised 'in unison with one-thought-viewing' there is no separation between knower and known, these are all viewed in one thought, and enlightenment is the outcome of this. . . .

"Enlightenment we can thus see is an absolute state of mind in which no 'discrimination' . . . takes place, and it requires a great mental effort to realize this state of view-

<sup>6</sup>Evans-Wentz, W.Y., *Tibet's Great Yogi, Milarepa*, pp.32,33, 35,38.

ing all things 'in one thought'. In fact our logical as well as practical consciousness is too given up to analysis and ideation; that is to say, we cut up realities into elements in order to understand them; but when they are put together to make the original whole, its elements stand out too conspicuously defined, and we do not view the whole 'in one thought'. And as it is only when 'one thought' is reached that we have enlightenment, an effort is to be made to go beyond our relative empirical consciousness. . . . The most important fact that lies behind the experience of Enlightenment, therefore, is that the Buddha made the most strenuous attempt to solve the problem of Ignorance and his utmost will-power was brought forth to bear upon a successful issue of the struggle. . . . Enlightenment therefore must involve *the will as well as the intellect*. It is an act of intuition born of the will. . . . The Buddha attained this end when a new insight came upon him at the end of his ever-circulatory reasoning from decay and death to Ignorance and from Ignorance to decay and death. . . . But he had an indomitable will; he wanted, with the utmost efforts of his will, to get into the very truth of the matter; he knocked and knocked until the doors of Ignorance gave way; and they burst open to a new vista never before presented to his intellectual vision."<sup>7</sup>

Earlier he points out that the attainment of Nirvana is after all essentially the affirmation and realization of Unity. In the same essays we find the words:

"They (Buddhists) finally found out that Enlightenment was not a thing exclusively belonging to the Buddha, but that each one of us could attain it if he got rid of ignorance by abandoning the dualistic conception of life and of the world; they further concluded that Nirvana was not vanishing into a state of absolute non-existence which

<sup>7</sup>Suzuki, Daisetz Taitaro, *Essays in Zen Buddhism*, pp.113-115.

was an impossibility as long as we had to reckon with the actual facts of life, and that Nirvana in its ultimate signification was an affirmation--an affirmation beyond opposites of all kinds."<sup>8</sup>

The term Prajñā used above is very interesting. It is "the presence in every individual of a faculty. . . . This is the principle which makes Enlightenment possible in us as well as in the Buddha. Without Prajñā there could be no enlightenment, which is the highest spiritual power in our possession. The intellect is relative in its activity. . . . The Buddha before his Enlightenment was an ordinary mortal, and we, ordinary mortals, will be Buddhas the moment our mental eyes open in Enlightenment."<sup>9</sup>

Thus we have the mind focused and used to its utmost capacity, and then the cessation of its work. Next comes the use of the will to hold the mind steady in the light, and then--the Vision, Enlightenment, Illumination!

#### *The Method in Hindu Yoga*

The Hindus have analyzed the process of mental approach to Reality, and the part the mind should play, more clearly, perhaps, than any other group of thinkers. Shankarācharya tells us that:

"The Yogi whose intellect is perfect, contemplates all things as dwelling within himself (in his own 'Self,' with-

<sup>8</sup>Suzuki, Daisetz Taitaro, *Essays in Zen Buddhism*, p.47. *Ibid.*, pp.52,53.

Thus the dual forces play their part until they are seen as two great streams of divine energy, pulling in opposite directions, and he becomes then aware of the two paths, mentioned in our rule. One path leads back into the dreary land of rebirth, and the other leads through the golden gate to the city of free souls. One is therefore involutory and involves him in deepest matter; the other leads him out of the body nature and makes him eventually aware of his spiritual body, through which he can function in the kingdom of the soul. One path, later on (when he is a true and pledged chela) is known to him as the left hand path and the other the path of right activity. On one path he becomes proficient in black magic, which is only the developed powers of the personality, subordinated to the selfish purposes of a man whose motives are those of self interest and worldly ambition. These confine him to the three worlds and shut the door which opens on to life. On the other path, he subordinates his personality and exercises the magic of the White Brotherhood, working always in the light of the soul with the soul in all forms, and laying no emphasis upon the ambitions of the personal self. Clear discrimination of these two paths reveals what is called in some occult books that "narrow razor-edged Path" which lies between the two. This is the "noble middle Path" of the **Buddha** and marks the fine line of demarcation between the pairs of opposites, and between the two streams which he has learnt to recognize--one going up unto the gates of heaven, and the other passing down into the nethermost hell.

By the exercise of the two main weapons of the aspirant, discrimination and dispassion, he gains that quality which is called in this rule "the vital power". Just as the eye is the instrument of choice in choosing the way of travel on the physical plane and has besides a potency all its own whereby it attracts and develops its

parlance), and before the thought-form brings about the desired results on the physical plane there comes too a similar reaction; the waters of desire become so potent as to cause precipitation, and the consequent appearance of the desired form of expression.

Let us take the facts and analogies as they stand and study them from the standpoint both of the macrocosm and the microcosm.

We note that the form absorbs and uses the substance wherein it is immersed. Our solar system is one of many, and not the greatest. It constitutes a fragment of a greater whole. This greater whole, formed of seven parts (or seven solar systems), is itself immersed in the waters of space, is born of desire and therefore, a child of necessity. It draws its life from its surroundings. Streaming into our solar system from all sides are force currents, emanating from what *A Treatise on Cosmic Fire* calls the "One about Whom naught may be said". These currents embody His will and desire, express His love or attractive capacity, and manifest as that great thought-form we call our system.

In parentheses, it is well to note that this Existence is termed "the One about Whom naught may be said", not because of secrecy or mystery, but because all formulation of ideas about His life and purpose are impossible until one has completed the term of evolution in our solar system. Note, I say, our solar system, not just our planetary existence. Speculation about the Existence who, through His life, informs seven solar systems is wasted energy. On our planet only such great lives as the **Buddha**, the Kumaras and the planetary Logos, are beginning to sense the dynamic impulse of the greater whole, and even they are only sensitive to it but are, as yet, utterly unable to conceive of its trend, for it lies beyond mind and love and will. It brings into play fac-

bodying in its quality the range of his desire life, but being at the same time capable of tremendous expansion, development, adjustment and control under the impulse of the mental body and of the soul. It is subject also to vibratory activity as the result of the interplay between it and the physical plane life experience and thus the great wheel of experience is set in motion and will persist until the four Noble Truths of the **Buddha** are understood and realized.

This astral body has in it the counterparts of the etheric or laya centers, and through them stream the forces and energies, earlier dealt with, into the etheric body. These centers carry energies from the seven planets and from the sun to every part of the astral organism, thus putting man en rapport with all parts of the solar system. This results in the fixation of a man's life destiny, until such a time as the man awakens to his immortal heritage and so becomes sensitive to forces that are as yet--for the many--unrecognized. These emanate from the form. This is the reason why 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. Man is, en masse, what his desire body makes him. Later, "as a man thinketh so is he". The astral body, with its longings, appetites, moods, feelings, and cravings moulds the physical body through the attractive forces which flow through it, and so guides the man on unerringly to the fulfillment of his desires. If the cravings of the sentient nature are dominantly animal in their objective we shall have the man with strong appetites, living a life given over to the effort to satisfy them. If the craving is for comfort and for happiness, we shall have the man with a sensuous, beauty-loving and pleasure-loving disposition, governed practically entirely by selfish effort, So it is through all the many grades of desire, good, bad,

dition of fear and of distress which no amount of reasoning seems able to quiet. Facilities of communication put even the most unimportant en rapport with the tragedies, pains and sufferings of his brother thousands of miles away. The economic catastrophe of the present time has brought about a condition of mass terror, and the more sensitive the individual the more he will react to this state of mind. Fear of the future is therefore a distressing blend of instinctual memory and anticipatory imagination and few there are who escape this menace. Worry and anxiety are the lot of every man and cannot and will not be offset and overcome by any lesser factor than the soul itself.

*b. The flashes of prevision* emanating from the soul who is dwelling in the consciousness of the Eternal Now. When contact with the soul is firmly established and the consciousness of the Knower is stabilized in the brain then prevision will carry with it no terror. The picture will then be seen as a whole, and not as a passing and fragmentary glimpse as is now the case. So again, the remedy remains the same: the establishing of such close relations between the soul and the brain, via the trained and controlled mind, that cause and effect will be seen as one, and right steps can be taken to handle situations correctly and to the best advantage. Prevision seldom takes the form of forecasting happiness, and the reason is not far to seek. The race is at a point where the prodigal son is conscious of the husks and of the futility of earthly life. He is ready for a careful consideration of the **Buddha's** message, and he is ready because he has been devoured for centuries by war and famine, by desire and by the economic struggle. The vista he sees before him appears black and forbidding and full of cataclysmic disaster.

Yet if men carried the concept of brotherhood with all its implications into the life and work of every day, into

*Thirdly*, the creator of the thought-form (in this case an aspirant) remains responsible. The form remains linked to him by his living purpose and therefore the karma of the results, and the ultimate work of destroying that which he has built must be his. This is true of every embodied idea, the good as well as the bad. The creator of all of them is responsible for the work of his creation. The Master Jesus, for instance, has still to deal with the thought-forms which we call the Christian Church, and has much to do. The Christ and the **Buddha** have still some consummating work to carry through, though not so much with the forms which embody Their enunciated principles as with the souls who have evolved through the application of those principles.

With the aspirant, however, who is still learning to think, the problem is different. He is still prone to use thought matter to embody his mistaken apprehension of the real ideas; he is still apt to express his likes and dislikes through the power of thought; he is still inclined to use the mind stuff to make possible his personality desires. To this every sincere aspirant will bear witness.

Much concern is being felt among many of you as to the guarding of thoughts and the protection of formulated ideas. Some thoughts are ideas, clothed in mental matter and keep their habitat on the plane of thought matter. Such are the abstract conceptions and the scarcely sensed facts of the inner occult or mystic life that pass through the mind of the thinker. They are not so difficult to guard, for their vibrations are so high and light that few people have the power to clothe them adequately in mental matter, and those few are so very scarce that the risk of such statements being unwisely promulgated is not very great.

Then there are the communications involved in occult teaching. The circle of those who apprehend them is widening somewhat and these thought-forms frequently

leased and will eventually find their way out of their prison house through the instrumentality of man. Already human beings are working in all three fields.

1. Prisoners within the human form. This involves working with one's fellow men.
2. Prisoners within the animal kingdom, and already much is being done in this field.
3. Prisoners within the forms of the vegetable world. A beginning has been made here.

Much work is being accomplished by man for men, and through the agency of scientific, religious and educational endeavor, the human consciousness is steadily expanding until one by one the Sons of God are breaking through their limitations into the world of souls. In the retrospect of history, the picture of the emerging prisoner, Man, can be seen in clear delineation. Little by little he has mastered the planetary boundaries; little by little, he has grown from the stage of cave man to that of a Shakespeare, a Newton, a Leonardo da Vinci, an Einstein, a St. Francis of Assisi, to a Christ and a **Buddha**. The capacity of man to achieve in any field of human expression seems practically unlimited, and if the past few thousand years have seen such a stupendous growth, what shall we see in the next five thousand years? If prehistoric man, little more than an animal, has grown into the genius, what unfoldment is not possible as more and more of innate divinity makes its presence felt? The superman is with us. What will the world manifest when *all* mankind is tending towards a concrete manifestation of superhuman powers?

Man's consciousness is being released in varying directions and dimensions. It is expanding into the world of spiritual realities and beginning to embrace the fifth or spiritual kingdom, the kingdom of souls. It is interpenetrating, through scientific research, the world of

sible that we have interpreted these words in too narrow a sense, with too sentimental and ordinary an implication, whereas they may indicate to those who are ready a special way and a more rapid following in the footsteps of the Son of God? This is one of the points which concern us and with which this book will attempt to deal. If this more intensive meaning can be found, and if the drama of the Gospels can become in some peculiar way the drama of those souls who are ready, then we shall see the resurrection of the essentials of Christianity and the revivifying of the form which is so rapidly crystallizing.

## 2

It is of interest to recall that other teachings besides that of Christianity have emphasized these five important crises that occur, if so desired, in the life of those human beings who take their stand upon their essential divinity. Both the Hindu teaching and the Buddhist faith have emphasized them as evolutionary crises which we may not ultimately escape; and a right understanding of the interrelation of these great world religions may eventually bring about a truer understanding of all of them. The religion of the **Buddha**, though preceding that of the Christ, expresses the same basic truths, but phrases them in a different manner, which can help us nevertheless to a larger interpretation of Christianity.

"Buddhism and Christianity find their origins respectively in two inspired moments of history: the life of the **Buddha** and the life of Christ. The **Buddha** gave his doctrine to enlighten the world; Christ gave his life. It is for Christians to discern the doctrine. Perhaps in the end the most valuable part of the doctrine of the **Buddha** is its interpretation of his life."<sup>8</sup>

The teaching of Lao-Tzu can also serve the same purpose. Religion must eventually be composite, gathered from many

detracts from the unique task of the Christ and the unique function which He came forth to fulfill.

It is interesting also to bear in mind that these two outstanding Individualities, the **Buddha** and the Christ, have set Their seal upon both hemispheres--the **Buddha** being the Teacher for the Orient, and Christ the Saviour of the Occident. Whatever may be our personal conclusions as to Their relations to the Father in Heaven or to each other, the fact stands out past all controversy that They gave the revelation of divinity to Their particular civilizations, and that in a most significant manner They worked together for the eventual benefit of the race. Their two systems are interdependent, and **Buddha** prepared the world for the message and the mission of Christ.

Both embodied in Themselves certain cosmic principles, and by Their work and sacrifice certain divine potencies Poured through and upon mankind. The work done by the **Buddha**, and the message which He sounded, stimulated intelligence into wisdom. Wisdom is a cosmic principle, and a divine potency. This the **Buddha** embodied.

But love came to the world through Christ, and He, through His work, transmuted emotion into Love. As "God is Love," the comprehension that Christ revealed the love of God makes clear the magnitude of the task He undertook --a task far beyond the powers of any teacher or messenger who had preceded Him. The **Buddha**, when He achieved illumination, "let in" a flood of light upon life and upon our world problems, and this intelligent understanding of the causes of world distress He endeavored to formulate into the Four Noble Truths. These are, as most of us well know:

1. That existence in the phenomenal universe is inseparable from suffering and from sorrow.
2. That the cause of suffering is desire for existence in the world of phenomena.
3. That cessation of suffering is brought about by eradicating all desire for existence in this universe of phenomena.

<sup>8</sup> *Religion in the Making*, by A.N. Whitehead, p. 55.

4. That the way to the cessation of suffering is by treading the noble Eightfold Path, wherein are expressed right belief, right intentions, right speech, right actions, right living, right endeavor, right-mindedness and right concentration.

He provided a structure of truth, of dogma and of doctrine which has enabled many thousands, down the centuries, to see the light. Today Christ and His disciples are occupied (as they have been for two thousand years) with the same task of bringing enlightenment and salvation to men; blows are being struck at the world illusion, and the minds of humanity are arriving, *en masse*, at an increasing clarity of thought. Through the message, therefore, of the **Buddha**, man can, for the first time, grasp the cause of his eternal discontent, of his constant distaste and dissatisfaction, and of his endless nostalgia. From the **Buddha** he can learn that the way of release is to be found in detachment, dispassion and discrimination. These are the first steps on the road to Christ.

Through the message of Christ three general concepts emerged into the racial consciousness:

First, that the individual, as an individual, is of value. This was a truth which the general Eastern doctrine of re-birth had tended to negate. Time was long; opportunity would endlessly recur; the evolutionary process would do its work. Let mankind therefore drift as a whole with the tide, and eventually all would be well. Hence the general attitude of the East was failure to emphasize the supreme value of any individual. But Christ came and emphasized the work of the individual, saying, "Let your light so shine before men, that they may see your good works."<sup>9</sup>

Second, the opportunity was presented to the race as a whole to take a tremendous step forward, to undergo the "new birth" or take the first initiation. This we shall deal with in our next chapter.

<sup>9</sup> *St. Matt.*, V, 16.

The third concept which was taught by the Christ was that which embodied the technique of the new age, which was to come when individual salvation and the new birth had been properly grasped. This was the message or command to love our neighbor as ourselves.<sup>10</sup> Individual effort, group opportunity, and identification with each other--this was the message of the Christ.

In the teaching of the **Buddha** we have the three ways in which the lower nature can be changed and prepared to be a conscious expression of divinity. Through *detachment* man learns to withdraw his interest and his consciousness from the things of the senses, and to turn a deaf ear to the calls of the lower nature. Detachment imposes a new rhythm upon the man. Through learning the lesson of *dispassion* he becomes immune to the suffering of the lower nature as he detaches his interest from secondary things and the non-essentials, and centers it upon the higher realities. Through the practice of *discrimination* the mind learns to select the good, the beautiful and the true. These three practices, leading to a changed attitude towards life and reality, will, when held sanely, bring in the rule of wisdom and prepare the disciple for the Christ life.

Upon this racial teaching follows the work of the Christ with humanity, resulting in an understanding of the value of the individual and his self-initiated efforts at release and illumination, with the final objective of group love and group good. We learn to perfect ourselves in consonance with Christ's injunction, "Be ye therefore perfect,"<sup>11</sup> in order to have somewhat to contribute to the group good, and in order to serve Christ perfectly. Thus that spiritual reality, spoken of by St. Paul as "Christ in you, the hope of glory,"<sup>12</sup> is released in man and can manifest in full expression. When a sufficient number of people have grasped this ideal, the entire human family can stand for the first time before the portal

<sup>10</sup> *St. Matt.*, XIX, 19.

<sup>11</sup> *St. Matt.*, V, 48.

<sup>12</sup> *Col.*, I, 27.

which leads to the Path of Light, and the life of Christ will flower forth in the human kingdom. Personality then fades out, dimmed by the glory of the soul, which, like the rising sun, disperses the darkness, reveals the life-situation, and irradiates the lower nature. It leads to group activity, and self, as we usually understand it, disappears. This is already happening. The final result of the work of the Christ can be seen portrayed for us in His words to be found in St. John XVII, which it would be of value to all of us to read.

Individuality, Initiation, Identification--in these terms the message of the Christ can be expressed. This He epitomized when on earth in the words: "I and my Father are one."<sup>13</sup> *That great Individuality, the Christ, through the process of the five great Initiations, gave to us a picture of the stages and method whereby identification with God can be brought about.* This sentence gives us the keynote of the entire Gospel story, and constitutes the theme of this book.

The interrelation of the work of the past and of the present, as given to us by the great Teacher of the East and by the Saviour of the West, can be expressed as follows:

The **Buddha** . . . The Method . . . Detachment.  
 Dispassion.  
 Discrimination.

The Christ . . . The Result . . . Individualism.  
 Initiation.  
 Identification.

Christ lived His life in that small but significant strip of land which we call Palestine, the Holy Land. He came to prove to us the possibility of individual attainment. He emerged (as all the Teachers throughout the ages seem to have done) out of the Orient, and worked in that country which seems like a bridge between the Eastern and Western hemispheres, separating two most different civilizations. Modern thinkers would do well to remember that Christianity is a bridging religion. Herein lies its great importance. Christi-

of the race; and all these stages must be worked out in the racial life. Those who see the vision clearly can trace the evidences of this unfolding Plan in the steady growth of several ideas that are now dominant in the world. Without going into detail or entering into lengthy expositions of the subject, the growth of the Plan and of the racial response can be traced quite clearly in the development of the God idea. First God was a far-away, anthropomorphic Deity, unknown and unloved, but regarded with awe and fear, and worshipped as the Deity expressing Himself through the forces of nature. As time elapsed, this distant God drew a little nearer to His people, talking on a more human coloring until, in the Jewish dispensation, we find Him much like ourselves, but still the wrathful, ethical Ruler, and still obeyed and feared.

He approached still nearer as time went on; and before the advent of Christianity men recognized Him as the beloved Krishna of the Hindu faith, and as the **Buddha**. Then the Christ came to the West. God Himself was seen incarnate among men. The distant had become the near, and the One Who had been worshipped in awe and wonder could now be known and loved. Today God is coming closer still, and the new age will not only recognize the truth of the past revelations and testify to their validity and their progressive revelation of divinity, but to all this will be added the ultimate revelation of the Presence of God in the human heart, of Christ born in man, and of each human being manifesting, in truth, as a son of God.

In a consideration of the unfoldment of consciousness the same emerging divine Plan appears. Though the race in its infancy was governed by instinct, as time elapsed the intellect began to show itself and is continuing to control human affairs, government and thought. Out of the intellect, rightly used and understood, something fairer and still more revealing is being evolved, and steadily we can trace the growth of this new force, the intuition, in modern intelligent man. This, in its turn, brings illumination, and so

<sup>13</sup> *St. John, X, 30.*

Isis was often represented standing on the crescent moon, with twelve stars surrounding her head. In almost every Roman Catholic church on the continent of Europe may be seen pictures and statues of Mary, the "Queen of Heaven," standing on the crescent moon, her head surrounded with twelve stars.

"It would seem more than a chance that so many of the virgin mothers and goddesses of antiquity should have the same name. The mother of *Bacchus* was Myrrha; the mother of Mercury or Hermes was Myrrha or Maia; the mother of the Siamese Savior --Sommona Cadom was called Maya Maria, i.e. 'the Great Mary'; the mother of Adonis was Myrrha; the mother of **Buddha** was Maya; now, all these names whether Myrrha, Maia or Maria, are the same as Mary, the name of the mother of the Christian Savior. The month of May was sacred to these goddesses, so likewise is it sacred to the Virgin Mary at the present day. *She* was also called Myrrha and Maria, as well as Mary. . . ." <sup>37</sup>

In the symbolic language of esotericism, a cave is regarded as the place of initiation. This has always been so, and a very interesting study of the initiatory process and of the new birth could be made if the many references in the ancient writings to these events which have transpired in caves were collected and analyzed. The stable in which Jesus was born was in all likelihood a cave, for many stables were, in those days, hollowed out of the ground. This was recognized by the early Church, and we are told that "it is well known that whereas in the Gospels Jesus is said to have been born in an inn stable, early Christian writers, as Justin Martyr and Origen, explicitly say He was born in a cave." <sup>38</sup>

In studying these five initiations of the Gospel story, we find that two of them took place in a cave, two on a mountain top and one on the level between the deeps and the heights. The first and last initiations (the Birth into life and the Resurrection into "life more abundantly" <sup>39</sup>) took place in

<sup>37</sup> *Bible Myths*, by T.W. Doane, p.332.

<sup>38</sup> *Pagan Christ*, by J.M. Robertson, p.338.

<sup>39</sup> *St. John*, X, 10.

of that world event which took place when Christ was born in Bethlehem, the "house of bread," and Virgo rose above the horizon, whilst the Star in the East shone forth.

Christ came, then, to His Own flesh and blood because the world of men drew Him and the love of the Father impelled Him. He came to give to life a purpose and fulfilment, and to indicate to us the Way: He came to give us an example, so that we could be galvanized by the hope that "maketh not ashamed" <sup>47</sup> to "press toward the mark for the prize of our high calling." <sup>48</sup>

It should be noted here that the journey, preceding the birth, is also a part of the life-story of other teachers sent from God. For instance, we read:

"Among the thirty-two signs which were to be fulfilled by the mother of the expected Messiah (**Buddha**), the fifth sign was recorded to be, 'that she would be on a journey at the time of her child's birth.' Therefore, 'that it might be fulfilled which was spoken by the prophets' the virgin Maya, in the tenth month after her heavenly conception, was on a journey to her father, when lo, the birth of the Messiah took place under a tree. One account says that 'she had alighted at an inn when **Buddha** was born.'

"The mother of Lao-tse, the Virgin-born Chinese sage, was away from home when her child was born. She stopped to rest under a tree, and there, like the virgin Maya, gave birth to her son." <sup>49</sup>

We are told in the Gospel story that the Virgin Mary, with her husband Joseph and bearing within herself the Christ Child, went up from Nazareth in Galilee to Bethlehem. Sometimes, through a study of the significances of the names we meet in the Bible and in tradition, we can throw much light on the episode itself and unveil some of its hidden meaning. In the study of the Bible story, I have used only the Bible itself and Cruden's *Concordance*. The interpretation of the names is taken from Cruden's *Concordance*.

<sup>47</sup> *Rom.*, V, 5.

<sup>48</sup> *Phil.*, III, 14.

<sup>49</sup> *Bible Myths*, by T.W. Doane, p.5.

It is probably true that Christ came to us with a wider and deeper message than any previous Messenger from the Center, but this in no way detracts from the status and work of Those Who preceded Him. He came at a crucial time, and in a period of world crisis and embodied in Himself a cosmic principle--the principle of Love which is the outstanding quality of God. Other aspects, qualities and purposes of the divine nature had been revealed by earlier incarnations of God, and appeared as the race reached the point in its development where a right reaction was possible. Zarathustra, to mention one such Messenger, had called the attention of mankind to the fact of the two basic principles to be found in the world--those of good and of evil--thus emphasizing the basic dualities of existence. Moses revealed the Law, calling men to recognize God as the principle of justice, even if it may seem an unloving justice to those of us who live after the revelation which Christ gave. **Buddha** embodied in Himself the principle of divine wisdom and, with clear insight into the world of causes, saw mortal existence as it was and pointed the way out. But the principle of Love--the fundamental principle of the universe--had not been revealed before Christ came. God is love, and in the fullness of time this outstanding characteristic of the divine nature had to be revealed and in such a manner that man could grasp it. It is thus that Christ embodied in Himself the greatest of the cosmic principles. This Law of Love can be seen functioning in the universe as the Law of Attraction, with all that is involved in that term--coherency, integration, position, direction and the rhythmic running of our solar system; it can be seen also in the disposition of God towards humanity, as revealed to us through Christ. This unique function of Christ as the custodian and the revealer of a cosmic principle or energy lies behind all He did; it was the basis and the result of His achieved perfection; it was the incentive and impulsion to His life of service, and it is the principle upon which the kingdom of God is founded.

of ungodliness. This guilt constitutes a counterweight which holds back the coming of the Kingdom."<sup>32</sup>

Christ faced this last attack and emerged victorious, thus guaranteeing to us our ultimate victory.

The devil approached Jesus when the forty days of solitary communion were over. We are not told what Christ did in those forty days. No account is given to us of His thought and determinations, His realization and consecration at that time. Alone, He faced the future, and at the end, encountered the tests which released Him from the power of His human nature.

As we study the life of Jesus this solitariness emerges ever more clearly. The great souls are always lonely souls. They tread unaccompanied the most difficult parts of the long way of return. Christ was ever lonely. His spirit drove Him again and again into isolation. "The great religious conceptions which haunt the imaginations of civilized mankind are scenes of solitariness: Prometheus chained to his rock, Mahomet brooding in the desert, the meditations of the **Buddha**, the solitary Man on the Cross. It belongs to the depth of the religious spirit to have felt forsaken, even by God."<sup>33</sup>

Christ's life alternated between the crowd whom He loved and the silence of the solitary places. First He is to be found in the daily life of the family experience, where the intimacies of personalities can so sadly imprison the soul; thence He passed into the solitary desert and was alone. He returned, and His public life began, until the publicity and noise and clamor of this were succeeded by the deep and interior silence of the Cross, where, forsaken of all, He went through the deep dark night of the soul--utterly alone. Yet it is in these moments of complete silence, when the soul is thrown back upon itself and there is no one to help, no hand to aid and no voice to strengthen, that those revelations come and that clear insight is developed which enable a Savior to emerge for the helping of the world.

<sup>32</sup> *The Mystery of the Kingdom of God*, by Albert Schweitzer, p. 235.

<sup>33</sup> *Religion in the Making*, by A.N. Whitehead, p.9.

3. And in a Cave or Underground Chamber.
4. They led a life of toil for Mankind.
5. And were called by the names of Light-bringer, Healer, Mediator, Savior, Deliverer.
6. They were, however, vanquished by the Powers of Darkness.
7. And descended into Hell or the Underworld.
8. They rose again from the dead, and became the pioneers of mankind to the Heavenly world.
9. They founded Communions of Saints and Churches into which disciples were received by Baptism.
10. And they were commemorated by Eucharistic meals."<sup>2</sup>

These facts can be checked by anyone who cares to do so and who is sufficiently interested to trace the growth of the doctrine of world Saviors in world idealism. Edward Carpenter goes on to say, in the same book:

"The number of pagan deities (mostly virgin-born and done to death in some way or other in their efforts to save mankind) is so great as to be difficult to keep account of. The god *Krishna* in India, the god *Indra* in Nepal and Thibet spilt their blood for the salvation of men; *Buddha* said, according to Max Müller, 'Let all the sins that were in the world fall on me, that the world may be delivered;' the Chinese *Tien* the Holy One--'one with God and existing with him from all eternity'--died to save the world; The Egyptian *Osiris* was called Savior, so was *Horus*; so was the Persian *Mithra*; so was the Greek *Hercules* who overcame Death though his body was consumed in the burning garment of mortality, out of which he rose into heaven. So also was the Phrygian *Attis* called Savior, and the Syrian *Tammuz* or *Adonis* likewise--both of whom, as we have seen, were nailed or tied to a tree, and afterwards rose again from their biers or coffins. *Prometheus*, the greatest and earliest benefactor of the human race, was *nailed by the hands and the feet, and with arms extended*, to the rocks of Mount Caucasus. *Bacchus* or *Dionysus*, born of the virgin Semele to be the Liberator of mankind (Dionysus Eleutherios as he was called) was torn to pieces, not unlike Osiris. Even in far Mexico

<sup>2</sup> *Pagan and Christian Creeds*, by Edward Carpenter, pp.20, 21.

ordained for all time, and the antagonism it evoked, brought Christ to the place of crucifixion. The hardness of men's hearts, the weakness of their love, and their failure to see the vision, broke the heart of the Savior of the world--a Savior because He opened the door into the kingdom.

It is time that the Church woke up to its true mission, which is to materialize the kingdom of God on earth, today, here and now. The time is past wherein we can emphasize a future and coming kingdom. People are no longer interested in a possible heavenly state or a probable hell. They need to learn that the kingdom is here, and must express itself on earth; it consists of those who do the will of God at any cost, as Christ did, and who can love one another as Christ loved us. The way into that kingdom is the way that Christ trod. It involves the sacrifice of the personal self for the good of the world, and the service of humanity instead of the service of one's own desires. In the course of enunciating these new truths concerning love and service Christ lost his life. Canon Streeter tells us that "the significance and value of the death of Christ springs from its inner quality. It is the expression in external act of a freely chosen self-dedication, ungrudging, and without reserve, to the highest service of God and man. The suffering incidental to such self-offering is morally creative."<sup>40</sup>

Is it not, perhaps, a fact that the Crucifixion of Christ, with its great preceding events--the communion and the Gethsemane experience--is a tragedy which has its basis in the conflict between love and hate? It is not the intention of this book to belittle the world event which took place upon Calvary. But today as one looks back upon that event, a certain truth begins to emerge, and this is that we have interpreted that sacrifice and that death in purely selfish terms. We are concerned with our individual interest in the matter. We have emphasized the importance of our individual salvation and feel it to be of tremendous importance. But the world view and what Christ was destined to

<sup>40</sup> *The Buddha and the Christ*, by B.H. Streeter, p.215.

ing it new properties, new powers, new capacities, transmuting it into His own likeness. That was the Resurrection of the Christ, and thereafter the body of flesh itself was changed, and took on a new nature.<sup>5</sup>

Thus we find that the resurrection story is of very ancient date, and that God has always held before humanity, through the Mysteries and through His illumined Sons, the fact of immortality, as before our Christian world, through the death and resurrection of His beloved Son, Jesus Christ.

This whole problem of death and immortality is engrossing a great deal of public attention at this time. The World War brought the fact of death before the public consciousness in a new and arresting manner. There was scarcely a family in over twenty nations which had not been bereft by death, in some form or other. The world has passed through a process of dying, and at the present time the mystery of the Resurrection is becoming a theme of major importance in men's minds. The thought of the Resurrection is coming closer, and its significance has been the central idea of the Masonic Fraternity down the ages, forming the focal point of the work of the sublime Third Degree. In close relation to this Masonic "raising" can be placed a little-known sermon of the Buddha, in which He teaches His disciples the significance of the "five points of Friendship," and thus links up these five points, the five crises in the life of Christ and the five points in the Masonic legend. All these references serve to show the continuity of revelation of which the Resurrection (with its subsequent Ascension) was the climaxing event for the Occident.

The outstanding need of Christianity today is to emphasize the living, risen Christ. We have argued too long over the death of Christ, seeking to impose a narrow sectarian Christ upon the world. We have fed the fires of separation by our Christian divisions, churches, sects and "isms." "Their name

<sup>5</sup> *Esoteric Christianity*, by Annie Besant, pp.247, 248, 249.

the realm of social disorders and wars--general, sporadic or civil--we see the conflict of differing ideals, and no longer wars of aggression or for the defense of property. These distinctions between the objective and the subjective, between the tangible and the intangible, the visible and the invisible, Christianity has fostered, because it was these differences which the kingdom of God and the kingdom of man presented. Christ came to give to life a meaning and a value, just as the Buddha came to make clear to us the false values upon which our modern world is based.

A study of the teachings earlier given will show that every teaching, and every suffering Son of God who antedated Christ, did two things:

First of all, He prepared the way for Christ, giving out the teaching that His particular age, period and civilization required; and secondly, He enacted in His life the teaching of the Mysteries, which however, before Christ's time, was confined to the very few who were being prepared for initiation, or who could penetrate by right of initiation into the temples of those Mysteries.

Then the Buddha came and spoke to the multitude, telling them what was the source of their misery and discontent, and giving them, in the Four Noble Truths, a concise statement of the human situation. He outlined to them the Noble Eightfold Path governing right conduct, and gave in reality the rules which should control one upon the Path of Discipleship. Then, having Himself achieved Illumination, He entered into the "Secret Place of the Most High," to come forth once a year, so legend tells us, in order to bless the world. That day of blessing (the day of the full moon of May) is preserved in the East as a general holiday, and in the West many hundreds also keep it as a day of spiritual remembrance.

Then Christ came, and presented to the world, and made public in His life and through its critical points, the great processes of initiation (five in number) which lie ahead of

all who keep the rules which His great Brother laid down. He carried the teaching forward the next step, and made it available to the masses. Thus the continuity of revelation was perpetuated. The **Buddha** taught us the rules for disciples in preparation for the Mysteries of initiation, whilst Christ gave us the next stage, and showed us the process of initiation from the moment of the new birth into the kingdom to that of the final resurrection into life. His work was unique in its time and place, for it marked a consummation of the past, and an entrance into something utterly new, as far as humanity as a whole was concerned.

Humanity had also reached a unique stage in its development. The race had become intelligent, and the personality of man--physical, emotional and mental--had been carried forward to a definite point of integration and coordination. This, on a scale so immense, was unique. There had been isolated personalities. Now, in the Christian era, we live in an age of personalities. So high is the general level of integrated personality life that we are apt to feel we have reached an era where there are no outstanding figures. This is probably due to the fact that the general average of human development is so high that the power to stand out dominantly is much more limited. Because of this development, humanity (regarding it as a kingdom in nature) has reached a point where something new can emerge, as has always happened in analogous circumstances in other kingdoms. We can produce, and as a race give birth to, the next kingdom in nature, which Christ called the kingdom of God; this is the kingdom of souls, the kingdom of spiritual lives, and herein, uniquely, Christ emerges. He is the founder of that kingdom. He proclaimed its existence and He indicated its nature. In Himself He gave us an expression of its qualifications, and showed us the characteristics of the citizen of that kingdom.

Through the example of its Founder, Christianity has also had a unique mission in inaugurating the era of service. World service, world welfare, world interest, world inter-

this transition does not indicate that the race is rapidly preparing for initiation. We are revolting from doctrines, having very little use for them and the reason, Dr. Dewey tells us, is that ". . . adherence to any body of doctrines and dogmas based upon a specific authority signifies distrust in the power of experience to provide, in its own ongoing movement, the needed principles of belief and action. Faith in its newer sense signifies that experience itself is the sole ultimate authority."<sup>14</sup> It is obvious that this connotes not uniformity but a recognition of our essential unity.

## 2

Thus step by step we have followed the Christ in His stupendous task, and we have studied the task in its uniqueness. He did something of such significance for the race that only today are we in a position to grasp it. So occupied have we been with our own individual salvation and our own hope of heaven that the really unique things which Christ did have largely escaped our observation. That He followed in the steps of many of God's children who, in their day and generation, had served, suffered and brought the world salvation, remains unquestioned; that He gave us an example of perfected humanity such as the world had never previously seen is equally unchallenged. The greatest of the previous sons of God, the **Buddha**, after much struggle arrived at illumination, and blazed the trail for humanity up to and through the portal of initiation. But Christ was perfect, having (dare we say during some previous cycle of lives?) learned obedience through the things which He had suffered. That He overcame death and opened the gates of immortality to all humanity is likewise true. But since the first dawn of human history men have always suffered for each other; they have again and again, here one and there another, achieved perfection and disappeared from human view. The divine spark in man has always rendered him immortal. Men have always

<sup>14</sup> Quoted in *Reality and Illusion*, by Richard Rothschild, p.320.

to make that extra effort towards unselfishness, and that mental push towards clarity of thought, which will transform us from well-meaning aspirants into clear-sighted disciples animated by a spirit of love and goodwill to all men, irrespective of race or creed or color.

This religious will is in expression now, not turned to theology or to the formation of doctrines and occupied with their enforcement, but to love and service, forgetting self, giving the uttermost that is possible for the helping of the world. This will breaks down all barriers and elevates the children of men wherever the will to be so helped is found. And it is something that is organizing slowly in the world today, its quality that of universality, and its technique that of loving service. Men everywhere are responding to the same inner spiritual impulse which is illustrated for us in the beautiful tale which is related of the **Buddha**. It runs as follows:

"In the belief that He had attained unto the last stage of perfection the **Buddha** was about to abandon existence in finite space and time, to relinquish all sorrow and suffering for the pure being of bliss universal and eternal.

"At that moment a buzzing gnat was snapped up by a passing bat.

"'Stay,' mused the Enlightened One, 'the state of perfection I am entering is but perfection of myself, a unique perfection, my wholeness is a unique wholeness; not yet then am I a being universal. Other beings still suffer imperfection, existence, and resultant death. Compassion unto these still awakes within me when I contemplate their suffering.

"The way of life unto perfection I have, in truth and in deed, illuminated for them: but can they tread that way without me?"

"The unique perfection of myself I dreamed, the perfection of my own character and personality is but imperfection while one other being--one single gnat--still suffers imperfection of its identical kind.

"No being may reach bliss alone: all must reach it together, and that, the unique bliss proper to each. For am I not in every other being and is not every other being in me?"

"With still small voice in every self thus speaketh the **Buddha**, by its inspiration to inner character, its aspiration to outer personality, perpetually transmuting this self into not-self, each reality dependent on the other, an everlasting way of life to tread to perfection of each, of all."<sup>16</sup>

Christ emphasizes the same lesson, and always His disciples have sought, in their place and time, to teach the law of service.

Sometimes it seems as if the two extremes lived on in the consciousness of man--the notorious and ambitious, and the great world servers. Hitherto the sequence has been: service of ourselves, of our family, of those we love, of some leader, some cause, some school of politics or religion. The time has come when service must expand and express itself on broader and more inclusive lines, and we must learn to serve as Christ served, to love all men as He loved them and, by the potency of our spiritual vitality and the quality of our service, stimulate all we meet so that they too can serve and love and become members of the kingdom. When this is seen clearly, and when we are ready to make the needed sacrifices and renunciations, there will be a more rapid manifestation of the kingdom of God on earth. The call is not for fanatics or for the rabid devotee who, in attempting to express it, has so marred divinity. The call is for sane and normal men and women who can comprehend the situation, face what must be done, and then give their lives to expressing for the world the qualities of the citizens of the kingdom of Souls: love, wisdom, silence, non-separativeness and freedom from hatreds and partisan, creedal beliefs. When such men can be gathered together in large numbers (and they are gathering rapidly) we shall have the fulfillment of the angels' song at Bethlehem, "*On earth peace, good will towards men.*"

<sup>16</sup> *Eros and Psyche*, by Benchara Branford, p.355.

instructions were probably not received on the dates given and the initials are none of them correct. No information will be given by any of us who know the relation between the initials and the disciple. Questions as to identity will not be answered at any time. It is the subject matter of the teaching which is of importance and not the name of the disciple for what is said is applicable to all aspirants.

One other reason might be mentioned here as indicative of the value of this book. In every case, the disciple is told what are the types of energy to which he most easily responds and upon which ray or divine emanation he finds himself. He, therefore, becomes aware of what constitutes his line of least resistance and where the major point of his life conflict is to be found.

We are taught in the esoteric philosophy that seven great divine Emanations, Aeons or Spirits (in Whom we live and move and have our being) came forth from God at the time of the Creation. The same teaching can also be traced in the Holy Bible. Upon one or other of these seven Rays, the souls of all forms of life are to be found as well as the forms themselves. These seven rays produce the seven major psychological types. These seven rays or emanations are:

1. The first Ray of Will or Power. Many great world rulers are found on this ray, such as Julius Caesar.
2. The second Ray of Love-Wisdom. The Christ and the **Buddha** are to be found on this ray. It is the great teaching ray.
3. The third Ray of Active Intelligence. The mass of intelligent humanity are found on this ray.
4. The fourth Ray of Harmony through Conflict. Aspirants. Struggling, well-meaning people. Workers for unity emerge along this line.
5. The fifth Ray of Concrete Knowledge or Science. Scientists and people who are purely mental and governed only by the mind.
6. The sixth Ray of Devotion or Idealism. Many Christian people. Fanatics. Numbers of earnest Churchmen of all the world religions.

## TALKS TO DISIPLES

## PART I

## MY BROTHERS:

It is of importance that you realize that today something new is happening. There is the emergence of a new kingdom in nature, the fifth kingdom; this is the Kingdom of God on earth or the kingdom of souls. It is precipitating on earth and will be composed of those who are becoming group-conscious and who can work in group formation. This will be possible, because these people will have achieved a self-initiated perfection (even if relative in nature) and will be identified with certain group expansions of consciousness. It will also be because they have arrived at love of their fellowmen, just as they have loved themselves in the past. Think on this with clarity, my brothers, and grasp, if you can, the full significance of this last sentence.

Their work will largely be to summarise and make effective the work of those two great Sons of God, the **Buddha** and the Christ. As you know, One of Them brought illumination to the world and embodied the principle of wisdom, and the Other brought love to the world and embodied in Himself a great cosmic principle--the principle of love. How can the effectiveness of Their work be brought about? The process will follow three lines:

1. Individual effort, made by the individual disciple, using the technique of detachment, of dispassion and of discrimination which the **Buddha** taught.
2. Group initiation, made possible by the self-initiated effort of individual disciples, following out the injunctions of the Christ and leading to a complete subordination of the personality and of the unit to group interest and group good.

3. Group endeavor, carried forward as a group, to love all beings and to apprehend and understand the true significance of the Aquarian technique of group love and work.

I have felt that a linking up of your minds in connection with the work of the **Buddha** and of the Christ might serve a useful purpose and give you all a glimpse and an indication of Their two systems of unfoldment--one preparatory to accepted discipleship and the other to initiation--which would be sequential and inter-related. The synthesis of Their work is easily seen by us who work with a fuller vision and a less impeded outlook than is as yet possible to you.

I am, therefore, dividing my disciples into groups so that they may work on different aspects of the Plan, and also laying the ground for group work which will greatly help the individual but which will also--above everything else--forward the work of the New Age.

It is, therefore, my intention to write a little in detail in connection with these groups. My time is very limited and I shall have to put a great deal of information into these talks and into any individual instructions which I may be led to give (probably at widely separated intervals) to my disciples. I am not basically writing for any of you at all but in order to lay the foundation for the group work to be done in the world during the coming years. What I say should be read with care, for the written word may contain several meanings and these can be sensed, according to the intuition--awakened or otherwise--of the aspirant.

I, your Tibetan Brother, am supposing upon the part of each of my disciples, one basic essential at least and that is a persevering earnestness which nothing will deter. Each of you starts upon this work with certain fundamental characteristics; each of you is beginning this definite enterprise of training for initiation with certain defects which act as deterrents and as handicaps; each of you has been recognized by his light and for his potentialities and with these we must perforce do the best we can. Note, therefore, the difficult problem confronting Those Who are guiding world evolution and looking for those who can aid in Their work.

ness or of the desire to serve. They are fundamentals and basic essentials and, where they do not exist, there is no use in proffering the type of assistance which we are seeking to give.

You will note that, as you look back over the spiritual history of the race of men during the past two thousand years (which is far enough for our purpose), that the following methods have been consecutively used to reach men's minds spiritually:

1. The method of raising the consciousness of an individual so that he became a Knower. Individual salvation and the emergence of outstanding individuals with spiritual sense, vision and achievement to their credit has characterized the mystical history of the past. Some of these people emerged along the way of the heart, the mystical way; such were Shri Krishna, St. Francis of Assisi, and all those Knowers whose way was the Way of Love. To these can be added Milarepa of Tibet and Lao Tze of China. Such also have been many of the saints of the church in the West. *The Bhagavad Gita* has been the book which has embodied this way superlatively.

Others emerged along the way of the mind and were the intellectual Knowers. Theirs is the more strictly occult way and it has become increasingly the way of our present day aspirants. The reason for this is that the polarization of the race is shifting ever more steadily on to the mental plane. Some of the individuals on this way of the mind were Sankaracharya, the Apostle Paul, and Meister Eckhart. Today, many are coming out along this way under the name of science. There were also those outstanding *individuals*, such as the Christ and the **Buddha**, Who combined both ways in their perfection and Who towered above Their fellowmen from the heights of Their achievement. They swayed hemispheres and centuries, whereas the lesser sons of God swayed countries, specific types of mind and lesser periods of time.

2. The second method employed for raising the consciousness of the race was through groups, gathered around a

ality ray is the fifth and your mental ray is the fourth and the ray of your physical body is the third: 5-4-3. These are the Rays of Concrete Knowledge, of Harmony through Conflict (wrought out, therefore, in your case in the mind nature) and Active Intelligence. It will be apparent to you then, if you think clearly, why your physical vehicle is such a good response apparatus to mental impression, and why your life problem is tied in with the physical plane location or environment where your personality finds itself. Your problems come far more from your circumstances and your environment than from within yourself. Is this not so, my brother? This is not so usual a condition as might appear. You are singularly free from inner complexes but also singularly responsive to outer circumstance. Ponder on this, because it will make your way of life more clear, and will greatly facilitate your progress on the Way.

The inhibitions to the free play of the light of the soul through you in your environment are not to be found in any particular mental or astral reaction but in the response your entire personality makes to your outer enviroing conditions. That response produces an outer swirl of forces in your aura wherein comes opportunity for your fourth ray mind to produce harmony through conflict, and skill in action, which is the true significance of the subsidiary names of this ray, called frequently the Ray of Art or Beauty. It is the ray of creative living, and not creative art. Creative living produces beauty and harmony in the outer life, so that others can see the achievement.

How can this skill in action be produced? How can this predisposition of yours to produce harmony in spite and because of conflict be facilitated? By a strongly mental meditation which will bring in the light of the soul, which, in your case, is love-wisdom, and bring it in such power that the combination of wisdom and of skill in action (in order to manifest harmony) will produce the emergence of the inner pattern into the outer theme of your daily living. I would point out to you that you are more strongly on the wisdom line than on the love line, and, under our plan of individual analysis, you would be listed as on the "Buddha Way" more than upon the "Christ

you, to your group brothers and to others. Will you gather out of all that I have given in my books, everything that has been said about the Full Moon. There is no need, however, to give long extracts or to copy out my detailed instructions of the Buddha's Full Moon in May. I want you to gather together out of those long instructions and from many isolated passages the reasons:

- a. For the importance of the Full Moon.
- b. What should be done and happen at the time of the Full Moon.
- c. Any information that you may find of the cause of the spiritual opportunity.

February 1938

BROTHER OF MINE:

In these instructions I have given my disciples much information re the fourth ray, for so many of them have fourth ray mentalities. This is not a very usual state of affairs at this time and is one of the major reasons for their being chosen to form part of this group. The possession of a fourth ray mind is an essential factor in my planned work and I would have you ponder deeply on this fact. You have, outstandingly, this type of mind, and it is going to be of real service to your group if you will learn to focus yourself there more easily and, shall I say, more frequently. Your personality ray is naturally very dominant and should give you power upon the astral plane--the plane of your chosen work. But this attitude must be balanced by the attitudes of the fourth ray mind. I would like here to point out that

1. Your soul ray seeks expression through your astral body.
2. Your personality ray is focused in your seventh ray brain.

If you will think out these imparted facts with care, you will see that the bringing together of the personality ray and the ray governing your physical body presents you with a very definite problem. It produces an over-interest and over-emphasis upon the form side of manifestation and group expression. This leads to a devotion to the known forms. It is this

This beautiful land in the high, bright air, has been made into a garden with walls--oriental walls--fourteen feet high, with, in each corner, a Chinese-looking little minaret. A stream runs the entire length of this garden, from east to west; it comes in and goes out of the garden through arches in the walls, where there are iron grilles. Above these grilled arches, supported upon short stone beams projecting from the wall, are two narrow, stone-and-wood Chinese-curved bridges, backing on the wall, and with a latticed hand-rail on the side towards the stream. The gate to this garden is in the middle of the north wall--one of the long sides--the garden being more long than square. When one approaches the gate from outside, one sees written over it the words Peace, Rest, Service. It is an arched gate set into the thickness of the wall. A bell-rope leads to a bell hung in the arch. There is also a light, which shines at dusk, on the three words.

On being admitted, one steps inside, onto a path in the green lawn which slopes a very little towards the stream. Twenty feet down this path, on either side of it, is a flowering apple tree, the branches touching. A border of red peonies extends east and west from the apple tree, for about fifteen feet, ending, each in a red rose bush, a most fragrant rose. The path continues down the slightly sloping green lawn to the stream, which is about fifteen feetwide, and has rocks and ferns, depths and shallows. Butterflies and birds fly over it, and stepping stones cross it at this place.

The stepping-stones over the stream lead to a path which wanders towards a pagoda of Chinese design, large, and with open sides. A circular table of some Indian wood is in the centre of the pagoda--and upon it a statue of **Buddha** faces the entrance. Before the **Buddha** is a carved wooden bowl lined with silver and containing water on which floats a single white lotus.

There are brackets in the open sides of the pagoda, containing sweet-smelling flowers, mignonette and heliotrope. There is a circular seat around the wall, and rugs of some eastern grass on the floor. On either side of the entrance there are panels with shelves, containing scrolls and occult manuscripts for reference. Just outside are four beautiful spruce trees, two

for the next few months and should constitute the keynote of your meditation.

You are a strong soul and must hew your own way through the jungle of mundane existence. What do I mean by the words "a strong soul"? I mean not only that your first ray quality of power is expressing itself. That, of course. But I mean primarily that you are *experienced* and this experience of yours enables you to evidence steadfastness and that poise in isolation which conveys to others the feeling that they can depend upon you. This, in the second place, means an increasing capacity to be magnetic and in that word "magnetic" lies the goal of your personality experience. The first ray person is easily strong but not so easily magnetic, for magnetism is above all else either a heart or a solar plexus emanation.

Since your entry into my group of disciples there is a growing evidence of the awakening of the heart centre and this should give you encouragement. Let us work more definitely at that. I seek not to interfere at this time with your meditation but you have recognised that, in the press of work and for the period of the next few years, your work can be directed by me, if so you will, and thus, for a brief period, you have voluntarily submitted to the suggestions of a second ray disciple, myself. The pressure of work on the Masters Morya and K.H. is such that some of us are lifting what we can off Their shoulders. In the same way the Master Hilarion is lifting a good deal of the work of training sixth ray disciples off the shoulders of the Master Jesus. A number of inner adjustments are going on in the exigencies of the stress of this cycle. It is one work, my brother, and all forces are expressions of the energy of love and the potencies of wisdom.

To the wisdom force of the **Buddha**, you easily respond. To the militancy and devotion of the Master Jesus and to the vibration of His organism, the Church militant, you vibrate also with facility, for the priesthood had long been your chosen field of service. An ancient sannyasin are you. To the understanding and the inclusive love of the Christ aspect, as it expresses itself in the "fire of divine compassion," you only respond in a secondary sense. The awakening of this compassion should be one of your objectives in meditation. It will lead

faculty and this for the following reason: In this life your major vibration runs along the line of 2-4-6, producing the intensification of your second ray qualities and indicating the need for some balancing factor. The difficulty is helped, however, and the problem aided towards solution by the fact that your *physical body* is on the seventh ray, which brings in the vibration of the first ray line of energy, 1-5-7. This is of great assistance to you. Upon the physical plane, therefore, you have the task of balancing this preponderance of second ray attributes, qualities and rhythm.

Your rays, therefore, are:

1. The ray of the soul--the second Ray of Love-Wisdom.
2. The ray of the personality--the sixth Ray of Devotion.
3. The ray of the mental body--the fourth Ray of Harmony through Conflict.
4. The ray of the astral body--the second Ray of Love-Wisdom.
5. The ray of the physical body--the seventh Ray of Ceremonial Order.

You will find this of deep interest and, if rightly appreciated, it will produce fruitful development in your life.

I suggest that you do the following meditation for a period of three months and then take up the group meditation. I have made your personal meditation very brief so that when you take up the group meditation it can constitute a preliminary exercise.

1. Continue with the simple breathing exercise you are now doing. It is of value to you in producing inner alignment and the harmonising of your bodies.
2. Then, by an act of the will, withdraw the consciousness into the head and there visualise the inner radiant sun, formed by the merging of the lesser life of the personality with the radiant light in your soul. At the very centre of this life see the Self, the inner Christ or **Buddha**. Then focus your thought, without effort or strength, in this centre.
- 3: Next sound the O.M., breathing it out through the personality and carrying:

responses to truth and ideals and their true soul reactions, spiritual wisdom and intuitive perception.

The third point which I would like to bring out is that disciples when they form part of an Ashram are subjecting themselves to a greatly increased pressure and are in a position to participate in much wider distribution of energy than heretofore. Today, as the Coming One nears the earth and draws closer to humanity, and as the inflow of spiritual energy from Shamballa into the hierarchical Centre becomes greater, there is a great keying up of human receptivity and a greatly augmented stimulation is taking place with varying effects. This involves an intensified aspiration and spiritual determination. It also signifies an opportunity of an unprecedented nature.

You have been told that when the **Buddha** came and worked on earth, many aspirants entered the ranks of accepted disciples and many disciples took one or other of the major initiations. There was, therefore, a definite shift of the personnel of the Hierarchy and a great expansion towards Shamballa and, at the same time, towards humanity. When the Christ made His appearance on earth, there was a similar and still greater climaxing effort which culminated in the inclusion of disciples in the Masters' inner Ashrams. Hitherto, these Ashrams had been kept for those who had taken the first initiation. Before the time of Christ only those who had taken the first initiation and were initiate formed the Ashram. Owing, however, to the growing sensitivity of humanity, it was then decided that disciples could be admitted into the Ashrams and so be mentally and astrally en rapport with the inner group and begin to form part of the Master's sphere of directed influence.

This is the opportunity which is held out today before the aspirants and probationary disciples. This effort might be termed an externalisation of the Ashram. You have been told that it is the intention of the Hierarchy to restore the Mysteries on earth. This is the first step towards that objective. If this embryonic externalisation succeeds in functioning and if those participating in this new effort manage to work with unity, love and understanding, and if this proves so strong as to withstand all disintegrating forces, then it may be possible later to increase the membership, power and size of any Ashram.

The Master  
\*  
The Soul \*   \* The Ashram  
\*  
The Disciple

An extension of this idea lies behind much that I have taught anent the Wesak Festival and should be in your minds when you prepare to participate in it.

Shamballa  
\*  
The Buddha \*   \* The Christ  
\*  
The Hierarchy  
\*  
Humanity

The entire subject of the chela on the thread and the techniques involved in this state of consciousness are all related to the capacity of the human being, under soul control, to be magnetic and to "emit the vibratory call which can penetrate to the ear of the One Who holds the thread." This is quoted from a very ancient manuscript in the Archives of the Hierarchy, dealing with this stage of discipleship. I am for the first time making this information available in a brief and necessarily veiled and inadequate form to the disciples, assembling this cycle at the call of the Hierarchy. Only those who are at this stage of discipleship will really comprehend what I say and profit by the hints.

This fourth stage is only possible to a disciple who has been an accepted disciple for more than one life and who has demonstrated his ability to work with selflessness and pertinacity. The requirements can be stated as follows:

1. The disciple has succeeded in decentralising himself and is no longer the point of dramatic interest on his own little stage. He is no longer pre-occupied with his feeling

- b. The focussed sphere of activity in the three worlds, through the medium of which he carries out his work and service as a disciple.

These two related points are not in reality two separated activities, except as they emerge in the consciousness of the disciple upon the physical plane and express his objective and his subjective life. They are incident to his having to work in time and space and through the medium of a physical brain. *The second point of focus should be in reality an externalisation of the inner point of tension.* In these words, you have the key to the true science of discipleship, to the developing relation of the human centre and the hierarchical. It concerns also the work of the Buddha and the Christ, as They represent the point of tension at Shamballa and in the Hierarchy.

Most disciples are *not* working from a point of spiritual tension, but from a point of personality focus--a step forward indeed from that of the average unthinking person but one to which they cling unduly long. As long as a man is focused in his personality, the point of spiritual tension will evade him. He will be driven by personality aspiration and not by ashramic force and this focus in form will lead to trouble both to the individual aspirant and to his group. Spiritual tension, as a result of complete dedication of the personality to the service of humanity, stimulates and empowers but does not evoke the lower life of the personal self.

These are the requirements which the disciple must meet before he is taught to reach the Master at will and when an emergency arises.

I would like here to call your attention to the attitude of the Master at this stage of His chela's progress. As the name implies, the disciple at this point is permitted to call the attention of the Master; this is permissible only when the chela can be trusted to use the privilege solely for purposes of group service and never for himself or his own benefiting. This signifies that the disciple is capable of handling his life and problems himself and is not likely, therefore, to intrude his personal crises into the life of the Ashram. It implies also a chela of such devotion and essential basic selflessness that the Ashram needs no protection from his vibratory activity: he

connected is adequately strong, it will then dominate all your actions, and all your thoughts (waking or sleeping); you will then find that the grip of the Dweller will be broken, that its *life* has been destroyed by the force of attrition and its *form* destroyed in the fires of sacrifice. Such, briefly, is the story; I waste no time with elaborations, for there is much I seek to give you in this instruction.

I desire to give you the help you need for the coming year which faces you. Above all, however, I am endeavouring to make clear to future generations certain basic principles and certain aspects of hierarchical truth which must in the New Age govern those who seek to tread the Path of Discipleship and who are willing to be prepared for initiation. Changes in curriculum and in techniques are being made by the Hierarchy; the adaptation of old methods to modern needs and to more highly developed men is under way. I write not for you in reality. You have already had more than you have used. I write for the coming disciples and initiates of the next two generations.

It is essential that disciples in all Ashrams consider these days what humanity's problems are, what they mean and what their solution entails; they must know what the Masters of the Wisdom want done and then they must talk and write, act and live so that others too may understand.

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. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing the Ashrams at this time.

This year, I will make clear to you what work is asked of the group in relation to the planned group work, the group

great clearing house) and the heart and throat will be carried--at the third initiation--to the ajna centre, and the complete racial "transfiguration" will take place.

2. The process will then be carried forward and at the fourth initiation the energies will be centralised in the head centre.

This will lead to a happening of such esoteric significance that I cannot express even its dimmest meaning to you because *I myself do not know*. It lies too far ahead, even for all Who are the Masters of the Wisdom at this time. Only the Christ and the **Buddha** begin dimly to sense its meaning.

Therefore I cannot answer your question because until the head centre is somewhat more awakened my explanation would be meaningless. All I dare say is that by the use of creative imagination, by a constant application to the way of the head, and constant group activity, with an increasing capacity to be detached, and therefore not so potently identified with the individual consciousness, you yourself can perhaps get a faint glimmer of light as to that vibrant reality of which the heart is the reflection.

One thing I can add. As I told you before, the activity of the heart centre never demonstrates in connection with individuals. This is a basic fact. What devastates most disciples is the solar plexus ability (when purified and consecrated) to identify itself with individuals. The heart centre cannot react, except under group impetus, group happiness or unhappiness, and other group relations. This may give you a needed hint. It is a subject which you will do well deeply to consider, and to discuss with A.A.B. who--like yourself--is also on the difficult path of teaching and of world salvage.

August 1946

MY BELOVED BROTHER:

You will have, by now, read and absorbed the papers and communications which have been held for you until the close

number of aspirants. The interplay of loving understanding and of fused wills produces an exceedingly potent reservoir of energy. This is a point which all disciples should study and upon which they can count as they work together in united effort in any Ashram.

As I study you, my brother and my friend, and as I look ahead at your life of service and of right intention, one word stands out in my consciousness for you. To it, I referred in the six statements which I earlier gave you. That word is: *simplicity*. I stated in that earlier writing that the simplicity of the soul opens the way into Shamballa. That was and is an essential key statement for you. Those upon the second ray fall (as you know) into two groups, generally speaking; there are, naturally, numerous exceptions. Souls on the wisdom aspect of the second ray go to Shamballa and join the Great Council in some capacity or another. Such a one was the **Buddha**. Those on the love aspect of the second ray tread one or other of the various paths, primarily that of the World Saviours; They become the divine Psychologists and World Teachers. The Christ combined in Himself all these three great traits.

Those in this second group of souls upon the second ray likewise fall into two groups: They follow the way of specialised detail and of a comprehensive inclusiveness and are the outstanding occultists; the other group is distinguished by pure love. Of the group which finds its way into Shamballa a developed simplicity will be found to govern all relations.

Simplicity and unity are related; simplicity is one-pointedness of outlook, free from glamour and the intricacies of the thoughtform-making mind; simplicity is clarity of purpose and steadfastness in intention and in effort, untrammelled by questioning and devious introspection; simplicity leads to simple loving, asking nothing in return; simplicity leads to silence--not silence as an escape mechanism but as an "occult retention of speech."

For you, simplicity is a major essential practice in this next cycle of your life, but you will have to decide for your-

way. On the path into physical manifestation, the bodies or forms are built. On the Path of Return, they are appropriated and used, and the consciousness of their use steadily grows. For the evolved human being, the goal is a clear and conscious appropriation of that which has been built and its use in the service of the Plan.

Forget not that all aspects or externalisations which the soul uses and through which it expresses itself are constituent parts of the vehicle of expression of the One in Whom we live and move and have our being. Therefore we appropriate that which we earlier "earmarked" (if I may use that ancient phrase in its deepest and truest occult significance) on the Path of Descent. We learn to use it consciously. We hear its note as we descend; we see it as we ascend. We identify ourselves with the form as its sound reaches us during the process of involution. We distinguish it on the evolutionary arc, and when the stage wherein we identify ourselves with form begins to die out, we then "see" it and enter the stage of duality.

Yes, my brother, we do indeed raise our bodies into heaven, but the raising takes place within the realm of conscious effort, for when the distinctions of the lower mind fade out, and the work--the necessary work--of discovery and of differentiation has played its part in teaching us the lesson of desirelessness, we find that the form and consciousness are *one*, the light is *one*, and the energy is *one*. But we find also that "one star differeth from another star in glory" because there is One Flame but many sparks of differing brightness within that Flame. Such is the glory of the great Eternal One. This realisation is the soul's aspiration and the goal of its great enlightenment. It is, as you rightly point out when viewing the subject from the angle of mother-matter, the assumption of the virgin into Heaven, there to be glorified. Much of the mystery connected with "the three vestures of the **Buddha**" is related to this glorification of the three bodies. Much can be learnt by a careful study of the connection between the three bodies of a human being and the vestures or vehicles of the Lord **Buddha**. The whole story of Sublimation, of Purification, and of Transfiguration is hid-

the more earnestly you reflect upon them, the richer will be your life expression, and that I know is what you yourself desire.

1. Relation to the inner Ashram.
2. The friendship of the Christ.
3. The way of the intuition.
4. The source of your life expression.
5. Wisdom, blended with love.
6. Reaction to the consciousness of the Hierarchy.
7. The "Ashram of Loving Intent."
8. An out-going consciousness, esoterically understood.
- 9: The "Lighted Way of the Buddha and the Christ."
10. The pinnacle whereon the thorny crown is won.
11. The *moment* of perceptive understanding.
12. The quality of the perceptive race of men.

(This refers to the future race.)

These phrases have a significance which is not immediately apparent; they are what I might be permitted to call "sparkling" concepts, and they can be revolutionary in their effect, if you reflect upon them correctly and persistently. They are intended to make you responsive to the different currents of energy to which those who are to undergo a special training to fit them to form the special group of the "friends of Christ" must submit themselves. This right you have earned. It is my present task to aid you on this way of peculiar training.

Have you ever thought, my brother, that just as there is a discipline of pain and of sorrow, there may also be a discipline of joy and of achievement? This is a thought worthy of attention. Men need these days to learn this new truth, and its perception will greatly change human consciousness. That which is bliss *is* today here or on its way, and the disciples and aspirants of this present time must be taught how to recognise and implement it. Again--this is a right which you have definitely earned.

I shall be in touch with you, my brother. This instruction

August 1946

BROTHER OF OLD:

This is but a parting word to you as regards your physical plane affiliation with my Ashram. I will start by assuring you that the inner link remains unbroken and will persist, though even I have no idea when freedom will distinguish you or when you can advance with surety into the Ashram itself. Any progress that you could have made this life, as a result of my corrective teaching and aid, has been largely negated by your supine acceptance of failure, by your profound and lasting "conviction of sin" (if I may use so old-fashioned a phrase), and by your constant inner dwelling on your group relations. You did fail, my brother. But why stay overwhelmed by failure for year after year and remain with your eyes concentrated on the lower self that failed? All have failed and will again along some line. E'en the Masters fail at times to pass through one or other of the highest initiations at their first attempt and--from the hierarchical angle--that connotes failure. But the failure is scarce recognised; the effort is made to register what caused the failure and the inability to stand before the One Initiator, for all effects emanate from some *ascertainable* cause. So should it be on all levels of advancement, even such a relatively unimportant effort (from the point of view of hierarchical work) as your attempt to gain the right of entry into my Ashram or what is called "ashramic penetration," and then on and up through many graded failures, until you meet the well-known failure of the Buddha to attain His goal.

I have therefore for you a message based on the words of the initiate, Paul: "Forgetting the things which are behind, press forward." Dwell no longer on the past but make the relatively few years which are left you of this life, years of usefulness and of purpose in my work. This will require the acquisition and the recognition of a spirit which is unembarrassed by ambition but which is pledged to *the perfecting of each day's relationships*. Preoccupation with the beautifying and the spiritualising of the day's affairs will give you no time for any reaction to glamour; your mind and desire

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 practicing goodwill in a family can completely change its attitudes. Goodwill really practiced among groups in any nation, by political and religious parties in any nation and among the nations of the world can revolutionize the world.

The key to humanity's trouble (focusing as it has in the economic difficulties of the past two hundred years and in the theological impasse of the orthodox churches) has been to take and not give, to accept and not share, to grasp and not to distribute. This has involved the breaking of a law which has placed humanity in a position of positive guilt. War is the dire penalty which mankind has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted and the task of the New Group of World Servers is to offset this evil.

Humanity has never really lived up to the teaching given 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. To put it scientifically and from the esoteric angle: Spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of the disciples of the world to restore this flow and to stop this interference. This is the major problem facing spiritual people at this time.

and many centers of learning in every country, we have not yet succeeded in giving our young people the kind of education which will enable them to live wholly and constructively. In terms of the last two or three thousand years, the development of world education has been progressively along three main lines, starting in the East and culminating today in the West. In Asia we have had the intensive training, down the centuries, of certain carefully chosen individuals and a complete neglect of the masses. Asia and Asia alone has produced those outstanding figures who are, even today, the object of universal veneration--LaoTze, Confucius, the Buddha, Shri Krishna and the Christ. They have set Their mark upon millions and still do.

Then in Europe, we have had educational attention concentrated upon a few privileged groups, giving them a carefully planned cultural training but teaching only the necessary rudiments of learning to the masses. This produced periodically such important epochs of cultural expression as the Elizabethan period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

Finally, in the newer countries of the world, such as the United States, Australia and Canada, mass education was instituted and was largely copied throughout the entire civilized world. The general level of cultural attainment became much lower; the level of mass information and competency considerably higher. The question now arises: What will be the next evolutionary development in the educational world? What will happen after this complete world breakdown and the recognized failure of the educational systems to avert it?

Let us remember one important thing. What education can do along undesirable lines has been well

goodwill and who are free from prejudice will seek each other out and work together to spread goodwill. A prejudiced person, a religious fanatic, or a staunch nationalist have a hard task in developing true goodwill within themselves. They can accomplish it if they care enough for their fellowman, and seek to leave him free, but they will have to seek for the dark area in their own minds where a wall of separateness exists and tear it down. They will have to develop (with deliberation) true goodwill (*not* tolerance) towards the object of their prejudice, towards the man of an alien religion and towards the nation or race to which they feel antagonistic or upon which they look down. A prejudice is a first brick in a separating wall.

Goodwill is far more widespread throughout the world than people think; it simply needs to be discovered, educated and set to work. It must not be exploited, however, by groups working for their own ends, no matter how honestly, correctly or sincerely. It would, if that was done, be diverted into a partisan effort. The men of goodwill stand midway between opposing groups where such exist, in order to create a condition in which discussion and compromise can become happily possible. They tread constantly the "noble middle path" of the **Buddha** which runs between the pairs of opposites, straight to the very heart of God; they tread the "narrow way" of love of which Christ spoke, and they indicate they are treading it by an expression of the only aspect of love which humanity can at present understand: *Goodwill*.

When goodwill is expressed and organized, recognized and used, world problems, no matter what they may be, will in due time reach solution; when goodwill is a true and active factor in human affairs we shall then pass on to a fuller and richer understanding of the nature of love and to an expression of some still higher

and doctrines, theology and dogmatic affirmations, do not necessarily indicate the truth as it exists in the mind of God, with Whose mind the majority of dogmatic interpreters claim familiarity. Theology is simply what men *think* is in the mind of God.

The more ancient the Scripture, the greater, necessarily, the distortion. The doctrine of a vengeful God, the doctrine of retribution in some mythical hell, the teaching that God only loves those who interpret Him in terms of some particular school of theological thought, the symbolism of the blood sacrifice, the appropriation of the Cross as a Christian symbol, the teaching about the Virgin Birth and the picture of an angry Deity only appeased by death are the unhappy results of man's own thinking, of his own lower nature, of his sectarian isolationism (fostered by the Jewish *Old Testament*, but not generally found in the Oriental faiths) and of his sense of fear, inherited from the animal side of his nature--all these are fostered and inculcated by theology but not by Christ, or the **Buddha** or Shri Krishna.

The little minds of men at their past and present stages of evolution cannot today and never have comprehended the mind and the purposes of the One in Whom we live and move and have our being; they have interpreted God in terms of themselves; therefore when men unthinkingly accept a dogma, they are only accepting the point of view of some other fallible human being, and are not accepting a divine truth at all. It is this truth that theological seminaries must begin to teach, training their men to think for themselves and to remember that the key to truth lies in the unifying power of Comparative Religion. Only those principles and truths which are universally recognized and which find their place in every religion are truly necessary to salvation. The secondary and controversial line of pre-

something happened--under the action and will of God the Creator, God transcendent--which affected primeval man, and he "became a *living soul*". As the yearning urge towards an undefined and unrealized good made itself felt in the inchoate longings of unthinking man (literally unthinking at that stage), it evoked a response from Deity; God drew near to man and man became imbued with that life and energy which, as time went by, would enable him to recognize himself as a son of God and eventually to express that sonship perfectly. This Approach was signalized by the appearance of the faculty of mind in man. In man was planted the embryonic power to think, to reason and to *know*. The universal Mind of God was reflected in the tiny mind of man.

Later, we are told, when the mental powers of the early humanity warranted it, another Approach between God and man, between the spiritual Hierarchy and humanity, became possible and the door into the Kingdom of God was opened. Man learned that the way into the Holy Place could be entered through *love*. To the mental principle was added--again by the force of invocation and responsive evocation--another divine attribute or principle, the principle of love.

These two great Approaches made it possible for the human soul to express or manifest two aspects of divinity: Intelligence and Love. Intelligence today is flowering through knowledge and science; it has, however, not yet unfolded on any large scale its latent beauty of wisdom; love today is only just beginning to engross human attention; its lowest aspect, *Goodwill*, is only now being recognized as a divine energy and is still a theory and a hope.

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 focused 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 great 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. Christ also brought to human attention three deeply necessary concepts:

1. The extreme value of the individual son of God and the necessity for intense spiritual effort.
2. The opportunity, presented to humanity, to take a great step forward and undergo the new birth.
3. The method whereby a man could enter into the kingdom of God, voiced for us in His words, "Love your neighbor as yourself". Individual effort, group opportunity and identification with each other--such is the message of the Christ.

Thus we have had four great Approaches of the divine to the human--two major Approaches and two lesser Approaches. These lesser Approaches made clear to us the true nature of the great Approaches and showed us how that which was conferred in the far distant history of the race constitutes a divine heritage and the seed of ultimate perfection.

A fifth great Approach is now possible and will take place when humanity has put its house in order. A new revelation is hovering over mankind and for it the previous four Approaches have prepared humanity. A new heaven and a new earth are on their way. The words "a new Heaven" signify an entirely new conception as to the world of spiritual realities and perhaps of

vals each year which all men could and would normally and easily keep together, in unison and with a uniformity of approach which would link them all closely together. These three Festivals are concentrated in three consecutive months and lead, therefore, to a prolonged annual spiritual effort which should affect the entire year. They would serve to unite in closer spiritual ties the Eastern and the Western believer; they express divinity in manifestation through the place where the will of God is known, through the spiritual Hierarchy where the love of God is fully expressed and through humanity whose task it is intelligently to work out God's plan in love and goodwill to all men.

I. *The Festival of Easter*. This is the festival of the risen, living Christ, the Head of the spiritual Hierarchy, the Inaugurator of the Kingdom of God and the Expression of the love of God. On this day, the spiritual Hierarchy which He guides and directs will be universally recognized, man's relation to it emphasized and the nature of God's love registered. Men everywhere will invoke that love, with its power to produce resurrection and spiritual livingness. This Festival is determined always by the date of the first Full Moon of spring. The eyes and thoughts of men will be fixed on life, not death; Good Friday will no longer be a factor in the life of the churches. Easter will be the great Western festival.

II. *The Festival of Wesak or Vaisakha*. This is the festival of the **Buddha**, that great spiritual Intermediary between the center where the will of God is known and the spiritual Hierarchy. The **Buddha** is the expression of the will of God, the embodiment of Light and the indicator of the divine purpose. Men everywhere will evoke wisdom and understanding and the inflow of light into the minds of men everywhere. This Festival is determined in relation to the Full Moon of Taurus.

It is the great Eastern festival and is already meeting with Western recognition; thousands of Christians today keep the festival of the **Buddha**.

III. *The Festival of Humanity*. This will be the festival of the spirit of humanity--aspiring to approach nearer to God, seeking conformity to the divine will to which the **Buddha** called attention, dedicated to the expression of goodwill which is the lowest aspect of love to which Christ called attention and of which He was the perfect expression. It will be the day pre-eminently on which the divine nature of man will be recognized and his power to express goodwill and to establish right human relations (because of his divinity) will be stressed. On this festival we are told Christ has for nearly two thousand years represented humanity and has stood before the Hierarchy as the God-man, the leader of His people and "the Eldest in a great family of brothers". This will, therefore, be a festival of deep invocation and appeal; it will express a basic aspiration towards fellowship and for human and spiritual unity; it will represent the effect in the human consciousness of the work of the **Buddha** and of the Christ. It will be held at the time of the Full Moon of Gemini.

If in these early days of restoration and of the inauguration of the new civilization and of the new world, men of all faiths and all religions, of every cult and all esoteric groups were to keep these three great Festivals of Invocation, simultaneously and with understanding of the far-reaching implications, a great spiritual unity would be achieved; if they unitedly invoked the spiritual Hierarchy and sought consciously to contact its Head a great and general inflow of spiritual light and love would occur; if they together determined, with steadfastness and understanding, to approach nearer to God, who could doubt the stupendous results which eventually would be seen? Not only would an underlying unity

between men of all faiths be attained, not only would brotherhood be recognized as a fact and not only would our oneness of origin, of goal and of life be recognized but that which would be evoked would change all aspects of human living, would condition our civilization, change our mode of life and make the spiritual world a dominant reality in the human consciousness.

God, in the person of Christ and His Hierarchy would draw nearer to His people; God, through the instrumentality of the **Buddha**, would reveal His eternal light and evoke our intelligent cooperation; God, through the spiritual Hierarchy and through that center where the will of God is known, would bring humanity to the point of resurrection and to a spiritual awareness which would bring about goodwill towards men and peace on earth. The will of God transcendent would be carried out through the medium of God immanent in man; it would be expressed in love in response to the work of Christ; it would be intelligently presented on earth because the minds of men would have been illumined as the result of their united invocation, the unity of their effort and the oneness of their understanding.

It is for this that humanity waits; it is for this that the churches must work; it is these qualities and characteristics which will condition the New World Religion.

The great Invocation or Prayer does not belong to any person or group but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept--the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love

race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God--impelled by the Law of Compassion--sends forth a Teacher, a world Saviour, an Illuminator, an Avatar, a transmitting Intermediary, a Christ. He gives the message which will heal, which will indicate the next step to be taken by the race of men, which will illumine a dark world problem and give to man an expression of some hitherto unrealized aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine Nature, is based the doctrine of Avatars, divine Messengers, divine Appearances and Saviours. To Them all, history unmistakably testifies. It is upon the fact of this continuity, this sequence of Messengers and Avatars, and upon the dire and dreadful need of humanity at this time, that the worldwide expectancy of the reappearance of the Christ is based. It is the innate recognition of all these facts that has led to the steadily mounting invocative cry of humanity in every land for some form of divine relief or divine intervention; it is the recognition of these facts which also prompts the order which has gone forth from "the center where the will of God is known" that the Avatar should come again; it is the knowledge of both these demands which has led the Christ to let His disciples in every land *know* that He will re-appear when they have done the needed preparatory work.

The Avatars most easily known and recognized are the **Buddha** in the East and the Christ in the West. Their messages are familiar to all, and the fruits of Their lives and words have conditioned the thinking and civilizations of both hemispheres. Because They are human-divine Avatars, They represent what humanity can easily understand; because They are of like nature to us, "flesh of

humanity an aspect and a potency of the nature of God Himself, the *love* Principle of Deity. Light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God, prior to the advent of the **Buddha**, the Avatar of Illumination. Then the **Buddha** came and demonstrated in His Own life the fact of God Immanent as well as God Transcendent, of God in the universe and of God within humanity. The Selfhood of Deity and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to man.

However, until Christ came and lived a life of love and service and gave men the new command to love one another, there had been very little emphasis upon God as Love in any of the world Scriptures. After He had come as the Avatar of Love, then God became known as love supernal, love as the goal and objective of creation, love as the basic principle of relationship and love as working throughout all manifestation towards a Plan motivated by love. This divine quality, Christ revealed and emphasized and thus altered all human living, goals and values.

The reason He has not come again is that the needed work has not been done by His followers in all countries. His coming is largely dependent, as we shall later see, upon the establishing of right human relations. This the church has hindered down the centuries, and has not helped because of its fanatical zeal to make "Christians" of all peoples and not followers of the Christ. It has emphasized theological doctrine, and not love and loving understanding as Christ exemplified it. The Church has preached the fiery Saul of Tarsus and not the gentle Carpenter of Galilee. And so, He has waited. But His hour has now come, because of the people's need in every

aliveness of those who have passed over into the hidden world of being, and their Guides have also borne testimony to the existence of an inner, spiritual world. All this creates a unique preparedness which presents the Christ with unique opportunities and unique problems. All these spiritual forces and many others, both within and without the world religions and the philosophical and humanitarian groups, are working at this time under direction, are closely related and their activities most intimately synchronized. They are all working *together* (even if this is not physically apparent) because in the human family there are those at every stage of responsiveness. The forces of regeneration, of reconstruction, of restoration and of resurrection are making their presence felt in all the many groups which are seeking to aid and lift humanity, to rebuild the world, to restore stability and the sense of security and thus (consciously or unconsciously) prepare the way for the coming of the Christ.

There is also a unique revival of the ancient teaching of the **Buddha** and it is penetrating into the Western countries and finding devoted adherents in every land. The **Buddha** is the symbol of enlightenment and there is everywhere today a unique emphasis upon *light*. Countless millions down the ages have recognized the **Buddha** as the Light Bearer from on high. His *Four Noble Truths* exposed the causes of human trouble and pointed to the cure. He taught: Cease to identify yourselves with material things or with your desires; gain a proper sense of value; cease regarding possessions and earthly existence as of major importance; follow the Noble Eightfold Path which is the Path of right relations--right relations to God, and right relations to your fellow men--and thus be happy. The steps on this Path are:

about the initial stages of establishing right human relations; secondly, He gave to the world (for the use of the "man in the street") one of the oldest prayers ever known, but one which hitherto had not been permitted to be used except by the most exalted, spiritual Beings. He used it Himself for the first time, we are told, at the time of the Full Moon of June, 1945, which is recognized as the Full Moon of the Christ, just as the Full Moon of May is that of the **Buddha**. It was not easy to translate these ancient phrases (so ancient that they are without date or background of any kind) into modern words, but it has been done, and the great Invocation, which may eventually become the world prayer, was pronounced by Him and Taken down by His disciples. It has been translated as follows:

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 center 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 center 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.

Its extraordinary potency can be seen in the fact that hundreds of thousands of people are already using it day by day and many times a day; it is (1947) translated

of Those Who have lived on Earth, accepted the fact of God Transcendent, discovered the reality of God Immanent, portrayed in Their own lives the divine characteristics of the Christ life and (because They lived on Earth as He did and does) have "entered for us within the veil, leaving us an example that we too should follow His steps" and Theirs. We too belong eventually in that great succession.

The **Buddha** Himself is standing behind the Christ in humble recognition of the divine task which He is on the verge of consummating, and because of the imminence of that spiritual accomplishment. Not only are all those who are functioning consciously in the Kingdom of God aware of His Plans, but those great spiritual Beings Who live and dwell in the "Father's House," in the "center where the will of God is known," are also mobilized and organized to assist His work. The spiritual line of succession from the throne of the Ancient of Days down to the humblest disciple (gathered with others at the feet of the Christ) is today focussed on the task of helping humanity.

The great moment for which He has so patiently waited has almost arrived; the "end of the age" to which He referred when speaking to His small group of disciples: "Lo! I am with you all the days even unto the end of the age" has come. Today He stands and waits, knowing that the hour has come when He will "see of the travail of His soul and be satisfied." (Is:LIII:11.)

Right through the spiritual succession of the Sons of God, there is naught to be seen and felt but expectancy and preparation. "*The Hierarchy waits.*" It has done all that is possible from the angle of the present opportunity. The Christ stands in patient silence, attentive to the effort that will make His work materialize on Earth

and enable Him to consummate the effort He made 2000 years ago in Palestine. The Buddha hovers over the planet, ready to play His part if the opportunity is offered to Him by mankind. Everything now depends upon the right action of the men of goodwill.

From the Father's House (the "center where the will of God is known" or Shamballa of the esotericist) the fiat has gone forth: The hour has come. From the Kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done." Down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth." For the three great spiritual centers: the Father's House, the Kingdom of God, and awakening Humanity, there is but one purpose, one idea and one united expectancy.

It is essential that today there should be a measure of fuller knowledge concerning the "center where the will of God is known." The public should possess some understanding of this highest spiritual center to which--if we believe the Gospel story--Christ Himself was always attentive. Frequently we read in *The New Testament* that "the Father spoke to Him" or that "He heard a Voice," unheard by others, or that the words were heard, "this is my beloved Son." Several times, the seal of affirmation (as it is spiritually called) was given to Him. Only the Father, the planetary Logos, the "One in Whom we live and move and have our being" (Acts XVII.28), the Lord of the World, the Ancient of Days (Dan. VII.9) can speak this final affirmative word. There are, as well we know, five crises or initiations which concern the Master Jesus--the Birth at Bethlehem, the Baptism, the Transfiguration, the Crucifixion and the Resurrection--but lying behind this obvious and practical teaching, lies an undercurrent or thought of something much higher

and of greater importance--the affirmative Voice of the Father, recognizing that which the Christ has done.

When Christ completes the work during the next two thousand years which He inaugurated two thousand years ago, that affirmative Voice will surely again be heard and divine recognition of His coming will be accorded. Then the Christ will take that stupendous initiation of which we know nothing except that two divine aspects will blend and fuse in Him (love-wisdom in full manifestation, motivated by divine will or power). Then the Buddha and the Christ will together pass before the Father, the Lord of the World, will together see the glory of the Lord and eventually pass to higher service of a nature and a caliber unknown to us.

I write here in no fanatical or adventist spirit; I speak not as a speculative theologian or an exponent of one phase of religious, wishful thinking. I speak because many know that the time is ripe and that the appeal of simple, faithful hearts has penetrated to the highest spiritual sphere and set in motion energies and forces which cannot now be stopped. The invocative cry of distressed humanity is today of such a volume and sound that--united to the wisdom and the knowledge of the Spiritual Hierarchy--it has given rise to certain activities in the Father's House. These will result in the glory of God, in the transformation of the divine will-to-good into human goodwill, and resultant peace on Earth.

A new chapter in the great book of spiritual living is about to be written; a new expansion of consciousness is an imminent happening; a fresh recognition of divine attentiveness is now possible to humanity and a revealing expectancy will prove the accuracy of the Biblical statement, "every eye shall see Him." (Rev. 1.7.) The religious livingness or spiritual history of mankind can be

can be focussed on humanity and those steps can be taken which will embody more rapidly the Purposes of God.

For the first time in human history, the demand of the people of the Earth is so potent and so in line with divine direction, in time and space, that the end is inevitably sure; the looked-for spiritual Representative must come forth; this time He will not come alone but will be accompanied by Those Whose lives and words will evoke recognition in every department of human thinking. The symbolic prophecies found in all the world Scriptures anent this imminent event will prove their veracity; their symbolism will nevertheless elicit re-interpretation; circumstances and happenings will not necessarily be exactly as the Scriptures would appear to indicate. For instance, He will come indeed in the "clouds of the air" (Matt. XXVI. 64), as the Christian Scriptures say, but of what great interest is that when millions come and go in the clouds, each hour of the day and of the night? I mention this as one of the outstanding prophecies and one of the most familiar; it is, however, one which means little in our modern civilization. The fact of importance is that He will come.

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 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. This relationship comes out at certain of the great spiritual festivals where the relationship demonstrated includes not only the Kingdom of God but also the Father and the Father's Home. There is the Festival of Easter, the Festival of the **Buddha** Who in physical Presence expresses the spiritual solidarity of our planet, and the Festival in June, peculiarly the Festival of the Christ, when He--as leader of the New Group of World Servers--employs the new Invocation on behalf of all men of goodwill in all lands; at the same time, He gathers up the inchoate and unexpressed demands of those masses who seek a new and better way of life. They want love in daily living, right human relations and an understanding of the underlying Plan.

It is these physical happenings which are of moment and not the vague hopes and promises of the theological faiths. It is the physical Presence upon our planet of such recognized spiritual figures as the Lord of the World, the Ancient of Days; the seven Spirits Who are before the throne of God; the **Buddha**, the spiritual leader of the East, and the Christ, the spiritual leader of the West--all of Whom are brought at this climaxing time to our attention. The vague belief in Their existence, the dreamy

has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centers or groups through which God works are unitedly focused on the same objective. Shamballa, the Spiritual Hierarchy and Humanity (the Father's House, the Kingdom of God and the World of Men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate (in a fashion unknown before) not only the Father's House, which is the source of all our planetary light but also the spiritual center from which have come all those Teachers and World Saviors Who have stood before men and said, as did Hermes, the Buddha and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and--above all else--"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realize the revelation which this will entail and the new possibilities which will open up before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the Spiritual Hierarchy is preparing. This time the Christ will not come alone for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time every eye will see Him, every ear will hear Him and every mind will pass judgment upon Him.

We can freely aid in the reconstruction work which the Christ proposes, if we will familiarize ourselves and all men whom we can contact with the following facts:

1. That the reappearance of Christ is imminent.

will not necessitate interpretation and receive the wrong interpretation, because He will be present to indicate the true meaning.

He has been for two thousand years the supreme Head of the Church Invisible, the Spiritual Hierarchy, composed of disciples of all faiths. He recognizes 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 recognize the Christ Who is in 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 and clear. Let recognition be the aim.

## CHAPTER FOUR

THE WORK OF THE CHURCH TODAY AND  
IN THE FUTURE

WE have seen that the doctrine of great Appearances and of the coming of Avatars or World Teachers or Saviors underlies all the world religions. Through Them, the continuity of revelation is implemented and humanity is enabled, each successive age, to take its next step forward along the Path of Evolution closer to God and that divine Center in which the will of the One "in Whom we live and move and have our being" (as St. Paul expressed it in Acts XVII.28) is focused, understood and directed. We have touched upon the mission of two of these Avatars--the Buddha, the Messenger of Light for the East, and the Christ, the Messenger of Love for the West--and Their work for the entire world; we have also considered the unique opportunity with which Christ is today faced and the response He made in 1946 when He signified His intention to reappear and gave the great Invocation to us as an aid in the preparatory work with which we are immediately confronted. It would seem appropriate at this point to consider the nature of the work which He will do and also the teaching which He will probably give. The fact of the continuity of the revelation and teaching given down the ages entitles us to a wise consideration and spiritual speculation upon the probable lines which His work will take.

Over the years, much has been given out from many sources, schools of thought and churches about the Christ,

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.

Let us look for a moment at the erroneous interpretations given to the Gospel story. The symbolism of that Gospel story--an ancient story--presentation often presented down the ages, prior to the coming of the Christ in Palestine--has been twisted and distorted by theologians until the crystalline purity of the early teaching and the unique simplicity of the Christ have disappeared in a travesty of errors and in a mummery of ritual, money and human ambitions. Christ is pictured today as having been born in an unnatural manner, as having taught and preached for three years and then as having been crucified and eventually resurrected, leaving humanity in order to "sit on the right hand of God," in austere and distant pomp. Likewise, all the other approaches to God by other people, at any time and in any country, are regarded by the orthodox Christian as wrong approaches, as being practiced by so-called "heathen," and as requiring Christian interference. Every possible effort has been made to force orthodox Christianity on those who accept the inspiration and the teachings of the Buddha or of others who have been responsible for preserving the divine continuity of revelation. The emphasis has been, as we all well know, upon the "blood sacrifice of the Christ" upon the Cross and upon a salvation dependent upon the recognition and acceptance of that sacrifice. The vicarious at-one-ment has been substituted for the reliance which Christ Himself enjoined us to place upon our own divinity; the Church of Christ has made itself famous and futile (as the world war proved) for its narrow creed, its wrong emphases, its clerical pomp, its spurious authority,

manity from darkness to light and from death to immortality.

These are the great underlying truths which are distinctive of the Christ, of the **Buddha**, and of the Church of God, as it expresses itself in the East and in the West; these are the only truths which matter. In the future, the eyes of humanity will be fixed upon Christ and not upon any such manmade 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 unrecognized) 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.

Our study of the future work of the Christ is necessarily based upon three assumptions:

1. That the reappearance of the Christ is inevitable and assured.
2. That He is today and has been actively working--through the medium of the spiritual Hierarchy of our planet, of which He is the Head--for the welfare of humanity.
3. That certain teachings will be given and certain energies will be released by Him in the routine of His work and coming. People are apt to forget that the coming of the Christ necessitates a period of intensive preparation by Him; He, too, works under law and is subject to control from various sources--just as are all human beings, but in a much lesser degree.

His reappearance is conditioned and determined by the reaction of humanity itself: by that reaction He must abide. His work is subject also to certain phases of *spir-*

of the processes of sharing and of cooperation and of the emergence of that new world religion whose keynote will be universality and initiation. If the word "initiation" signifies the processes of "entering into," then it is indeed true today that humanity is undergoing a true initiation as it enters into the new age of Aquarius; it will then be subjected to those energies and forces which will break down the barriers of separation and which will blend and fuse the consciousness of all men into that unity which is distinctive of the Christ consciousness.

In June, 1945, at the time of the full moon (so significant a day in the spiritual experience of the Christ), He definitely and consciously took over His duties and responsibilities as the Teacher and Leader during the Aquarian solar cycle. He is the first of the great world Teachers to cover two zodiacal cycles--the Piscean and the Aquarian. This is a statement easily made and written down, but again it involves the three modes or techniques of appearance to which I have already referred. His outpouring love and spiritual vitality (augmented by the energies of the Spirit of Peace, the Avatar of Synthesis and the **Buddha**) were refocused and channelled into a great stream, pulled through into expression (if I may word it so inadequately) by the words of the Invocation, "Let love stream forth into the hearts of men. . . . Let Light and Love and Power restore the Plan on Earth."

In those three words--light, love and power--the energies of His three Associates (the great Triangle of Force which stands in power behind Him) are described: the energy of the **Buddha**: Light, for the light ever comes from the East; the energy of the Spirit of Peace: Love, establishing right human relations; the energy of the Avatar of Synthesis: Power, implementing both light and love. At the center of this Triangle the Christ took His

groups were passing away and the specter of death stalked on every hand. Destruction characterized the phenomenal world, as well as the subtler worlds of feeling and of thought ; life was withdrawn and death resulted. The problem of Christ and His disciples was to see that the old and the undesirable were not revived. Their task was not the resuscitation of the dead and the useless; the directed inflow of life, carrying the capacity to build anew and the energy which could produce a new world and a new civilization--there lay Their opportunity and Their responsibility.

The reactionary forces of the world--political and religious--desired the resurrection of the old and dead forms; they threw their weight and their influence (which is only another name for energy) against all that was new. This, they are still doing. The progressive forces fight only for that which is new, and seek not the preservation of any of the old forms, even if they could serve a useful purpose. Their energetic denial of all that is of the past, and the destroying energy which they direct against anything which is of the old regime are likewise handicapping the efforts of the Hierarchy. In these progressive forces, hope does indeed lie, but they sadly lack skill in action and have too great a love for destruction. The New Group of World Servers holds steadily to the "Noble Middle Way" (as the **Buddha** called it) and seeks the decent burial of old forms, the implementation of that which is new and the restoration of that which has, in the past, proved useful and good and which could form the living germ of the new creation.

At the time of the Full Moon of April 1945, during the Easter season of that year and covering approximately a period of five weeks, the Forces of Restoration began their work, emerging first upon the subtler planes

of human experience. This type of energy is peculiarly creative in nature and carries the "life which produces the birth of forms." It poured into the Hierarchy, via certain of the Masters and Their groups of disciples, and was immediately transmitted by Them to humanity as a whole. This energy is a mass energy and is related to the stimulation of the mass intelligence; it is not the energy which we have earlier considered when dealing with the Christ consciousness in man. This is the energy which makes men think, plan and take action; it produces neither bad nor good results but simply brings about the awakening of men's minds so that they take intelligent action. That action is necessarily dependent upon the type of mind of the man who responds to the forces of restoration, conditioned by his point in evolution, his racial and national background, his tradition and his religious and civilized reactions. These forces are active now in every land, frequently producing increased initial difficulties but leading eventually to a definite reorganization of the national or planetary life. Their effects will be primarily physical; they will bring about a new world in which the evidences of war will have disappeared, the physical health of men and animals will be bettered, and cities and villages will be rebuilt. Their objective is the production of the new Earth and all the outer evidences of an inflowing new life.

Following this inflow, at the time of the Full Moon of the **Buddha** in May 1945, the forces of enlightenment became active, and light began to stream into the minds of men. These are, in reality, the energies which initiate the new world education. Those first to be affected by them are the great educational movements, the forums of the people in all lands and the values which are now unfolding through the radio and the moving picture indus-

try; others deeply affected are the press, the publishers of world literature, speakers, writers, radio commentators, newspaper men and social workers. These effects may not yet be apparent for little time has as yet elapsed, but all these movements and people are the recipients today of the energies of enlightenment *if* they are prompt to recognize new emerging ideas; they are the custodians of this energy and its distributing agents, channelling it and directing it so that the masses of the people everywhere come under its influence. Progressive and liberal churchmen in all the world religious are also responsive to this energy, but their usefulness is greatly handicapped, owing to the reactionary nature of the setting or field in which they have to work; they are confronted with a well-nigh impossible task.

These energies of enlightenment reach humanity, via the New Group of World Servers who are very susceptible to their impact, and who are in a position to distribute them, because they are to be found working in all the fields of activity mentioned above.

The forces of restoration are related to and emanate from the Mind of God and are connected with the intelligent principle in the divine nature; the intellect is that divine aspect which distinguishes man from all other forms in nature. The forces of enlightenment come from the Heart of God and are related to divine understanding and can, therefore, reach and strengthen all those who love and serve their fellowmen. This energy is related to the second aspect or principle of divinity, love-wisdom, of which the **Buddha** and the Christ are the two outstanding divine expressions. It is mainly through Them and Their disciples, or the Masters on the same line of divine expression, that these energies reach humanity, channeled by the New Group of World Servers.

The Christ and the **Buddha** combined the Way of the Mind and the Way of the Heart in Their perfection, and towered above their fellowmen from the heights of Their achievement. They swayed hemispheres and centuries, whereas lesser sons of God sway countries and shorter periods of time. They still have some consummating work to carry through, though the indicated work lies not so much with the forms which embody Their enunciated divine principles--light and love--as with the souls who have evolved through the application of these principles.

In June 1945, Christ set in motion the forces of reconstruction which are related to the Will aspect of divinity and which remain as yet the least powerful of the three streams of energy, released during the three Full Moon Festivals in 1945. These forces of reconstruction are effective mainly in relation to those entities which we call *nations*. The Hierarchy is at this time attempting to channel them into the Assembly of the United Nations; the use made of these impersonal energies is dependent upon the quality and the nature of the recipient nation, on its measure of true enlightenment and on its point in evolution. *Nations are the expression today of the massed self-centeredness of a people and of their instinct to self-preservation.* These energies can, therefore, increase that aspect of their lives. They can, however, and in spite of this, increase the potency of the objective which the United Nations (at present) *theoretically* hold before the eyes of men everywhere. The main object of the Hierarchy is so to distribute these constructive, synthesizing energies that the theory of unity may slowly be turned into practice, and the word "United" may come to have a true significance and meaning. It is with this type of energy that the Avatar of Synthesis is peculiarly allied. He will convey to humanity, with the aid of the Christ,

Christ will work in the closest cooperation with the **Buddha** until this fusion and reconstruction have truly taken place. The **Buddha** is closely allied with the Christ in this process of His reappearing, though He will not be involved or active during the entire period of Christ's coming active work on earth. As you know, He too, has not relinquished His contact and relationship with humanity, though He relinquished His physical body centuries ago. He did this in order to accomplish certain assigned work which had in it (besides many things unknown to humanity) activities connected with the work of the Christ, with the immediacy of His coming and with certain plans for the coming civilization of the Aquarian Age. As many millions in the world know, each year (at the time of the Wesak Festival at the May Full Moon) He communicates with humanity, via the Christ and the assembled, attentive Hierarchy. He acts in this way as an agent bringing about relationship between the "center where the will of God is known" and the "center which we call the race of men." These two descriptive phrases are used advisedly because all the work now being done by these two great Sons of God is concerned with the distribution of energy--the energy of light and the energy of love. It is through the Triangle, earlier mentioned, that the energy of will eventually will be distributed and one of these divine distributors is the **Buddha**.

Actually the work of the **Buddha** for humanity is nearly over, and His long alliance with the race of men has nearly come to an end. The moment that the appearance of the Christ is an accomplished fact, and the rule of right human relations is beginning definitely to condition human living, then the **Buddha** will pass to the work which awaits Him. One of the senior disciples of the Christ, ranking next to the Christ in hierarchical status,

will take His place and carry on the work, connected with mankind.

By the time this particular Master takes over His task, the intelligent principle or knowledge, which is the outstanding characteristic of humanity, will have been to a large extent transmuted into wisdom by the world intelligentsia, though not as yet by the masses of men. Wisdom is the predominant characteristic of the **Buddha** and the momentum of this wisdom energy will eventually be so strong that it will need no further distribution or control by the **Buddha**. He can then re-orient Himself to higher spheres of activity where His true work lies, and begin to work with an aspect of wisdom of which we know nothing but of which both knowledge and wisdom have been expressing themselves through the Christ and the **Buddha**; later, through the cooperation of the Avatar of Synthesis, Christ will be able to blend within Himself both of these major divine energies, and thus be a pure expression of love and wisdom, of right relationship and intuitive understanding.

In order to make this possible and thus release His spiritual Brother from the arduous task of relating humanity to the "center where the will of God is known" (Shamballa), Christ is subjecting Himself at this time to a unique process of training. Of this training, His thirty years of work in the carpenter's shop in Palestine has ever been the hitherto unrecognized symbol. The word "carpenter" is significant of building, of construction, and means (in its derivation) someone who is an artificer in timber or a builder of wooden houses. This is the true meaning of the Biblical story of Christ's being crucified upon the cross of wood or the tree. It is related in reality to the decision made by Christ in the Garden of Gethsemane to take over the building or reconstruction

3. The energy of Wisdom.
4. Piscean energy, generated during the Christian era.
5. Aquarian energy, already generating upon the inner planes of thought and feeling, and to be generated during the centuries ahead of us.

The lines which His training follows are known only to Christ, to the **Buddha** and to the Avatar of Synthesis. All esoteric or spiritual training has to be self-applied; this is as true of the Christ as it is of the humblest aspirant. Into the processes of Christ's thinking, reactions and planning, it is not possible for us to enter.

In Palestine, His appearance was mainly prophetic and His work primarily that of laying the foundation for the activities which will follow His reappearance, plus the sowing of the seed, the harvest of which He will garner in the new age. The tragedy of His appearance two thousand years ago has colored the presentation of truth by the theologians and made them posit an unhappy story, producing a miserable and unhappy world. This tragedy was based on:

1. His discovery that humanity was not ready for that which He came to give and that for centuries much experience, teaching, trial and testing would be needed before His real work could begin.
2. His recognition that He Himself needed a deeper relation with that center which He always referred to as "the Father's House"; it was this realization which led to His comment that His disciples could and would do "greater things" than He had done and that He had to go to His Father.
3. His arriving at the conclusion that He must have more trained and dedicated workers and agents

than at that time was possible, or has proved possible since. Hence the gathering out and the training of the New Group of World Servers. When there are enough of these servers and enlightened workers, He will come and nothing can arrest His approach.

4. He discovered also that men were not then desperate enough to "take the Kingdom of Heaven by violence"; 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.

It is to the whole world that Christ comes and not just to the Christian world. He comes to the East and to the West, and has foreseen this "time of the end," with its planetary catastrophes, phenomenal disasters, despair and invocation--arising from both the East and West. He knew that in the time of final crisis and tension, humanity itself would force His emergence. *The New Testament* story is true and correct; it is only the man-made interpretations which have misled humanity.

In the East there is an ancient legend which has an application today and which holds the clue to the relation of the Christ and of the **Buddha**; it concerns a service which, the legend says, the **Buddha** will render Christ. In symbolic form, the legend runs that when the **Buddha** reached enlightenment, and experience on Earth could teach Him no more, He looked ahead to the time when His Brother, the Christ, would be active in the Great Service--as it is called. In order, therefore, to aid the Christ, He left behind Him (for His use) what are mysteriously called "His vestures." He bequeathed and left

in some safe place the sumtotal of His emotional-intuitive nature, called by some the astral body and the sum total of His knowledge and His thought, called His mind or mental body. These, the legend says, will be assumed by the Coming One and prove of service, supplementing Christ's Own emotional and mental equipment and providing Him with what He needs as the Teacher of the East as well as of the West. He can then with strength and success contemplate His future work and choose His workers. There is something of this same idea latent in the injunction given in *The New Testament*, "Let this mind be in you which was also in Christ." (Phil.II:5.)

Thus the Christ, with the fused energies of love and wisdom, with the aid of the Avatar of Synthesis and of the **Buddha** and under the influence of the Spirit of Peace and of Equilibrium, can implement and direct the energies which will produce the coming new civilization. He will see, demonstrating before His eyes the true resurrection--the emergence of mankind from the imprisoning cave of materialism. Thus He will "see of the travail of His soul and shall be satisfied." (Is. LIII:11.)

to prove the scientific possibility of immortality is part also of this great stream, carried onto intellectual levels, thus salvaging Vyasa's work from the mists and glimmers and the psychic dishonesty with which it is now surrounded. The fact of immortality is today on the verge of scientific proof; the fact of the survival of some factor has already been proved, though what has been demonstrated as surviving is apparently not in itself intrinsically immortal. The factual nature of the soul, and the fact of soul survival and of its eternal livingness, go hand in hand and have not yet been scientifically proven; they are, however, known and recognized as truths today by such countless millions and by so many intellectuals that--unless mass hysteria and mass deception is posited--their existence is already correctly surmised.

**Buddha** is the next Teacher to Whom we should refer, though there were many between His time and that of Vyasa. During those centuries wherein history is relatively dim and faint in its outlines, the intelligence of men had been rapidly growing, and the enquiring perception of mankind came into increasingly active use. The asking of questions, to which there seem no apparent or easy answers, focused itself in a group of thinkers in India and they represented thinking men in every land. They asked the ancient questions as to why there is sorrow and misery in every land and in every life; they asked what caused these things and what must be done to change these circumstances of life; they demanded to know what was the integrating principle in man, and what was the soul and was there a self. The **Buddha** came forth to give the answer and to lay the foundation for a more enlightened approach to life, giving the teaching which

would open the door to the work of the Christ Who would, He knew, follow in His steps.

It is interesting to remember that when the **Buddha** came, approximately five hundred years before Christ (for the exact date of Christ's birth remains debatable), the first dim influences of the Piscean Age could be felt, impinging upon the powerful quality of the age of Aries, the Scapegoat or the Ram. It was the influence of this age--persisting throughout the Jewish dispensation--which led eventually to the distortion of the simple teaching of the Christ when He came. He was erroneously presented to the world as the living Scapegoat, bearing away the sins of the people, and thus originating the doctrine of the vicarious at-one-ment. It was St. Paul who was responsible for this emphasis. A paralleling instance of a similar distortion was also of Jewish origin and appeared in the early stages of the cycle of Aries, the Ram. We are told that the Children of Israel fell down and worshipped the golden calf, the symbol of Taurus, the Bull; this was the preceding astronomical cycle. These are astronomical cycles and not a presented astrology. In the early stages of Aries, the teaching reverted to that of Taurus and in the early stages of Pisces, it reverted to that of Aries and thus set the seal of retrogression upon the teaching which now controls so many orthodox Christians.

**Buddha** answered the questions posited in His time by giving out the *Four Noble Truths*, which satisfactorily and eternally answer man's demand of *why*. These Truths can be summarized as follows: the **Buddha** taught that misery and suffering were of man's own making and that the focusing 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. He made a unique contribution to the teaching given by Hercules and Vyasa, and added to the structure of truth which They had erected. Thus He prepared the way for Christ. Between the times of these two great Teachers, the **Buddha** and the Christ, lesser teachers appeared to amplify and add to the already given basic truths; of these Sankaracharya was one of the most important, giving, as He did, deep instruction upon the nature of the Self. Also the teacher in *The Bhagavad Gita*, Shri Krishna, must be noted, for many believe Him to be a previous incarnation of the Christ.

Thus the fundamental truths upon which relation to God (and, therefore, relation to our fellowmen) is founded are always given out by the Son of God, Who--in any particular world period--is the teaching Head of the spiritual Hierarchy.

In due time, *Christ* came and gave out to the world (mainly through His disciples) two major truths: the fact of the existence of the human soul and, secondly, the system of service (this phrase is used advisedly) as a mode of establishing right human relations--to God and to one's fellowmen. He told men that they were all the Sons of God in the same sense that He was; He told them in many symbolic ways who and what He was and assured them that they could do even greater things than He had done, because they were divine as He was. These greater things, humanity has already accomplished upon the physical plane and in its control of nature, as Christ knew men would, because He knew the workings of the Law of Evolution. He taught them that service was the key to the life of liberation, teaching them the technique of service through His own life as He went

about doing good, healing the sick, as well as preaching and teaching the things of the Kingdom of God and feeding the hungry, both physically and spiritually. He made the life of every day a divine sphere of spiritual livingness, thus emphasizing the teaching of the **Buddha**, through desiring nothing for the separated self. Thus the Christ taught, loved, and lived, carrying forward the great continuity of revelation and of hierarchical teaching; then He entered for us within the veil, leaving us an example that we should follow His steps (1 Pet.II:21)--follow Him in His belief in divinity, in His service and in ability to penetrate into that area of consciousness and that field of activity which we call the true Church of Christ, the spiritual (at present invisible) Hierarchy of our planet, the true Kingdom of God. The veil that hides that real church from us is now in process of disappearing and Christ is on the verge of reappearing.

In the light of the past, therefore, and of humanity's present need, which Christ and the Hierarchy must meet, what will be the teaching which He will this time give? Such is the question which His disciples are now asking. The probability is that His teaching will fall into four parts; we would do well to consider each of them and do our best to understand and prepare the human mind for the reception of what He has to give.

### *I. The Establishing of Right Human Relations*

The phrase "right human relations" is one that is today being much discussed; it is being increasingly realized that it is a major human need, and the only hope of a peaceful and secure future. Wrong human relations have reached such a stage of difficulty that every phase of human life is in a state of chaotic turmoil; every aspect

whether they are in one of the great world religions or not; all who see no true or basic difference between religion and religion or between man and man or nation and nation will rally around Him; those who embody the spirit of exclusiveness and separativeness will stand automatically and equally revealed and all men will know them for what they are. The cleaving sword of the spirit will--without wounding--bring revelation and indicate the first needed step towards human regeneration.

Standing as the focal point of the inner Triangle--of the **Buddha**, of the Spirit of Peace and of the Avatar of Synthesis--the consequent outpouring potency of the Christ will be so great that the distinction between love and hate, between aggression and freedom, and between greed and sharing will be made lucidly clear to the eyes and minds of all men and, therefore, the distinction between good and evil will be made equally clear. The invocative prayer, "From the point of love within the heart of God, let love stream forth into the hearts of men" will meet with fulfillment. Christ will let loose into the world of men the potency and the distinctive energy of intuitive love. The results of the distribution of this energy of love will be twofold:

1. Countless men and women in every land will form themselves into groups for the promotion of goodwill and for the production of right human relations. So great will be their numbers that from being a small and relatively unimportant minority, they will be the largest and the most influential force in the world. Through them, the New Group of World Servers will be able to work successfully.
2. This active energy of loving understanding will mobilize a tremendous reaction against the potency

and the two pillars of Jachin and Boaz--to give them their Jewish names which are, of course, not their real names--came into being approximately eight thousand years ago. Then came Taurus, the Bull, wherein Mithra came as the world Teacher and instituted the Mysteries of Mithras with an (apparent) worship of the Bull. Next followed Aries the Ram, which saw the start of the Jewish Dispensation which is of importance to the Jews and unfortunately of importance to the Christian religion, but of no importance to the untold millions in the other parts of the world; during this cycle came the **Buddha**, Shri Krishna and Sankaracharya; finally we have the age of Pisces the Fishes, which brought to us the Christ. The sequence of the Mysteries which each of the signs of the Zodiac embodies will be clarified for us by the Christ, because the public consciousness today demands something more definite and spiritually real than modern astrology, or all the pseudo-occultism so widely extant.

In the era which lies ahead, after the reappearance of the Christ, hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation (though this does not mean that the masses will by any means take the fourth initiation); they will renounce the materialistic standards which today control in every layer of the human family. One of the lessons to be learnt by humanity at the present time (a time which is the ante-chamber to the new age) is how few material things are really necessary to life and happiness. The lesson is not yet learnt. It is, however, essentially one of the values to be extracted out of this period of appalling deprivations through which men are every day passing. The real tragedy is that the

He comes, and in this work the **Buddha** has previously prepared the way. The possibility of such a dispelling and dissipation is therefore definitely centered in the two Avatars, the **Buddha** and the Christ. One of the essential things at this time is to bring home to humanity and to the nations of the world the nature of the work undertaken by the **Buddha** and the Christ, and to re-emphasize the truths projected by Them into the arena of world thought. The work of the Lord of Light and of the Lord of Love must be presented anew to a needy world. In this connection, it might be said that some nations need to grasp the teaching of the **Buddha** which He enunciated in the *Four Noble Truths*; they must be brought to the realization that the cause of all sorrow and woe is the misuse of desire--desire for that which is material and transitory. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the vitality of the truth that "no man liveth unto himself" (Rom. XIV:7) and no nation either; the goal of all human effort is loving understanding, prompted by a programme of love and right human relations for all mankind.

If the lives of these two great Teachers can be comprehended and Their teachings be wrought out in the lives of men anew today, in the world of human affairs, in the realm of human thinking and in the arena of political and economic intercourse, the present world order (which is so largely disorder) can be so modified and changed that a new world order and a new race of men can gradually come into being. World glamour will be dissipated and world illusion be dispelled.

Within the world of glamour--the world of the astral plane and of the emotions--appeared, centuries ago, a point of light; the Lord of Light, the **Buddha**, under-

took to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion, the world of the mental plane, appeared the Christ, the Lord of Love Himself. He undertook to dispel illusion by drawing to Himself (by the attractive potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me." (John XII:32.)

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour--the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of the reason. The **Buddha** made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognize its duty.

Men are being rapidly disillusioned and will consequently see more clearly. World glamour is being steadily removed from the ways of men. Those two developments have been brought about by the incoming new ideas, focused through the world intuitives and released to the general public by the world thinkers. It is also largely aided by the unconscious but none the less real recognition by the masses of the true meaning of these *Four Noble Truths*. Disillusioned and deglamouried (if I may use such a term) humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the **Buddha** and the Christ. All that we can foresee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love and by the reaction of "lighted

substance" to "the attractive power of love." I have here given a clue to the true understanding of the work of these Avatars--a thing hitherto quite unrealized. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realization will come that when "the body is full of light" (Luke XI:36) then "in Thy light shall we see *light*." (Ps.XXXVI:9.) This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul, whose nature is love and understanding, can function, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the **Buddha** (or of the embodied wisdom principle) is consummated in the aspiring disciple and his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated then both of these potencies--Light and Love--will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole; today humanity (having reached maturity) can "enter into realization" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce also the dispelling of illusion and the recognition of the truth as it exists in the consciousness of those who are polarized in the awareness of the Christ.

This is necessarily no rapid process; it is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane

by the **Buddha**, and on the mental plane when Christ manifested on Earth. It indicated *the approaching maturity of humanity*. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates, during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between "the Center where the Will of God is known," and the Hierarchy where the Love of God demonstrates has been opened and enlarged, and the contact between these two great centers and humanity has been more firmly established.

Thus thousands of intelligent men and women will be enabled to free themselves from all delusion and emotional control. The moment that *the hearts of men* are active, that moment sees the termination of emotional, solar plexus activity. That is a statement of fact; it is *the hearts of men* which respond to the call of Christ and it is those hearts which are becoming invocative today. The agonizing emotional cycle through which humanity has passed during the past one hundred years, and the emotional tension in which men today live are also playing their part in fitting humanity to emerge into the realm of clear thought; this will mark a significant turning point in human history and will be one of the results of Christ's future scientific work (if I may use this term) with the hearts of men, bringing them into rapport with the Heart of God.

Because of the magnitude of this theme and the wide extent of the psychological area in which the mass of men now live, I cannot further enlarge. This field of experience and of trial is well known to all aspirants and is the battlefield of millions. The Christ within, as the Controller of the individual life, can bring that battle to

can the starving children of the world--and of Europe in particular--be salvaged when pleas go out from Popes and Bishops for money to build cathedrals and erect more churches when the existent churches now stand empty? How can light shine again in the minds of men when churchmen keep the people in a state of fear unless they accept the old theological interpretations and the old ways of approaching God? How can the spiritual and intellectual needs of the people be met when the theological seminaries teach nothing new or appropriate to the day and age, but send out young men to guide humanity who are grounded only in the past interpretations. These young men enter upon their religious training and preparation for the ministry with high hopes and vision; they emerge with little hope, not much faith, but with a determination to "make good" and rise to prominence in the church.

The question arises whether Christ would be at home in the churches if He walked again among men. The rituals and the ceremonies, the pomp and the vestments, the candles and the gold and silver, the graded order of popes, cardinals, archbishops, canons and ordinary rectors, pastors and clergy would seemingly have small interest for the simple Son of God, Who--when on Earth--had not where to lay His head.

The presentation of religious truth in the past has blocked the growth of the religious spirit; theology has brought mankind to the very gates of despair; the delicate flower of the Christ life has been stunted and arrested in the dark caves of man's thinking; fanatical adherence to human interpretations has taken the place of Christian living; millions of books have obliterated the living words of Christ; the arguments and discussions of priests have put out the light which the **Buddha** brought, and the love of God as revealed by the life of Christ has been for-

wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months and leading, therefore, to a prolonged annual spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter.* This is the Festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognized and the nature of God's love will be emphasized. This Festival is determined always by the date of the first Full Moon of spring and is the great Western and Christian Festival.
2. *The Festival of Wesak.* This is the Festival of the **Buddha**, the spiritual Intermediary between the highest spiritual center, Shamballa, and the Hierarchy. The **Buddha** is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern Festival.
3. *The Festival of Goodwill.* This will be the Festival of the spirit of humanity--aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognized. On this Festival for two thousand years the Christ has represented humanity and has

stood before the Hierarchy and in the sight of Shamballa as the God-Man, the leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the **Buddha**, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the **Buddha** and of the Christ.

These three Festivals are already being kept throughout the world, though they are not as yet related to each other and are a part of the unified spiritual Approach of humanity. The time is coming when all three Festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilized by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals but will be recognized to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular constellation or constellations influencing those months. For instance, Capricorn will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that

possibility of His reappearance must become important motivating factors in his consciousness. He looks around for those with whom he may work, and who have the same spiritual objectives as he has. In this way and in due time, he finds that there exists on Earth a well organized and integrated group to which can be given the name of the New Group of World Servers. He finds that they are everywhere, and are functioning in every country and in all the organized religious groups and all other groups, dedicated to the well-being of humanity and to preparing the way for the return of the Christ.

This is primarily a group which, while working on the outer plane of daily, physical living, yet preserves a close, inner, spiritual integration with the center of energy from which it can draw all that is needed for active, spiritual work. The group provides a field of service for all who are seeking service-expression; it also provides a rallying point for all who are willing to be tried out and a place where their motives and persistence can be tested, prior to a steady unfoldment of spiritual opportunity. He is thus freed for ever enlarging areas of service.

The New Group of World Servers provides essentially a training ground and a field of experience for those who hope to grow in spiritual stature and to fit themselves to be the active, directed disciples of the Christ. The appearance of this group on Earth at this time is one of the indications of the success of the evolutionary process, as applied to humanity. This method of work--the use of human beings as agents to carry forward the work of salvation and of world uplift--was initiated by the Christ Himself; He worked with men very frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The **Buddha** tried the same system but the

relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men." The relation of the disciples of the Christ was only secondarily to their Master but primarily to a demanding world; that attitude still controls the Hierarchy, yet with no loss of devotion to the Christ. What the **Buddha** had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

In the age into which we are now emerging, the Aquarian Age, this mode of group work will reach a very high point of development, and the world will be saved and reconstructed *by groups* far more than by individuals. In the past we have had world saviors--Sons of God Who have given to men a message which brought an increase of light to the people. Now, in the fullness of time, and through the processes of evolution, there is emerging a group who will bring salvation to the world and who (embodying groups ideas and emphasizing the true meaning of the Church of Christ) will so stimulate and energize the minds and souls of men that the new age will be ushered in by an outpouring of the Love, Knowledge and Harmony of God Himself, as well as by the reappearance of the Christ in Whom all these three faculties of divinity will be embodied.

Religions in the past have been founded by a great soul, by an Avatar, and by an outstanding spiritual personality. The stamp of their lives and words and teaching has been set upon the race and has persisted for many centuries. What will be the effect of the message of a group Avatar or world Savior? What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work

form in constructive measures, it is essential that more and more of the thinking men and women throughout the world should break down the mental barriers existing between races, nations and types; it is essential that the New Group of World Servers should itself repeat in the outer world that type of activity which the Hierarchy expressed when it developed and materialized the New Group of World Servers. Through the impression and expression of certain great ideas men everywhere must be brought to the understanding of the fundamental ideals which will govern the new age. This is the major task of the New Group of World Servers.

As we study and learn to recognize the New Group of World Servers in all its branches and spheres of activity--scattered all over the world and embracing true and earnest workers and humanitarian people in every nation, every religion and every organization of humanitarian intent--we shall awaken to the realization that there is on Earth today a body of men and women whose numbers and range of activities are entirely adequate to bring about the changes which will enable the Christ to walk again amongst us. This will come about if they care enough, are ready enough to make the needed sacrifices and are willing to sink their national, religious and organizational differences in the carrying out of those forms of service which will reconstruct the world. They must educate the race of men in a few simple and basic essentials and familiarize humanity with the thought of the reappearance of the Christ and the externalization of the Kingdom of God. Their work will be largely to summarize and make effective the work of the two Sons of God: the **Buddha** and the Christ.

The success of the work of the New Group of World Servers is inevitable; they have made much headway

tialities. In the appearance of the Christ, the divine ideal for the race, as a whole, was presented for the first time. Other and earlier Sons of God presented diverse divine qualities and attributes, but in three of them a certain perfection of presentation was achieved which (as far as this present world period is concerned) can never be surpassed.

These three are: Hercules, the perfect disciple but not yet the perfected Son of God; the **Buddha**, the perfect initiate, having reached illumination but not yet having developed to perfection all the attributes of divinity; the Christ, the absolutely perfect expression of divinity for this cycle and, therefore, the Teacher alike of angels and of men. That ahead of the race may lie a still higher perfection than that attained by any of these Exponents of divinity is inexpressibly true, for we know not yet what divinity really means; in these three, however, we have three instances of a perfection which lies far ahead for the majority of the sons of men.

In all of Them, the sixth and the second rays were controlling factors, with the first ray reaching full expression. In Them, idealism, love-wisdom and indomitable will stood forth in all their divine power. It might be of interest to you to know just what rays controlled these Sons of God:

*Hercules, the Sun-God*, had a first ray soul, a second ray personality and a sixth ray astral body. These potencies and energies sufficed to carry Him through all the trials and the labors of the disciple.

*The Buddha* had a second ray soul, a first ray personality and a sixth ray mind--a very rare phenomenon.

*The Christ* had a second ray soul, a sixth ray personality (which accounted for His close relationship with the Master Jesus), plus a first ray mind.

These three all embodied the essences of the spiritual life and all of Them were enabled to set Their seal upon history and upon the hearts of men, largely through the potency of Their sixth ray expression. All of Them embodied also the new spiritual impulse which Their day and age required and all of Them for centuries--by the strength of Their living love and power--brought the vision and the aspiration of humanity back to those spiritual essentials whereby men must live. All of Them were part of the directing group of Lives Who are working out the plans of God, founded upon the love of God. The **Buddha** and the Christ are still closely connected with, and working in cooperation with, the Hierarchy. Hercules has gone over into the Shamballa center, but still works in a basic association with the **Buddha** Who is one of the Forces linking Shamballa and the Hierarchy.

Pure religion, undefiled and spiritually focussed, is the higher expression of the sixth ray (working as is ever the case under the influence and potency of the second ray) and for us Christianity in its earlier days was the great and inspiring symbol.

In the same connection, among the *lower aspects* of the sixth ray are to be found all forms of dogmatic, authoritative religion as expressed by the organized and orthodox churches. All formulated theologies are the lower expression of the higher spiritual truths because they embody the mind reactions of the religious man, his confidence in his own personal mind deductions and the surety that he is obviously right. They do not embody the spiritual values as they truly exist. Consequently the dreadful nature of the lower expressions of the sixth ray and the control by the forces of separativeness (which are ever the outstanding characteristic of the lower sixth ray activity) can be seen

life of love and it is this basic love which the second decanate of Aquarius--governed as it is by Mercury--will bring into manifestation. Mercury, the Messenger of the Gods (that is, of the Hierarchy of souls), carries always the message of love and sets up an unbreakable inter-relation between the two great planetary centers, that of the Hierarchy and that of Humanity.

You have again in this connection certain fundamental numerical correspondences, which are based upon the coming into activity of an awakened heart center in the race. This is the second major center in the individual and is situated above the diaphragm, and through it the Hierarchy can reach the whole of humanity and the subhuman kingdoms likewise.

1. The second planetary center--the Hierarchy.
2. The activity of the second ray--love-wisdom.
3. The second initiation, which relates the solar plexus to the heart, humanity to the Hierarchy and the personality and the egoic rays to the second, which is ever basically in manifestation.
4. The second ray center--heart center.
5. The second race (the Atlantean) as it climaxes in the fourth, the next race.
6. The second plane--the astral plane. This is the reflection of the second highest plane.
7. The second periodical vehicle--the soul.
8. The second divine aspect--love-wisdom.
9. The second type or grade of Messenger--Christ, **Buddha**.
10. The sustaining Life, the second or subjective Sun--heart of sun.

itself, the two great Messengers who have embodied the dual Venusian energy were the **Buddha** and the Christ. The Messenger Who will later come and express the Shamballa urge to synthesis, the hierarchial aspiration towards love and the desire of humanity for intelligent activity with combined power will gather all into Himself. All these qualities will focus in Him, plus another quality or divine principle of which the race of men as yet knows nothing and for which there is, as yet, no name. He will be a great and potent Avatar and is not along the line of our humanity at all.

The numerical correspondences might be noted as follows, remembering that the third initiation is, in reality, the first initiation of the soul, after complete identification with the personality within the life and consciousness of the Monad, the One and the First.

1. The first planetary center--Shamballa.
2. The activity of the first ray--will or power.
3. The third initiation which is the first soul initiation, relating the base of the spine to the head center, and the soul to the Monad.
4. The first major center--the head.
5. The first truly divine race--the final race.
6. The third plane, which is in reality the first plane of soul consciousness, the reflection of the highest plane, the Logoic.
7. The first periodical vehicle--the monadic.
8. The first divine aspect--will or power.
9. The first or highest type of Mediator--the coming Avatar.
10. The sustaining Life, the spiritual sun--the central spiritual sun.

ingly realized, and hence the vital necessity for right understanding of the way of mind control.

Another point which should be noted is that in the crystallization of this material age comes the great opportunity to strike a deadly blow on the planetary Dweller on the Threshold. The reaction at this time, through the stress of circumstances, is bringing about a more spiritual understanding and a reorganization of human values, and this is part of the process whereby a vital part of the world glamour may be dissipated--if only all men of goodwill within the world aura adhere to their appointed task.

When the **Buddha** was on Earth and achieved illumination, He "let in" a flood of light upon the world problem through His enunciation of the Four Noble Truths. His body of disciples and His nine hundred arhats formulated those four great truths into a structure of dogma and doctrine that--by the power of collective thought--has greatly helped in the attack upon the world illusion. Today the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand arhats will strike a second blow at the world glamour. It is for this that we prepare. Only the intuition can dispel illusion and hence the need of training intuitives. Hence the service you can render to this general cause by offering yourselves for this training. If you can overcome glamour in your own lives and if you can, therefore, comprehend the nature of illusion you will help in

- a. The destruction of the dweller on the threshold,
- b. The devitalizing of the general maya,
- c. The dissipation of glamour,
- d. The dispelling of illusion.

enter into that Presence where the two are seen as one, and naught is known but life and deity.

In summarizing some of the information I have given to you concerning the four aspects of glamour, I would offer the following tabulation for your careful consideration.

Note:

1. A dawning sense of *maya* arose in Lemurian days, but there was no real glamour and illusion.

2. *Glamour* arose in early Atlantean times.

3. *Illusion* arose among advanced human beings in later Atlantean days and will be a controlling factor in our Aryan race.

4. *The Dweller on the Threshold* arrives at full potency at the end of this race, the Aryan, and in the lives of all initiates prior to taking the third initiation.

5. The subhuman kingdoms in nature are free from glamour and illusion, but are immersed in the world *maya*.

6. The **Buddha** and His 900 arhats struck the first blow at the world glamour when He promulgated His Four Noble Truths. The Christ struck the second blow with His teaching of the nature of individual responsibility and of brotherhood. The next blow will be struck by the New Group of World Servers, acting under the direction of Christ and His disciples, symbolically described as "Christ and His 9000 initiates."

7. The Four Keynotes to the solution of the problem of glamour are:

Intuition.....Illumination.....Inspiration.....The Angel of the Presence.

- c. Between that which is constructive and that which is destructive.
- d. Between the old and the new forms and ideas.
- e. Between the ray ideas and forms as they color the higher presentations.
- f. Between ideas and thoughtforms, and between those which are purposely created by the Hierarchy and those which are created by humanity.
- g. Between racial thoughtforms and group ideas.

I could list many more differentiations, but the above will suffice to show the need for right perceptions, and to indicate the roots of the prevalence of the world illusion, brought about by wrong perception.

The *cause* is an untrained, unillumined mind.  
The *cure* is training in the technique of Raja Yoga.

This results in the ability to hold the mind steady in the light, to perceive correctly, to achieve a right outlook, and to attain a right mental attitude. It was these right attitudes with which the **Buddha** was dealing when He outlined the Noble Eightfold Path. It involves the reaching of a right mental altitude. Yes, I said altitude, my brothers, and not attitude.

2. *Through wrong interpretation.* The idea, a vital entity or a germ of living potency, is seen through the medium of a partial view, distorted through the inadequacy of the mental equipment, and frequently stepped down into futility. The

- a. *The energy of the intuition* which will gradually dispel world illusion, and produce automatically a great augmentation of the ranks of the initiates.
- b. The activity of light which will dissipate, by *the energy of illumination*, the world glamour and bring many thousands on to the Path of Discipleship.
- c. *The energy of inspiration* which will bring about, through the medium of its sweeping potency, the devitalization or the removal, as by a wind, of the attractive power of maya or substance. This will release untold thousands on to the Path of Probation.

4. Releasing new life into the planet through the medium of every possible agency. The first step towards this release is the proving that the power of materialism is broken by the complete defeat of the Axis Powers and, secondly, by the ability of the United Nations to demonstrate (when this has been done) the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life. These constructive attitudes and undertakings must be assumed individually by every person, and by nations as collective wholes. The first is being undertaken at this time. The second remains as yet to be done.

5. Bringing home to the nations of the world the truths taught by the **Buddha**, the Lord of Light, and the Christ, the Lord of Love. In this connection it might be pointed out that basically:

- a. The Axis nations need to grasp the teaching of the **Buddha** as He enunciated it in the Four Noble

Truths; they need to realize that the cause of all sorrow and woe is desire--desire for that which is material.

- b. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no nation either, and that the goal of all human effort is *loving understanding*, prompted by a program of love for the whole.

If the lives and teachings of these two great Avatars can be comprehended and wrought out anew in the lives of men today, in the world of human affairs, in the realm of human thinking and in the arena of daily living, the present world order (which is today largely disorder) can be so modified and changed that a new world and a new race of men can gradually come into being. Renunciation and the use of the sacrificial will should be the keynote for the interim period after the war, prior to the inauguration of the New Age.

Students need to remember that all manifestations and every point of crisis are symbolized by the ancient symbol of a point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centered in the two Avatars, the **Buddha** and the Christ.

Within the world of glamour--the world of the astral plane and of the emotions--appeared a point of light. The Lord of Light, the **Buddha**, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion--the world of the mental plane--appeared the Christ, the Lord

of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to Himself (by the potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me." (John 12:32). From the point they then will have reached, the world of spiritual perception, of truth and of divine ideas will stand revealed. The result will be the disappearing of illusion.

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour--the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason. The **Buddha** made the first planetary effort to dissipate world glamour; the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognize its dharma. Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focused through the world intuitives and released to the general public by the world thinkers. It has been also largely aided by the well-nigh unconscious, but none the less real, recognition of the true meaning of these Four Noble Truths by the masses. Disillusioned and de-glamoured (if I may use such a term), humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the **Buddha** and the Christ. All that we can foresee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love, and by the reaction of "lighted substance to the attractive power of love." In this sentence I have given those who can under-

stand a profound and useful hint as to the method and purpose of the undertaking which was staged for the June Full Moon, 1942. I have also given a clue to the true understanding of the work of these Avatars--a thing hitherto quite unrealized. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realization will come that when "the body is full of light" then "in that light shall we see LIGHT." This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul (whose nature is love and understanding) can function, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the **Buddha** (or the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies--light and love--will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realization" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarized in the "awareness of the Christ."

This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane

by the **Buddha**, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between Shamballa and the Hierarchy has been opened and enlarged, and as the contact between these two great Centers and Humanity has been more firmly established.

At the June Full Moon, 1942, the first test as to the directness of the communication between the Center where the Will of God holds sway, the Center where the Love of God rules, and the Center where there is intelligent expectancy was made. The medium of the test was the united effort of the Christ, of the **Buddha**, and of those who responded to Their blended influence. This test had to be carried out in the midst of the terrific onslaught of the powers of evil and was extended over the two weeks beginning on the day of the Full Moon (May 30th 1942) and ending on June 15th 1942. There was a great concentration of the Spiritual Forces at that time, and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test was, in the last analysis, determined by mankind itself.

You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose

longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is Legion and they are to be found in every nation.

When the Will of God, expressed in Shamballa and focused in the **Buddha**, the Love of God, expressed in the Hierarchy and focused through the Christ, and the intelligent desire of humanity, focused through the world disciples, the world aspirants and the men of goodwill are all brought into line--either consciously or unconsciously--then a great reorientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the signposts. Ponder on that statement. The signpost indicates the way to go; it does not reveal the goal. It is indicative but not conclusive. So with all truth up to the present time.

The demand is, therefore, for knowers and for those whose minds and hearts are open; who are free from preconceived ideas fanatically held, and from ancient idealisms which must be recognized as only partial indications of great unrealized truths--truths which can be realized in great measure and for the first time IF the lessons of the present world situation and the catastrophe of the war are duly learned and the sacrificial will is called into play.

I have made this practical application and the immediate illustration of the teaching anent glamour, illusion and maya because the whole world problem has reached a crisis today and because its clarification will be the outstanding theme

lation and whose minds are trained so that they can formulate the emerging truths in such a way that they reach the ears of the world thinkers, relatively unchanged. All revelation, however, when put into words and word forms, loses something of its divine clarity.

Much of the revelation of the past has come along the lines of the religious impulse and, as the illusion has deepened and grown in time, the original simplicity (as it was conveyed by its Revealers) has been lost. All basic revelations are presented in the simplest forms. Accretion after accretion crept in; the minds of men made the teaching complex through their mental dissertations until the great theological systems were built up which we call, for instance, the Christian Church and the Buddhist system. Their Founders would have much difficulty in recognizing the two or three fundamental and divine facts or truths which They sought to reveal and emphasize, so great is the mantle of illusion which has been thrown over the simple pronouncements of the Christ and of the **Buddha**. The vast cathedrals and the pompous ceremonies of the orthodox are far removed from the humble way of the life of the Christ, the Master of all the Masters and the Teacher alike of angels and of men, and from the simplicity of His present way of life as He watches and waits for the return of His people to the simple way of spiritual realization.

So great has been the illusion that in the West today men talk of the "temporal power of the Catholic Church"; the Protestant Churches are split up into warring factions; the Christian Science Church is known for its ability to amass money and to teach its adherents to do so and to achieve temporary good health; the Greek Orthodox Church was corrupt throughout, and only the simple faith of the uncultured and the poor has preserved any semblance of the truth in its original simple form. They have no ability for

high sounding theological discussions, but they do believe that God is love--just simply that--that there is a way which leads to peace and light, and that if they deny their own material desires they are pleasing God. I am, I know, widely generalizing, brother of mine, for I do know also that there are wise and good Christians and churchmen within the theological systems; these, however, spend not their time in theological discussions but in loving their fellowmen, and this they do because they love Christ and all for which He stands. They are not interested in building great churches of stone and marble and in gathering together the money needed for their support; they are interested to gather out those who form the true Church upon the inner spiritual plane and in helping them to walk in the light.

The illusion of power, the illusion of superiority, taints them not. After the world crisis is over, Churchmen everywhere will not rest until they can discover how to penetrate through the illusion of doctrine and dogma which engulfs them, and find their way back to Christ and His simple message which has in it the power to save the world, if recognized and practiced.

Much of the true revelation since the time of Christ has come to the world along the line of science. The presentation, for instance, of material substance (scientifically proven) as essentially only a form of energy was as great a revelation as any given by the Christ or the **Buddha**. It completely revolutionized men's thinking and was--little as you may think it--a major blow struck at the Great Illusion. It related energy to force, form to life, and man to God and held the secret of transformation, transmutation and transfiguration. 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

- b. Certain great Lives Who, at specific times and according to cyclic rhythm, or in times of emergency, are swung into this type of activity. For instance, one such time would be the Full Moon period, which is a time of reception by the Hierarchy as well as by Humanity; an instance of the second type of activity would be the Wesak Festival, or those acute crises when intervention is required from sources far higher than those with which the recipient is usually en rapport. Such a crisis is fast approaching. The first type of impression is rhythmic, recurrent and therefore cumulative in its intended effects. The second type of impression is the result of invocation and evocation and is dependent upon both the recipient and the agent.
- c. That great group of divine Contemplatives who are trained to act as an intermediate receptive group between Shamballa and the Hierarchy. They receive impression from Shamballa and transmit it to the Hierarchy, thus enabling the Members of the Hierarchy to receive it as "a sharpened impression" and to register it accurately because the emanating impression has passed through an area within the divine Mind where it is enhanced by the trained perception and the determined receptivity of this group. They are called, in the East, the divine Nirmanakayas. I only mention Their occult name so that you may learn to recognize Them when you meet reference to Them.
- d. The **Buddha** at the time when the Wesak Festival is celebrated. He then acts as a focal point or as the "distributor of the impression"; He then has

ripe for the "residence in state of the divine Representative". Each year the **Buddha** comes and carries the force of Sanat Kumara to the Hierarchy, *but*--He cannot stay. The "units of energy," the Members of the Hierarchy, cannot bear for long the strong quality of the incoming vibration, except after due preparation and in group form, and then only for a few scant minutes; nevertheless the "period of dynamic potency" is being prolonged during this century from one day to five; the next century may see an even longer period of registration instituted.

At the close of the age, the three major Centers will be in complete unified and synchronized activity, with Sanat Kumara in Shamballa overshadowing and informing His Representatives in the hierarchical and human Centers; then the central Triangle in each Center will not be only actively functioning, but they will be working *together* in the closest rapport, thus forming symbolically a "Star with nine points, ever revolving"; then the massed energies of the three major Centers will dominate the other four centers, controlling the manifestation of the Life Expression in all the kingdoms of nature.

When one comes to the consideration of the sphere of radiation of these three major Centers, it is interesting to note that, at this time and in this present world cycle, the most potent radiation and the widest range of influence is that of the Hierarchy. Apart from "giving life" to all forms upon and within the planet, the influence or radiation of Shamballa is definitely and consciously restricted, until such time as the Hierarchy and Humanity can respond constructively. It is present, needless to say, and evokes response from those able to swing within its sphere of radiation; but it is felt that as yet there are too many forms of expression which could not react correctly to the work of the "Destroyer of forms," which is the most potent

tion; I knew nothing different than to express my spirituality in attending the early communion service every day, if possible, and in trying to save people. That particular expression of religious service and enterprise could not be helped and I eventually outgrew it. But what was the factor that changed me from a very bad tempered, rather vain and idle young girl into a worker and--temporarily--into a fanatic?

On June 30th, 1895, I had an experience which has made that date for me one that I never forget and always keep. I had been for months in the throes of adolescent miseries. Life was not worth living. There was nothing but sorrow and trouble on every hand. I had not asked to come into the world but here I was. I was just 15. Nobody loved me and I knew I had a hateful disposition and so was not surprised that life was difficult. There was no future ahead of me, except marriage and the humdrum life of my caste and set. I hated everybody (except two or three people) and I was jealous of my sister, her brains and good looks. I had been taught the narrowest kind of Christianity; unless people thought as I did, they could not be saved. The Church of England was divided into the High Church party which was almost Anglo-Catholic and the Low Church party which believed in a hell for those who did not accept certain tenets and a heaven for those who did. I belonged for six months of the year to one party and for six months of the year (when I was not in Scotland and under the influence of my aunt) to the other. I was torn between the beauties of ritual and the narrowness of dogma. Missionary work was dinned into my consciousness by both groups. The world was divided into those who were Christians and worked hard to save souls and those who were heathen and bowed down to images of stone and worshipped them. The **Buddha** was a stone

image. and it never dawned on me then that the images of the **Buddha** were on a par with the statues and images of the Christ in the Christian churches with which I was so familiar on the continent of Europe. I was in a complete fog. And then--at the height of my unhappiness and in the very middle of my dilemma and questioning--one of the Masters of the Wisdom came to me.

At the time of that happening and for many years after, I had not the remotest idea Who He was. I was scared stiff at the occurrence. Young as I was, I was intelligent enough to know something about adolescent mysticism and religious hysteria. I had heard religious workers discussing it. I had attended many revival meetings and had seen people "losing control" of themselves, as I called it. I, therefore, never mentioned my experience to any one for fear that they would class me as a "mental case" and one who would have to be carefully watched and handled. I was intensely alive spiritually. I was conscious of my faults to an abnormal degree. I was stopping with my Aunt Margaret at Castramont, in Kirkcudbrightshire, at the time and the atmosphere was exactly right.

It was a Sunday morning. The previous Sunday I had heard a sermon which had aroused all my aspiration. This Sunday, for some reason, I had not gone to Church. All the rest of the house-party had gone and there was no one in the house but myself and the servants. I was sitting in the drawing-room reading. The door opened and in walked a tall man dressed in European clothes (very well cut, I remember) but with a turban on his head, He came in and sat down beside me. I was so petrified at the sight of the turban that I could not make a sound or ask what he was doing there. Then he started to talk. He told me there was some work that it was planned that I could do in the world but that it would entail my changing my dis-

crowd froze into immobility. At the far end of the bottle-neck a Figure was seen in the sky, hovering over the passage and slowly approaching the rock. I knew in some subjective and certain fashion that it was the Buddha. I had a sense of recognition. I knew at the same time that in no way was our Christ belittled. I got a glimpse of the unity and of the Plan to which the Christ, the Buddha and all the Masters are eternally dedicated. I realized for the first time, though in a dim and uncertain manner, the unity of all manifestation and that all existence--the material world, the spiritual realm, the aspiring disciple, the evolving animal and the beauty of the vegetable and mineral kingdoms --constituted one divine and living whole which was moving on to the demonstration of the glory of the Lord. I grasped --faintly--that human beings needed the Christ and the Buddha and all the Members of the planetary Hierarchy, and that there were happenings and events of far greater moment to the progress of the race than those recorded in history. I was left bewildered, because to me (at that time) the heathen were still heathen and I was a Christian. Deep and fundamental doubts were left in my mind. My life was henceforth colored (and is today) by the knowledge that there were Masters and subjective events upon the inner spiritual planes and in the world of meaning which were a part of life itself, perhaps the most important part. How could I fit these things into my limited theology and my daily life. I did not know.

It is said that one's deepest and most intimate spiritual experiences should never be discussed or related. This is fundamentally true and no true "experiencer" is the least interested in such discussions. The deeper and more vital the experience, the less temptation is there to tell it. Only beginners with a theoretical, imaginative event in their con-

of the Christ, related in the New Testament, are also the same. When man begins consciously to seek out God and consciously to take himself in hand for discipline and endurance, he finds himself at one with seekers in the East and in the West and with those who lived before Christ ever came and with those who are seeking today.

It was in an effort to make the relation between the East and the West clear that I wrote the book, *The Light of the Soul*. It is a commentary upon the *Yoga Sutras of Patanjali*, who lived and taught probably 9,000 years before Christ. The Tibetan gave me the paraphrase of the ancient Sanskrit phrases because I know no Sanskrit but I, myself, wrote the commentary, as I was anxious to present an interpretation of the Sutras which would be more adapted to the Western type of mind and consciousness than the usual oriental presentation. I also wrote *From Bethlehem to Calvary* in order to trace the significance of the five major episodes in the life of the Christ--the birth, baptism, transfiguration, crucifixion and resurrection--and their relationship to the five initiations as outlined for the Eastern disciple. Both these books have a definite bearing upon the new world religion.

The time must come when the work of the great Master in the East, the Buddha, Who came to earth and achieved illumination and became the guide and teacher of millions of orientals, and the work of the Christ, Who came as the teacher and savior recognized first by the occident, must achieve fusion. There is no divergence or conflict in Their teaching. There is no competition between Them. They stand forth as the two greatest world teachers and saviors. One has guided the Orient and the other has guided the Occident nearer to God.

It is this theme that the Tibetan elaborates in His pamphlet, *The New World Religion*. He indicates that the

work of the **Buddha** prepared people for the Path of Discipleship, whilst the work of the Christ prepared people for Initiation. He indicated a ritual in this pamphlet in which the great day of the **Buddha**, the Wesak Festival (the Vaisakha Festival at the May full moon), and Easter Sunday, fixed by the April full moon, stood for the illuminated **Buddha** and the risen Christ, whilst the full moon of June was the Festival of Humanity making its major annual approach to God under the guidance of Christ. The other full moons in each month constitute lesser festivals in which certain spiritual qualities necessary for the expression of discipleship and initiation are considered and emphasized.

One other revolutionary activity brought to the attention of humanity by the Tibetan indicates the first steps that are being taken by the Hierarchy to approach closer to humanity, to restore the ancient Mysteries, and to externalize and make possible the manifestation upon the physical plane of the Masters and Their groups of disciples gathered together in what are technically called Ashrams.

Implicit in this effort, therefore, lies the significance of the second advent of the Christ. He will come bringing His disciples with Him. The Masters will again some day be present upon earth as They were millions of years ago during the infancy of mankind. Then They left us for a while and disappeared behind the veil which separates the seen from the unseen. This they did in order to give man time to develop free will, to become an adult using his mind, making his own decisions, orienting himself finally towards the kingdom of God and consciously endeavoring to tread the path of return. This has taken place on such a large scale that it now appears possible that within the coming century the Masters may emerge from Their silence and again be known among men. To this end the Tibetan has

1. The antahkarana expresses the quality of the magnetism which opens the door into the teaching center of the Great White Lodge.
2. The antahkarana is the conscious integrating force.
3. The antahkarana is the medium of light transference.
4. The antahkarana concerns the continuity of man's perception.

#### THE PROCESS OF UNFOLDMENT

I would like to add to the preceding analogy one more, which will serve to clarify the process of unfoldment in your minds and make the entire theme (from the racial angle) still more clear and definite:

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

It will be apparent to you, therefore, that the whole goal of the future and of the present effort, is to bring humanity to the point where it--occultly speaking--"enters into light." The entire trend of the present urge forward, which can be noted so distinctly in the race, is to enable the race to acquire knowledge, to transmute it into wisdom by the aid of the understanding, and thus to become "fully enlightened." *Enlightenment is the major goal of education.*

It is precisely in this region of thought and of recognition that the distinction is found between the work of the **Buddha** and the work of the Christ. The Buddha achieved "Enlightenment" and was the first of our humanity to do so. Lesser grades of enlightenment have been frequently achieved by many previously incarnating Sons of God. Christ, because of the attainment of the **Buddha** and because of His own point in evolution, was enabled to inaugurate a new era and institute a new goal, wherein another divine principle was enabled to come into manifestation and to achieve

general recognition. He inaugurated the "age of love" and gave to the people an expression of a new divine aspect, that of love. The **Buddha** culminated the "age of knowledge." The Christ began the "age of love." Both ages embody and express two major divine principles. Thus the new education has been made possible by the work of the **Buddha**. This will indicate to you how slowly evolution moves. The new religion has been made possible by the work and the life of the Christ. Speaking esoterically, the knowledge petals of the human egoic lotus have unfolded, and the **Buddha** accelerated the rapid action of this happening. Now the love petals of the egoic lotus of the human family are also unfolding--the rapidity of this occurrence being the result of Christ's action. Can you understand the significance of what I am attempting to tell you, and can you grasp the meaning of what I am going to say?

The points that I am seeking to make are as follows:

Because the three knowledge petals of the human egoic lotus are now racially unfolded (and when I use the word "racial" I mean the human family and not the Aryan race), it is now possible for the love petals to unfold. The energy flowing from the outer tier of petals has had a triple effect:

1. It has vitalized the entire body of humanity, and has produced the present speed, intelligent (or should I say "intellectual"?) civilization, and our modern culture, wherever it is found. The *brain* of humanity is now open to vitalization, hence mass education.
2. It has opened a channel so that the love petals can vitalize the astral body of humanity, thus leading to general cooperation and group love. The heart of humanity is now open to vitalization, hence the philanthropic, goodwill and welfare movements of today.
3. It will make possible, eventually, the vitalizing of the mind body by the will or sacrifice petals, and

into incarnation. Then these major difficulties can be handled in an enlightened manner, and those basic tendencies which are undesirable can be offset through the wisdom of the educator, plus the cooperation and understanding of the child. *He will understand because he is understood and consequently fearless.*

Let us now formulate a more extended plan for the future education of the children of the world. We have noted that in spite of universal educational processes and many centers of learning in every country, we have not yet succeeded in giving our young people the kind of education which will enable them to live wholly and constructively. The development of world education has been progressively along three main lines, starting in the East and culminating today in the West. Naturally, I am speaking only in terms of the last two or three thousand years. In Asia, we have had the intensive training, down the centuries, of certain carefully chosen individuals and a complete neglect of the masses. Asia and Asia alone has produced those outstanding figures who are, even today, the object of universal veneration--Lao Tze, Confucius, the **Buddha**, Shri Krishna and the Christ. They have set Their mark upon millions and still do.

Then in Europe, we have had educational attention concentrated upon a few privileged groups, giving them a carefully planned cultural training but teaching only the necessary rudiments of learning to the masses. This produced periodically such important epochs of cultural expression as the Elizabethan period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

Finally, in the newer countries of the world, such as the United States, Australia and Canada, mass education was instituted and was largely copied throughout the entire civilized world. The general level of cultural attainment

characteristic of the human consciousness is the sense of the Innermost or the Real, a recognition of subjective destiny, and an innate knowledge of and reaching out to the Unknown God. Therefore, any truth or presentation of truth or method which has in it the possibility of producing a nearer approach to divinity or a more rapid understanding of the "deeper Being" evokes an immediate response and reaction. There is consequently much need for caution and considered action.

I have already indicated to you the form that the religion of the new age will take (See *The Reappearance of the Christ*). It will be built around the periods of the Full Moon, wherein certain great Approaches will be made to the world of reality, also around two periods of massed Approaches to be made at the time of the major eclipse of the moon and of the sun during the year. The two major Full Moon Approaches will be those of the Wesak Full Moon and the Full Moon of June--one hitherto consecrated to the Buddha Who embodied the wisdom of God, and the other to the Bodhisattva (known to Christians as the Christ) Who embodied the love of God.

The platform of the new world religion will have in it three major presentations of truth, or three major doctrines, if such an undesirable word can be permitted. It is with the elaboration of these three points of view, or evocations of truth, that the work of the sixth group of disciples will be concerned. They are:

1. The fact of the Spirit of God, both transcendent and immanent, will be demonstrated, and also a similar fact in relation to man. The mode of their approach to each other, via the soul, will be indicated. This aspect of the emerging truth might be called *Transcendental Mysticism*.
2. The fact of the divine quality of the Forces in nature and in man and the method of their utilization for divine purposes by man. This might be called *Transcendental Occultism*.

same Elder Brothers and Masters are to be found as heretofore, guiding humanity along the path of life and bringing us safely and satisfactorily to our present point of development. The Buddha, Whose festival we are celebrating, and the Christ, Who expresses to us the unchanging love of God, are still with us, and the Hierarchy stands as a bulwark of strength between us and possible disaster; this center of spiritual life is "like the shadow of a great rock in a weary land".

The second thing I would have you all remember is that mankind has marched steadily forward from a state of blind ignorance and unawareness to one of an intelligent pre-occupation with life and a growing sense of responsibility. This sense of responsibility, which is awakening in all of you, is--on its present large scale--relatively new and is one of the factors definitely increasing the distress and pain you are all feeling. You ask yourselves, where, as a race, have we failed and what can we do to rectify our mistakes? In spite of everything, however, men have gone from stage to stage of intelligent and spiritual unfoldment and no matter what the outer happenings have been or may be, the race has made real progress. There has been no turning back, and there will be none. Mankind has weathered many storms and survived many difficulties; men have emerged from periods of crisis better and stronger, purified "so as by fire" and definitely nearer the goal.

I would remind you also of the integrity and solidarity of the human family. We are one people--one in our relationships, and capacities and desires, our origin and our goal. It is this essential and recognizable integrity which is emerging at this time powerfully in the human consciousness. You are apt to think that this may not be so, that your position in believing this is somewhat unique and that you stand somewhat alone. But this is your error and is not true to the facts of the case. In every land and among widely differing peoples, the same desire exists for understanding, for the establishing of right and peaceful relations, and for the

to progress; this is gauged by the light in the centers and the heightening and the obscuration of their vibration. It is this that makes possible or hinders the growth of what is called spirituality in individuals and in nations, and this science will later be recognized. It is by means of this science that the Hierarchy can form its larger plans and know in what manner individual nations will react to stimulation and to progress of the desired kind. This is the modern form of the ancient Atlantean laya-yoga, or the yoga of the centers.

According, therefore, to the condition of the sensitive bodies of the planet, of nations and of individuals, so will be their reaction to the five kinds of inflowing forces. The Shamballa force, for instance, in making its impact upon first ray types, and upon the other ray types on that line of major energy--the third fifth and seventh ray types--evokes widely differing results than when it makes an impact upon the second ray line of energy; the results of the impact of Shamballa energy upon the first ray individuals and nations can be potent in the extreme. This impact, being relatively a new one to humanity, evokes in the world today all the political and organizational changes which are so prevalent and so disturbing. There is little that humanity can do about this except endeavor to balance this first ray display of energy with second ray or hierarchical force. This latter energy--working through the world religions and the men and women who respond to the love influence--can change methods (though not the purpose or the direction) by pouring in the love force.

Again, that force which we regard as emanating from the strictly human center, the third ray type of energy, is of the third or creative order; and in these three energies you have, in reality, the expression of the three major centers of the planetary Logos. The first or will energy is, as you know, focused in Sanat Kumara, the Ancient of Days (as He is called in the Christian Bible), the Lord of Shamballa, Who is the embodiment of the Personality of the planetary Logos. The love force is focused through the two great spiritual Lords of the Hierarchy, the **Buddha** and the

Christ, Who are both embodiments of the heart center of the planetary Logos, for the **Buddha** represents the twelve-petalled lotus in the head, of which the Christ represents the counterpart, the twelve-petalled lotus of the heart center. This is a fact seldom grasped or even mentioned. The petals of the throat center are represented at this time by certain of the leading world rulers, whose activity is responsible for the rapid creation of the new world with its rapidly altering civilizations and culture. These thoughts will provide much that you would do well to consider.

The fourth type of force, which is responsible for the state of world affairs at this time, is that of the Jews; they, as a whole, constitute the solar plexus of the planetary Logos; their problem is being used today to focus, qualify and condition the world feeling-nature and the emotional reactions of the sensitive nature of humanity and of the planetary Logos. Forget not that the Personality of our planetary Logos is not yet perfect, hence the fact that His body of manifestation, the planet, is not reckoned as being one of the sacred planets. Through the Jewish people throughout the world, feeling--sympathetic or antagonistic, expressive of love or conditioned by hate--is being gathered to a focus in the planetary solar plexus center, preparatory to a great and permanent change. It is for this reason that I have said to some of my pupils that when humanity will have solved correctly the Jewish problem, and when it has been resolved in a humanitarian and sound manner, then the energy of the planetary solar plexus center will have been raised to the heart and a great transmutation will have taken place.

The Dark or Materialistic Forces correspond in their entirety to the energies of the sacral center of the planet, dealing with the generation of forms, and their work is to keep the direction of planetary interest upon the form side of divine expression. They are concerned with the life of matter itself, with its magical usage, and with that which is regarded as dark because, for humanity at its present stage of development, that divine aspect should have lost its major

Shamballa. That relation is now becoming somewhat established; the inflow of light and love to humanity is now possible if the disciples and aspirants of the world can be led to make the needed effort to stand in spiritual being and, from that poised attentive attitude, to invoke these great Entities. It was to this possibility that the story in the New Testament refers where reference is made to the pool which was stirred at times by the Angel and thus a condition was produced which led to the healing of the sick. The Angel of the Presence, the soul of humanity, as embodied in the Hierarchy and those who are consciously endeavoring to function as souls can now stir these reservoirs of force and light upon etheric levels in Shamballa so that a definite "healing of the nations" can take place.

When the thought behind the Great Invocation can be carried high enough in the consciousness of those using it through a joint effort of the world disciples and the Hierarchy of Light--as well as being reinforced by the Forces of Light--then the Spirit of Peace can be invoked.

On a lower turn of the spiral, you will note that the Wesak Festival enacts a similar invocation and process. It is a re-enacting and training process. There and at that time, the three Representatives of Shamballa within the Hierarchy--the Manu, the Christ and the Mahachohan--invoke the **Buddha**, Who in His turn is the transmitter of still higher Forces. He is invoked by a special mantram and transmits the appeal to the One Whose agent He is. If this Great Invocation which we are studying can be rightly said, the three great planetary centers can be related in a similar manner. The Lord of Civilization, the Master R--, representing humanity, the Christ representing the Hierarchy and the Lord of the World, linked through the Manu and representing Shamballa can be brought into a close relation so that the result will be the setting up of such a potent vibration and note that the Spirit of Peace will be invoked and contacted. By the voiced appeal His attention will be forced to turn itself towards our planet. The consequences will be significant and potent but as to the form which they

contact between the Hierarchy, Humanity, Shamballa and the Spirit of Peace in His Own high place, in His first recorded utterance said that He must be about His Father's business and then at the end of His life, reiterated the same thought in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. He then focused in Himself the two major divine attributes and aspects--will and love (atma-buddhi)--and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled Him to put Humanity in touch with the Spirit of Peace. He thus Himself became the Light of the World and the Prince of Peace.

In this manner, Shamballa and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The **Buddha**, through His achievement of illumination, established the first major link with the Forces of Light. The Christ, through His ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.

If you will study the above information with care, you will find that the importance of the Wesak Festival at the time of the full moon of May will assume increasing importance in your minds. It is the festival at which three factors of importance to humanity are brought into relation:

1. The **Buddha**, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.
2. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.

3. Through the Christ and the **Buddha**, humanity can now establish a close relationship with Shamballa and then make its own contribution--as a world center--to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanities will-to-good can emanate powerfully from this third planetary center. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary savior.

If you will have these thoughts in mind, the first three phrases of the Great Invocation will assume great significance. Let me put some of these significances in tabular form:

*Let the Forces of Light bring illumination to mankind*  
 Intermediary.....The Hierarchy. Soul consciousness  
 Agent.....The **Buddha**  
 Expression.....Light. Understanding. The illumined mind  
 Planes of emphasis.....The second or monadic plane  
                                   The buddhic or intuitional plane  
                                   The mental plane  
 Focal point.....The head center  
 Planetary center.....The Hierarchy

*Let the Spirit of Peace be spread abroad*  
 Intermediary.....Shamballa. Spiritual consciousness  
 Agent.....The Christ  
 Expression.....The will of God as love and peace  
                                   Sentient response  
 Planes of emphasis.....The logocic or first plane  
                                   The buddhic, or intuitional plane  
                                   The astral or emotional plane  
 Focal point.....The heart center  
 Planetary center.....Shamballa

from hallucinations; either Christ and His group of Masters, initiates and disciples are facts in the natural processes of evolution, historically proven and known through Their spiritual activity down the ages, or men have been victims during those ages of a gigantic fraud--emanating from what and where? Either the consistency of the evolving presentation of the spiritual effort of the Hierarchy is a witness to a great reality or mankind has developed a mentality which is an instrument for the fabrication of non-existent facts, and this is in itself so paradoxical as to give the lie to the inference. Either the spiritual worlds and the three worlds of human endeavor can be related, or there is nothing to past beliefs, to ancient stories of manifesting divinity and to the constantly recurring periods of divine intervention.

I would here face you with these alternatives and would ask you to consider your own position in these matters. Does the story of Easter and of the living Christ carry no truth, and is it not possible for that Risen Christ to express His power on Earth through His chosen instruments? Is there no foundation for the myth of the annual return of the **Buddha**, holding the door open between Shamballa and the Hierarchy so that, at need, intervention may be possible through that open door? Is it only a silly dream and a fantasy that at the time of the June Full Moon, Christ--in the closest cooperation with the **Buddha**--links the Hierarchy with Humanity? Is it quite impossible that when humanity awakens to the fact of this mediatorship and can then avail itself of the straight line of ascent and descent through the doors held open by the **Buddha** and the Christ, some stupendous appearing may be imminent and suddenly take place? May it not be possible that through the ascent of man's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory and through which the Aquarian Age of brotherhood and understanding may make itself felt by virtue of these great Potencies?

The two Full Moons of May and June present to you

land, to say the Great Invocation with the intent to invoke, precipitate and anchor in outer manifestation the waiting Potencies. Do this aloud when possible, and in group formation whenever feasible. It is the focused power of your unemotional thought which will bridge the present existing gap and link more closely the two worlds of spiritual activity and of human demonstration.

4. Repeat this activity for three days each and every month--the day prior to the Full Moon, the day of the Full Moon, and the succeeding day. As a preliminary exercise to these three days, you could take an earlier three days of preparation, and thus increase the effectiveness of your effort.

Many people the world over have for years been trained to recognize two things. First, the importance of the Wesak Festival at the time of the Full Moon of May, because it not only objectively links the major Eastern religion with the major Western faith, but because it esoterically provides the key to the open door between Shamballa and the Hierarchy, between the purpose of God (still unidentified by man, owing to his relatively low stage of evolution which makes it beyond human comprehension at present) and the method of God, which is love; it provides also the link between the **Buddha**, temporarily embodying will-wisdom, and the Christ, embodying love-wisdom, and also between humanity, focused in consciousness through the Christ, and the Hierarchy, focused in consciousness through the **Buddha**. Owing to the stress of humanity today and the urgency of the response which that distress evokes in the Hierarchy, the synthesis of these two reactions to the world crisis can prove adequate to bring in that outside assistance which could end the conflict along right lines and bring not only relief, but illumination to the human consciousness. But again--speaking here to a representative body of aspirants and disciples--I would state that the focus and the emphasis is not yet adequate to guarantee this extra-planetary response.

Nevertheless, it could be if, in your own life of medita-

tion and of discipline in your speech with others and in the general tone of your intercourse with your environment, you can eliminate the negative and more selfish reactions and (for the sake of human welfare) temporarily, at least, live at your highest point of aspiration.

Secondly, you have been trained in the belief that all the information which I have given out anent the relation of the **Buddha** and the Christ, and of the Hierarchy, Humanity and Shamballa will form part of the coming new world religion and that the theme of the Great Approaches will constitute the basic fundamentals of the future spiritual teaching. This too you must have in mind, for the work you are asked to do at the coming two Full Moons, and during the less important full moons of the year, is not only related to the present emergency, but is also constructively related to the future faith of humanity. Bear this also in mind.

You will note that what I have said concerns your mental attitudes and your emotional reactions to present world affairs. It concerns also your soul tension, your willingness to undergo soul tension, and your capacity to stand as part of the great chain of intermediaries who are today being called to the service of the race in an hour of urgency. It concerns the organizing of yourself as an integrated personality in relation to your soul and to humanity; it involves the recognition of the work which you *can* do from the point of integration. I would ask you to ponder with care upon this paragraph, stating the possibilities of your task.

I call you to a period of clear thinking. I seek not to mould your political approach to life, but I do seek to aid you to see humanity and its welfare--not only in terms of your own nation or your own political group--but in terms of the whole, and as we, the teachers on the inner side, are forced to see it. I seek to see you free yourselves from the condition where you are swayed by propaganda of a political, national or religious kind and deciding for yourself where you, as a soul, must stand in this world crisis and on which side you will place the emphasis of any influence you may wield; I would have you note where your highest ideals

of manifestation are then coordinated and gradually the thoughtform becomes an expressed reality, recognizable by all men.

Thought, desire, activity--such is the history of human vision and dream. Down the ages, from the very night of time, man has dreamed, expectant of divine revelation and of divine intervention. When all else seems to fail, men look to God. Again and again in the history of the race, the vision has taken form and the dream has materialized upon the wings of powerful desire and demand. Again and again, God has revealed and sent His Messengers and Representatives to aid and guide humanity. But this happens only when the demand is adequately voiced and the need has cried to high heaven. Never yet has the response failed. Again and again lately, the nations of the world have been called to prayer, and this proclaimed appeal of millions cannot be disregarded or remain negligible. An answer must be forthcoming, though it may not take the same form as of old, because man is today--in spite of appearances--more capable of handling his own affairs and determining consciously his own events. No matter how unrealized, back of all these demands and prayers in the many Christian countries, lies a subtle, deep-seated conviction that the return of Christ is imminent; there is widespread acceptance of the concept that the Presence of the Son of God *can* be evoked and that He *must* come to the assistance of His people. No matter what the dogmatic interpretation or the theological idealism, some form of this belief lies behind the cry of the millions.

Will this demand from the hearts of men induce the return of the Christ of Galilee? Will it bring about the emergence into manifestation of some great Son of God Who will embody perhaps another and unknown aspect of God's life and quality? Will it perhaps produce the embodiment of another divine revelation, and--just as the **Buddha** expressed the Wisdom of God and Christ revealed to us the Love of God--is it not possible that He Who may come will unfold to us the nature of the Will or Purpose of God, thus presenting that will-to-good which must be called into

to all human questioning and human need is to be found in the doctrine of Avatars, and in the continuity of divine Revelations. This is the persistent belief--ineradicable and unalterable--that (at major moments of world need) God reveals Himself through Appearances, through a Coming One. This doctrine is found in all the basic world religions, in every time and age; it appears in the doctrine of the Avatars of the Hindu faith, in the teaching of the return of Maitreya **Buddha** or the Kalki Avatar, in the belief in the Western world in the return of Christ and His Advent or second Coming, and in the prophesied issuing forth of the divine Adventurer of the Moslem world. All this is tied up with the undying belief of mankind in the loving Heart of God, Who ever meets man's need. The witness of history is that always the appearance of man's necessity has been met with a divine Revelation.

The reason for this faith, innate in the human heart, is to be found in the fact of the nature of Deity itself. The Christian statement that "God is Love" is founded on that deepest, recognized, spiritual *fact*. The expression of this divine characteristic can be summed up in the words from *The Voice of the Silence*.

Compassion is no attribute. It is the Law of *Laws*--eternal Harmony, Alaya's Self; a shoreless, universal essence, the light of everlasting right and fitness of things, the law of love eternal.

To this everlasting Compassion the cyclic appearance of the Sun Gods of the ancient myths, the World Saviors and the Avatars bear witness and are the guarantee.

#### *The Wesak Festival*

At the time of this Wesak Festival, I would call your attention to the fact that the annual return of the **Buddha** to bless His people everywhere and to convey the message of wisdom, light and love to humanity---coming as He does

from the very Heart of Deity Itself--is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2500 years. Year by year He returns. For a brief minute He reminds us that God exists and ever loves; that He is not unmindful of His people; that the heart of the universe is unalterable compassion, and that man is *not alone*. To bring this recognition about and to make this appearance possible, a living Triangle of Energy is created and focused through three great spiritual Individuals, Who evoke recognition both in the East and in the West. They are known to believers of every faith and all nationalities. These Three are:

1. The Lord of the World, the Ancient of Days, Sanat Kumara, the planetary Logos, Melchizedek, He to Whom Christ referred when He said. "I and My Father are One."
2. The **Buddha**, the Illumined One, the Revealer of the light and the wisdom which come to us from sources far greater than our planetary Life, a Messenger of the Gods.
3. The Christ, the Son of the Father, the World Savior, the Redeemer. He Who has remained with us and Who is gathering His sheep into His fold, the Lord of Love.

In these Three, Whose nature is radiant love and light, humanity can grasp in some measure the nature of divinity. They are greater than is known or realized; human intelligence and aspiration can only sense Their essential nature; Their spiritual potency has to be stepped down if mankind is to bear the pressure of the impact of the energy They wield and seek to transmit. It is this stepping down process which takes place at the time of the May Full Moon, and it is brought to a "focus of transmission" by the *massed intent* of the Hierarchy and the *massed demand* of the world aspirants and disciples--itself drawn forth by the *massed need* of the people of all lands.

and out of the world of illusion. Each revelation brings him nearer to the world of causes.

At the present time, the Avatars most easily recognized and known are the **Buddha** and the Christ, because Their messages are familiar to all and the fruits of Their lives and words have conditioned the thinking and the civilizations of both hemispheres; because They are divine-human Avatars and represent something which humanity can more easily understand; because They are of like nature to mankind, "flesh of our flesh and spirit of our spirit." They therefore mean more to us than any other Divine Emergence. They are known, loved and followed by countless millions. I would ask you to ponder on the potency of the nucleus of force which They have set up. The establishing of a nucleus of energy, spiritually positive, is the constant task of an Avatar. He focuses or anchors a dynamic truth, a potent thoughtform or a vortex of attractive energy in the three worlds of human living. Then, as the centuries pass, that truth and the effect of Their lives and words begin steadily to condition human thinking; the established thoughtform acts increasingly as a transmitter of divine energy as it expresses a divine idea, and this in time produces a civilization, with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is but the record of man's cyclic reaction to some inflowing divine energy, to some Avatar or some inspired Leader.

#### *Divine Intervention*

In considering the subject of Avatars I would like to point out that (from the standpoint of mankind at his present point in evolution) Avatars are of two kind, as might be expected when the consciousness of humanity is subject to the control of the pairs of opposites. These two are:

1. Those Avatars Who are the embodiment of the Angel of the Presence, whether that Presence is the

tion *superseded* human effort, but that it is hoped by Those Who are seeking to aid humanity that such intervention will today simply *supplement* human effort--a very different thing.

Therefore, humanity everywhere today awaits the Coming One. The Avatar is sensed as being on His way. The second Coming (according to prophecy) is imminent, and from the lips of disciples, mystics, aspirants and all enlightened people in all lands the cry goes up, "Let light and love and power and death fulfill the purpose of the Coming One." Those words are a demand, a consecration, a sacrifice, a statement of belief and a challenge to the Avatar Who waits in His High Place until the demand is adequate, and the cry clear enough to warrant His descent and His appearance.

Demand without paralleling action is useless, just as faith without works is dead. It is here that there is a break in the magnetic link which should unite the Avatar with the demand for His coming forth. His emergence must be caused by a fivefold chain or thread of energy: the focused will of the people, the massed intent of the world disciples and aspirants, plus their desire, their active participation in the task of clearing the way for Him, and complete selflessness. Only when humanity has itself done everything possible to adjust that which is wrong and to end that which is evil, and has carried this effort even to the sacrifice of life itself, can He, the Desire of all nations, appear.

Today this is being attempted. The great event of the appearance of the Avatar can be made possible by a little increased effort. The mission of the **Buddha** at this particular Wesak Festival is to add that new impetus, that fresh illumination, and that added power and fixed purpose which will enable mankind to surmount this crisis. From the side of the spiritual Forces of the planet, everything will then have been done to make the appearance of the Avatar possible. From the side of humanity, I would ask you What will be done?

Between the Source from which all Avatars come forth

the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people and introducing and transmitting racial quality--a quality to be worked out later as the race unfolds. Coming forth correspondingly from the realm of cosmic evil, and responsible for the focus of materialism upon the planet today was Bismarck. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars which humanity itself has as yet produced. They emerge along the lines of *government*, of the *first ray* and in the department of the Manu, and are very sensitive to Shamballa force. Such Avatars frequently emerge at the founding of a nation. This is true of both Bismarck and Lincoln.

2. *Teaching Avatars*. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths which throw light upon the spiritual development of humanity. Such Avatars were Plato, the first Patanjali and Sankaracharya; they emerge upon the *second ray* line of energy, in the department of the Christ and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name "Christ" is that of an office--an office that has always had its Head. I do not mention the Christ or the **Buddha** as among these Avatars because They are Avatars of another class and of infinitely greater potency.

3. *Ray Avatars*. These great Beings come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and the force of a particular ray. Next century, when the seventh ray has achieved complete manifestation and the Piscean influence is entirely removed, the *seventh ray* Avatar will appear. His work will demonstrate the law, order and rhythm of the creative process as it works out on the physical plane, blending spirit and matter. And as this ray is called the Ray of Ceremonial Order or Ritual,

He will be largely instrumental in producing those conditions which will permit of the reappearance upon Earth of the Mysteries of Initiation, of which the Hierarchy is the custodian. He is necessarily connected with the Great White Lodge on Sirius. This fact does not, however, concern us now, for we await the coming of a still greater Avatar.

4. *Transmitting Avatars.* These manifestations of divinity appear at those great cyclic moments of revelation when humanity needs the expression of a new truth or the expansion of an old one in order to progress still higher on the evolutionary ladder. These Avatars issue forth in response to demand and are not so much concerned with racial development as They are with the subjective unfoldment of consciousness and with the stimulation of humanity *as a whole*. Of these Avatars the **Buddha** and the Christ are outstanding examples. They were not only human-divine Avatars, and hence able to link humanity with the Hierarchy, but They were something far greater and more important. They had reached the point where They could act as Transmitters of certain cosmic principles which--focused in Them in an extra-planetary sense--could stimulate the deeply hidden and latent corresponding principle in humanity. They transmitted and brought something from outside the planetary life--from the very Heart of God to the heart of man. The **Buddha**, because He achieved illumination, stimulated the light in the world, in humanity and in all forms. He served the soul of man. The Christ, because of His stupendous achievement--along the line of understanding--transmitted to humanity, for the first time in human history, an aspect and a potency of the nature of God Himself, the Love principle of the Deity. Prior to the advent of the **Buddha**, light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God. Then the **Buddha** came and demonstrated in His Own life the fact of God Immanent as well as God Transcendent; the idea of God in the universe and of God in humanity evolved. The Selfhood of Deity

and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to be grasped by humanity. It had always been known by disciples and initiates.

However, until Christ came and lived a life of love and service and gave mankind the new commandment to love, there had been very little emphasis upon God as Love in any of the world Scriptures. After He appeared as the Avatar of Love, then God became known as Love supernal, love as the goal and objective of creation, love as the basic principle of relationships, and love working throughout all manifestation towards a plan motivated by love. This divine quality Christ revealed, and thus altered all human living and human goals. At that time too there came a great impetus and extension to the work and growth of the Hierarchy, as there was in a lesser degree when the **Buddha** came. Many initiates became Masters; many Masters passed to still higher work, and many disciples took their places in the ranks of the initiates. There was numerically a great influx of aspirants into the ranks of accepted disciples.

I have considered some of these Avatars in my earlier writings under different names and categories. I deal with Them here simply in an effort to reach a wider public with the teaching on the doctrine of Avatars or of divine Appearances. The Bible is full of such Appearances, but little is really understood about Them. The above are the more familiar groupings.

In September 1940 I gave an interpretation of a new Stanza of the Great Invocation, and in that communication I spoke of Divine Embodiments as the highest type of Avatar for which humanity could look at this point in its evolution. I spoke of the activity of the Hierarchy and of Shamballa, should these two divine Agencies decide that intervention in the form of a widespread cataclysm (engulfing all peoples) was necessary, and I referred to the emergence of inspired leadership as another and lower aspect of divine guidance and participation.

physical service and activity, and determined effort to struggle, even unto death, for the defeat of evil? Can they preserve the inner attitude of love and non-separateness? Can they relinquish all for love of humanity? Can they sacrifice everything for the cause of freedom and of righteousness? This is the problem confronting Those Who are working for the appearance of the Greater and the Lesser Avatars Who can at this time save humanity if humanity desires salvation and will take the needed steps.

### *The Needed Steps*

These steps are various in kind though one in intent. The first step is to realize clearly what are the methods whereby the Avatar can come and so reach humanity. These are the same methods, whether it is the Avatar of Synthesis, working through the Hierarchy, or the Avatar of Coordination (as I might call Him), working through humanity and representing the greater Avatar upon the physical plane.

The methods whereby Avatars reach and influence Their agents or those who respond to Their note, vibration and message are three in number.

1. *Overshadowing*. Where there is kinship in quality, in objective and in nature, it is possible for the Avatar to overshadow some Member of the Hierarchy (as in the case of the Avatar of Synthesis) or some disciple or aspirant where humanity is concerned (in the case of a lesser Avatar). This is done through meditation, through a directed stream of thought energy, the presentation of a thoughtform and the evocation of the focused will of the one who is overshadowed. All this proceeds rapidly where there is close cooperation between the latter (the sensitive responding disciple) and the Avatar. The Christ is today in very close rapport with the Avatar of Synthesis and this rapport will continue, becoming closer and closer until the Full Moon of June; He is giving all possible aid, as is His Brother, the **Buddha**. It is this which makes the coming Full Moon of May of such supreme importance.

### THE SIGNIFICANCE OF THE WESAK FESTIVAL

May 1942

We have now reached the most important moment of the year. This year two such moments are brought together, reinforcing each other, the Full Moon of May and the Full Moon of June. I would have you bear in mind that time and energy are interchangeable terms upon the inner planes. Time is an event, and an event is a focused expression of force of some type or kind. Two great streams of energy--one focused through the **Buddha** and the other focused through the Christ--are to be fused and blended and it is the task of the world disciples, the initiates and the accepted disciples to precipitate this combined energy on to the waiting world where its effective use will be largely dependent upon the sensitive response of the world aspirants. These are to be found in every country and their task is to react to the stream of directed energy. These are the points I would have you bear in mind as you endeavor to work through and in the ashram; in that ashram are to be found all types of disciples with all types and degrees of responsiveness.

There is an increasing emphasis being given in the West by esotericists to the Full Moon of May, which is the Festival of the **Buddha** and is held at the time when He makes His annual contact with humanity. This emphasis, which will continue to increase for years to come, has not been brought about in order to impose recognition of the **Buddha** upon the Occident. There have been two main reasons why, since 1900, this effort has been made. One was the desire on the part of the Hierarchy to bring to the attention of the public the fact of the *two* Avatars, the **Buddha** and the Christ, both upon the second Ray of Love-Wisdom, Who were the first of our humanity to come forth as human-divine Avatars and to embody in Themselves certain cosmic Principles and give them form. The **Buddha** embodied the Principle of Light, and because of this illumination, humanity was enabled to recognize Christ, Who embodied the still greater Principle

of Love. The point to be borne in mind is that light is substance and the **Buddha** demonstrated the consummation of substance-matter as the medium of Light, hence His title of the "Illumined One." Christ embodied the underlying energy of Consciousness. The one demonstrated the height of the attainment of the third divine aspect; the other that of the second aspect, and these two together present one perfect Whole. The second reason was to initiate, as I have earlier said, the theme of the new world religion. This theme will eventually underlie all religious observances, color all approaches to the divine center of spiritual life, give the clue to all healing processes, and--using light scientifically--govern all techniques for bringing about conscious unity and relationship between a man and his soul, and between humanity and the Hierarchy.

The first objective has been definitely reached Today, at the Full Moon of May, many millions everywhere will be turning their thoughts towards the **Buddha**, seeking to come under His influence and blessing and that of the Hierarchy at His annual, though brief, return to bless humanity. This recognition will grow until the time in the not too distant future when His term of service will be over and He will return no more, because the coming Avatar will take His place in the minds and thoughts of the peoples of the world. His task of reminding aspirants continuously of the possibility of illumination, and His work of keeping a channel open for the light to irradiate men's minds by piercing annually through light substance to the Earth is nearly completed; the time has nearly come when "in that light we shall see Light."

I would ask you to ponder on these two functions which the **Buddha** has performed. There is a third which, in collaboration with the Christ, He has made possible; this is the establishment of a more easily achieved relation between the Hierarchy and Shamballa, thus facilitating the impress of the Will of God upon the minds of men, through the medium of the Hierarchy. This impress we interpret as yet in terms of the divine Plan. This is expressing itself at present in the

keen recognition by men everywhere of the need to establish right human relations, culminating in the objectives for which the United Nations are fighting. These have been voiced for humanity by two great world disciples in terms of *The Four Freedoms* and *The Atlantic Pact*. These Four Freedoms relate basically to the four aspects of the lower self, the quaternary. Enough light has been permitted to penetrate by the efforts of the **Buddha**, to lead to a worldwide recognition of the desirability of these formulas; and there is enough love already in the world, released by the Christ, to make possible the working out of the formulas. Rest back on that assurance and--in full practice upon the physical plane--demonstrate its truth. I said "to make possible," for the working out lies in the hands of the new group of world servers and the men and women of goodwill. Will they prove adequate for the task? Will they brace themselves for the needed strenuous effort?

What now is the task which the **Buddha** has set Himself this coming Full Moon? As far as your comprehension is concerned, it is to evoke in humanity *the spirit of demand*, whilst holding open for them the channel whereby that demand can reach straight through to Shamballa. This is the point to have in mind as you prepare for the Wesak Festival and attempt to participate in the Full Moon blessing--blessing for the world and not for yourself. The **Buddha** comes this year, embodying the force which can stimulate men everywhere to focus their "massed intent" and thus reach symbolically "the ear and the heart" of the Avatar, wresting thus from the secret place of the Most High the aid, help, and directed recognition which will bring about a phenomenal event in due and proper time. Whilst He is attempting to do this, the Christ will join in the effort by focusing in Himself *the spirit of appeal* as it is evoked by the stimulation being applied by the **Buddha**. He will embody that appeal in a great Invocation, one which cannot be given to you but which He is prepared to use *if* the appeal comes forth in sufficient strength from the people of the world. Will humanity respond to the evocation of the

**Buddha**? Will their massed intent be vital enough to enable the Christ to become Himself, in a mysterious way, the very Spirit of Invocation on their behalf? These are the possibilities with which we are confronted this Full Moon of May.

It is these which I would ask you to have in mind from now until the Wesak Moon and on until after the June Full Moon. It is at that Full Moon that the Christ can and will use this Invocation, provided the will of the people permits. At that time He will attempt to reach the Lords of Liberation and evoke Their response to the focused will of the spiritually minded people of the world, the aspirants, disciples and initiates. They, if evoked, can give the impetus which will enable the Christ (as the Rider from the Secret Place) to come forth in response to the "massed intent" of the general public.

Do you see, therefore, the imminent and vital possibilities? Do you recognize the urgency of the opportunity? The two Full Moons form one complete cycle of work and should be prepared for in line with these statements of mine, both now and in the years which will follow. As you prepare your own hearts, remember that the Full Moon of May is the time in which the new group of world servers and all the esotericists and spiritually oriented people of the world must work in full cooperation with the **Buddha**, and that the Full Moon of June is the opportunity for the men and women of goodwill--aided by the new group of world servers--to arouse people everywhere to make a great appeal and by this appeal enable the Christ to invoke for them the needed aid.

One thing I would request. Set no dates for the appearing of the Coming One, the Avatar, or for any spectacular aid. If the work is rightly done, He will come at the set and appointed time and the needed aid will be forthcoming. Modes and methods are none of your concern. Regard the ancient prophecies as intrinsically right, true and correct, but recognize that their phraseology is symbolic and not to be taken literally. How the Lords of Liberation will work can only be known to the Hierarchy. Their aid will be focused

upon evoking in the Hierarchy those attitudes and capacities which will make possible the inflow of energy from Shamballa. Their work is with the Hierarchy, and the reaction of humanity to Their activity will come only from the new group of world servers, and may even then only be registered consciously by the senior disciples and initiates.

The work of the Avatar, the Rider from the Secret Place, will be primarily with humanity and will be for their relief and salvation.

The first half of this work, focused through the **Buddha**, will begin in May 1942. The second half will be started by the Christ in June 1942, but only *if* the invocation of the new group of world servers and the massed intent of the men and women of goodwill is adequately strong and adequately focused. It will consequently be a reciprocal process of invocation and evocation, facilitated by the extreme readiness to act and to respond on the part of Those invoked by humanity, but handicapped by the lack of sensitivity and the weakness of the will of those seeking aid. It is this inadequacy which the **Buddha** hopes to remove when He comes to His people in May. It is the strengthening and focusing of the will which the Christ is endeavoring to foster with a special effort in June.

These two Full Moons are therefore of paramount importance and should have a definite effect subconsciously upon *the minds* of the new group of world servers and upon *the hearts* of the men and women of goodwill in every land, nation and group. Let your meetings, your meditation and your individual thinking be steadily focused upon these points, and endeavor to enter into the Full Moon exercises--both of May and June--with as clear an understanding of what is taking place as you can and a clear picture of the possibilities which can come as the result of right action. Both the Full Moons should be times of effective service. The **Buddha** does not require invoking. He will come. But the spirit of invocation needs evoking from the masses and it is this work that aspirants everywhere can aid the **Buddha** in bringing out, standing thus with Him and with the

interest, love, service and money of the many is far more potent than even the consecrated effort of the two or three. No one is futile or useless, unless he chooses so to be.

And in the meantime, paralleling your subjective work and externalizing your inner endeavor must be your work for your country and for your fellowmen in humanity's hour of need. There must be steadiness, selflessness and silence, plus courage and confidence--confidence in the strength of your own souls, confidence in the watching Hierarchy and confidence in the Plan. The end of tribulation is not yet, but it is in sight. With this thought I leave you. May the blessing of the Masters rest upon you as a group and as individuals, and may the Holy Ones Whose pupils you seek to become show you the light you seek, give you the strong aid of Their compassion and Their wisdom until you stand where the One Initiator is invoked, until you see His star shine forth.

#### THE CAUSE OF THE WORLD CATASTROPHE

June 1942

We come now to the consideration of the present acute situation and world catastrophe which is rooted in world glamour, and will study the possibility of relief and cure. This possibility exists and is centered in the two great Avatars, the **Buddha** and the Christ.

It is difficult to write clearly about this matter of world glamour\* because we are in the midst of its most concentrated expression--the worst the world has ever seen because glamour, incident to centuries of greed and selfishness, of aggression and materialism, has been focused in a triplicity of nations. It is, therefore, easily to be seen and most effective in manifestation. Three nations express the three aspects of world glamour (illusion, glamour and maya) in an amazing manner, and their powerful assault upon the con-

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\*This message appears in the book *Glamour: A World Problem*. It is included here to preserve the historical sequence of the teaching in relation to world events.

to a focused mental clarification of men's minds throughout the world. These three imminent energies are

- a. *The energy of the intuition* which will gradually dispel world illusion, and produce automatically a great augmentation of the ranks of initiates.
- b. The activity of light which will dissipate, by *the energy of illumination*, the world of glamour and bring many thousands on to the Path of Discipleship.
- c. *The energy of inspiration* which will bring about, through the medium of its sweeping potency, the devitalization or the removal, as by a wind, of the attractive power of maya or substance. This will release untold thousands on to the Path of Probation.

4. Releasing new life into the planet through the medium of every possible agency. The first step towards this release is the proving that the power of materialism is broken by the complete defeat of the Axis powers and, secondly, by the ability of the United Nations to demonstrate (when this has been done) the potency of the spiritual values by their constructive undertakings to restore world order and to lay those foundations which will guarantee a better and more spiritual way of life. These constructive attitudes and undertakings must be assumed individually by every person, and by nations as collective wholes. The first is being undertaken at this time. The second remains as yet to be done.

5. Bringing home to the nations of the world the truths taught by the **Buddha**, the Lord of Light, and the Christ, the Lord of Love. In this connection it might be pointed out that basically:

- a. The Axis nations need to grasp the teaching of the **Buddha** as He enunciated it in the Four Noble Truths; they need to realize that the cause of all sorrow and woe is desire--desire for that which is material.
- b. The United Nations need to learn to apply the Law of Love as enunciated in the life of Christ and to express the truth that "no man liveth unto himself" and no

nation either, and that the goal of all human effort is *loving understanding*, prompted by a programme of love for the whole.

If the lives and teachings of these two great Avatars can be comprehended and wrought out anew in the lives of men today, in the world of human affairs, in the realm of human thinking and in the arena of daily living, the present world order (which is today largely disorder) can be so modified and changed that a new world and a new race of men can gradually come into being. Renunciation and the use of the sacrificial will should be the keynote for the interim period after the war, prior to the inauguration of the New Age.

Students need to remember that all manifestations and every point of crisis are symbolized by the ancient symbol of the point within the circle, the focus of power within a sphere of influence or aura. So it is today with the entire problem of ending the world glamour and illusion which fundamentally lie behind the present acute situation and world catastrophe. The possibility of such a dispelling and dissipation is definitely centered in the two Avatars, the **Buddha** and the Christ.

Within the world of glamour--the world of the astral plane and of emotions--appeared a point of light. The Lord of Light, the **Buddha**, undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion--the world of the mental plane--appeared the Christ, the Lord of Love Himself, Who embodied in Himself the power of the *attractive* will of God. He undertook to dispel illusion by drawing to himself (by the potency of love) the hearts of all men, and stated this determination in the words, "And I, if I be lifted from the earth, will draw all men unto me." (John 12:32). From the point they then will have reached, the world of spiritual perception, of truth and of divine ideas will stand revealed. The result will be the disappearing of illusion.

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates must and will inevitably shatter illusion and dispel glamour--the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of reason. The **Buddha** made the first planetary effort to dissipate world glamour, the Christ made the first planetary effort towards the dispelling of illusion. Their work must now be intelligently carried forward by a humanity wise enough to recognize its dharma. Men are being rapidly disillusioned and will consequently see more clearly. The world glamour is being steadily removed from the ways of men. These two developments have been brought about by the incoming new ideas, focused through the world intuitives and released to the general public by the world thinkers. It has been also largely aided by the well-nigh unconscious, but none the less real, recognition of the true meaning of these Four Noble Truths by the masses. Disillusioned and de-glamoured (if I may use such a term), humanity awaits the coming revelation. This revelation will be brought about by the combined efforts of the **Buddha** and the Christ. All that we can foresee or foretell anent that revelation is that some potent and far-reaching results will be achieved by the merging of light and love, and by the reaction of "lighted substance to the attractive power of love." In this sentence I have given those who can understand a profound and useful hint as to the method and purpose of the undertaking staged for the June Full Moon, 1942. I have also given a clue to the true understanding of the work of these Avatars--a thing hitherto quite unrealized. It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realization will come that when "the body is full of light" then "in that light shall we see Light." This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul (whose nature is love and understanding) can func-

tion, and fusion of these two will take place. This is what the Christ proved and demonstrated.

When the work of the **Buddha** (or of the embodied buddhic principle) is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies--light and love--will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole, and today humanity (having reached maturity) can "enter into realization" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thrall of matter; it will produce, also, the dispelling of illusion and the recognition of truth as it exists in the consciousness of those who are polarized in the "awareness of the Christ."

This is necessarily no rapid process but is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the **Buddha**, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between Shamballa and the Hierarchy has been opened and enlarged, and as the contact between these two great Centers and Humanity has been more firmly established.

At the June Full Moon, 1942, will come the first test as to the *directness* of the communication between the Center where the Will of God holds sway, the Center where the Love of God rules and the Center where there is intelligent expectancy. The medium of the test will be the united effort of the Christ, of the **Buddha** and of those who respond to

Their blended influence. This test has to be carried out in the midst of the terrific onslaught of the powers of evil and will be extended over the two weeks beginning on the day of the Full Moon (May 30th, 1942) and ending on June 15th, 1942. There is a great concentration of the Spiritual Forces at this time and the use of a special Invocation (one which humanity itself may not use), but the success or failure of the test, in the last analysis, will be determined by mankind itself. You may feel, though wrongly, that not enough people know about or understand the nature of the opportunity or what is transpiring. But the success of such a test is not dependent upon the esoteric knowledge of the few, the relatively very few, to whom the facts and the information have been partially imparted. It is dependent also upon the tendency of the many who unconsciously aspire towards the spiritual realities, who seek for a new and better way of life for all, who desire the good of the whole and whose longing and desire is for a true experience of goodness, of right human relations and of spiritual enterprise among men. Their name is legion and they are to be found in every nation.

When the Will of God, expressed in Shamballa and focused in the **Buddha**, the Love of God, expressed in the Hierarchy and focused through the Christ, and the intelligent desire of humanity, focused through the world disciples, the world aspirants and the men of goodwill are all brought into line--either consciously or unconsciously--then a great reorientation can and will take place. This event is something that *can* happen.

The first result will be the illumination of the astral plane and the beginning of the process which will dissipate glamour; the second result will be the irradiation of the mental plane and the dispelling of all past illusions and the gradual revelation of the new truths of which all past ideals and so-called formulations of truth have only been the signposts. Ponder on that statement. The sign-post indicates

## A SPECIAL WESAK FESTIVAL MESSAGE

April 1943

This communication is addressed to the members of the new group of world servers who can be reached (there are countless numbers of whom you have no knowledge) and to the men and women of goodwill everywhere. I would ask you to see that as many receive this as possible. We are nearing the climax of the spiritual year and the time that the Sun moves northward. The greatest Approach of all time is close and possible. Much however depends upon the aspirants and the disciples in the world at this time. The past year has been one of the world's worst experiences from the standpoint of agony and distress; the point of acutest suffering has been reached. It has, however, been the year in which the greatest spiritual Approach of all time has shown itself to be possible--an Approach for which the initiates and Masters have for centuries been preparing, and for which all the Wesak Festivals since the meeting of the Great Council in 1925 have been preparatory. I have, in past instructions, referred to the great meeting held at intervals by Those to Whom is entrusted the spiritual guidance of the planet and particularly of man. Certain facts must be assumed, such as the acceptance in the Western hemisphere of the existence of the Christ and in the Eastern, of the **Buddha**. It is, therefore, surely possible (given this acceptance) to assume that They and Their disciples must and do confer together upon the steps needed to guide mankind along the path of light, the path to God. To this all the world Scriptures bear witness and to this all spiritual knowers testify. I have not time today to enlarge upon this theme. I simply ask for your acceptance of the hypothesis (an hypothesis which is a fact to many millions and a proved event to many thousands) that spiritual guidance is accorded to mankind and that behind the veil which separates the visible from the invisible there stand Those Who are working strenuously--and, I might add, scientifically--to meet the present dire need.

progress, to awaken to the light within, to unfold the Christ consciousness and to find the Path of Light which leads to divinity. This steady trend towards increasing relationship has focused itself throughout the historical record by means of certain great registered revelations--the result of these Approaches. Always in moments of crisis and tension the cry of humanity has evoked response from the Hierarchy which has come, sometimes rapidly, sometimes more slowly, but always inevitably. In modern history, two such Approaches are recognized as existing on a broad human scale, i.e., the one which focused through the coming of the **Buddha** to the Eastern civilization and that which focused through the Christ, coming to the West. Another Great Approach is now at hand but its date is dependent upon the activity of the New Group of World Servers and the spiritual tension which they can achieve.

A major preparatory period to this Approach took place in 1936 and in this preparation many of you participated; it culminated at the time of the Full Moon of May that year in a worldwide use of the first Invocation which I gave you. Now, seven years later, comes the opportunity to carry forward the work then started and to achieve results which may release spiritual tides of forces and these may turn the tide of battle. I refer not here to the battle in the physical sense. The war, from the physical angle, is already won though many months may elapse before the victory in the East and in the West is completely achieved. This you realize. But--again paralleling this physical achievement--must come a spiritual victory and this could be described as the gaining of a new spiritual orientation and a new attitude towards God, to express it very simply.

In reverse, I might point out that the reasons for a measure of failure in 1936 can be traced to two sources. The work was relatively so successful that it called forth a powerful paralleling activity upon the part of the Forces of Evil: these were potent enough to overwhelm temporarily the Forces of Light and to bring on the war with all its attendant horrors. Secondly, the New Group of World

Servers, the men and women of goodwill and the aspirants everywhere relaxed their efforts; they did not hold the tension gained but slipped back into negligence; the work did not go on and this in spite of the constant effort of a few. But they were too few.

Now again comes opportunity and the possibility of a Great Approach which can be the consummation of the work started in 1936. The battle is on between the *Forces of Light* and the *Forces of Evil*. To end this warfare rapidly, and with success, leaving a wide open door to a better world, the *Forces of Life* must be called in. It is this which is engaging the attention of the Hierarchy at this time. For aiding in this endeavor the Buddha is preparing Himself and for this the Christ stands ready, focusing in Himself the desire of Humanity for that "life more abundantly" which He promised when here before, and for liberation from evil and admission into good. One of the realizations emerging out of this war is the fact that humanity has now, as a whole, been able to see and grasp more clearly than ever before, the nature of evil. Men are recoiling in horror from this display of rampant evil and even the wicked man is shocked and arrested by the unleashed wickedness which is today stalking the Earth. That realization is good and will help the needed reorientation of mankind towards God and good.

Putting it very simply, the Hierarchy is today getting ready for a Great Approach which will have two results:

1. It will bring about a closer relation between those great Lives Who embody the will of God and are the Custodians of the divine purpose, and Those Who embody the love of God and are the Custodians of the immediate Plan for humanity. This relationship can be established at the time of the May Full Moon at which time the Buddha will embody in Himself the powerful downpouring of energy--the dynamic energy of the divine will. The Christ, at the same time, will embody the outpouring dominant demand of the spiritual aspiration of mankind, plus

the demand of the Hierarchy for the needed aid at this time of crisis.

2. It will also bring about a closer relation between mankind and the Hierarchy. At the time of the June Full Moon, the Christ will focus in Himself the spiritual energies of the Hierarchy, plus the energy which the Buddha distributed at the time of the Wesak Festival; the New Group of World Servers will focus the spiritual demand for life and liberation, voicing the "massed intent" of humanity.

If both aspects of this one work can be satisfactorily carried forward, then a great release can be brought about. The Lords of Liberation could be successfully invoked; the Spirit of Peace might appear as the "Rider from the Secret Place" and the new era of goodwill (based upon the will-to-good) might be inaugurated. I say "might be" because, my brothers, the success of all that could happen is dependent upon the work done by you and all men of goodwill, by the religious and spiritually minded people everywhere and by the world aspirants between the sacred season of May and June, 1943, and that of 1944.

Esoterically speaking, the work of the Hierarchy is to focus the divine will-to-good as it affects humanity. The work of spiritually minded men is to evoke that will-to-good on earth through as full an expression as possible of goodwill. It is the goodwill of the masses, focused everywhere through the United Nations who are fighting for the liberation of mankind and through the New Group of World Servers, which is sufficient to invoke the will-to-good and only this is adequate. This is an important statement and one on which I would ask you to ponder.

During the past six years I have given you two Stanzas of a Great Invocation. The first one ran as follows:

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 cooperation.

in the task of anchoring the basic tenets of the new world religion--the flower and fruition of the past and the hope of the future.

More along this line, I may not write at this time. Later I will elaborate for you the greater and the lesser festivals of the spiritual year as they will gradually supersede the festivals of the present world religions in the East and in the West. (See: *The Reappearance of the Christ*, Chapter VI.) Much that you have learnt and gradually absorbed will then be seen fitting into the general spiritual plan. You will find that the spiritual year is divided into two periods (symbolic of spirit and matter); the period in which the Sun moves northward and the period when it travels on the southern way. You will find that the month divides itself into two periods likewise, that of the waxing and the waning moon and you will find the future emphasis laid throughout the world upon the Easter Festival, the Festival of the Risen Christ; upon the Wesak Festival, the Festival of the Buddha or of Illumination; and the June Full Moon, the Festival of Unification carried forward by the Christ, the Master of all the Masters and the Teacher alike of angels and of men.

Today, however, I seek to focus your attention upon the immediate task of cooperation with the Hierarchy and strengthen you to play your part in world salvage.

#### THE NEW WORLD RELIGION

May 1944

In the first part of my message under this title (see: *The Reappearance of the Christ*, Chapter VI) I had much to say about *the form* into which the great world religions in the East and in the West have crystallized and its consequent deterioration. It will be essential, therefore, to look at and appreciate the fundamental truths which that form has preserved, even whilst hiding them. It will be valuable for us to realize that within the churches men of God and disciples of the Christ have ever worked, labored and suffered. They have seen and agonized over the distortions

the Orient and Occident, and the quarrels of theologians over words, phrases and interpretations, the sons of God--in process of development--are left without the needed help to contact the Christ and His great group of disciples, the spiritual leaders of humanity; the way to Christ, the living, loving Expression of God, is not made clear to the seeker. Together, the two great Sons of God present to mankind--the One in the East and the Other in the West--a complete and perfect representation of Deity; by Their lives and words They guarantee to man the possibilities always latent in the human spirit.

Today the Christ and the Buddha wait until the hour strikes. Then Their united effort, plus the invocative appeal of all who truly *know* and truly *love*, will bring humanity the new revelation for which they wait.

The new world religion must be based upon those truths which have stood the test of the ages. This I said elsewhere and enumerated four of those truths:

1. The Fact of God
2. Man's Relationship to God
3. The Fact of Immortality and Eternal Persistence
4. The Continuity of Revelation and the Divine Approaches.

These four facts are basic realities and truths which have conditioned the masses of men for aeons. Human unhappiness is founded primarily upon man's inability to live fully in the consciousness of these four fundamental realizations. But they are steadily taking shape in human thinking, and for them the United Nations fights.

Two more great and foundational facts are also part of the human state of awareness.

5. The fact of *our relationship with each other*. This is as much a foundational spiritual fact as is God Himself, because it is linked with our knowledge of Him as Father.

because related to the Whole and not just to individual man and his personal salvation. It is an extension of the individual approach to truth. Let us call it *the truth of the Great Cyclic Approaches of the divine to the human* of which all world Teachers and Saviors were the symbol and the guarantee. At certain great moments, down the ages, God drew nearer to His people and humanity (blindly and unconscious of their objective) at the same time made great efforts to draw near to God. On the part of God this was intentional, conscious and deliberate; on the part of man, it was largely unconscious, forced upon him by the tragedy of circumstance, by desperate need and by the driving urge of the collective soul. These Great Approaches can be traced down the centuries, and each time one took place it meant a clearer understanding of divine purpose, a new and fresh revelation, the institution of some form of a new religion and the sounding of a note which produced a new civilization and culture, or a fresh recognition of relationship between God and man or man and his brother.

A new definition of God was given us when the **Buddha** taught that *God was Light* and showed us the way of illumination, and when Christ revealed to us that *God was Love* through His life and service on earth. Today the knowledge aspect of illumination is being comprehended but the inner meaning of love is only now dimly sensed. Yet light and love have been revealed to the world by two great Sons of God in two Approaches. A new Approach is on the Way, bringing us the next needed truth. We ask ourselves: What will it be? For it, the knowers and lovers of God and of their fellowmen are prepared; for it, the masses of men wait.

Some of these Approaches have been of a major nature, affecting humanity as a whole and some of them are of less importance affecting only a relatively small part of mankind—a nation or a group. Those Who come as the Revealers of the love of God come from that spiritual center to which the Christ gave the name "the Kingdom of God." Here dwell the "spirits of just men made perfect"; here

ever more and more until the perfect day." At the time of the second great Approach, the fact of the existence of the Spiritual Hierarchy, of the open door to initiation and of the Way of Sacrifice first dawned on the human consciousness; from that moment men have found the Way and have moved out of the human kingdom into the spiritual; they have transformed their human consciousness into divine awareness. The kingdom of man and the kingdom of God were brought into relationship. Religion became a factor in the development of the human spirit and God drew nearer to His Own. God Transcendent first conditioned man's concept of Deity. Then God as the national controller took possession of man's mind, and the Jehovah concept (as depicted in the Jewish dispensation) appeared; next God was seen as the perfected human being, and the divine God-man walked the Earth in the person of the Christ. Today, we have a rapidly growing emphasis on God Immanent in every human being. Such have been the results of the second great Approach and such have been the results of the work of the world Saviors and Teachers down the ages, culminating in the work of Christ, Who summed up in Himself the unfoldments of the past and the hope of the future.

A third great Approach is now possible and will take place once the world war is over and man--purified by fire and suffering--has set his house in order and is ready, therefore, for a new revelation. For this coming revelation the work of the **Buddha** and of the Christ has been preparatory. They embodied in Themselves two lesser Approaches, and through Their united effort, humanity throughout the world has been prepared to play its part in this third Approach.

The **Buddha** came embodying in Himself a great divine principle or quality. He was the Conveyor of Enlightenment to the world; He was the Lord of Light. As is always the case, He re-enacted in Himself, for the instruction of His disciples, the processes of illumination and became the "Illumined One." We are told in the scriptures of India that He achieved illumination *under the tree*, just as Christ achieved the liberation of the human spirit *upon the tree*

set up on Golgotha. Light, wisdom, reason, as divine yet human attributes, were focused in the **Buddha**. He proved the possibility of all men achieving this illumination and of walking in the light. He challenged the people to tread the Path of Illumination, of which wisdom, mental perception and intuition are the aspects.

Then came the next great Teacher, the Christ. He embodied in Himself a still greater divine principle or aspect, that of Love, whilst at the same time embracing within Himself all that the **Buddha** had of Light. Christ was the expression of both Light and Love.

Through Their work, therefore, there is now possible a deeper reaction to, and a broader comprehension of the work and influence of those great Lives Who are waiting today to help humanity. The work of these two Sons of God produced among many results the following:

1. They embodied in Themselves certain cosmic principles, and by Their work and sacrifice certain divine potencies poured through and upon the race, stimulating intelligence into wisdom and emotion into love. The **Buddha**, when He achieved illumination, "let in" a flood of light upon life and world problems. He formulated this revelation into the Four Truths. His group of disciples erected a structure of truth which (by the power of collective thought) has flooded mankind with light.
2. Through the message of the **Buddha**, man has for the first time grasped the cause of His constant distaste and dissatisfaction and has learnt that the Way of Release is to be found in detachment, dispassion and discrimination. Where these are present, there is rapid release from the wheel of rebirth.
3. Through the message of the Christ, three concepts emerge into the racial consciousness:
  - a. The value of the individual and the necessity for tenacity of effort on his part.
  - b. The opportunity which was to be presented to humanity

to take a tremendous step forward and undergo the new birth or the first initiation.

- c. The method whereby this next step could be taken in the new age, voiced for us in the words "love your neighbor as yourself." Individual effort, group opportunity and men's identification with each other--such is the message of the Christ.

In the message of the **Buddha** we have the three methods whereby the personality can be changed and prepared to be a conscious expression of divinity. Through *detachment*, the brain consciousness or state of awareness (embodying physical recognition of inner causes) is withdrawn or abstracted from the things of the senses and from the calls of the lower nature. Detachment is in reality the imposition of a new rhythm or habit reaction upon the cells of the brain which renders the brain unaware of the lure of the world of sensory perception. Through *dispassion*, the emotional nature is rendered immune from the appeal of the senses and desire fails to deter the soul from its rightful task. Through *discrimination*, the mind learns to select the good, the beautiful and the true, and to substitute these for the sense of "identification with the personality," which is so characteristic of the majority of men. Personality holds so many in thrall. This has to go. These three attitudes, when correctly and sanely held, will organize the personality, bring in the rule of wisdom, and prepare the disciple for initiation.

Then follows the work of the Christ, resulting in an understanding of the value of the individual and his self-initiated effort at release and illumination, with the objective of group goodwill. We learn to perfect ourselves in order to have somewhat to sacrifice to the group, and thus enrich the group with our individual contribution. This is the first result of the activity of the Christ Principle in the life of the individual. Personality fades out in the glory of the soul, which (like the rising sun) blots out the darkness and irradiates the lower nature. This is the second

result, and is a group activity. The word goes forth to the initiates of the future. Lose sight of self in group endeavor. Forget the self in group activity. Pass through the portal to initiation in group formation and let the personality life be lost in the group life.

The final result of the work of the Christ is to be found in our identification with the whole: individuality, initiation, and identification--these are the terms in which the message of the Christ can be summarized. He said, when on Earth: "I and my Father are One," and in these words epitomized His entire message. I, the individual, through initiation, am identified with Deity. Therefore we have:

1. The **Buddha**...the method...Detachment, Dispassion, Discrimination.
2. The Christ....the result...Individualism, Initiation, Identification.

It is interesting to note that the work of the **Buddha** is expressed in words all beginning with the fourth letter of the alphabet, the letter D. The sense of personality is achieved; the quaternary is transcended, and the **Buddha** gave us the reason for this transmutation and the rules. The work of the Christ is expressed for us in words beginning with the ninth letter of the alphabet, the letter I, and this number is the number of initiation. These things happen not idly but all have their underlying purpose.

I have here very briefly and inadequately outlined the nature of two great Approaches and two minor. These have prepared humanity for the third great Approach which will bring the new revelation, with its realized consequences, of a new heaven and a new earth. I would ask the orthodox theologian how he interprets the words "a new heaven"? May it not signify an entirely new conception as to the world of spiritual realities and perhaps of the very nature of God Himself? May it not be possible that our present ideas of God as the Universal Mind, as Love and as Will, may be enriched by a new idea and quality for which we have as yet no name or word and of which we have as yet

pathically those spiritual Beings Who are sensitive and responsive to such impacts. Their evoked response, sent out as spiritual energy, will in turn reach humanity, after having been stepped down into thought energy, and in that form will make its due impact upon the minds of men convincing them and carrying inspiration and revelation. Thus has it ever been in the history of the spiritual unfoldment of the world and in the procedure followed in writing the world Scriptures.

Secondly, 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 organized, 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.

Let me indicate the possibilities of such spiritual events, and prophesy the nature of the coming world-wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months, and leading therefore to a prolonged spiritual effort which will affect the remainder of the year. These will be:

1. *The Festival of Easter.* This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God. On this day the Spiritual Hierarchy which He guides and directs will be recognized, and the nature of God's love will be emphasized. This festival is determined always by the date of the first Full Moon of spring, and is the great Western and Christian festival.

2. *The Festival of Wesak.* This is the festival of the **Buddha**, the spiritual Intermediary between the highest

spiritual center, Shamballa, and the Hierarchy. The **Buddha** is the Expression of the Wisdom of God, the Embodiment of Light, and the Indicator of the divine Purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern festival.

3. *The Festival of Goodwill.* This will be the festival of the spirit of humanity--aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognized. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the **Buddha** before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the **Buddha** and of the Christ.

These three festivals are already being kept throughout the world, though they are not as yet related to each other, and as part of the unified spiritual Approach of humanity. The time is coming when all three festivals will be kept *simultaneously* throughout the world, and by their means a great spiritual unity will be achieved and the effects of the great Approach so close to us at this time will be stabilized by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals, but will be recognized to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects. These aspects and qualities will be arrived at and determined by a close study of the nature of a particular

## FACTORS IN THE WORLD SITUATION

April 1944

I have written to the world aspirants for many Wesaks now. I have again and again brought to your attention and theirs the close relation which is being established between the world of men and the world of souls. I have again and again pointed out that, under the Law of Evolution, certain great fusions, at-one-ments or great Approaches are taking place. I have indicated that the present activity of our planetary Logos is bringing certain major adjustments within the planetary sphere of influence and that these primarily affect the human kingdom. I have called to your notice the urgency of the incoming life, producing tension, spiritual recognitions of a far-reaching nature, the immediate overthrow of false Gods and standards, and the destruction of outworn and crystallized interpretations (called doctrines) of the spiritual realities. By these means, the way is cleared for a new and simple recognition of divinity which will satisfy not only the heart of the simplest person, but which will meet the need of the most intelligent. I have talked in terms of the union of Eastern and Western thought and of the need for the great civilizations--nurtured under the influence of Shri Krishna, the **Buddha** and the Christ--to be brought closer together. I have said (and I here re-affirm) that He Who comes will make this union possible and effective. This event will evoke world-wide recognition.

I have stated also that we are reaching a climaxing period in human history; in this period the Lords of Karma are unusually active; the Law of Cause and Effect is bringing the results of past activities, the subjective thinking and the secret impulses to the surface, and exacting penalty and the planned cleaning of the slate of human history. When He Whom all disciples serve was on Earth two thousand years ago, He said that secret things would be made plain; by this emergence of the good and of the bad into prominence, men will arrive at knowledge, at understanding, and will be forced to take those steps which will be needed to

Jews; she is now in danger of drowning in the waters which she has set loose. There is also a rising tendency to separation among certain of the Allied Nations, with which the Christ must deal. Several of them are as houses divided against themselves. Such are Poland, France, Yugoslavia and Greece. How can their differences be reconciled?

The hate of those who have suffered at the hands of the Axis Powers, or as a result of war conditions, must be offset. How can this be done? Such are some of the problems with which the Christ is wrestling. He must work through His disciples, and They must be trained. He must work through the stimulation of the hearts of the intelligent people and of the humanitarians everywhere. He must pour out the life-giving energy of the Christ-life on a wide scale throughout the entire world, and do so in the midst of those conditions wherein human receptivity and sensitivity are at their lowest point, owing to the numbness which comes through intense suffering. He stands in His place unmoved and unafraid, with clear perception of the truth and spiritual insight into the true situation. In collaboration with His great Brother, the **Buddha**, He is preparing for the next step.

Today the Hierarchy is facing a climaxing activity. From the Full Moon of May, 1944, until the Full Moon of May, 1945, the Members of the Hierarchy will unitedly be putting forth Their maximum effort to close the door upon the Forces of Evil, to direct the Shamballa energy (now let loose upon the world) so that its *destructive* aspect may be transmuted or directed towards the stimulation which will result in the rebuilding of the world. This will then affect not only the Members of the Hierarchy, but all on Earth who respond to hierarchical impression. Have the following statement in mind:

The focused and concentrated work of the Hierarchy at the time of the Full Moon of May, 1944 is--by Their united effort, Their blended thought and Their illumined will power, under the trained guidance of

the **Buddha** and the Christ--to withdraw the energy of the will-to-separation and aggression (a distortion of first ray energy) away from the Forces of Evil and channel it again, via the Hierarchy; it will then demonstrate as the Will-to-Good, and this will express itself via the men of goodwill on Earth. This requires a great Act of Absorption by the Hierarchy.

The **Buddha** will start the process at the time of His appearance, through the use of a great first ray mantram. This can be used only by someone of His initiate standing and in collaboration with the Lord of the World. He will thereby deflect the Shamballa force which the Adepts of the Black Lodge have turned loose into the Axis nations; this has been made possible by their receptivity to the will-to-power. He will "corral" it (if I may use such a colloquial and inappropriate term) and will place it at the disposal of the Christ. The reception and the acceptance of this first ray energy will require a tremendous effort upon the part of the Christ, the Custodian of the energy of the second Ray of Love-Wisdom. It is for this "reception" that He started to prepare at the time of the April Full Moon.

I have told you elsewhere that this direct impact of the Shamballa energy upon humanity very seldom occurs. It has been loosed only three times during the entire history of the human kingdom. At other times, it makes its impact directly upon the Hierarchy, and is then transmuted or stepped down so that humanity can take it. The three times it has been directed, unimpeded and untransmuted towards humanity are:

1. At the time of the individualization of animal-man when the mind principle was implanted. This was the birth hour of the human soul.
2. In Atlantean days when the power of the Black Lodge was so great that defeat faced the Hierarchy and the destruction of the human soul. Shamballa then interfered, and the world of that time was

destroyed. This period is recognized in modern history as the time of the Great Flood.

3. Today, once again, the Powers of Darkness are attempting to destroy humanity and the spiritual values. The power of Shamballa was let loose, destroying old forms--political, social and religions--but at the same time this power was seized upon by the evil forces to destroy the souls of men, to precipitate war and to destroy the cities and all our centers of civilization and culture. The first phase or form of destruction was directed by the disciples, the aspirants and the clear thinking people of the world, and this was needed and very good. The old social, political and religious forms were stultifying the human soul and handicapping all progress. The second phase or form of destruction was directed by evil, and was focused through those nations who had succumbed to the glamour of superiority, to the temptation of material aggression and to intolerant racial hatreds, implemented by cruelty and barbarism.

The time has now come when this divine energy must express itself through the second aspect of the will-to-good, and not through the first aspect, the will-to-power. Mankind has had to be shown that it is not yet ready for power, because the will-to-good is not adequately strong to balance this first aspect of the will.

This then is the task of the Christ and of the **Buddha** at the time of the May Full Moon--to channel and redirect the Shamballa force. If They can do this, the result will be a new realization and accomplishment of the will-to-good by the new group of world servers, under the receptive guidance of the world disciples and a responsive activity of the men and women of goodwill.

Therefore, get this clearly in mind, so that your cooperation can be intelligent and rightly directed.

First, *at the time of the May Full Moon*, the **Buddha**

lead to a persistent belief in the ideals presented by the Hierarchy, and the demonstration of immortality.

7. The will-to-organize will further a building process which will be carried forward under the direct inspiration of the Hierarchy. The medium will be the potency of the will-to-good of the new group of world servers and the responsive goodwill of mankind.

I have expressed in these few simple terms the results of the planned determination of the two Great Lords which must take shape and emerge at the time of the May and June Full Moons. What they succeed in doing will take years to demonstrate, but the end is inevitable once the right direction of the will-to-good has been achieved. This demonstration is dependent, however, upon two things:

1. The focused work of the Christ and of the Hierarchy during the coming year until May 1945.
2. The reflective thinking and careful planning of the new group of world servers during the same period.

Much outer activity upon a planetary scale will not be possible till 1945, but much can then become possible if hierarchical requirements are met. A year of preparation for the tremendous task of implementing the will-to-good and of producing a better civilization and way of life is short indeed.

The Christ has gone into retreat for a month and cannot be reached even by the Masters until May 5th. He is in closest consultation with the **Buddha** and with the Lord of the World. This great Triangle of Potencies--the Lord of Will or Power, the Lord of Wisdom, and the Lord of Love--are today entirely preoccupied with the task of bringing the war to an end, and therefore with the task of neutralizing the destroyer aspect of the first ray. This They will do by implementing the will-to-good by means of the wisdom of which the **Buddha** is the experienced Custodian, and also by laying down those plans whereby the Christ may--via the Hierarchy and the New Group of World

the conference in Mexico City was undertaken with success. It was realized that there was an ascertainable measure of hemispheric unity upon which statesmen could count, and thus a foundation could be created for the far more difficult international conference to be held in San Francisco at the time of the Wesak, the Full Moon of the **Buddha**. Not for nothing is this conference being held during the five days of the Wesak Full Moon. It will be a time of supreme difficulty, in which the Forces of Light will face what I call "the forces of selfishness and separativeness."

Subjectively speaking, the conference will be under the direct influence of the Hierarchy. The consequent stimulation of both the selfish and the unselfish aspects will evoke a tremendous emotional and mental potency. It is therefore essential that all aspirants and disciples throw the weight of their spiritual development and the light of their souls on the side of the Forces which are attempting to plan for the good of humanity, and who regard the welfare of the whole as of far greater importance than any national situation or demand.

Forget not that the Forces of Evil are still powerful, particularly on the physical plane and that there are many channels through which they can work. Germany is defeated, but is still capable of a final effort of destructiveness and violence. Japan is well on the way to defeat but is still powerful. The hierarchy of evil on the inner side is being pushed back by the Forces of Light, but its grip on humanity has not relaxed. It is through ignorance that these forces can still attain much power--the ignorance of humanity itself. Nations and people are still ignorant of the true nature of each other; the world is full of distrust and suspicion. Humanity as a whole knows little about Russia, for instance. The true significance of Its ideology is misunderstood because of the initial mistakes of those who engineered the revolution; the license of unruly men in the early days gave onlooking humanity a wrong slant on what was happening. But those days are over. In the fires of suffering and through deepened understanding, this great

The organizer of these Forces at this time is the **Buddha**. He is the symbol of enlightenment or of illumination. Countless millions down the ages have recognized Him as a Light-bearer from on high. His *Four Noble Truths* exposed the causes of human trouble and pointed to the cure. His message can be paraphrased in the following words: Cease to identify yourselves with material things; gain a proper sense of the spiritual values; cease regarding possessions and earthly existence as of major importance; follow the *Noble Eight-fold Path* which is the path of right relations--right relations to God and to each other--and thus be happy. The steps on this Path are:

Right Values	Right Aspiration
Right Speech	Right Conduct
Right Mode of Living	Right Effort
Right Thinking	Right Rapture or true Happiness

His ancient message is as new today as it was when He spoke His words on earth; a recognition of its truth and value is desperately needed, and the following of the "eight right ways of living" will enable humanity to find liberation. It is on the foundation of His teaching that the Christ raised the superstructure of the brotherhood of man to form an expression of the Love of God. Today, as it views the crumbling, devastated world, mankind has a fresh opportunity to reject selfish, materialistic motives and philosophy and to begin those processes which will--steadily and gradually--bring about its liberation. It will then be possible for men to tread the Lighted Way which leads back to the divine Source of light and love.

The **Buddha** could *point* to the goal and indicate the Way because He had achieved full enlightenment; the Christ gave us an *example* of One Who has reached the same goal; the **Buddha** left the world after reaching illumination; the Christ returned to us, proclaiming Himself as the Light of the World, and showed us how we too could learn to tread the Lighted Way.

The **Buddha**, Whose Festival is held ever at the Full Moon of May (or of *Taurus*, falling this year during the last week in April), acts today as the agent of that great Life in Whom we live and move and have our being, Who is Himself the true Light of the World and the planetary Enlightener. I refer to the Ancient of Days (as He is called in the *Old Testament*), to the God of Love, to Sanat Kumara, the Eternal Youth, the One Who holds all men in life and Who is carrying His whole creation along the path of evolution to its consummation--a consummation of which we have not as yet the faintest idea. Year after year, ever since the **Buddha** achieved His goal of illumination, an effort has been made to increase the flow of enlightenment into the world and to throw the light of wisdom, experience and understanding (as it is called) into the minds of men. At each Full Moon of May this has been the effort of the spiritual Forces which are working out the Will of God. A supreme effort will be made by Them this year, during the five days of the Full Moon (April 25-30), and a major test of the effectiveness of Their activity will be given at the San Francisco Conference. This I would ask you to remember, and for this I beg you to mobilize.

A great Triangle of Force will be called into play during those five days as the nucleus through which the Forces of Enlightenment will work. The three Lives controlling the energy which it is hoped can be released for the illumining of men's minds are:

1. The Lord of the World, the Light of Life Itself.
2. The **Buddha**, the Lord of Wisdom, bringing spiritual light to the Hierarchy and revealing what is the divine purpose.
3. The Christ, the Lord of Love, presenting the demand of humanity and acting as the distributing Agent for the Forces of Enlightenment.

The Forces of Light, upon the physical plane, have driven the forces of evil and of darkness backward, and are bringing the war to an end through the defeat of the Axis Nations.

But another great "division" of those Forces (if I may symbolically use a military term) is being mobilized and can be brought into active service at the *Full Moon of May (Taurus)* if the demand is strong enough, is mentally powerful and adequately focused. These Forces work entirely upon the level of the mind and with the minds of men; it is their task to bring the battle between the Forces of Light and the Forces of Darkness to an end--not only physically, but through the inauguration of an era of right thinking. This will end the present cycle of emotional distress, of agony, of glamour and illusion, and of materialistic desires which today form the pattern of men's lives. This has to be done by means of the spiritual will, working as enlightenment upon the mental plane and demonstrating as wisdom, and as skill in action, motivated by loving understanding. These three aspects of light--mental enlightenment, the illumination which wisdom confers, and loving understanding--all find their perfect expression in the Lord of the World (Whom the orthodox call God) and in His reflections, the **Buddha** and the Christ--the One Who brought Illumination to the world and the Other Who demonstrated the actuality of the Love of God. These three great expressions of divinity (One so divine that we can only know Him through His representatives) can be called into a new and most potent activity through right invocation at the time of the Full Moon of May. Those who can carry out this great act of invocation are the spiritually minded people everywhere, the enlightened statesmen, the religious leaders, and the men and women of goodwill, *if* they can stand with massed intent, particularly throughout the entire month of April. Their assistance can also be invoked by the dire need of men, women and children everywhere who can voice no cry, for they know not where to turn, but whose appeal is heard and noted.

Their work, however, must be focused through and implemented by the world intelligentsia, by leading "lovers of humanity," working in the various organizations and groups dedicated to human betterment, and by representa-

tive unselfish people. It is *they* who must receive the inflow of "lighted wisdom" and of loving understanding; today this can be made possible in a manner never known before. The success of the effort now being spiritually planned is dependent upon the ability of mankind to use the light they already have, in order to establish right relations in their families, in their communities, in their nation and in the world.

This matter of being in a position to receive, and then be the agents of, enlightenment is an intensely practical matter. It is hoped that the response will be so real that it will constitute a great and uniform activity which will leave no single *thinking* person untouched, which will put the responsibility of establishing right human relations upon the shoulders of the men and women of goodwill, and not on the shoulders of the unthinking, undeveloped and suffering masses. This is a major point to bear in mind. If the thinking and executive people of the world can have their minds "illuminated" by the spirit of wisdom and understanding, they can act as distributors of that light through enlightened planning and legislation, and thus affect the entire world. This is the immediate opportunity ahead, and when I say "immediate" I refer to the coming five days of the Wesak Festival. This should have a pronounced effect upon the San Francisco Conference. I also refer to the next five years, with their five Wesak Festivals on five May Full Moons.

This year will mark a climaxing effort in the long relation of the **Buddha** to humanity. Year by year since He left the earth, He has come back to humanity, bringing light and blessing. Year by year, He has released this light and has presented opportunity to the Forces of Enlightenment to strengthen Their hold upon the minds of men. The success of Their effort has been so great that it has led to the crescendo of knowledge, to the glory of modern science and to the widespread education which has distinguished the past five hundred years. *Knowledge* is the hallmark of our civilization; it has often been knowledge misapplied and

responsibility of government; it is therefore realized by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate) can come into being, the education of the masses in cooperative statesmanship, in economic stabilization through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics *must* be ended, and this can now come about because of the high level of the human *mass* intelligence and the fact that science has made all men so close that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. Time and space are now negated.

### *The Coming Work of Reconstruction*

I have referred to the coming Full Moon of June as "Christ's Unique Occasion." (*The Reappearance of the Christ*, Chapter II.) Just what is entailed in that statement I am not empowered to say, but I can cast some light upon one phase of it. It has long been a legend (and who shall say it is not a fact?) that at each Full Moon of June, Christ repeats and preaches again to the assembled world (to the hearts and minds of men) the last sermon of the **Buddha**, thus linking the full enlightenment of the pre-Christian era and the wisdom of the **Buddha** to the cycle of the distribution of the energy of love, for which Christ is responsible.

This year the message of the past and of the present will be augmented, enhanced and supplemented by the enunciating of the new note, word or theme which will distinguish the New Age and characterize the coming civilization and culture. It will climax all the past and lay the seeds for the future. The significance of this statement lies in the fact that telepathically and with the entire force of the Hierarchy behind Him, plus the potency of Those to Whom is committed the expression of the Will of God (later to be implemented by the Hierarchy under the direction of the Christ) the World Teacher will, in His Own

right, make certain statements and use certain word-formulas which will create the nucleus of the thoughtform and present the blueprint around which and upon which the New Age will be developed. For this moment the thinking and the planning of the enlightened aspirants of the world have made--consciously, but mostly unconsciously--long preparation. They have, through their efforts, provided the mass of thought substance which the coming pronouncement will affect. Christ will bring this into proper form for the creative activity of the New Group of World Servers working in every nation and in every religious, social, economic and political group.

Christ's pronouncement will be embodied in certain Stanzas, of which those already given are a small part. Only He can use these Words of Power in their proper manner, connotation and emphasis; only an inadequate paraphrase of certain sentences found in that pronouncement can be given to humanity, and this paraphrase can be used only *when the war is over and not before*. This means that they can be employed only when both Germany and Japan are under the complete control of the United Nations, through whom the Hierarchy has been working. This will not imply the attainment of complete peace, but it will mean the end of all aggressive fighting and all organized resistance, leading to a period of relative tranquillity.

Standing in His Own place at a central point in Asia, remote from the throngs and the impact of humanity, Christ will bless the world at the exact moment of the Full Moon of June. He will then repeat the Buddha's last words or sermon, as well as the Beatitudes which He uttered when on earth and which have been so inadequately and misleadingly translated--a translation based upon the memory of what He said but not upon direct dictation. To these two messages, the Christ will add a new one, imbued with power for the future. That part of what He says in which it is possible for men to participate will be used for years to come in the place of the two Stanzas of the Great Invocation which have been used for nine years.

work will definitely be upon the physical plane. Their task is to precipitate and bring into manifestation that which the work of the Forces of Restoration and of Enlightenment have made subjectively possible.

These Forces might be regarded as embodying and making declarative the "new materialism." This is a statement warranting our closest consideration. It is essential that we bear in mind, as we face the activities of the future process of rebuilding, that matter and substance and their fusion into living forms are aspects of divinity; it has been the prostitution of matter to selfish ends and for separative purposes which has been responsible for the misery, the suffering, the failure and the evil which have characterized the career of mankind down the ages and which precipitated this world war. Today humanity is being given a fresh opportunity to build again on sounder and more constructive lines that better civilization which is the dream of those who love their fellowmen, and to attain a new aptitude in handling substance. If men can demonstrate a gained wisdom in the creation of a form which will house the spirit of resurrection and express the enlightenment gained by the bitter experience of the past, then humanity will rise again.

The unique opportunity which confronts the Christ as His great hour draws near is that of unifying, synthesizing and integrating all these forces into one great and potent downpouring of spiritual energy. These energies involve the activities of the Spirit of Resurrection, the inspiration of the Buddha as He this year conveys the strength of the One in Whom we live and move and have our being, and that which the Christ Himself will set in motion in response to the invocative appeal of the new group of world servers, the men of goodwill and the "massed intent" of the inarticulate masses. It is essential that we try to grasp the unity of this hierarchical effort.

The energy which will lead to the restoration of human aspiration, right idealism and fixed humanitarian intention

The inspiring sources of these spiritual agencies are, first of all, the Spirit of Resurrection (an extra-planetary Being), then the Lord of the World, working through the **Buddha**, and finally the Christ Himself. These Three will work through the Hierarchy, the new group of world servers, and the men and women of goodwill. Such is the general plan proposed by Those Who stand--with enlightened spiritual purpose--ready at this time to lead humanity out of darkness into light, from the unreal to the real, and from death to immortality. That most ancient of prayers comes today to have its deepest spiritual significance. Let me repeat it in the order in which today it gains meaning:

Lead us, O Lord, from death to Immortality;  
From darkness to Light;  
From the unreal to the Real.

The beauty of this synthesis and the wonder of this opportunity are surely apparent as we study what is here written and consider these aspects of the divine Plan. Great Forces, under potent spiritual leadership, are standing ready to precipitate Themselves into this human world of chaos, confusion, aspiration and bewilderment. These groups of energies are ready to focus and distribute themselves, and the Hierarchy is closer to mankind than ever before; the new group of world servers are also "standing attentive to direction" in every country in the world, united in their idealism, in their humanitarian objectives, in their sensitivity to spiritual impression, in their united subjective purpose, in their love of their fellowmen, and in their dedication to selfless service; the men and women of goodwill are also to be found everywhere, ready to be guided into constructive activity, and to be the agents (gradually trained and educated) for the establishment of what has never yet truly existed--right human relations.

Thus, from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on

#### HIERARCHICAL PREPARATION AT THE WESAK FESTIVAL

April-May 1946

I have delayed writing my usual Wesak message until this late date because of a certain event in the Hierarchy which was maturing and which necessitated my entire attention. This event was connected with the Wesak Festival and involved among other matters the formation of a new Ashram in which the Wisdom aspect would be of particular importance and not the Love aspect; this Ashram would also be related in a peculiar manner to the **Buddha**. It had to be formed at this time in order to be the recipient, and then the custodian, of certain "endowments" which the **Buddha** will bring at the time of the May Full Moon. The endowments concern the will-to-good of the Lord of the World, the Ancient of Days, though they do *not* concern goodwill as *you* understand that phrase. This Ashram, when duly formed and established, will enable the Members of the Hierarchy to respond to this aspect of the divine Purpose--the Purpose which as you know lies behind and implements the Plan; this Ashram, related to the **Buddha**, will be specifically under the close supervision of the Christ, and also of the Lord of Civilization--at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire Hierarchy can be informed and can then work unitedly and intelligently at its implementation. More than this I may not tell you about this particular hierarchical move, affecting as it does both Shamballa and the Hierarchy.

This Wesak Festival is of supreme importance because it is the first Festival since the war ended, because it takes place at a time when a definite orientation of the Hierarchy will take place, and because a fresh tide of spiritual impulse and directed second ray energy will flood the entire Hierarchy; the work, therefore, to be done by the Hierarchy will be far more effective. This you may anticipate and upon this you can count.

But--as you may well have surmized--it is the Full Moon of June which is (this year) the season of prime and outstanding importance; it is in many ways easier for Western believers and esotericists to tune in and participate in the activities of the Hierarchy when closely connected with the Christ than it is in those related to the **Buddha**. The main intention in these early stages of keeping the Eastern Festival of Wesak is to familiarize the Western world with the fact of the presence of the **Buddha** and with His activities in connection with humanity. Such great progress has, however, taken place in the spiritual development of humanity that the **Buddha** need no longer continue with His task unless He so desires--and then only for a period of years, known to Him and the Lord of the World. He could cease His annual contact with the Hierarchy at this time, if He so chose, owing to the direct contact now established between the Hierarchy and Shamballa. This, however, He does not immediately choose to do. For a few decades longer He will cooperate with the Christ in widening the channel of contact between Shamballa, the Hierarchy and Humanity. After that, He will "proceed to His Own place" in the solar Hierarchy and will no longer visit the Himalayas annually, as has been His custom for so many centuries. The Eastern Festival of Wesak (Vaisaka) and the Christian day of remembrance, Good Friday, will fade out of the consciousness of humanity in due time; they are both festivals related to aspects of the first Ray of Power or Will. The abolition of the fear of death and the establishment of a close relation of the Hierarchy with Shamballa will render obsolete these ancient ceremonial rites.

In this message I would like to consider with you primarily the Festival of the Christ held at the time of the Full Moon of June, and the work of the Christ as He prepares Himself for the fulfillment of His true mission on Earth. The Christian Church has so distorted that mission and ruthlessly perverted the intention for which He originally manifested that a consideration of that mission is deeply needed and should be revolutionary in its effects. Starting

no hatreds so great or so deep as those fostered by religion.

The Christ, therefore, has to add to all the many objectives which occupy His attention still another--the effort to avert a final war. This incipient war is contrary to the will-to-good of the Lord of the World and any world plan; it *can* be averted by goodwill. This is the most important statement in this message as far as humanity is concerned.

Great and stirring events are imminent, and they will take place when the effect of the new Invocation is more pronounced and its use more general. This is primarily the responsibility of those who are affiliated with the three movements which demonstrate the part I have sought to take in the world preparation. These are: The Arcane School, and this refers primarily to the books for which I am responsible; the Triangles, which constitutes a deeply esoteric mode of working, yet one of extreme simplicity; and the Goodwill movement which has in it a factor of major importance in that this movement (embracing already as it does many, many thousands) seeks to promote right human relations with its acute and immediate appeal to the masses; it is this that the masses want essentially, and is oft what lies behind the things which they do and the plans which they make, so often ignorantly and disastrously.

You will note that my outstanding theme is that of *world planning*; this is the main preoccupation of the Hierarchy. This planning falls into two categories, and for these the Christ is responsible. These are:

1. The esoteric preparation for the physical appearance or the material emergence of the Hierarchy on earth; with this activity the **Buddha** is definitely associated as it is connected with His final service to mankind.
2. The establishing, by all means available, of right human relations; this, as it is achieved, will swing the Ashrams gradually into external activity as need arises, and it involves the constant cooperation of the Masters.

approach the next two great Festivals: the *Wesak Festival* and *Christ's Unique Occasion*. One point I must make here, and I make it with great joy: 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.

It has not been possible to organize this development this year, but next year a beginning can be made, even if only three or four countries can work under this inspiration. The effects of this development will be far-reaching though not immediately apparent to the onlooker.

This year, at the great Festival in the Himalayas at which the **Buddha** will appear as usual, He has let it be known that His main duty is to bring the initial inflow of the threefold energy which the Invocation invokes and will

continue to invoke for many decades. From the Mind of God, Light will flow through Him to the waiting world of men--that human center whose eternal mission is to bring light to all created lives. From the Heart of God, He will bring to the Hierarchy, via the Christ, that deep unending inflow of Love which will make it possible for the Hierarchy to perform its hard task and externalize itself. It is not possible for human beings to realize the sacrifice and the hardship which this emergence will entail, and only a vast inflow of divine love can make it possible.

An effort also will be made to relate Shamballa, "the Center where the Will of God is known," directly to the new group of world servers via those Ashrams which are working along the lines of outer, practical goodwill. The reception of this energizing will-to-good should produce a definite "stepping-up" or increase of goodwill and enable the Goodwill movement to proceed with greater momentum this coming autumn and winter; it will take the entire summer for the needed assimilation by those engineering this movement all over the world.

The absorption of the Love which flows from the Heart of God to the Hierarchy will necessarily have widespread effects; however, one of the most immediate will affect the Triangles and increase the potency of the network of light and of goodwill, already in existence. You can see, therefore, from all the above, how much closer the **Buddha** is to permit human beings to know His specific objective; this has never before been the case. It is the result of war and the efforts of the Hierarchy to bring out in the human being certain ennobling qualities and spiritual reactions which the stress of war could evoke. This year will mark a unique and peculiar opportunity, based on the fact that there has not yet been time for people to slip back into the old ways of thinking or for the setting up of any reactionary structures. This may not be the case next year and therefore it would be wise to take as full advantage as possible of the coming Festivals. Those who have faith and vision are asked

to link up (imaginatively, because anything else would scarcely be possible) with the **Buddha**, then offer themselves as channels for the spiritual potencies which He will bring.

The Festival of June which is so uniquely Christ's, and which emphasizes His relationship to humanity, in reality covers three whole days, each with a different keynote:

1. The keynote of *Love* in its hierarchical sense--free from sentiment, emotion and personal emphasis--a love that sacrifices and understands, that acts with strength and decision, and that works on behalf of the whole and not in the interests of any group or individual.
2. The keynote of *Resurrection*, emphasizing the new note of livingness, of the living Christ and of that "life more abundantly" which the war has made possible by forcing a return to the real values.
3. The keynote of *Contact*, of a closer relation between Christ and His people, between the Hierarchy and Humanity.

The word "keynote" has been deliberately chosen and signifies *the sound* which preceded each major inflow at the May Festival; these energies will be released at a solemn ceremony on each of the three days. At each ceremony the Christ will say the new Invocation alone, and then the united Hierarchy will intone the stanza alone, invoking light, love and the will-to-good (one on each of the three days). Those disciples or initiates who happen to be interested and watching the Triangles or the Goodwill movement will have them in their minds as they say the first and third stanzas, and the new group of world servers will receive some attention when the second stanza is chanted.

I would call your attention, therefore, to the interest shown by the Hierarchy in the embryonic efforts in which you are engaged and which I started; I would point out, however, that the attention paid is not exclusive, but that

definitely prepare for the return itself. They will build for a future which will arise out of the wreckage of the past, which wreckage they will remove; they will instill certain basic concepts anent right human relations into men's minds. Their immediate group work, when they are coming into power and recognition, will consist of a sweetening and a clarification of the political situation and the presentation of those ideas which will eventually lead to a fusion of those principles which govern a democracy and which also condition the hierarchical method--which is somewhat different. This effort will produce a third political situation which will not be entirely dependent upon the choices of an unintelligent public or on the control which the hierarchical technique evidently involves. The mode of this new type of political guidance will later appear.

This second group will implement the new religion; by the time they come into control the old theological activities will have been completely broken; Judaism will be fast disappearing; Buddhism will be spreading and becoming increasingly dogmatic; Christianity will be in a state of chaotic divisions and upheavals. When this takes place and the situation is acute enough, the Master Jesus will take certain initial steps towards reassuming control of His Church; the **Buddha** will send two trained disciples to reform Buddhism; other steps will also be taken in this department of religions and of education, over which the Christ rules, and He will move to restore the ancient spiritual landmarks, to eliminate that which is nonessential, and to reorganize the entire religious field--again in preparation for the restoration of the Mysteries. These Mysteries, when restored, will unify all faiths.

Groups of spiritually-minded financiers who are conscious members of an Ashram will take hold of the world economic situation and bring about great and needed changes. All these activities, built upon the preparatory work of the first group, are also preparatory in nature.

*Third.* The stage wherein Christ and the Masters of

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 civilizations 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 presented; 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, 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.

Temporarily, the fact of God Immanent will engross the attention of all true spiritual teachers, and the fact of that divine immanence making itself felt in perfection through the Christ and other divine Representatives will for a time relegate the teaching on God Transcendent into the background. Undue emphasis has been placed on this major truth, to the exclusion of the nearer and more practical truth of God in every man and in every form in every kingdom in nature; much evil has eventuated by the failure to lay the emphasis upon God Immanent. Later on, when the

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aspiring and hopeful disciple knows, and can draw closer still if what I here propose to write is understood and brought to the attention of men everywhere. For Christ belongs to humanity, to the world of men and not only to the churches and faiths throughout the world.

Around Him--in that High Place on Earth where He has His abiding place--are gathered today all His great Disciples the Masters of the Wisdom, and all Those liberated Sons of God Who, down the ages, have passed from darkness to Light, from the unreal to the Real, and from death to Immortality; They stand ready to carry out His bidding and to obey the Master of all the Masters and the Teacher alike of Angels and of men. The Exponents and the Representatives of all the world faiths are there waiting--under His guidance--to reveal to all those who today struggle in the maelstrom of world affairs, and who seek to solve the world crisis, that *they are not alone*. God Transcendent is working through the Christ and the Spiritual Hierarchy to bring relief; God Immanent in all men is standing on the verge of certain stupendous Recognitions.

The great Apostolic Succession of the Knowers of God is poised today for renewed activity--a Succession of Those Who have lived on earth, accepted the fact of God Transcendent, discovered the reality of God Immanent, portrayed in Their Own lives the divine characteristics of the Christ life and (because They lived on earth as He did and *does*) have "entered for us within the veil, leaving us an example that we too should follow His steps," and Theirs. We too belong eventually in that great Succession.

You may wonder why, at this hour of the Festival of the Buddha, I am writing to you anent His great Brother, the Christ. I am doing it with deliberation because the eyes of all spiritual Knowers are fixed upon Him, because the Buddha Himself is standing behind Him in humble recognition of the divine task which He is on the verge of consummating and because of the imminence of that spiritual accomplishment. I write thus because not only are all those who are functioning consciously in the Kingdom of God

tures would appear to indicate. For instance, He will come indeed "in the clouds of the air" as the Christian Scriptures say (Matt. XXVI. 64), but of what great interest is that when millions come and go in the clouds each hour of the day and of the night? I mention this as one of the outstanding prophecies and one of the most familiar; it is, however, one which means little in our modern civilization. The fact that is of importance is that He will come.

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 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 then 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, and in His Person voicing their demand for the recognition of the factual existence of the Kingdom of God here and now.

Perhaps one of the major messages I have for all of you who read my 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. This relationship comes out at certain of the great spiritual Festivals where relationship includes not only the Kingdom of God but also the Father and the Father's Home. There is the Festival of Easter; the Festival of the Buddha

Who, in physical Presence, expresses the spiritual solidarity of our planet; and the Festival in June, peculiarly the Festival of the Christ, when He--as Leader of the new group of world servers--employs the new Invocation on behalf of all men of goodwill in all lands; at the same time, He gathers up the inchoate and unexpressed demands of those masses who seek a new and better way of life. They want love in daily living, right human relations, and an understanding of the underlying Plan.

It is these physical happenings which are of moment, and not the vague hopes and promises of the theological faiths. It is the physical Presence upon our planet of such recognized spiritual Figures as the Lord of the World, the Ancient of Days; the seven Spirits Who are before the throne of God; of the **Buddha**, the spiritual leader of the East, and the Christ, the spiritual leader of the West, which I bring at this climaxing time to your attention. To you I say that the vague belief in Their existence, the dreamy speculations as to Their work and Their interest in human welfare, and the unconvinced, yet hopeful, wishful thinking of believers (and also unbelievers), will soon give place to certain knowledge, to visual recognition, to provable signs of executive work, and to the reorganization (by men of unusual potency) of the political, religious, economic and social life of the planet.

All this will not come as the result of some proclamation or some stupendous planetary event which will force human beings everywhere to say: Lo! He is there! Lo! Here are the signs of His divinity! for that would evoke only antagonism and laughter, resistance or fanatical credulity. It will come as a recognition of potency in leadership, through dynamic but logical changes in world affairs, and through action taken by the masses of the people from the depths of their own consciousness.

Many years ago I indicated that the Christ would come in three ways, or rather, that the fact of His Presence could be proved in three distinctive phases.

I said then that the first move which the Hierarchy

What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom--or, if you prefer the term, with the senior disciples of the Christ--are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realization is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centers or groups through which God works are unitedly focussed on the same objective. Shamballa, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual center from which have come all Those Teachers and World Saviors Who have stood before men and said, as did Hermes, the **Buddha** and the Christ: "I am the Light of the World." This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and--above all else--"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realize the revelation which this will entail and the new possibilities which will open before us. But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the spiritual Hierarchy is preparing. This time the Christ will not come alone, for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time

place of daily life; these are the people who must be trained in the divine recognitions which are essentially physical plane responses to the new expansions of consciousness. The Christ Who will return will not be like the Christ Who (apparently) departed. He will *not* be a "man of sorrows"; He will *not* be a silent, pensive figure; He will be the enunciator of spiritual statements which will not necessitate interpretation (and give rise to misinterpretation) because He will be present to indicate the true meaning.

He has been for two thousand years the supreme Head of the Church Invisible, the spiritual Hierarchy, composed of disciples of all faiths. He recognizes 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 recognize the Christ Who is in 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 and clear. Let recognition be the aim.

#### PREPARATION FOR THE REAPPEARANCE OF THE CHRIST

June 1947

I have much to say here as a sequence to my previous communication to you--and here I am speaking to all aspirants and disciples. The opportunity is so great at this time that I seek to face you with your choices, leaving you free to make up your own minds. What you decide will, however, *affect definitely the remainder of your life activity*. Herein lies your challenge. What I have to say is of a relatively simple nature--so simple that it may seem to you as

been trained to do it; you know what to do and the responsibility is yours--as will be my unfailing help.

1. Prepare men for the reappearance of the Christ. This is your first and greatest duty. The most important part of that work is teaching men--on a large scale--to use the Invocation so that it becomes a world prayer and focuses the invocative demand of humanity.
2. Enlarge the work of the Triangles so that, subjectively and etherically, light and goodwill may envelop the earth.
3. Promote ceaselessly the work of World Goodwill, so that every nation may have its group of men and women dedicated to the establishing of right human relations. You have the nucleus, and expansion must be undertaken. You have the principle of goodwill present throughout the world; the task will be heavy indeed but far from impossible.
4. Undertake the constant distribution of my books, which contain much of the teaching for the New Age. In the last analysis, the books are your working tools and the instruments whereby you will train your workers. See that they are kept in steady circulation.
5. Endeavor to make the Wesak Festival (at the time of the May Full Moon) a universal festival and known to be of value to all men of all faiths. It is the festival in which the two divine Leaders, of the East and of the West, collaborate together and work in the closest spiritual union; the Christ and the Buddha use this festival each year as the point of inspiration for the coming year's work. See that you do likewise. The spiritual energies are then uniquely available.
6. Discover the members of the new group of world servers, whenever possible, and strengthen their hands. Look for them in every nation and expressing many lines of thought and points of view. Remember always that in doctrine and dogma, and in techniques and methods, they may differ widely from you, but in love of their fellowmen, in practical goodwill and in devotion to the establishing of right human relations they stand with you, they are your equals, and can probably teach you much.

And now: What shall I say to you in closing, my comrades, my brothers and my co-disciples? I have said to you so much over the past years that there is little left to say; you have all you need wherewith to carry on the work, impulsed from the Hierarchy, through what I have attempted to do. I can only say that I have confidence in you and that I expect no slackening of effort from you. You are dedicated and consecrated and will remain so, for the closeness of the Hierarchy and the nearness of the Christ indicate to you increased sources of strength.

May the blessing of the One Whom we all serve rest upon you all and upon all disciples everywhere, and may you do your full share in helping men to pass from darkness into light and from death to immortality.

#### THE ASHRAMS CONCERNED AT THE COMING

June 1948

The Full Moon is upon us and the thoughts of the world (to a far larger extent than you realize) are directed towards the Christ. It is upon His concerns that I speak to you today, inextricably bound up, as they are with the concerns of humanity and this by His Own choice. Many today in all lands are turning their thoughts consciously to Him; others are aware of a vague turning towards some divine Person or Power Who must and should help mankind in its hour of need. There is a rising, an ascension of the spirit of man everywhere which is better known to us than to you, whose values and reactions are not so spiritual. The strength, the power and the special energies which He received at that dramatic moment when He, the **Buddha** and the Lord of the World created a Triangle of Light at the time of the Wesak Festival, will be released by Him at the hour of the Full Moon of June. This Light has been concentrated upon the "center which we call the race of men," but it has not yet been released. At the Full Moon it will be poured out all over the Earth. During the interim between reception and distribu-

unison with the Christ, Their Lord and Master; through Their united and directed effort, these energies will flow. Forget not that Christ represents the energy of love and the **Buddha** that of wisdom.

2. *The Energy of Will or Power.* The outpouring of this energy, owing to the "little wills" of the majority of men and the developed strenuous wills of certain present world Leaders, will not have as wide or potent an effect or contact as may the others. Its inflow will, however, serve to bring about a "fixed intention" on the part of many to work ceaselessly for true peace and understanding. These people will therefore aid in the task of implementing goodwill. It will, nevertheless, strengthen the will of the selfish, ambitious and obstinate men who are in positions of power and influence, and produce increased trouble--at least temporarily. The salvation of the world and the production of the needed security will be brought about in the long run by the mass of men everywhere, in all lands; it will be the result of an intensified educational process. Humanity, as yet, does not know how to handle wisely the energy of the will-to-power, and it is largely this that has handicapped the manifestation of the will-to-good. The Shamballa force is too strong for those who are naturally will-ful. In the case of certain potent men, this energy reaches them directly, and is not stepped down for them through contact with the Hierarchy of Love; it naturally expresses itself in the political fields and in the realm of governments, through rulers, officials, statesmen and politicians. When the "little wills" of the intelligentsia, of those who serve the public in some capacity or other, and those above all who are working in some connection with the United Nations, become strengthened, stimulated and focussed on goodwill, the union of the two energies of Love-Wisdom and of Will can bring about the needed changes in the planetary life. This is not an immediate happening, but it is not a visioning of the impossible.

3. *The Energy of Active Intelligence.* This third type of energy is the easiest one for modern humanity to receive--which is perhaps a sad commentary upon man's aspirations.

upon our planetary life) presents to Christ Himself a great test of His skill in action; its use constitutes the major test or task which faces Him when He reappears and has the responsibility of releasing its potencies on earth. The task of all disciples is consequently *to promote wisdom*, and this they must learn to do under the influence of the **Buddha**. He taught the primary lesson of mental discrimination and detachment--two basic qualities which must be called into activity during this amazing preparatory period with which all aspirants are today confronted.

These are, therefore, the points which all groups of disciples and spiritual workers must learn to present to seeking humanity. They concern the creating and the vitalizing of the new world religion. This theme lies at the root of all that is new: discrimination between the mental approach and the soul approach, thus learning that true detachment which was symbolically but erroneously applied by all monastic orders throughout the world (both occidental and oriental) during the past few centuries, applied therefore in time and space but having no relation to the inner spiritual import. The true monastic spirit and discipline will emerge later in the historical processes of humanity.

6. *The energy of the first divine aspect* (that of will or power) now being applied with the most scrupulous care by Shamballa. This energy of the will is--as you have been taught--the potency of the life in all beings; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence, clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilization. It is an exceedingly dangerous energy and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of God.

"resistant capacity" which is needed to withstand the violent impacts of physical plane living.

3. The mental and spiritual registration of the plans of the Christ, and the consequent development of that skill in action which will permit these plans to materialize correctly.

Within the second ray Ashram of the Master K.H. and His affiliated groups (such as the Ashram for which I am responsible) it is the energy of wisdom which is being effectively used. It might be said that this dual energy, hitherto a fused and blended energy, is today working as a true duality. The energy of wisdom is active within all the Ashrams (on all rays and under all the Masters); the energy of love is directed primarily towards the third great planetary center, Humanity, stimulating the aura of that mass of living units so that their "magnetic appeal will be the outstanding quality of their divine approach." The directing Agents for this dual activity are the Master K.H. and a chosen group of His senior initiates and disciples, of whom I am not one, because I have another task committed to me.

The Master K.H. is therefore constantly in close association with the Christ, the Head of the Hierarchy. Christ is today, with the aid of the Lord of the World and the **Buddha**, preparing Himself for the most difficult task with which He has ever been confronted. It is not a matter of the Christ issuing forth from the High Place where He is today to be found, and suddenly appearing among men; it is not a case of His taking infant form and growing into His work with advancing years; it is not a case of His being instantly recognized and acclaimed by millions of miserable human beings awaiting liberation. None of these ideas or hopes forms any part of His plan nor are they possible. No Member of the Hierarchy, and certainly not its Supreme Head, attempts to bring about results which are doomed to failure; presented thus, they would be bound to fail, because the point of sensitivity of humanity makes

failure inevitable--if success is expected along these most ordinary lines.

Skill in action, wise and understanding judgment, the adaptation of present affairs to the desired future, the coordination of the work to be done, and the clear enunciation of the platform upon which the new teaching must be founded, plus the survey (if I may so express it) of the foundations upon which the new structure of the coming civilization must be founded--it is with these things that the Christ is at this time concerned. You can realize, therefore, the tremendous and cooperative activity with which the Master K.H. and His Ashram are concerned. The stimulation of that activity comes from two directions: necessarily from Shamballa, from the **Buddha** and from the Avatar of Synthesis, and increasingly from the world of men, as expectancy, hope and demand combine to make their united appeal.

The Ashram or group center through which the Master Morya works is also exceedingly busy. It is obvious to you that as this is a first ray Ashram, the energy coming from the Avatar of Synthesis will make its primary impact upon this Ashram, which provides the line of least resistance. There, it is scientifically stepped down or broken down, prior to distribution to the Ashrams of the five Masters engaged in the work of preparation.

The highest aspect possible of assimilation by the Hierarchy is directed by the Masters towards the Christ and is used by Him in His individual and planned preparatory work. Though He demonstrated when here before that His mission or work had a group or brotherhood objective, it is well known in hierarchical circles that first ray synthesis is something higher still than unity, and that even the Christ has somewhat to grasp anent this new potency--coming both from Shamballa or from the Father (as the Christ used to call that emanating source), and also from extra-planetary sources. Above all, He has the difficult task of training or adapting His physical vehicle so that it can assimilate this extra-ordinary high potency and, at the same time, keep it

*massed inhabited* areas of the earth. This involves, as you can well imagine, the use of an expert ability to remain untouched by the evil rampant upon the physical plane, and yet to remain in complete sympathetic and understanding contact with all humanity and with all events that affect humanity. It was prophecy which impelled the Christ to say, when last in public appearance among men, that His disciples were "in the world and yet not of the world". Christ depicted in simple yet profoundly revealing terms the life of the Members of His Ashrams (the entire Hierarchy) when again He would walk with Them in the plain sight of humanity. He pictured Them as one with the Father (the Council of Life in Shamballa), and yet as one with Him (as the hierarchical Head), and as one also with all that breathes and that inhabits form. I advise all disciples whose seek to cooperate with the impending activity of the Hierarchy to study with care the seventeenth chapter of the Gospel of St. John; this was written by that disciple of love, under the influence of the energy emanating from the buddhic vehicle of the Christ, which is also--as you have been told--identical with the buddhic vehicle of the **Buddha**. The identity of the two vehicles is symbolic of the entire teaching anent "isolated unity" and divine participation, which the Masters in Their Ashrams are teaching Their disciples of all grades, these days, as the first step toward the externalization of Their activities.

An intensive training process, therefore, is being carried out in every ashram and along identical lines, resulting in the "isolation," occultly understood, of certain Masters and initiates. They have been thus isolated in order that They may work more readily and easily with Shamballa; They can thus form a dynamic and galvanic storehouse of energy (the energy of the divine Will) and thus make it available for the use of the other Members of the Hierarchy, as They stand in "isolated unity" upon the highways of Earth and thus are "in the world and yet not of the world". The learning of this lesson calls into activity the sacrificial will of both the hierarchical groups; this remains the binding cord between Them and that aspect of the antahkarana along which energy can

We begin with the universal and end with the particular, which is ever the truly occult method.

However, all that I am positing about a ray Life may be equally well posited anent a human life, but it should be borne in mind that the pure ray type does not as yet exist, for there is not to be found that perfect form mechanism or expression of the ray quality, nor that absolutely purified appearance in the human family, except in such rare cases as the **Buddha**, or Christ, and (in another field of expression) an Alexander or Julius Caesar. Leonardo da Vinci was an analogous expression. The rays concern energy and consciousness, and determine expression, but where the matter utilized and the vehicle informed is as yet imperfectly evolved there is then limitation and the "tuning out" automatically of much of the energy. The effect of ray force, working through imperfect forms, must be distorted and curtailed and misapplied. Let me illustrate. I have said that first ray energy works out as the destruction of forms; it must be remembered that a pure destroyer is utterly unknown, and mercifully for the race this is so. It is a beneficent condition that as yet a first ray ego is so handicapped and limited by the form nature and the quality of that form nature that it is unable to make adequate or intelligent use of its destructive force. First ray personalities are oft destructive, as well you know, but the energy generated is insufficient to work much harm. Again, pure love is incapable of expression today, its flow being impeded by the form nature. A consideration of these two cases will help the reader to appreciate the situation. But 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

like to point out that the fifth ray is one of unique and peculiar potency in relation to the human kingdom. The reason is that the fifth plane of mind is the sphere of His major activity and it is on this plane that we find the triple aspects of mind:

1. Abstract or higher mind, the embodiment of a higher triad.
2. The concrete or lower mind, the highest aspect of the lower self.
3. The ego or solar Angel, the pure Son of Mind, Who expresses intelligence both abstractly and concretely, and is the point of unification.

This Life has also much power today in connection with the fifth root-race and with the transference of the consciousness of humanity into the fifth or spiritual kingdom. Students would learn much if they contrasted the building power of the higher mind with the destroying power of the lower. Just as the personality has no other function in the divine plan than to be a channel for, and the medium of expression of, the soul, so the lower mind is intended to be the channel for the pure inflow of higher mind energy.

This fifth ray is a Being of the intensest spiritual light and in His manifestation on this fifth plane, which is peculiarly His, He symbolizes the three aspects in a way achieved by no other ray. Through His quality of higher mind, this ray is a pure channel for the divine will. Through the septenary grouping of the solar lives on the mental levels whereon they appear, He brought into functioning activity seven corresponding reflections of the seven centers of Deity, as far as our planet is concerned, a thing which none of His six brother rays have done. This statement means little to you, but the tremendous sacrifice and effort thus involved are paralleled only by the life of the **Buddha**, and this is one of the reasons why,

has prepared himself for a third. When ready for this, he comes under the initiatory power of the planetary Logos; and through the mediating activity of that great Being the initiate becomes actively aware of energy emanating from the solar Deity. He is therefore learning to respond to the second type of synthetic force.

After he has taken the highest initiation possible on this planet, he is, for the first time, responsive to energy emanating from the outer cosmic *Center*. This last stage of expansion is rare indeed, and only one hundred and eleven human beings, during our planetary history, have passed on to this state of awareness.

Of what use is this information to you or to any student? Practically none, beyond indicating the vastness of the Plan and the amazing scope of the human consciousness. What that contact with the highest type of synthetic force may mean I cannot tell you. The planetary Logoi themselves walk in the light of that sublime Consciousness, and towards that privilege the Christ Himself, and His great Brother, the **Buddha**, with the three Buddhas of Activity, are at this time aspiring. More than that I know not, nor may I further enlarge upon the matter. But 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 realized the wonders of that revelation, and if they grasped the magnificence of the reward

mineral kingdom and the human evolutionary cycles might here be noted:

1. The base metals.....physical plane. Dense Consciousness.  
The first initiation.
2. The standard metals.....astral plane. Self-consciousness.  
The second initiation.
3. The semi-precious stones.....mental plane. Radiant consciousness.  
The third initiation.
4. The precious jewels.....egoic consciousness and achievement.  
The fourth initiation.

The correspondences of fire, heat and pressure in the evolution of the human being are self-evident, and their work can be seen paralleling that in the mineral kingdom.

The mineral kingdom is governed astrologically by Taurus, and there is a symbolic relation between the "eye" in the head of the Bull, the third eye, the light in the head, and the diamond. The consciousness of the **Buddha** has been called the "diamond-eye."

We have been technical, and much has been given which seems to have no bearing upon the psychological development of man. But to understand the rays and their bearing on life as a whole, it is necessary that man should grasp the fact that he is only a small fraction of that whole. Man has his roots in all the three kingdoms; all have contributed to his equipment; he is the macrocosm of the lower microcosm; he is the link which unites the three lower kingdoms to the three higher. Let it ever be borne in mind that the sign of man's spiritual unfoldment lies in his ability to include in his consciousness not only the so-called spiritual values and the power to react to soul contact, but also to include the material values, and to react divinely to the potencies which lie hidden from him

within their types of consciousness. This connotes *indentification with form life*. The other connotes *identification with all that lies outside of form expression and is released from it*. What that may be lies beyond the grasp of our present advanced humanity, and is only known in its true significance by such great Existences as the Christ, the **Buddha** and Those of analogous rank in the Hierarchy of Lives. The qualities generated and developed through the first of these identifications persist and color the conscious realization, and it must be remembered that the final identification is the result of the experience gained through the medium of the first. These qualities will vary according to the dominance of one or other of the ray energies, but there will be--in the final stages--no consciousness of quality or ray type but simply a state of Being or of livingness that realizes identification with the *Whole* and which, at the same time, holds in solution (if one may use so unsatisfactory a term) all the results of the lesser identifications, the various differentiations and distinctions, and the many ray instincts, impulses, and intuitions. The garnered and expressed qualities and the possible actions and reactions and awarenences are equally eternally present and capable of re-acquisition at will, but they are all held below the threshold of consciousness. Livingness, Being, Wholeness and Unity are the distinctive characteristics of this highly evolved stage, which is, in its turn, the foundation for that higher evolutionary cycle of which we know nothing but which is hinted at in *A Treatise on Cosmic Fire* and in all references to the seven Paths which open up before the adept of the fifth initiation. Absorption into the One Life is the nature of this elevated state of consciousness. Freedom from all that is implied in the use of the words Form and Ego is the major characteristic, and, therefore, many ancient Scriptures, when attempting to deal with and explain this

and then are not. All is and all is not. But the Blessed Ones at any time can sweep forth into manifested light. They carry then the potencies of spirit to meet the need expressed. Light holds Them not; Their purpose is not imprisoned; Their will is not subdued. They appear and disappear at will."

(An expression of the truth of this can be seen demonstrating in the world each full moon of May, when the **Buddha** flashes forth into manifestation, for the fulfillment of the Plan and at the urgent behest of His own spiritual will.)

"Naught holds the Blessed Ones. Neither the deities nor form; neither desire nor mind; nor any quality of life. Pure life they are; pure being and pure will; pure love and pure intent; this is all that unenlightened man can grasp, and only that in part.

The Blessed Ones are not, and yet They are.

The Blessed Ones know naught, and yet know all.

The Blessed Ones love not, yet offer love divine.

The Blessed Ones remember not, yet all is recollection.

The Blessed Ones remain in isolation pure; and yet at will can take a form.

The Blessed Ones dwell ever in the high and lofty place, yet oft can walk on earth in light phenomenal.

The Blessed Ones manifest not through form; yet are all forms and all intents."

Then the *Old Commentary* runs through what would constitute many pages of writing, shewing that the Blessed Ones are naught and yet are all there is; that They possess nothing and yet are in Themselves the expression of all reality; that They dwell nowhere and yet are found everywhere; that They have faded out and yet are shining in full radiance and can be seen. Negation after negation is piled up, only promptly to be contradicted in an effort to shew how divorced from, and yet inclusive of, form is the life of the Blessed Ones. It ends with the wonderful injunction:--

"Therefore be full of joy, O pilgrim on the Way towards

historical romance of all those great Sons of God who down the ages, have arrived at an understanding of the significance of the divine purpose of God, of the *Word* incarnated through a planet, of those solar angels who are themselves, the *Word* incarnate through a human form. Whether they enact this drama, as did the Christ, so as to present to man the symbolism of death and sacrifice, or whether they enact this drama, as did the **Buddha**, so as to demonstrate to man the sacrifice and death of personal desire (to mention only two of the manifested Sons of God, the Christ and the **Buddha**), the theme remains the same,--the death of that which is lower in order to release that which is higher, or--on a larger scale--the death of that which is higher in the order and scale of being, in order to release that which is lower.

But the lesson needs to be learned (and it is the lesson which man is now engaged in learning) that 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, whose awareness is potentially that of the planetary Deity, Whose greater awareness (in His turn) is potentially that of the solar Deity. 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.

This is the mystery of illusion and glamour. From these two imprisoning factors all World Saviors are free. They are not deceived. It is well, in passing, to point out here that in the New Age, we shall enlarge our concept of this term *World Saviour*. At present we apply it predominantly to those souls who emerge upon the teaching ray, the second or

fourth kingdom in nature, the human, and the soul of the three subhuman kingdoms, and likewise that of the three superhuman kingdoms. Owing to the major part which humanity has to play in the great scheme or Plan of God, this is the law which will be the determining law of the race. This will not, however, be the case until the majority of human beings understand something of what it means to function as a soul. Then, under obedience to this law, humanity will act as a transmitter of light, energy and spiritual potency to the subhuman kingdoms, and will constitute a channel of communication between "that which is above and that which is below." Such is the high destiny before the race.

Just as certain human beings have, through meditation, discipline and service, most definitely made a contact with their own souls, and can therefore become channels for soul expression, and mediums for the distribution into the world of soul energy, so men and women, who are oriented to soul living in their aggregate, *form a group of souls*, en rapport with the source of spiritual supply. They have, as a group, and from the angle of the Hierarchy, established a contact and are "in touch" with the world of spiritual realities. Just as the individual disciple stabilizes this contact and learns to make a rapid alignment and then, and only then, can come into touch with the Master of his group and intelligently respond to the Plan, so does this group of aligned souls come into contact with certain greater Lives and Forces of Light, such as the Christ and the **Buddha**. The aggregated aspiration, consecration and intelligent devotion of the group carries the individuals of which it is composed to greater heights than would be possible alone. The group stimulation and the united effort sweep the entire group to an intensity of realization that would otherwise be impossible. Just as the Law

in the human consciousness and help to ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are, as yet, only dimly sensed by the thinking public. Humanity itself must apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

There are, therefore, to be found in this great task the following relations and groupings. These must be considered, and are as follows:

1. The Forces of Light and the Spirit of Peace, embodied Lives of tremendous group potency.
2. The Planetary Hierarchy.
3. The **Buddha**.
4. The Christ.
5. The New Group of World Servers.
6. Humanity.

You will note that the **Buddha** focuses in Himself the downpouring forces, whilst the Christ focuses in Himself the outgoing demand and the spiritual aspirations of the entire planet. This makes a planetary alignment of great potency. Should the needed work be accomplished, the needed adjustments in the world can be made. The success or failure lies largely in the hands of those scattered but spiritually aligned men and women whom we call the New Group of World Servers.

In the above tabulation, there is portrayed a little of what is implied in the words "The Law of Polar Union." The whole process concerns consciousness, and the results worked

tellektual enjoyment and the mental appropriation of truth, or the deep-seated desire for heaven and rest which characterizes the Christian, or the aspiration for illumination which is the demand of the mystic, or the longing for identification with reality which is the "wish" of the occultist. All this is desire in some form or another, and by these urges humanity is governed and controlled; I would say most definitely controlled, for this is only a simple statement of the case.

It is this realization of man's fundamental bias or controlling factor that lies behind the teaching given by the **Buddha**, and which is embodied in the Four Noble Truths of the Buddhist philosophy, which can be summarized as follows:--

#### *The Four Noble Truths*

- a. Existence in the phenomenal universe is inseparable from suffering and sorrow.
- b. The cause of suffering is desire for existence in the phenomenal universe.
- c. The cessation of suffering is attained by eradicating desire for phenomenal existence.
- d. The Path to the cessation of suffering is the noble eightfold path.

It was the realization of the urgency of man's need to be delivered from his own desire-nature which led Christ to emphasize the necessity to seek the good of one's neighbor in contra-distinction to one's own good, and to advise the life of service and self-sacrifice, of self-forgetfulness and love of all beings. Only in this way can man's mind and "the eye of the heart" be turned away from one's own needs and satisfaction to the deeper demands of the race itself.

Until a man stands upon the Path of Perfection, he cannot really grasp the imperative demand of his own soul for

ignorance of esotericism, to grasp the significance of such an occult truth as that expressed in the words: "The construction of the antahkarana between higher and lower manas by the divine Agnishvatta, the solar angel, functioning through the egoic lotus, is the task to be carried forward during the contemplative stage of meditation." This statement is relatively simple to grasp intellectually by the average occult student, but is utterly meaningless to the man of the world. The Law of Repulse is equally difficult of understanding by the disciple as he enters upon the Path. He has to learn to recognize its influence; then he must himself learn to do three things:--

1. Through service, steadily to decentralize himself and thus begin occultly to "repulse" the personality. He must see to it that his motive is love for all beings, and not desire for his own release.
2. Through an understanding of the pairs of opposites, he begins, esoterically, to "isolate" the "noble middle path" of which the **Buddha** spoke.
3. Through comprehension of the words of Christ, enjoining men to "let their light shine," he begins to construct the "path of light" which leads to the center of life and guides him out of darkness into light, from the unreal to the real, and from death to immortality. This is the true path of the antahkarana, which the disciple weaves from out of himself (speaking symbolically), just as the spider weaves his thread.

Service, an understanding of the Way, and the building of the true line of escape--that is the task to be carried forward upon the Path of Discipleship. Such is the object set before all the students of the esoteric sciences at this time,--provided they desire it enough, and can train themselves to

work selflessly for their fellow men. As they succeed in doing this and approximate ever more closely to that which is *not* the pairs of opposites (and thus achieve "the Central Way"), steadily the Law of Repulse begins to swing into operation. When the third initiation is taken, this law will begin to hold the dominant place in the ruling of the life.

The word "repulse" has an unfortunate connotation in many minds, and this revulsion against the word itself indicates man's innately spiritual bias. Repulsion, the desire to repudiate, and repulsive attitudes, words and deeds evoke in our minds all that is unpleasant to contemplate. Yet, spiritually considered and scientifically viewed, the word "repulse" indicates simply "an attitude towards that which is not desirable." This, in its turn (as we seek to determine that which is desirable) calls into activity the virtues of discrimination, dispassion and discipline in the disciple's life, as well as the power to decentralize. These words indicate the urge to devalue the unreal and the undesirable, to discipline the lower nature till those choices are readily and easily made which lead to the discarding of that which imprisons or impedes the soul. The major concepts are the definitely and carefully chosen way or procedure which will free the soul from the world of forms and identify it, first of all, with itself (thus freeing it from the world illusion), and then with the world of souls, which is the consciousness of the Oversoul.

There is no need to enlarge here upon the technique whereby this choice is to be made. The way of discrimination, the method of dispassion and the discipline of the life have been made plain and clear by the teachings of the past two thousand years, and through the many books written to emphasize the teaching of the Christ and of the **Buddha**. Through a right understanding of these, right choice can be made, and that which should not be cherished or desired can

earth at all but came into our cycle of evolution as human beings,--of a low order as far as the lowest of our present humanity is concerned, but somewhat higher than the egos which individualized upon ancient Lemuria.

It might be of interest here to note that Christ was the first of our earth humanity to achieve the goal, whereas the **Buddha** was the last of the moon chain humanity to do so. As far as the development of these two sons of God was concerned, so rapid was the development of the Christ that in Atlantean days He found Himself upon the Path of Probation as did also the **Buddha**. He, coming into incarnation from the moon chain (having been held in what the occult teaching calls "pralaya" till that time) entered upon the probationary Path a very short time ahead of His Brother, the Christ. From the angle of evolution the rapid unfoldment of the evolution of Christ was, and has been, *totally unparalleled*. It has never been duplicated, though there are people living today upon the planet who are beginning to develop *now* with equal rapidity (but not earlier, so that they have a background of slow individual development, which is only now being accelerated). This rapidity is, however, a different matter altogether, for many of the disciples today came into this earth evolution from the moon chain where already much had been unfolded. They have not worked up to their present point from Lemurian times as the Christ has done. He, therefore, stands uniquely alone.

Just how and why egos come into our planetary evolution from earlier cycles and from other planetary systems is a subject of the greatest interest, but it is of no real importance to the students of this Treatise. We shall not therefore consider it or deal with it. It is of a speculative nature and utterly past their possible corroboration or capacity to check. There is no standard of comparison nor can they judge by inference

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 manifestation 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 the 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.

#### a. THE TENDENCY TO SYNTHESIS

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 dramatize for humanity. As far as the fourth kingdom in nature is concerned, His tremendous utterances, expressed for us in St. John XVII, are the call to synthesis, and urge us towards our goal.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we *are*....

I have given them thy word; and the world hath hated

particular conditions into being--could provide the right and needed circumstances for full and complete development. They become so occupied with the theme that they forget the composer of that theme.

The dramatic rehearsal by the personality of the Approach or Touch of Enlightenment (as enacted by the soul) takes place upon the Path of Initiation. It has been portrayed for us by the **Buddha** when He took illumination and became the Enlightened One.

There is one peculiarly interesting point which can perhaps be made clear. God, or whatever word anyone may employ to express the Originator of all that exists, constantly re-enacts these dramatic approaches for His people. In so doing and as history proceeds, two great classes of Avatars must inevitably emerge or have emerged. There are, first of all, Those Who embody in Themselves the great major soul approaches. There will be (and I would ask you to note the change of tense) Those Who will embody the human approaches, or the corresponding activities of the personality to the soul approaches. These are called in the language of esotericism "the Avatars of logocic descent upon the radiant path of..." and "the Avatars of divine descent upon the Claiming Way." I cannot translate these terms more clearly, nor can I find an adequate word for the phrase which qualifies the radiant path.

On the Way of Descending Approaches, the **Buddha** from the mental plane and also upon it, embodied in Himself the blazing enlightenment which is the result of a rare occurrence--a *Cosmic Touch*. He challenged the people to the Path of Light, of which knowledge and wisdom are two aspects. These, when brought into relationship with each other, produce the light. In a curious and esoteric manner, therefore, the **Buddha** embodied in Himself the force and

activity of the third ray of the third aspect of divinity--the divine cosmic principle of Intelligence. By its fusion with the ray of our solar system (the ray of Love) He expressed perfectly the significance of light in matter, of the intelligence principle as found in form, and was the Avatar Who carried in Himself the fully ripened seeds of the past solar system. We should not forget that our present solar system is, as was stated in *A Treatise on Cosmic Fire*, the second in a series of three systems.

Then came the next great Avatar, the Christ, Who, enfolded in Himself all that the **Buddha** had of light and wisdom (being fully enlightened in the occult and spiritual sense) on the Way of Descending Approach, embodied also the peace of inclusiveness, which comes from the *Touch of Divine Acquiescence*. He was the embodied force of submission, and He carried the divine approach to the astral plane, the plane of feeling.

Thus two great stations of energy and two major power-houses of light have been established by these two Sons of God, and *the descent* of the divine life into manifestation has been greatly facilitated. The *Way* is now opened so that the *ascent* of the sons of men can become entirely possible. It is around these two ideas of divine descent and of human corresponding ascent that the coming new religion must be built.

Stations of power exist and have been founded through the work of the various World Saviors. These stations of power must be contacted by humanity as time transpires, through their individual re-enactment (on a tiny scale) of the cosmic approaches, or the touches of divinity, dramatically engineered by the cosmic Avatars, the **Buddha** and the *Christ*. It is because the Christ has approached closer to humanity by focusing divine energy upon the astral plane through His divine acquiescence that He is the First Initiator.

From one point of view, these two centers of force constitute the Temples of Initiation through which all disciples have to pass. This passing is the theme of the coming new religion.

Mankind has entered into the Temples at the great cosmic *Approach of Appropriation* in Lemurian times. Certain of the more advanced sons of men were passed in Atlantean times and still more will be passed in the immediate future, whilst a fair number will also be raised to immortality, but from the angle of the race it is the initiation of passing which is ahead for a very large number, and not the initiation of being raised. I am not here speaking of the so-called five major initiations, but of certain group events which are predominantly cosmic in nature. The major initiations which are the goal of human endeavor are individual in nature, and constitute, as it were, a preparatory period of expansions of consciousness. There were, if I might so express it, seven steps or approaches on the part of the life of God in the subhuman kingdoms prior to the *Approach of Appropriation* when humanity individualized. There are, as we know, five initiations ahead of the world disciples and these are steps towards the *Approach of Acquiescence* which will become possible on our planet before long. There are--after these seven and five steps--three more to be taken before the cosmic *Approach of Enlightenment* can take place in a far distant future. So humanity enters into the outer Court of God's love, passes into the Holy Place and is raised in the Secret Place of the Most High.

Later, the Avatar will emerge Who will embody in Himself all that the **Buddha** had of enlightenment and all that Christ had of acquiescing love. He will, however, also embody the energy which produced the *Approach of Appropriation*, and when He comes forth, there will transpire a

great appropriation by humanity of its recognized divinity, and the establishing upon earth of a station of light and of power which will make possible the externalizing of the Mysteries of Initiation upon earth. This approach is the cause of much of the present turmoil, for the Avatar is on His way.

Much of the above can mean but little to those who are not yet upon the path of accepted discipleship. We are here dealing with some of the major mysteries. But a mystery only remains a mystery when ignorance and unbelief exist. There is no mystery where there is knowledge and faith. The coming of the Avatar Who will fuse in Himself three principles of divinity is an inevitable future happening, and when He shall appear "the light that always has been will be seen; the love that never ceases will be realized, and the radiance deep concealed will break forth into being." We shall then have a new world--one which will express the light, the love and the knowledge of God.

These three Temples of the Mysteries (of which two are already existing, and the third will later appear) are each of them related to one of the three divine aspects, and the energy of the three major rays pours through them. In the corresponding approaches upon the path of ascent by humanity, it is the energy of the four minor Rays of Attribute which produce the power to make the needed approach. Through the active work and the guidance of the "presiding guardians" of these temples, the fifth kingdom in nature will be brought into manifested being. Over the Temple upon the mental plane, the **Buddha** presides and there will consummate His unfinished work. Over the Temple upon the plane of sentient feeling and of loving aspiration the Christ presides, for this is the Temple of the most difficult initiatory processes. The reason for this difficulty and for the importance of this Temple is due to the fact that our solar system is a system

of *Love*, of sentient response to the love of God, and of the development of that response through the innate faculty of feeling or sentiency. This calls for the cooperation of a Son of God who will embody two divine principles. Later will come an Avatar who will achieve neither the full enlightenment of the *Buddha* nor the full expression of the divine love of the Christ, but Who will have a large measure of wisdom and of love, plus that "materializing power" which will enable Him to found a divine powerhouse upon the physical plane. His task, in many ways, is far more difficult than that of the two preceding Avatars, for He carries in Himself not only the energies of the two divine principles, already "duly anchored" upon the planet by His two great Brothers, but He has also within Himself much of a third divine principle, hitherto not used upon our planet. He carries the will of God into manifestation, and of that will we, as yet, know really nothing. So difficult is His task that the New Group of World Servers is being trained to assist Him. Thus an aspect of the first ray principle will be anchored by Him upon earth.

All that the student can grasp is that the *Plan* will be the dynamic impulse of this third and vital energy which will pervade the outer court of the Temple, constituting a Temple of Initiation upon the physical plane, thus externalizing the activities of the Hierarchy in certain possible respects. The first initiation will then take place upon earth. It will be then no longer a veiled secret. This is the initiation of the outer court, wherein the approach of the soul upon the Way of Descent into manifestation, and the subsequent appropriation of the proffered divine energy by the personality upon the Way of Ascent will take place.

The Holy Place is the place where the second initiation is enacted, and this will some day be given upon the astral plane

when the illusion there persisting has been somewhat dissipated. Over this second initiation, the Christ presides and, as was said above, it is for us the most difficult and most transforming of the initiations. The acquiescence of the soul to the demands of the personality for spiritual life, and the submission of the personality to the soul, find therein their consummation.

Finally will come the initiation of the Transfiguration, wherein the light breaks forth, the *Touch of Enlightenment* is given, and the soul and the personality stand forth as one. This process requires also the aid of the *Buddha* and the inspiration of the Christ, and it is "occultly guarded" by the Avatar of the physical plane.

In all the above information there is given a hint as to what will take place when human personalities are actively functioning and steadily awakening. The rapid coming of the Avatar Who will found the station of light and power upon the physical plane is dependent upon the rapid unfolding and appearance of integrated personalities who love and think and seek to serve. There has here been given a new hint upon one of the more esoteric aspects of the work of the New Group of World Servers, and a hint at the same time as to the reason that this *Treatise upon the Seven Rays* has been written. An understanding of the rays and of the impelling forces in, through, and with which the personality has to work was essential if the work of this third Avatar from cosmic sources, was to be made possible.

We have thus endeavored to outline something of the problems of the personality from the angle of the larger issues. We have, as the occult law dictates, begun with the relation of the form to the soul, with the descent of life and the ascent of the sons of God, and we have carried the thought forward to the fact of the Hierarchy, working under the

mystic, the aspirant, the notable people, and those who constitute the people with psychological problems of our present time and period.

Step by step, the various bodies have been developed, utilized, refined and organized; step by step the sensory apparatus of man has been sensitized and used, until the world today is full of men and women whose response apparatus, and whose instruments of contact are as far removed in effectiveness from those of primitive man as are the vehicles of the average modern man from those of the Christ and the Buddha, with Their immensely wide range of subjective and divine awareness. Step by step, the unfoldment of the nervous system has paralleled that of the inner psychical apparatus, and the glandular equipment has faithfully reflected that of the great centers of force, with their inter-connecting lines of energy. Step by step, the consciousness of man has shifted from:

1. That of the purely animal, with its emphasis upon the natural physical appetites, into that of the vital, personal being, responding to the impacts of an environment which he does not intelligently understand but in which he finds himself. This is the primitive and so-called savage state of consciousness and lies far behind us today, in a distant racial history. This primitive stage saw the birth of that religious direction to which we give the name of animism.
2. That of a vital, primitive being into that state of consciousness which is colored almost entirely by desire for material satisfaction. This in time transmutes itself into that of an emotional response to the environing conditions, leading thus to an intensified "wish life", a development of the imaginative faculty. It ends finally in the production of the *Mystic*, with his aspiration, his sense of

the Kingdom of Souls, and which will distinguish that kingdom in its final stages. These latent attributes can be gradually comprehended and brought into activity by those who can function as souls.

3. *Undefined Attributes* are those of which the Christ, the planetary Logos and Those great Lives of Whose consciousness we can have no conception are becoming aware (note that phrase). For these attributes we have no words, and it is needless for us even to guess at their nature or to ponder upon their significance. They are as remote from our understanding as the aesthetic sense, group philanthropy and world states are from the consciousness of the aboriginal savage.

In connection with the problem of "presented attributes", it might be stated that those which characterize the soul and which cannot express themselves until the soul is consciously known and steadily achieving control, could be illustrated through attention to the word *Love*. Love is such a presented attribute, and it took a great Avatar, such as the Christ, to grasp for humanity and present to humanity its significance. It has taken two thousand years for this presented attribute to take even the form it has in the consciousness of the human family, and those of us who are students of world affairs well know how unknown real love is. Even today, in relation to the entire planetary population, there is only a very small group (a few million would be an optimistic speculation) who have even a beginner's grasp of what the love of God really is.

*Love* is the presented attribute which is at this time working into manifestation. *Wisdom* began to emerge in the time of the Buddha, and was the specified forerunner of love. *Synthesis* is another of the presented attributes and is only now making its appeal for recognition--an appeal which can only

evoke response from the higher types of men, even though centuries have elapsed since Plato endeavored to picture forth the completeness of the Whole and the intricacy of the ideas which have come forth as an expression of that Whole. Such great Revealers of emerging divine attributes as are Plato, the **Buddha** or Christ differ radically from other Avatars in that They are so constituted that They are focal points through which a new presented attribute can emerge as a thought form, and, therefore, impinge definitely upon the minds of the racial thinkers. These Avatars are *possessed* by the attribute; They intelligently comprehend it and are used to "anchor" the attribute in human consciousness. There then ensues a long period of adjustment, development and emergence before the presented attribute becomes the expressed attribute. The above few comments may serve to simplify your thought on these abstruse matters, and give you a better idea of the true scope of these advanced meditations.

The result of using this meditation on the presented attributes will be:

1. The attributes already expressing themselves somewhat will achieve an intensified livingness in the daily life-expression of the disciple, and consequently in the lives of all whom he may touch. They will form the stepping-stones across the river of life down which the new attributes may come, presenting themselves in the Persons of Those Who are destined to reveal them eventually to man. Just as, symbolically speaking, the meditation on Inclusive Reason opens the way to the "heart of the Sun", so this meditation brings in certain agencies and forces from the "central spiritual Sun", and these energies find their focal point through the medium of some re-

man is usually found when the thread of consciousness is separated from the body. In this case, the man is either participating in certain activities, or he is in the position of the onlooker who sees actual sights, performances, people, etc., etc., just as any person can see them as he walks down a street in any large city or as he looks out of a window in any environment. These sights and sounds will often be dependent upon the wish-life and the predilections of the subject, upon his likes and dislikes and his desires and recognized attractions. He will seek for and often find those he loves; he will sometimes search for and find those he seeks to damage, and find occasion to hurt those he hates; he will favor himself by participating in the fulfillment of what he desires, which is always imaginatively possible upon the astral plane. Such desires may range all the way from desire for sexual gratification to the longing of the spiritually-minded aspirant to see the Master, the Christ or the **Buddha**. Thought forms, created by the similar wishes of the multitude, will be found to meet his desire and--on returning to his body in the morning--he brings with him the recollection of that satisfaction in the form of a dream. These dreams, related to astral satisfactions, are all of them in the nature of glamour or illusion; they are self-evolved and self-related; they indicate however real experience, even if only astral in accomplishment and can be of value to the interested psychologist in so far as they indicate the character trends of the patient. One difficulty can, however, be found. These thought forms (to which the man has responded and in which he has found an imaginative satisfaction) embody the expression of the wish-life of the race and exist, therefore, upon the astral plane for all to see. Many people do see and contact them and can identify themselves with them upon returning to waking consciousness. In fact, however, they

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 center, 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 subsequent 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

all times and to the modern psychologist and have brought the whole subject of the mystical unfoldment into disrepute, particularly in this modern scientific age.

It is the materializing of the vision in astral matter, its development through the power of emotion (masquerading as devotion) and the failure of the mystic either to enter into the realm of mental perception or to bring his idealistic dream down into physical expression which lies at the root of the trouble. The man becomes deluded by the best that is in him; he is the victim of an hallucination which embodies the highest he knows; he is overcome by the glamour of the spiritual life; he fails to distinguish between the vision and the Plan, between the manufactured unreal of the ages of mystical activity and the *Real* which stands ever in the background of the life of the integrated human being.

Forget not that the vision (of Heaven, of God, of Christ, of any spiritual leader or of any millennium) is based in the majority of cases upon the dreams and aspirations of the mystics down the ages who have blazed the mystical trail, who have used the same terminology and employed the same symbols to express that which they sense, and to which they aspire and for which they long so yearningly. They all sense the same Reality, lying behind the glamour of the world aspiration; they all couch their desire and longing in the same symbolic forms--marriage with the Beloved, life in the Holy City, participation in some ecstatic vision of God, adoration of some deified and loved Individuality, such as the Christ, the **Buddha**, or Shri Krishna, walking with God in the garden of life, the garden of the Lord, the attainment of the mountain top where God is to be found, and all stands revealed. Such are a few of the forms in which their aspiration clothes itself and their sense of duality finds satisfaction. These ideas exist as powerful thought forms on the astral plane and they

whose members are responsible for the spread of those ideals and ideas which have led humanity onwards from age to age. This inner center has always existed and the great leaders of the race, in every field, have been connected with it. The great idealists and world workers, (such as the Christ and His great brother, the **Buddha**, and those lesser workers, such as Plato, Spinoza, Abraham Lincoln, or Florence Nightingale) have all been associated with this center. The range of these associates is tremendous and the grades of these workers are many, but self sacrificing work for the betterment of human living and love of their fellow men have distinguished them all. Yet all drew their light and inspiration from this central focal point. The members of this government may be alive in physical bodies or discarnate. It is assumed that there is belief in immortality among those who read these pages--a belief in the perpetuation of the conscious soul in some dimension. These great souls are primarily distinguished by the fact that they know no mental limitation, and their inclusiveness is such that for them there are no racial distinctions nor any religious differences.

The second source from which the New Group of World Servers will draw its power will be from the men of good will in the world at any given time. They will be able to swing into activity at any moment such a weight of thought and such a momentous public opinion that they will eventually be in a position definitely to affect world affairs. One of their functions will be to bring into touch with each other, men of similar ideals and also to direct and further their efforts.

Knowledge of these ideals will be spread everywhere in the face of opposition and distrust; these truths must be expressed in every possible language and by every available means, and every available person must be utilized to circulate them. No effort should be spared at the present time and for

of 1936 was unique and the Lodge of Masters prepared for it for six months. May I add also that the **Buddha** Himself in His high place and the blessed Lord Maitreya (known to Christian disciples as The Christ) have since then been in close communication with each other and cooperating in order to bring about a receptivity on the part of the human family to a possible outflow of spiritual force which may serve to turn the tide of the present distress, depression and uncertain and thus inaugurate an era of peace and of soul-culture. This item of information is of interest, is it not?

In connection with these Festivals every May, I am presenting you an opportunity to serve and to bring about the desired objective of peace. It is possible for us, each of us,-- in our small measure to cooperate in the intended Plan, and therefore what I have to say takes on another aspect and lays the responsibility of materializing that Plan upon the Earth upon the shoulders of each and all of us. The work has been brought about through an intensive effort in two directions,-- one the effort of the Hierarchy to impress that Plan upon the minds of men and to convey the needed power and understanding to effect the intended work, and secondly the effort of all disciples and aspirants to respond and bring through into manifestation that which is waiting on the subjective side of life. How, therefore, is that work at this time going forward?

This planet of ours, the Earth, is at this time the focal point of much attention on the part of the Administrators of the Plan Who today are working in conjunction with certain types of force and with certain Spiritual Entities other than those to be found at this time within the ring-pass-not of our planetary life. May I give here one hint without proceeding to elaboration? This hint can be accepted or rejected according to the intuition of the individual student.

The **Buddha** has a special function at this time as an inter-planetary mediator, and in this capacity (at the coming May Festivals) He will attempt to bring certain Spiritual Beings into touch with our Earth Hierarchy. They have expressed Themselves as willing to aid in the present crisis. That aid, if the effort prove successful, will come in the form of a much increased spiritual inflow of energy of a kind more potent and of a quality somewhat different to any at this time pouring into and through our planetary life. Those aspirants and disciples who can train themselves to the realization of an increased spiritual responsibility and can preserve an inner quietness and a focused esoteric attentiveness can be swept into this tide of spiritual force and can then and thus serve humanities need. As transmitters they meet that need; as interpreters they increase the capacity of the human being to respond and to understand.

In order to effect this transmission of force, a peculiar interchange of ideas and of cooperation is going on between the Lord **Buddha** and the Lord Maitreya, and They are subjecting Themselves to a most definite form of training in order to present to these interested Spiritual Being Who are seeking to help the planet, more adequate channels of service. Three Masters from each of the seven ray groups of Masters are in Their turn attempting a closer cooperation with the Great Lords in preparation for the opportunity to be presented. These twenty-three spiritual forces are banded together to act as a group channel of service on the day of the Wesak Festival and particularly at the hour of the full moon.

A call has been sent out to the entire Hierarchy of Masters to prepare themselves for an intensive "Holy Month" of accelerated service, and all of the Masters on the Seven Rays--no matter what Their departmental work may at this time be--are getting into immediate cooperation and close contact

those illumined Minds to Whom has been confided the work of world direction. A responsiveness is desired and can be effective between the following three groups:

- a. The waiting and (at this time) anxious Hierarchy--anxious because even They cannot tell how humanity will react and whether men will be wise enough to avail themselves of the proffered opportunity. They stand, organized under the direction of the Christ, the Master of all the Masters, and the Teacher alike of angels and of men. He has been constituted the direct intermediary between the earth and the **Buddha**, Who is, in His turn, the consecrated intermediary between the entire waiting Hierarchy and the attentive Forces.
- b. The New Group of World Servers, composed at this time of all those sensitive and consecrated servers of the race whose objective is world peace, who aim at the establishing of good will on earth as the basis for future living and world expansion. Originally, this group was composed of a handful of accepted disciples and consecrated aspirants. Its ranks have been opened during the past ten months to all those men of good will who are working actively for real understanding, who are willing to sacrifice themselves for the helping of humanity, and who see no separating bar of any kind but feel alike to the men of all races, nationalities and religions.
- c. The masses of men and women who have responded to the ideas which have been set forth, and who react favorably to the objectives of international understanding, economic interdependence and religious unity.

When these three groups of thinkers and servers are brought en rapport with each other, and when the three groups can be *aligned, even momentarily*, much can be accomplished; the gates of the new life can be opened, and the inflow of the new spiritual forces can take place. Such is the Group objective and idea.

May I now make an inquiry? Of what importance is this full moon of May to you personally? Does it seem to you of sufficient importance to warrant your utmost effort? Do you really believe that on that day there can truly come a release of spiritual energy of sufficient potency to change world affairs, provided the sons of men play their part? Do you really believe, and can you stand practically by that belief, that the **Buddha** on that day, in cooperation with the Christ, and with the Hierarchy of Illumined Minds, plus the proffered aid of some of the Thrones, Principalities and Powers of Light, Who are the higher correspondence of the powers of darkness, stand waiting to carry out God's plans, when given the right and the permission of men? Your major job at this time is not to wrestle with the powers of evil and the forces of darkness, but to awaken an interest in and mobilize the forces of light and the resources of men of good will, and of right inclination in the world today. Resist not evil, but so organize and mobilize the good, and so strengthen the hands of the workers on the side of righteousness and love, that evil will find less opportunity.

If you have faith as a grain of mustard seed in what I have told you, if you have staunch belief in the work of the spirit of God and in the divinity of man, then forget yourselves and consecrate your every effort, from the time you receive this communication, to the task of cooperating in the organized effort to change the current of world affairs by an in-

The representatives of the various Units of Service in the different countries must be called upon to cooperate, and may receive this instruction in the cases where you know them and their interests. It is the general, widespread and intelligent use of the Great Invocation which is desired. The general public must be urged, through all possible agencies, to employ it. The radio, the press, must all be utilized, and all men of good will must be contacted, even if unenlightened from the occult angle, and even if they do not realize the guiding presence of the Hierarchy and the opportunity now offered by the united effort of the **Buddha** and the Christ.

Let all who seek to help consider with care what they can do and what is the contribution which they can make. Let them weigh up, after due thought, what they can sacrifice, and in what manner they can submerge their normally selfish personalities in this great "push" on the part of the Hierarchy, of the New Group of World Servers, and of the men of good will throughout the world. The barriers which separate man from man and nation from nation can go down. The spirit of peace can become so potent that naturally and sweetly the necessary adjustments can be made. The illumination of men's minds and the renewed organization of man's efforts to brotherhood can be stimulated into fresh and increased activity.

Out of this quite possible great effort at integration which can be focused at the time of the Wesak Festival, and intensified during the twenty four hours preceding the full moon, there can grow the real germ of the new age group, and of the new world and the new ideals. This group will function under no name, and will remain perfectly fluid and a free organization, directed by no committee, but governed through the means of the intelligent cooperation of a group, repre-

soul energy, so these same men and women, in their aggregate, *form a group of souls*, en rapport with the source of spiritual supply. They have, as a group, and from the angle of the Hierarchy, established a contact and are "in touch" with the world of spiritual realities. Just as the individual disciple stabilizes this contact and learns to make a rapid alignment and then, only then, can come into touch with the Master of his group and intelligently respond to the Plan, so does this group of aligned souls come into contact with certain greater Lives and Forces of Light, such as the Christ and the **Buddha**. The aggregated aspiration, consecration and intelligent devotion of the group carries the individuals of which it is composed to greater heights than would be possible alone. The group stimulation and the united effort sweep the entire group to an intensity of realization that would otherwise be impossible. Just as the Law of Attraction, working on the physical plane, brought them together as men and women into one group effort, so the Law of Magnetic Impulse can begin to control them when, again as a group and only as a group, they unitedly constitute themselves channels for service in pure self-forgetfulness.

This thought embodies the opportunity immediately before all groups of aspirants and allied men of good will in the world today. If at the time of the May full moon they work together as a group of souls, they can accomplish much. This thought illustrates also the significance of this law which *does produce polar union*. What is needed to be grasped is that in this work, there is no personal ambition implied (even of a spiritual nature) and no personal union sought. This is not the mystical union of the scriptures or of the mystical tradition. It is not alignment and union with a Master's group or fusion with one's inner band of pledged disciples, nor even with one's own Ray life. All these factors constitute prelim-

inary implications and are of an individual application. Upon this sentence I beg you to ponder. This union is a greater and more vital thing *because it is a group union*.

What we are seeking to do is to carry forward a group endeavor which is of such moment that, at the right time, it will produce in its growing momentum such a potent magnetic impulse that it will reach those Lives Who brood over humanity and our civilization, and Who work through the Masters of the Wisdom and the assembled Hierarchy. This group endeavor will call forth from Them a responsive magnetic impulse which will bring together, through the medium of the aspiring group, the overshadowing beneficent *Forces*. Through the concentrated effort of these groups in the world today (who constitute subjectively *One* group) light and inspiration and spiritual revelation can be released in such a flood of power that it will work definite changes in the human consciousness and ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are as yet only dimly sensed by the thinking public. Then humanity itself will apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

There are, therefore, to be found in this great task the following relations and groupings. These must be considered and are as follows:

1. The Forces of Light and the Spirit of Peace, embodied Lives of tremendous group potency.
2. The Planetary Hierarchy.
3. The **Buddha**.

4. The Christ.
5. The New Group of World Servers.
6. Humanity.

You will note that the **Buddha** focuses in Himself the down-pouring forces, whilst the Christ focuses in Himself the outgoing demand and the spiritual aspiration of the entire planet. This makes a planetary alignment of great potency. Should the needed work be accomplished at the Wesak Festivals, the needed adjustments in the world can be made. The success or failure lies largely in the hands of the New Group of World Servers.

In this tabulation, I have portrayed for you a little of what is implied in the words "The Law of Polar Union". The whole process concerns consciousness, and the results are to work out in consciousness, with the subsequent physical plane happenings, dependent upon the conscious realization of the men of good will in, or out of, the New Group of World Servers.

Carried forward successfully and intelligently, it should be possible to inaugurate a new relation between the Hierarchy and mankind. This effort could, and let us hope it will, mark the beginning of a new type of mediatory work,--a work carried forward this time by a salvaging group of Servers, who are in training for the establishing of that group which will eventually save the world. This mediatory work involves the recognition of the Law of Magnetic Impulse, and with a desire to understand it, and to cooperate with Those Who wield it. Through its medium and the right understanding of the Law, it should be possible to establish the needed union between souls, who are in themselves the symbol of the Soul in all forms, and souls in prison. Much of the success of this endeavor will depend upon the intellectual grasp of the

mand. It is your money that is needed to enable us to reach the interested public. It is your meditation and intense inner cooperation 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 materialize on earth and enable Him to consummate the effort He made 2000 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 good will.

the consequence that their vibration is more to be felt than that of the subsidiary groups. The dominant groups are the second, fourth and fifth, and this because:

- a. The second is the great expression of duality, of the Son as He vitalizes the Sun.
- b. The fourth is the Hierarchy of human Monads who are the mediators or the synthesizers; they express the gain of System I and the goal of System 2.
- c. The fifth or tenth is closely linked with the five liberated Hierarchies, and is an expression of their synthesized life. It might, therefore, be said that the fifth Hierarchy serves as the representative of the five liberated groups, and the fourth is the representative group in this system whilst the second represents (for man, or these two groups united) that which is the Spirit aspect, the Father, the Unknown.

Hierarchy V. The fifth Creative Hierarchy is, as we know from study of *The Secret Doctrine*, a most mysterious one. This mystery is incident upon the relation of the fifth Hierarchy to the five liberated groups. This relation, in connection with our particular planet, which is not a sacred planet, can be somewhat understood if the history of the Buddha, and His work is contemplated. This is hinted at in the third volume of *The Secret Doctrine*.

The relation of the fifth Hierarchy to a certain constellation has also a bearing upon this mystery. This is hidden in the karma of the solar Logos and concerns His relationship to another solar Logos, and the interplay of force between Them in a great mahakalpa. This is the true "secret of the Dragon," and it was the dragon-influence or the "serpent energy" which caused the influx of manasic or mind energy into the solar system. Entangled closely

life experience, in many rounds of the zodiac, has brought to the initiate; it means likewise that type of awareness which transcends even that of the Christ Himself and for which He and the Buddha are undergoing preparation. The experience of the Cardinal Cross (concerning as it does cosmic unfoldment) transcends all possible awareness, gained upon the other two Crosses and for which they have prepared the initiate. It might be stated that

1. The Mutable Cross, in due time and when its lessons are assimilated, brings about planetary awareness.
2. The Fixed Cross brings about systemic awareness.
3. The Cardinal Cross brings about cosmic awareness.

#### CAPRICORN, THE GOAT

This is one of the most difficult signs about which to write, for it, as you know, is the most mysterious sign of all the twelve. It is the sign of the Goat which seeks its sustenance in the most rocky and arid of the world's places and it, therefore, relates man to the mineral kingdom; it is also the sign of the Crocodiles which live half in the water and half on dry land; it is spiritually the sign of the Unicorn which is the "fighting and triumphant creature" of the ancient myths. Under the symbolism of the above creatures, this sign gives us a rather complete picture of man with his feet upon the earth, yet running free and climbing to the heights of worldly ambition or of spiritual aspiration in search of what he realizes (at any particular time) to be his major need. As the Goat, he is man, the earthly, human, greedy seeker after the satisfaction of desire, or man, the equally selfish aspirant hunting for the satisfaction of his aspiration. This sign portrays to us man, an ambitious animal in two senses of the word: in the early stage upon

tests in Scorpio are in reality nine tests and hence the nine-headed Hydra or Serpent which is ever associated with Scorpio and hence also the nature of the stupendous victory achieved by Hercules, the Sun-God, in this sign.

It is interesting to note that each of the great Sons of God Whose names are pre-eminent in the minds of men--Hercules, the Buddha and the Christ--are associated in the archives of the Great White Lodge with three special signs of the zodiac (which in a peculiar manner constitute the "zodiacal decanate") in each of which They passed from test to victory.

In Scorpio--Hercules became the triumphant disciple.

In Taurus--The Buddha achieved victory over desire and arrived at illumination.

In Pisces--The Christ overcame death and became the world savior.

These three constellations, therefore, form a triangle of initiation of profound importance because it provides those conditions and that energy which will test and perfect the three aspects of the personality so that they are true reflections of the three divine aspects; they concern soul and body primarily and therefore their expression is through the Mutable Cross and the Fixed Cross but not the Cardinal Cross. We might add to the above the following:

1. *Scorpio* carries the test right down into the physical plane life, and then, when it is faced and handled there, the life of the man is carried up into heaven, and the problem which the test involved is solved by the use of the reasoning mind.
2. *Taurus* governs desire and carries the test into the emo-

ordinary humanity and produce the following states of consciousness:

1. Aries and Virgo.--The Cosmic Christ. Universal and individual.
2. Taurus and Pisces.--The world Saviors; i.e., Buddha and Christ.
3. Leo and Aquarius.--The world Servers; i.e., Hercules.
4. Sagittarius and Capricorn.--The world Initiates; i.e., Masters.
5. Cancer and Scorpio.--The triumphant Disciples.

The emphasis, however, on Gemini and Libra *as far as humanity is concerned* is on human attainment and achieving the point of balance before the other attainments become possible.

It is also peculiarly instructive to study the rulers of this sign. From the angle of orthodox astrology, Venus rules Libra, whilst--esoterically speaking--Uranus rules. Saturn is the ruler in this sign of that stupendous Creative Hierarchy which is one of the three major groups of Builders, forming part of the third aspect of divinity; Their goal is the giving of form to the Sons of Mind and thereby offering opportunity for sacrifice and service. A study of the relation of this Hierarchy to that of the human egos, the fourth Creative Hierarchy, will prove most illuminating and is handled somewhat in my earlier *Treatise on Cosmic Fire*. The nature and purpose of the three rulers will emerge with clarity if this is done.

This sign is consequently closely connected with the third aspect of the Godhead and hence it is a governing sign and a major conditioning factor where Law, Sex and Money are concerned. Ponder on this. All the three divine aspects

"The robe, the robe, the beautiful robe of my strength no longer serves" expresses the inner revelation of the Mutable Cross, as it was revealed to the Savior, looking at life from the angle of the soul. In the words quoted above "My God, My God, why hast Thou forsaken Me," the mystery of the Fixed Cross was shewn to Him and the secret of the Cardinal Cross was, for the first time, held before His eyes. The words, embodying that central mystery, have never yet been given out. One of the factors which distinguished the Christ from all preceding world Savors was the fact that He was the first of our humanity Who, having achieved divinity (and this many have done), was permitted to see the "golden thread of light and of living life which links the light within the center of all the manifested Crosses"; He was allowed to know the meaning of life as it expressed itself in the Cosmic Crucifixion, which is an episode of cosmic life and not of death, as is generally supposed.

Hercules comprehended the true meaning of the Mutable Cross and, with full knowledge, mounted the Fixed Cross, with all its attendant difficulties and labors. The Buddha comprehended, through complete illumination, the meaning of both the Mutable and the Fixed Crosses, for the secret of revelation in Taurus was His, just as the secret of directed energy in Scorpio was the source of the strength of Hercules. But the Christ, knowing both the above secrets, also understood with a living comprehension, the mystery of the Cardinal Cross, because the light of the Transfiguration (undergone in Capricorn) revealed to Him the glory and transcendent mystery.

There are two words also which convey the purpose and intent of expression upon the Cardinal Cross. They give the reason why the two "Doors of the Zodiac" open

tion, or whether the initiate is controlled by the will to cooperate with the Plan, he is, nevertheless, being responsive to the most potent manifestation of a little known and understood aspect of divinity, to which we give the inadequate name of the Will of God.

Will, power, desire, aspiration, ambition, motive, purpose, impulse, incentive, plan--all these are words which attempt to express one of the major underlying attributes and fundamental causes (man scarcely knows which) of manifestation, of the evolutionary processes and of the will-to-be or the will-to-live. The great triplicity of desire--aspiration--direction (will) are only three words which endeavor to describe the progress and bias of man the personality, man the soul, and man the channel for spirit or life. All three point inadequately to the cause of the threefold expression which underlies all events, all progress and all happenings in time and space.

It was the Buddha who clarified for man the nature of desire and its results, with the unhappy effects which desire produces when persistent and unenlightened. It was the Christ Who taught the transmutation of desire into aspiration which, from the expression given to it in *The New Testament*, was the effort of the human will (hitherto animated by, or expressed through, desire) to conform itself to the will of God--this without understanding but conformity, in perfect trust and with the inner assurance that the will of God must be all that is good, both in the individual and in the whole.

Now, as the Shamballa force is beginning to pour into the world, man is seeking another interpretation of God's will which will not involve the hitherto blind acquiescence and unavoidable acceptance of the inscrutable dictates of a potent, inescapable Providence, but which will produce an

2. The angle of the cycle of lives wherein the dualities are recognized and the aspirant is then "reversing himself upon the Wheel."

The *Fixed Cross* then controls.

3. The angle of the initiate.

Here the *Cardinal Cross* is beginning its control.

These Crosses are also known as:

The Cross of the hidden Christ--The Mutable Cross

The Cross of the Crucified Christ--The Fixed Cross

The Cross of the Risen Christ--The Cardinal Cross

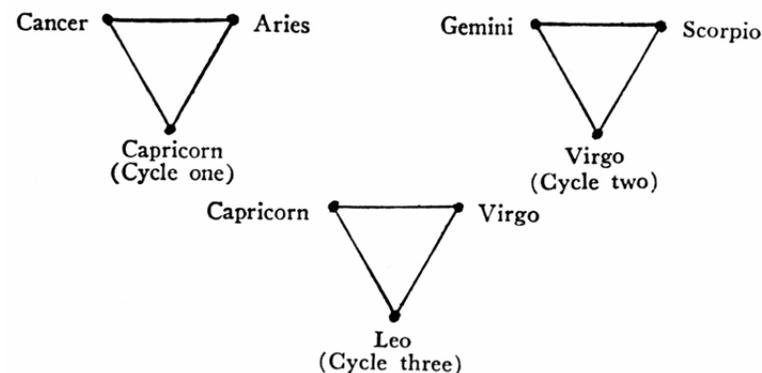
The individual, planetary and cosmic Crosses

To determine these angles will involve among other things a close analysis of the qualities of the four energies which play through each arm of the Cross upon humanity. One aspect of this will eventually determine statistically the average of the signs governing the various types of men.

It has been said that "four energies make a man; eight energies make a Master; twelve energies make a **Buddha** of Activity." During this process of "fashioning," great changes take place in consciousness and there are fundamental changes wrought through this sign which--in combination with its polar opposite, Scorpio, is one of the major conditioning signs of the zodiac. Under its energy impact, profound disruptions and alterations in character, quality and direction take place. It is a dangerous sign because the destructive aspects are so easily over-emphasized and so intelligently applied to circumstance that the career of the Bull can be both destructive within its field of contacts and

1. The evolutionary cycle from individualization to liberation, from the stage of primitive man to the emergence upon the stage of world affairs of a Master of the Wisdom, a **Buddha** or a Christ.
2. The cycle of aspiration from the stage of intelligent integrated man to that of the accepted disciple and from the experience of intellectual expression in the three worlds to that of the probationer who is seeking trial upon the Path and is beginning to take his spiritual unfoldment consciously in hand.
3. The cycle of initiation from the preparatory stage of accepted disciple to that of the Master and the still higher grades. These seven crises are each re-enacted during the process of self-initiation into the world of meaning and of reality. They constitute the keynote or the motif of each of the seven initiations. Each of these seven initiations permits entry into the state of divine consciousness on each of the seven planes of divine experience and expression.

The influences of these seven constellations is symbolized by three triangles and a final synthesis or focal point. Esoterically, these triangles are usually depicted as superimposed but for the sake of clarity we separate them.



emphasis upon the forces pouring through Scorpio, Taurus and Pisces. Ponder on this. A hint is there conveyed anent our zodiac which is of supreme importance to the astrologer of the future. In the cosmic decanates to which I here refer, it will be found that three great sons of God have expressed for us the quality, the keynote and the development which is expressive of each decanate:

Hercules--Scorpio.--Strength through testing.  
 Buddha--Taurus.--Illumination through struggle.  
 Christ--Pisces.--Resurrection through sacrifice.

In a peculiar sense, these three constitute a triangle of initiation and are of paramount potency in the initiation process. They express strength, illumination and love *in full expression*.

Leo appears again in this world situation as a part of a *triangle of crisis*, for the combination of the three constellations involved invariably produces crisis. These three are Leo, Libra and Capricorn. Leo, when dominating the triangle, produced in the past the crisis of individualization. Later in human history, when the point of balance was reached, Leo was again potent. H.P.B. pointed out that there came a time when the balance was reached between spirit and matter and from that time on the tendency of humanity was towards evolution out of matter and not involution into matter; humanity turned towards the Path of Return and not the Path of Outgoing; this has become increasingly apparent Today, Capricorn is producing a third crisis in the long, long history of mankind--a crisis of initiation, and the possibility of this crisis proving effective and producing the appearance of a new kingdom of nature on Earth is steadily becoming more and more possible. I would like here to remind you of an earlier refer-

6. This diamond shaped formation of the inter-related energies is the prototypal pattern which lies behind the etheric network and is its final, conditioning influence as far as our Earth is concerned. It is hinted at in the reference to the "diamond soul" of which the **Buddha** is an exponent. This is necessarily a deep mystery but the correlation is interesting and guaranteeing.
7. These seven ray energies, expressing the divine prototypal will in seven forms, are as follows:

Ray I.--The will to initiate.  
 Ray II.--The will to unify.  
 Ray III.--The will to evolve.  
 Ray IV.--The will to harmonize or relate.  
 Ray V.--The will to act.  
 Ray VI.--The will to cause.  
 Ray VII.--The will to express.

When their full creative work is completed, there will emerge a "something else or other" for which we have no name but which will be the seed of the next solar system. This third solar system will express the divine will, as this is slowly developed through the experiment and experience of the divine love.

8. These seven ray aspects of the will, which are the goal of the higher initiations and which embody that which the Masters Themselves are struggling to understand, is that which flowers in the Monad when souls have reached perfected expression through humanity. They express themselves where humanity is concerned as:

Ray I.--That which incites to and produces initiation.  
 Ray II.--That which is the cause of vision or the power to see.

relation. More I may not say but this will give a hint to the intuitive astrologer.

RAY II. Love-Wisdom. { Gemini,  
Virgo.....working through the medium of  
the five planets: Mercury, Jupiter,  
Venus, the Moon, Pluto.  
Pisces.

This "line of distribution" (if I may so express it) is related to the will which produces inevitable union, at-onement and synthesis, through the power of attraction, based upon power to see the vision. In this solar system and during this world cycle and, therefore, upon our planet and throughout the period wherein our planet moves from the position of a non-sacred to a sacred planet, this is the dominating will aspect of Deity; it is the energy with which our planetary Logos is preoccupied. It is that which has brought the Hierarchy into being, under the impact of the Shamballa or first ray force. It is, however, with hierarchical energy that humanity is, at this time, preoccupied. In my use of the word "preoccupied" in connection both with the planetary Logos and humanity, you will find indication of a growing response between the two centers, Shamballa and Humanity.

Anent this ray energy, the esotericists of the world know much and this for three reasons:

1. The emphasis of all the teaching given out during the past three hundred and fifty years has been upon it.
2. The two great exponents of this ray energy are the two best known world Teachers and Saviors from the human point of view in both the East and the West: the **Buddha** and the Christ.
3. The two Masters Who have attempted to awaken humanity in the West to a realization of the Hierarchy

are the Masters Morya and K.H., the two working in the closest relation and expressing first and second ray energy.

The keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The **Buddha** summed up in Himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered (though not fully expressed) by humanity up to that time. He came forth as the flower or fruition of the past and as the guarantee of man's innate capacity. Christ, whilst able also to say "I am the light of the world," went further in His manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because He had released on Earth the cosmic principle of love. Love is an aspect of the will which is a point very little realized by the mass of men. It is the will to draw into itself or the will to attract into itself and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which He demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love released into the world the

Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave."

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.

It knows itself as *the transcending will* because behind its expression of cosmic love (attracting, fusing and producing cohesion) lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the **Buddha**. The latter revealed the process, but the Christ embodied in Himself both goal and process. He revealed the cosmic principle of love and by its means--embodied in Himself--He produced *effects* also and momentous changes in the world through those presented to Him for initiation.

The second ray knows itself as *the transmitting will* because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery--the basic mystery of initiation and concerns the at-oning will which functions through love. Its lowest expression and its most material symbol is the love between the sexes.

the entire solar system from.....the Seven Sisters, the Pleiades, from that one in particular who is occultly termed "the wife" of the planetary Logos whose scheme will eventually receive the seeds of life from our planet which is not considered a sacred planet." ..... (1052.)

15. "Cosmic evil.....consists in the relation between that spiritual intelligent unit or "Rishi of the Superior Constellation," as He is called (Who is the informing Life of one of the seven stars of the Great Bear) and our planetary Prototype and one of the forces of the Pleiades.....The Seven Sisters are occultly called the "seven wives" of the Rishis....." (990.)

#### SIRIUS

#### *References from The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Sirius was called the 'dog Star.' It was the star of Mercury, or **Buddha**, called the "Great Instructor of mankind." (S.D.II. 391.)
2. "The sun, Sirius, is the source of the Logoc mind (manas) in the same sense as the Pleiades are connected with the evolution of mind in the Seven Heavenly Men and Venus is responsible for the coming in of mind in the Earth chain." (T. on C.F. 347.)
3. "Sirius, the Pleiades and our Sun form a cosmic triangle." (375.)
4. "Our solar system is negatively polarized as regards the sun Sirius, which influences our entire system psychically, via the three synthesizing schemes: Uranus, Neptune and Saturn." (378.)

the head are of great beauty and extensive radiation, plus dynamic effectiveness. They serve to relate the initiate to all parts of the planetary life, to the Great Council at Shamballa, and to the Lord of the World, the final Initiator--via the **Buddha** and one of the three Buddhas of Activity. The **Buddha**, in a most peculiar sense, relates the initiate to the second aspect of divinity--that of love--and therefore to the Hierarchy; the Buddhas of Activity relate him to the third aspect of divinity, that of active intelligence. Thus the energy of will, of consciousness and of creativity meet in him, providing the synthesis of the divine aspects.

- h. This is the only one of the seven centers which at the time of perfected liberation retains the position of an inverted lotus with the stem of the lotus (the antahkarana, in reality) reaching up into "the seventh Heaven," thus linking the initiate with the first major planetary center, Shamballa. All the other centers start by being inverted, with all the petals turned downwards towards the base of the spine; all, in the process of evolution, gradually unfold their petals and then slowly turn upwards "towards the summit of the rod," as it is called in the *Old Commentary*. The above is a piece of information which is of small value, except in so far as it presents a truth, completes a picture, and gives the student a symbolic idea of that which is essentially a distributing agent of the will energy of Deity.

2. *The Ajna Center*. This is the center between the eyebrows and is found in the region of the head just above

premises of Christian Science and the Unity Schools. All that I can do (if you are to profit by my presentation) is to lay down certain broad and general assumptions which will govern the medical men of the future. But in the interim period between the old and the new eras, men will wander in a fog of speculation; a great conflict will be engineered between the fundamentalist schools and the speculators and the investigators of the new ideas, and temporarily the "noble middle path" of the **Buddha** will be forgotten.

There is present today, in the science of medicine, a situation paralleling that to be found in the realm of religion. The old approach suffices for the masses and is frequently successful both in its ameliorative and preventive aspects, and in its process of diagnosis. This is all that is possible at this time. In the same manner the old religious presentation suffices to guide the unthinking masses along certain broad lines of controlled living, and to keep clearly in the consciousness of the average man certain uncontroversial spiritual facts. Both in the guidance and protection of the masses in their spiritual natures and in the guidance and protection of their physical vehicles, doctors and priests can be divided into various groups--some adhering to old proved techniques, some so fundamentalist in position that they refuse to investigate that which is new and unproven, and some so idealistic, speculative and fanatical that they rush ahead and enter into a world of speculative experiment which may or may not give them the key to the medicine of the future but which certainly puts their patients into the category of what you call "guinea pigs."

The surest and least speculative field in medical practice is that which is concerned with the *surgical relief* of the patient; it is founded on a sure knowledge of anatomy, its diagnosis of requirements can be intelligently controlled, and

I trust you will find these answers suggestive. Ponder deeply upon the implications.

*On the Use of the Lord's Image.*

Here we touch upon a point of real interest. The use of the Lord's image is frequently of vital importance, but--and it is here that I seek to lay the emphasis--it must be the image arrived at by oneself through the medium of the expansion of the Christ consciousness in one's own life, and by arriving at the stage of conscious discipleship. At that particular stage, when a man is definitely linked with a Master and His group, he is then, automatically and as an individual linked with the Master of all Masters. He can then, via his own soul and the soul of his particular group, draw on the force of Maitreya **Buddha**. Why, think you, is there no good and true picture of the Blessed One, There are only a few speculations by the devotees of the early church and none by those who knew Him. The reason is a definite one. There is no true image of Him because it must be upon our hearts and not upon our canvases. We arrive at knowledge of Him because He is ours, as we are His. Do you understand that whereof I speak? He is the world Healer and Savior. He works because He is the embodied soul of all Reality. He works today, as He worked in Palestine two thousand years ago, through *groups*. There He worked through the three beloved disciples, through the twelve apostles, through the chosen seventy, and the interested five hundred. Ponder on this fact, little emphasized. Now He works through His Masters and Their groups, and thereby greatly intensifies His efforts. He can and will work through all groups just in so far as they fit themselves for planned service, for the distribution of love, and come into conscious alignment with the greater potency of the inner groups.

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. It is only tenable upon the theory of an anthropomorphic Deity Whose will--as it works out in practice--gives a present that has no past but only a future; the injustice of this is widely recognized, but the inscrutable will of God must not be questioned. Millions still hold this belief, but it is not so strongly held as it was one hundred years ago.

3. *The theory of reincarnation*, so familiar to all my readers, is becoming increasingly popular in the Occident; it has always been accepted (though with many foolish additions and interpretations) in the Orient. This teaching has been as much distorted as have the teachings of the Christ or the **Buddha** or Shri Krishna by their narrow-minded and mentally limited theologians. The basic facts of a spiritual origin, of a descent into matter, of an ascent through the medium of constant incarnations in form until those forms are perfect expressions of the indwelling spiritual consciousness, and of a series of initiations at the close of the cycle of incarnation, are being more readily accepted and acknowledged than ever before.

Such are the major solutions of the problems of immortality and of the persistence of the human soul; they aim to answer the eternal questioning of the human heart as to Whence, Why, Whither and Where? Only the last of these proposed solutions offers a truly rational reply to all of them. Its acceptance has been delayed because, ever since the time of H.P. Blavatsky, who formulated this ancient truth for the modern world in the last quarter

balla (the first planetary center), will abstract the life principle from the Hierarchy, and all life and consciousness will then be focussed in the planetary head center--the Great Council Chamber at Shamballa.

"The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life."

Here the three great aspects--form, quality, and life--are brought into relation, and the point of the evolutionary objective is seen in its true light--LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet, becomes dominant, is "conscious of itself"--as the ancient writings put it. It is identified and individual, but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of being, only the life aspect, the spirit on its own plane becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane, when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such members of the Hierarchy Who pledge Themselves to this work are stated to have Buddhic consciousness, and the line of Their descent (occultly understood) is from the Eternal Pilgrim, the Lord of the World then the **Buddha** and then the Christ. They remain identified through free choice with the "quality seen

in such rich abundance and is regarded as of such vital importance in all occult teaching. It has been emphasized (though erroneously interpreted) in the Christian teaching anent the Christ; Christianity has presented Him as acting as the intermediary between an angry God and a pitiful and ignorant humanity. Such was by no means the intent of His coming or of His work, but into the real meaning I need not enter here. I have dealt with this theme elsewhere in connection with the New World Religion.\* It has been taught also in the esoteric presentation (and this is closely allied with the Christian doctrines) that the soul is the intermediary between the monad and the personality; the same idea is also found in many other religious presentations, i.e., the **Buddha** is shown as the intermediary between Shamballa and the Hierarchy, acting in this capacity once a year; the Hierarchy itself is the intermediary between Shamballa and Humanity; the etheric plane (and by this I mean the cosmic, planetary and individual etheric vehicles) is the intermediary between the higher planes and the dense physical body. 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. This is true in the involutory sense, in the evolutionary sense and in a spiritual sense also; this latter is slightly different to the other two, as all initiates of the higher degrees know well. An entire thesis upon transmitting agencies could be written, and it would include, finally, the doctrine of Avatars. An Avatar is one

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\**The Problems of Humanity*, Chapter VI.  
*The Reappearance of the Christ*, Chapter V.

fers; it is the mode par excellence whereby this elemental life retains integrity and the capacity to reabsorb that which is his but which has been brought under other direction by the attractive potency of the life of that which informs every other kingdom in nature during a cycle of incarnation.

This will give you surely a new idea anent disease. Man creates, under soul impulsion and the will to incarnate, a form which is composed of substance already subjected to conditioning; it is already impregnated with the life impulses of the spirit of the earth. Man, in so doing, assumes responsibility for that elemental form but--at the same time--limits himself definitely by the nature of the atoms of which that form is composed. The atomic substance through which the spirit of the earth expresses itself has in it ever the "seeds of return," permitting a reabsorption. This substance is also composed of all grades and qualities of matter, from the very coarsest up to the very finest, as for instance the quality of the substance which makes the appearance of the **Buddha** or of the Christ possible. The Lord of the Earth, the planetary Logos, cannot find substance animated by the spirit of the earth of a quality and nature pure enough; He cannot, therefore, materialize or make an appearance, as can the **Buddha** or the Christ. Few of Those Who form the Council Chamber at Shamballa can find the needed or adequate substance by means of which to appear; They cannot take a dense physical body, and have to be content with an etheric vehicle.

There are therefore three types of life, affecting the dense appearance of a human being during his restricted manifestation or incarnation:

1. The life of the spiritual man himself, transmitted from the Monad, via the soul for the greater part of manifested existence.

basically so. Humanity suffers and experiences as a result of the inner occurrences and the meeting of subjective forces and inflowing energies.

It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.
2. The Lords of Liberation, focussed in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at Shamballa and the planetary Hierarchy.
4. The **Buddha** and His Arhats as They unitedly cooperate with the Christ and His disciples, the Masters of the Wisdom.
5. The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.
6. The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

There is therefore a line of descending energy which has its origin outside our planetary life altogether; the inflow of this energy, its inevitable effect under cyclic law and its consequences, as they work out upon the physical plane, has produced and is producing all the changes of which mankind is so terribly aware at this time. This swings into immediate conflict the past and the future, and in this statement I have expressed the deepest esoteric truth which man-

an eventual unity at the point of tension. I realize that this is a hard thing to comprehend because it embodies truths which are difficult for the disciple to grasp. But they will be grasped and mastered by each one as he proceeds along the Path of Discipleship and submits to the needed training for initiation. They will also be mastered later in this century and in the next, by the rapidly developing humanity, thus demonstrating that the initiation of the moment becomes the past achievement of the masses eventually. This enhanced liberation will later appear as a definite result of the war. The Atlantic Charter and the Four Freedoms, formulated in the tension produced by the world agony and strain, are the reflections of this, and embody all that it is possible for average materially-minded man to grasp of the present will of Shamballa as it conditions the plans of the Hierarchy and is impelled by the Registrants of the Purpose. This is as far as the two groups of Custodians have been able to convey this revelation to the best human intellects--the first group dealing with the senior members of the Hierarchy and the latter with those initiates and disciples who are closely related to humanity.

Here again we come up against the fact that the Science of Invocation and Evocation, with which this Rule fundamentally deals, is primarily a great and scientific activity of which modern humanity knows practically nothing, but which is related to thought power and to thoughtform building. Only initiates of the highest degree--such as the three Great Lords--have the right to invoke alone and unaccompanied by any protective agency, such as a group, and the reason for that is that They Themselves are members of the Council at Shamballa and are individually Registrants of the Purpose. The annual appearance of the Lord **Buddha** is the outer demonstration or symbol of the emergence of this Science of Invocation and Evocation in the waking consciousness of humanity. Prayer is the dim faint and inadequate expression of this affirmation of divinity in order to gain in material well-being is a distortion of this truth. This needs to be remembered. The true significance of this

This initiate realization is all brought about by the sudden appreciation or apprehension of sound, by the awakening of the inner ear to the significance of the Voice, just as the disciple in the earlier stage awakened to the significance of vision. That is why, at the third initiation, the initiate sees the star and hears the sound. At the first two initiations, he sees the light and hears the Word; but this is something different and is the higher correspondence to the earlier experience. It will be obvious that I can say no more upon this subject.

It is essential, however, that some knowledge begin to reach the public enant the highest spiritual center to which (as the Gospel story intimates) Christ Himself was attentive. Frequently we read in the New Testament that "the Father spoke to Him," that "He heard a voice," and that the seal of affirmation (as it is occultly called) was given to Him. Only the Father, the planetary Logos, the Lord of the World, enunciates the final affirmative sound. This has no reference--when it occurs--to the earlier initiations, but only to the final ones. There are five obvious crises of initiation which concern the Master Jesus as step by step He took or re-enacted the five initiations. But lying behind this obvious and practical teaching, lies an undercurrent or thread of higher revelation. This is concerned with the realizations of the overshadowing Christ as He registered the voice which is heard at the third, fifth, sixth and seventh initiations. The Gospel story gives us the five initiations of the Master Jesus, beginning with the first and ending with the fifth. But it also gives the initiations of the Christ, starting from the second and ending with the seventh. The latter is left incomplete, and the Voice is not recorded, because at the Resurrection and Ascension we are not told of the hearing of the affirmative sound. That will be heard when the Christ completes His work at the time of the Second Coming. Then the great seventh initiation, which is a dual one (love-wisdom in full manifestation motivated by power and will), will be consummated, and the **Buddha** and the Christ will together pass before the Lord of the

To aid in this process of gradual perfecting and an eventual bringing about of a complete alignment, the help of the **Buddha** must be invoked and accepted. The work of the Christ as God-Savior can be carried forward by Him alone and unaided. The work of the Christ as God the Preserver needs the united work, as yet, of the two highest Representatives of the second divine aspect when present together upon the Earth, as is the case today of both the **Buddha** and the Christ. This is the first cycle in the history of humanity when this has been the case. One or the other has been present down the ages, but not the two simultaneously. The reason for this is that the time has now been reached when Shamballa can be contacted and its energy evoked. Hence we have the activity of the **Buddha** at the May Full Moon and that of the Christ at the following June Full Moon. Their united activity serves to bring about a much closer approach between the Lord of the World and the Hierarchy, via His four Representatives: the **Buddha**, the Christ, the Manu, and the Mahachohan--the five points of energy which are creating the five-pointed star of Humanity at this time.

An ancient rule--Rule IV for Applicants gives us in perfect wording the nature of the urge which prompts the present activity of the Christ. He has accomplished His task as God the Savior. The fourth Rule, as it is given to all applicants and probationary disciples, gives His work the following definition:

Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving.

It is given in this short form to all who are approaching the Path, in order to convey to them with the utmost brevity and beauty the nature of the life of the Head of the Hierarchy, the Initiator Whom they must face at the time of the first and second initiations, and upon whose activities they--as individual aspirants--must learn to model their lives. Only today is it possible to present that work in other terms than those which emphasize the part the Christ plays in the salvaging of man.

Gethsemane. He has twice symbolically shown His individual response to the Shamballa energy: Once in the Temple of Jerusalem as a child, and again in the Garden as a full grown man at the close of His earthly career. His third and final response (which climaxes His work from our human angle) covers nine years, from the Full Moon of June, 1936, to the Full Moon of June, 1945. This period, in reality, constitutes one event to Him Who lives now free in His Own world and free from the limitations of time and space. Having related Humanity to the Hierarchy (which in the case of individual man means relating the personality to the soul), He now seeks to relate more closely, with the aid of the **Buddha**, the Hierarchy to Shamballa, love to will, electric fire to solar fire.

2. He "*nourishes the lesser lives.*" This refers to the task of the Christ which proceeds day by day, in His capacity of God the Preserver. He "tends the little ones." The work here referred to concerns His activity as Initiator and His responsibility as Head of the Hierarchy. The nourishing of the little lives refers primarily to His task as World Teacher and to His responsibility to lead humanity on into the light, with the aid of all the Masters, working, each of Them through His Own Ashram.

3. He "*keeps the wheel revolving.*" This has a specific relation to His work as the Word of God, which manifests as the Word made flesh. This refers specifically to the great Wheel of Rebirth whereby, upon that turning wheel, souls are carried down into incarnation and then up and out of the soul's prison; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression (the response apparatus of the soul in the three worlds) and in this way, under soul guidance, and aided by the Hierarchy and its schools of instruction, they arrive at perfection. This entire process is under the control of the Christ, assisted by the Manu and the Lord of Civilization. These three Great Lords thus represent the three divine Aspects in the Hierarchy; They, with the four Lords of Karma, form the seven who control the whole

process of incarnation. The subject is too vast and intricate to be adequately considered here. The above truth does, however, give us a clue as to why the Christ made no specific reference to the work of incarnation in His spoken utterances whilst on Earth. He was then occupied with His task of World Savior.

His work as Preserver and as Head of the Hierarchy had not then begun. It was at that time dependent upon the experience in the Garden of Gethsemane and upon the Resurrection initiation. Some day the gold and the silver threads of the Gospel story will be disentangled, and men will know the two interpretations which can be put upon the events and episodes in the career of Jesus the Christ. The underlying true events give us great steps and developments in the work of the Christ as He "enveloped humanity in the mantle of love, grasped the rod of initiation on behalf of His brothers, and faced the Lord of Life Himself, unattended, unafraid and in His Own right." The episodes refer to happenings in the life of Jesus.

At the present time, and at the immediate point of tension, Christ has added to His two immediate and constant tasks that of hastening the coming of the Avatar Who waits for the perfected work of the Hierarchy, focused in the Christ, and the powerful work of Shamballa, focused in the Lord of the World. When the exact moment has arrived, the work of the **Buddha**, representing Shamballa, and of the Christ, representing the Hierarchy, plus the sincere demand of Humanity, will bring about an arrangement or an alignment which will release an evocative Sound which will be extra-planetary, and then the Avatar will come.

Ask me not for the date or the hour, brother of mine, for I know it not. It is dependent upon the appeal--the voiceless appeal--of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy, and also upon the steadfastness of the disciples in the world and the initiates--working in their various Ashrams. To this must be added

archy are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords--the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy which streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara--His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflowing purposeful will of the Lord of the World. Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the **Buddha**) is it safe for Them to contact the Hierarchy.

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need--at this time--in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwaveringly with the moves and plans made by the world Directors, that "Society of illumined and organ-

Here the three great aspects--form, quality and life--are brought into relation and the point of the evolutionary objective is seen in its true light--LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet becomes dominant and is "conscious of itself"--as the ancient writings put it. It is identified and individual but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of Being, but only the life aspect, the spirit on its own plane, becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such Members of the Hierarchy Who pledge Themselves to this work are stated to have the Buddhist consciousness, and the line of Their descent (occultly understood) is from the Eternal Pilgrim, the Lord of the World, then the **Buddha**, and then the Christ. They remain identified through the free choice with the "quality seen within the light," and for the term of Their freely rendered service They work with the consciousness aspect in order to lay the emphasis later upon the life aspect.

*4. The Law demands that this is brought about by the One, working through the Three, energizing the Seven and creating the straight line from there to here, and ending in a point which ignores the Three.*

Let me paraphrase this, for detailed comment is not possible or permissible. The One directed will (of the indi-

These are grave and solemn thoughts, and of small use to the average reader. It is essential, however, that he 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 endeavor 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. What, for instance, do the words or phrases, "Divine purpose, Shamballa, the Lord of the World, states of registration or awareness which have no relation to sentience as it expresses itself through consciousness, the Lodge on Sirius" and similar concepts convey to you? I would venture to suggest that in reality, they represent nothing, and this because the goal of all who read these words is contact with the soul, recognition of and by the Hierarchy, and initiation. If I say to you that the words "the O.M., as it is sounded forth by Him Who stands within the confines of Shamballa" signify that the one Sound, rounded and full,

of O is sounded forth, but that the concluding sound of the M is omitted, does that convey aught to your intelligence? Again I venture to say that it does not. It is therefore of small importance for me to enlarge upon this phase of the Rules. I would be more profitably employed if I elucidated somewhat the meaning of the words "the Council Chamber of the Lord." Three concepts have perchance taken shape in your minds in connection with Shamballa, if you have sought the true esoteric attitude:

1. That Humanity exists as a great center of intelligent energy in the substance of the planetary Life.
2. That the spiritual center, where attractive, coherent, magnetic energy is focused and from whence it flows in two directions
  - a. Towards the three worlds and the four kingdoms of nature,
  - b. Towards Shamballa and the two higher kingdoms in manifestation

is what we usually call the Hierarchy, the Kingdom of God, the center of love and of mediating understanding (note these last two words).

3. That there is another center which is neither spiritual nor human but which is characterized by divinity. Divinity is the expression of the will or purpose of the One in Whom we live and move and have our being. That center where the will of God is focused and dynamically sent forth to carry out the purpose is Shamballa.

The time has now come when a distinction must be made by esotericists between the words "spiritual" and "divine." They are *not* the same, nor do they have the same significance. The quality of spirituality is Love. The quality of divinity is Will. There is a definite distinction between the two and the mediating principle (or that which relates or unites the two qualities) is Wisdom. Of that Wisdom the **Buddha** was the expression *in time and space*; that means that there was only a relative and limited manifestation of that fusing linking principle. His great achievement, un-

shifts the responsibility of preparing aspirants for accepted discipleship onto the shoulders of the pledged disciple and away from the immediate attention of the accepting Master. He is thus freed for other fields of service. This, in itself, is one of the major indications of the success of the evolutionary process as applied to humanity. This "shift" was initiated by the Christ Himself; he worked with men very frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The **Buddha** tried the same system, but the relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men." The relation of the disciples of the Christ was only secondarily to their Master, and primarily to a demanding world; that attitude still controls the Hierarchy, yet with no less of devotion to the Christ. What the **Buddha** had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

3. The third great change has been in the relation of the Hierarchy to Shamballa, and of this you can necessarily know and understand little. I could perhaps express the underlying significance to you in symbolic language. The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct, via the New Group of World Servers. Hitherto a blended stream of Shamballa force has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the New Group of World Servers, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into

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 Mahomedan 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 organization 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 recognize 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 recognize the Hierarchy as you recognize it, or if you exclude those who labor in relation to religious and other fields in a manner different

the three points of sensitivity in the head of a disciple or initiate that is in the region of the pineal gland, the pituitary body and the carotid gland. These, as you know, are to be found within the areas to which we give the names the head center, the ajna center and the alta major center. These correspondences are very real, even though functioning upon a minute scale; the initiate achieves his desired "perfecting" when the triad within his head is related, and love, will and intelligence are functioning in synthesis. Here we find a relation to the spiritual Triad and the three points in the Council Chamber which are presided over by the three Buddhas of Activity, and within Whose exalted consciousness the three strands of the antahkarana meet and become active in a way incomprehensible to you. Necessarily, this great antahkarana is not constructed correctly except by those whose individual antahkaranas are likewise in process of construction.

See you, therefore, the necessity of eventually organizing a group in the world which will be so constituted and so carefully chosen and interiorly related that all its members are initiate, all have created their own "rainbow bridges" with understanding and accuracy, and all can now work in such complete unity that the group antahkarana becomes a channel of unimpeded communication direct from Shamballa to the group *because* every member of the group is a member of the Hierarchy. In this manner the three planetary centers arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; a new divine quality, of which no knowledge at present exists, will make its presence felt, and the work of the **Buddha** and of the Christ, and the work of the coming Avatar, will be superseded by One for Whom both Shamballa and the Hierarchy have unitedly waited and of Whom the doctrine of the Messiah and the doctrine of Avatars have been and are today only the dim distant symbols. They preserve this concept of the Great Revelation in the consciousness of men, in the expectancy which the Hierarchy evi-

conform to Rule XIII for disciples and initiates) have become so merged with the soul (within themselves and within all other selves) that the situation is reversed. It would now be an effort for such people to think and react as personalities. I word the problem thus, so as to clarify it for you, if possible.

When this stage of centralization is achieved, then the group can begin to reveal the hidden mystery. All that I can tell you about that mystery is that it concerns the purpose and the reason for which our planetary Logos took incarnation and became the informing Life of our planet, the Earth; it concerns the necessity, inherent in His Own nature, to reach a point upon the cosmic ladder of evolution which would make Him--as a result--the informing Life of a *sacred* planet. Forget not that our planet is not yet a sacred planet, though it is close to that great transformation. The cosmic secret of this transforming process is one that Sanat Kumara is now learning, and when *That* which overshadows Him during this incarnation has wrought the needed changes through a process of transformation and transmutation, then a great Transfiguration will take place and He will take His place among those empowered to work through a sacred planet.

This process is that which implements the evolutionary process. Evolution is an effect of this hidden work, emanating from cosmic levels; only when evolution has run its course through all the multiplicity of forms, of cycles, chains and spheres, of rounds and races and of world periods, will we know something of the true nature of the hidden mystery. In the Council Chamber of Shamballa it is being dimly sensed. The **Buddha** and the Christ are expressing the qualities which--when more universally demonstrated--will indicate its nature, if I might so express it. They are together mobilizing the equipment upon our planet which will make the revelation of the mystery inevitable. This should give you a hint and much food for thought. More I cannot say, and even this you will only vaguely

highest stage of development; They embody in Themselves in a most peculiar manner the wisdom aspect of the second ray, as it expresses itself primarily through what has been called in the Bhagavad Gita "skill in action." Hence Their name, the Buddhas of Activity.

Sanat Kumara has now moved one step ahead of Them upon the great cosmic ladder of evolution, for an aspect of the Law of Sacrifice has conditioned Them. However, within the planetary consciousness and among Those Who work out the divine purposes, there are none Who approach the Eternal Youth and these three Buddhas in point of Evolution. They work out Their plans--these four Great Lives--through the medium of the Lords of the Seven Rays. Under the Law of Analogy, They are to Sanat Kumara what the three mind aspects upon the mental plane are to the disciple and the initiate. They represent in action:

The concrete or lower mind of the planetary Logos,  
That energy which we call the soul and which the disciple calls "the Son of Mind,"  
The higher or abstract mind,

but all this from cosmic levels and with cosmic implications. It was Their activity which (after evolution had run a long course) brought about the act of individualization and thus brought the human kingdom into existence. In a mysterious sense, therefore, it might be said that the three Buddhas of Activity are responsible for:

1. *The Act of Individualization.* The work of the particular **Buddha** responsible at the time for this major activity, has been temporarily quiescent since Lemurian days. He works, when active, through the seventh ray and draws the needed energy from two constellations: Cancer and Gemini.

2. *The Act of Initiation.* I would call your attention to the word *act*; I am not here referring to process. His work only begins at the third initiation when the planetary Logos is the Initiator. At that initiation, the will aspect begins to function. The **Buddha** behind the initiatory process is extremely active at this time; He works through the Christ

and the Lord of the second ray, drawing the needed energy from the constellations Capricorn and Aquarius.

3. *The Act of Identification.* This involves what has been called a "moment of opening-up," during which the initiate sees that which lies within the cosmic intent and begins to function not only as a planetary unit but as a cosmic focal point. The **Buddha** of Activity, responsible for this type of planetary activity, works with the Lord of the first ray and functions as an outpost of the consciousness of the informing life of Aries and of Leo. His work is only now beginning to assume importance.

I realize that this information has little meaning to you and lies beyond your understanding, but so was much that I gave you in *A Treatise on Cosmic Fire*. Its sole value for you lies in the revelation of the linking up and the interplay between all parts of our solar system, our universe and the zodiac. Through these three great Buddhas there is a basic relation, established aeons ago and steadfastly held, between our planet, three of the seven sacred planets, and six of the major constellations--the three and the six which most uniquely concern the fourth kingdom in nature. Other planets and other constellations are also related to the human family, but their relation is more aggressively (if I might use that word) related to the three subhuman kingdoms; with these we shall not here deal. Their relation to the human kingdom has been covered by me in the astrological section of this Treatise: *A Treatise on the Seven Rays*, Vol. III (*Esoteric Astrology*).

You will note that I have here indicated the existence of five triangles:

1. That existing in the interplay of the energies of the three Buddhas of Activity Who create a triangle, closely related to the planet Saturn.
2. The triangle of the three rays through whom the three Buddhas work.
3. The three planets which are connected with the three Lords of the three rays and by means of which They express Their impelling energy.

major center, Humanity. You have, therefore, curiously interrelated:

The seven Paths  
The seven Rays  
The seven Ashrams  
The seven Races

Students would do well to bear in mind that these relationships are the result of the *involutionary activity* of the life expression of the Lord of the World. The key to the mystery of differentiation is found by the Master when He is faced by the choice of the seven Paths. At that high point of will expression, He discovers the secret of that evolutionary process which proceeds from unity to differentiation, and from differentiation to unity again. Individualization, Initiation and Identification are the three main stages in the *evolutionary activity* of the life of God and condition the quality of each of the three divine centers. The four related septenates, enumerated above, eventually produce a synthesis which will consummate upon the cosmic mental plane. This is of course beyond my powers to teach or to explain, as I am not yet a liberated Master, though I am a liberated human being.

In the human center, the man becomes identified with himself; in the Hierarchy, he becomes identified with the group; in Shamballa, He becomes identified with the planetary WHOLE. When that takes place, He is then aware for the first time that other identifications--lying beyond the planetary ring-pass-not--confront Him; His choice of one or other of the Paths is conditioned by the *quality* of His previous identifications, which are in their turn conditioned by His ray type.

Passing from these broad generalizations, which in reality lie far beyond our present grasp but which will have their future usefulness, let us now consider the Hierarchy as it exists (in the consciousness of Sanat Kumara as His Ashram) and as it constitutes "the noble middle Path" to which the **Buddha** refers, and fills the intermediate and the

will be preserved, but the inner relationship and the spiritual fusion will steadily proceed until:

Soul and personality are one,  
Love and intelligence are coordinated,  
Plan and fulfillment are achieved.

All this will be brought about through the invocative spirit in man, plus the initiatory process, carried on in the Ashrams of the great Ashram. What this coming process will entail of change in civilization, in human nature and in the group expression of the human spirit--religions, society and politics--it is not possible here to say; so much lies hidden in the free will and right timing of mankind. But that future of spiritual cooperation and interplay within and without the great Ashram is assured, and for it all true disciples are working. The world situation today is therefore one of great interest. Humanity, the world disciple, is in process of recovering from a major test, prior to a great step forward towards a conscious approach to more spiritual living; this, factually, means a definite approach to the Hierarchy.

In the meantime the Hierarchy is orienting itself to a much closer rapport with humanity, and to an interior reorganization which will make it possible to admit disciples in large numbers into the great Ashram. This will lead to the implementation of the lesser Ashrams and also to a preparation for the transmission of more of the Will energy, through the great Ashram, into the throat center of Sanat Kumara, Humanity.

The seven major Ashrams are each responsive to one of seven types of ray energy and are focal points in the Hierarchy of the seven rays. The central, senior and major Ashram is (at this time) the repository of second ray energy, as this ray governs this second solar system. It is the Ashram of Love-Wisdom--the Ashram in which the **Buddha** and the Christ received Their initiations and through which each of Them works. It will be obvious that if the process of invocation and evocation governs the interplay of the planetary centers, you have in this fact another reason why the senior Ashram is second ray in quality. Invocation is related

and the use of the mind, make contact with the soul. This had not hitherto been done except to a slight degree. This crisis therefore led to the creation, or rather to the appearance, of the initiatory process to which we have given the name of the third initiation.

The Hierarchy for the first time realized the complete success of the vast work, carried on in the human center for millions of years. Soul and personality could be and were intelligently fused. This is one of the reasons why the Hierarchy regards the third initiation as the first major initiation; it marked a point of complete soul-personality integration. In the earlier initiations, the soul was present but was still only occasionally in control; constant failure in the three worlds was still possible, and the relation between the man in the three worlds and his soul was nebulous and largely potential. You will realize what I mean when I point out that 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. Today this triple process of preparation, purification and fusion is the ordinary practice of the disciple and the process has prevailed for untold years; but when this fusion first occurred, it marked a great hierarchical event. It was a crisis of supreme spiritual import.

As you know, the first human being out of that "center which we call the race of men" to achieve this point 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 initia-

His decision will (with one exception) take Him away from all that He has hitherto known.

The majority of the Masters then enter into realms wherein They are needed to "impart, strengthen and enlighten that which is already fused, already strong and already full of light, but which needs that which He brings in order to express the all-encompassing whole."

I have to leave you with these words as food for reflection as there is little further that I may say upon this point. In any case and for all *deciding* groups of Masters, the work with the Hierarchy is over, except for the few Who choose Path I. Part of the mistake which the Buddha made was connected with this subject of decision. He loved humanity so much that He felt He could not and did not choose the Path which He was in reality ordained to follow; He chose instead the Path of Earth Service--which was not His Path at all. This He knows and will in due time pass on to His rightful Path. This little incident will demonstrate the complete freedom of choice which distinguishes the sixth initiation.

The seven Paths are, as you know from your study of *Initiation, Human and Solar* the following:

1. The Path of Earth Service.
2. The Path of Magnetic Work.
3. The Path of Training for Planetary Logoi.
4. The Path to Sirius.
5. The Ray Path.
6. The Path on which our Logos is found.
7. The Path of Absolute Sonship.

In that first book which I wrote for the world, I gave a simple definition of the exoteric significance of these Paths--so simple as to convey but little. I wrote then for the general public. I will now endeavor to convey some of the deeper meanings, writing as I do for advanced disciples and for initiates who--reading between the lines and understanding the symbolism involved--will comprehend according to their point in evolution.

As we approach the subject of the seven Paths, I would point out that the only basic point which can be presented to you is that of *relationship*. All these seven Paths lead to some objective which is thereby put in touch with our planetary life; these objectives--with the life and conditions they represent--present to the Master a vision of possibility. This vision is adequate to the task of drawing Him forth from the hierarchical Ashram, except in one case where vacancies in Shamballa need to be filled. The progressive experience of the greater Lives Who work in the Council Chamber of Sanat Kumara form no part of our studies. Many of these supreme Workers, as you have read in *A treatise on Cosmic Fire*, found Their way to our planet from our sister planet, Venus, thereby in Their turn establishing relationship. Remember also that all the seven rays are the subrays of the great *cosmic* Ray of Love-Wisdom, which is ever expressive of relationship, implemented under the Law of Attraction; it is this form of esoteric attraction which draws the Master forth from His Ashram, conditions His decision and eventually leads to His passing through the door which opens on to other spheres and planes of activity.

Let us now consider--very briefly and necessarily inadequately--these seven Paths, taking them one by one:

### *1. The Path of Earth Service*

This is the only Path which the Lord of the World regards as within the field of His spiritual interference. He reserves the right to retain in the service of the Hierarchy, and consequently of Humanity and the subsidiary evolutions, Those Masters Whom He regards at any one time as essential to the work to be done. This He does by asking Them to record Their decision when taking the sixth initiation, but to postpone moving on to one or other of the Paths until He gives the word. This word He has lately given in the case of the Buddha, Who has expiated His most understandable mistake and will now move forward--in His own good time--on to the Path which will lead Him to His rightful field of expression. In due time also, though

of THAT which overshadows Sanat Kumara as the soul overshadows the personality.

b. A stream of energy coming from the sun, Sirius; this enters directly into the Hierarchy and carries with it the principle of buddhi, of cosmic love. This, in a mysterious way, is the principle found at the heart of every atom.

The life principle follows the line of 1.3.5.7, whilst the buddhic flow follows the line of 2.4.6. Thus atma-buddhi becomes the blended reality which is brought to full unfoldment as evolution proceeds. The energy of Sirius by-passes (to use a modern word) Shamballa and is focused in the Hierarchy. Its effect is not felt until after the third initiation, though the Masters use this energy whilst training disciples for the second, the fourth and the sixth initiations.

4. The entire work of the Great White Lodge is controlled from Sirius; the Ashrams are subjected to its cyclic inflow; the higher initiations are taken under its stimulation, for the principle of buddhi, of pure love (i.e., love-wisdom) must be active in the heart of every initiate prior to the initiation of the great decision; it is therefore only initiates of the fifth, sixth and higher initiations who can work consciously with the potent buddhic "livingness" which permeates all Ashrams, though unrecognized by the average disciple.

5. This Sirian influence was not recognized, and little of it was definitely focused in the Hierarchy, until Christ came and revealed the love of God to humanity. He is the expression par excellence of a Sirian initiation and it is to that high place He will eventually go--no matter what duties or hierarchical obligations may take Him elsewhere between that time and now. The **Buddha** was originally to have chosen the fourth Path but other plans confront Him now and will probably claim His choice.

6. Sanat Kumara is not on the Sirian line but--to speak in symbols, not too deeply veiled--Lucifer, Son of the Morning, is closely related, and hence the large number of human beings who will become disciples in the Sirian Lodge. This

is the true "Blue Lodge," and to become a candidate in that Lodge, the initiate of the third degree has to become a lowly aspirant, with all the true and full initiations awaiting him "within the sunshine of the major Sun."

7. None of the above facts indicates divergence of view between Shamballa and the Hierarchy, nor do they signify cleavage or differing aims and goals. The whole subject is reflected in such minor relations on Earth as those between:

- a. The Spiritual Triad and the Personality.
- b. The mental unit and the manasic permanent atom.
- c. Atma-Buddhi.
- d. The Christ and the **Buddha**.

The above somewhat uncorrelated items of information will give you a general idea of the significant connection between our unimportant little planet and that vast expression of divinity, the Life which is manifesting through Sirius; it is an expression which is organized and vital beyond anything man can vision and which is free to a completely unlimited extent, again beyond the power of man to comprehend. The principle of freedom is a leavening energy which can permeate substance in a unique manner; this divine principle represents an aspect of the influence which Sirius exerts on our solar system and particularly on our planet. This principle of freedom is one of the attributes of Deity (like will, love and mind) of which humanity knows as yet little. The freedom for which men fight is one of the lowest aspects of this cosmic freedom, which is related to certain great evolutionary developments that enable the life or spirit aspect to free itself from the impact, the contact and the influence of substance.

It is the principle of freedom which enables Sanat Kumara to dwell on the Earth and yet stand free from all contacts, except with Those Who have trodden the Path of Liberation and now stand free upon the cosmic physical plane; it is that which enables the initiate to achieve a state of "isolated unity"; it is that which lies behind the Spirit of Death and forms the motivating power of that great releasing Agency; it is that which provides a "pathway of power"

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. Not all souls liberated or limited constitute the Kingdom of God in the sense which that phrase conveys to us; that term is limited to the soul which informs units in the human family; not all the Masters work under the great **Buddha** of Activity Who is responsible to Sanat Kumara for the Plan working out in connection with Humanity. He works through the three Great Lords of the Eternal Ashram of Sanat Kumara, but His two Brothers have Each of Them an equally important work and are responsible--as He is--to the Council Chamber. Each of Them also works through a triangle of energies with grouped subsidiary forces working in seven departments and differentiated also into forty-nine lesser departments, as is the Ashram which we call the Hierarchy. Forget not, there are many Hierarchies and the Human Hierarchy is but one.

This whole theme is one of great complexity and yet at the same time so simple that when the simplicity of the planetary constitution is truly grasped and the analytic disquisitions of the concrete mind are overcome, the liberated Master enters a world of spiritual endeavor which is free from forms and symbols or the veils which hide the basic truth and the underlying mystery.

Being is simple, free, unlimited and unimpeded and in that world the Master moves and works. Becoming is complex, imprisoning, limited and subjected to hindrances, and in that world the disciple and the lesser initiates live and move and have their being. The Master works simultaneously in two worlds or states of awareness; i.e., that related to pure existence, to the untrammelled life of the planes controlled by the Monad, and also by the Hierarchy. There naught but the Plan engrosses His attention. He deals safely with "the simplicity which is Shamballa" and its

felt the agony of human need and renounced His own life and gave His all (again symbolically speaking) to meet that need. The Christ, at that time over-shadowing His great Disciple, also passed simultaneously through a great initiatory experience. The agony of His yearning for revelation and increased enlightenment (in order to enhance His equipment as World Savior) revealed to Him the new possibilities, from which--when confronted with them dimly in the garden of Gethsemane and later upon the Cross--His whole nature shrank.

Great as is this mystery to you, and impossible as it is for you to comprehend that whereof I speak, it is wise to establish the fact in your consciousness that at the Crucifixion initiation, the Master Jesus took the fourth initiation and the Christ took the sixth initiation. The Master Jesus reached the culminating experience of the Lighted Way, whilst the Christ made that final effort which enabled Him entirely to complete and traverse the "rainbow bridge" and to "go to the Father" (as He told His disciples), thus moving forward on to the first stage of the Way of the Higher Evolution.

The practical point for aspirants and disciples to remember is that the Science of Invocation and Evocation entered a new phase when Christ came and presented Himself before humanity; He then gave the teaching which summarized all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the **Buddha** epitomized in Himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this "greater door beyond the lesser door," anchored--if I may so inadequately express it--the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental plane and made possible a new approach to divinity. It is difficult to give you a symbol which could clarify this matter in your mind. But the one given may carry some enlightenment:

Eventually *Hercules* came forth and opened the door on to the Path of Discipleship, His work being preserved for us in the Twelve Labors of Hercules. These epitomized the various tests to which all disciples are subjected, prior to the various initiations. *Shri Krishna* came and opened the door through which mankind could pass to the Second Initiation. *The Buddha*, a still greater Figure, the One Who is known as the "Enlightened One," also came and demonstrated to humanity the nature of the Lighted Way, its revelations and its effects in consciousness. He enacted for us the supreme achievements of the mystic way. Then came *the Christ* and performed a triple work:

1. He opened the door to the third initiation.
2. He anchored on Earth "the Will of God in the matrix of love" (as it has been esoterically called).
3. He pointed the way through "the needle's eye" which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. A.A.B.) which leads out on to the Way which terminates in Shamballa.

His work was of a major consummating nature; He demonstrated in Himself two divine aspects, thus giving "shape and substance to love"; this had been sequentially fostered by several preceding lesser World Saviors, of Whom *Shri Krishna* was the greatest.

The Christ completed the work of the *Buddha* by manifesting in its fullness the nature of love thus permitting the full expression of love-wisdom in its dual aspect --the one aspect demonstrated by the *Buddha* and the other by the Christ. But His greatest work has not yet been emphasized in the worlds of thought and of religion--the revelation of the Way of the Higher Evolution. This entails the bringing through of pure divine will and the relating of the spiritual Hierarchy to the great Council at Shamballa. It will be apparent to you, therefore, that He was the first to carry through--from stage to stage--the complete revelation of humanity to the Hierarchy and of the Hierarchy to Shamballa. This He did by virtue of a

"Another light is then perceived, the clear cold light which is not light but darkness in its purest purity--the LIGHT of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light."

It was the second light to which the *Buddha* and the Christ both referred when They said: "I am the light of the world." It is the Light of God Himself, the Lord of the Worlds, in which the Lives within the Council Chamber of Shamballa live and move and have Their Being.

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 familiarized 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 a greater light, to prove more adequately than

in connection with plans emanating from Shamballa, of which humanity can know nothing; they work with the three subhuman kingdoms in nature, each of which has its own peculiar and specific band of initiate-workers. If they do not do this, they transfer into certain groups of workers who are engaged in activities connected with the deva or angel evolution, or in relation to the manifestation of energies about which I can tell you nothing. We shall deal only with the expansion of consciousness and the experience of those initiates who remain--in their activities and aims--related to humanity and to the Hierarchy. It might here be pointed out that:

- a. The work of the deva evolution comes under the ray energy of the third **Buddha** of Activity.
- b. The work with humanity comes under the influence of the ray energy of the second **Buddha** of Activity, Who embodies in a most peculiar sense the conditioning energy of the Hierarchy.
- c. The work with the subhuman kingdoms of nature is under the energy stimulation of the first **Buddha** of Activity.

Each of these great energizing Lives works through certain Masters and Initiates of the sixth initiation; these Masters work in full consciousness upon the atmic plane, the plane of the spiritual will; from that high level, They function as transmitting agents for the energy of one of the three Buddhas of Activity. These three Buddhas are the creative Agents of the planetary Logos and are Wielders of the Law of Evolution.

3. The ashramic group of which the initiate is a part and within which his influence or spiritual radiation is increasingly felt.

The awareness of the initiate and his ability to work consciously within this triplicity of groups becomes the major objective of all his efforts, once the third initiation is left behind. His magnetic radiation and the expression of his controlling energies--prior to this stage of unfoldment--

Yet this appropriation was intentional under the divine Plan of the Hierarchy, for always some great Teacher--by His life and teaching--will call attention to some particular initiation. The **Buddha**, for instance, in His Four Noble Truths, stated in reality the platform upon which the initiate of the third initiation takes his stand. He desires nothing of a personal nature; he is liberated from the three worlds. The Christ pictured for us and emphasized the fourth initiation with its tremendous transition from the Fixed Cross to the Mount of Ascension, symbol of transition, through initiation.

This crucifixion initiation has a major instructive feature. This is preserved for us in the name which is frequently given to this fourth initiation: the Great Renunciation. One tremendous experience is vouchsafed to the initiate at this time; he realizes (because he sees and knows) that the antahkarana has been successfully completed and that there is a direct line of energy from the Spiritual Triad, via the antahkarana, to his mind and brain. This brings to the forefront of his consciousness the sudden and appalling recognition that the soul itself, the egoic body on its own level, and that which for ages has been the supposed source of his existence and his guide and mentor, is no longer needed; his relation, as a soul-infused personality, is now directly with the Monad. He feels bereft and is apt to cry out--as did the Master Jesus--"My God, my God, why hast Thou forsaken me?" But he makes the needed renunciation, and the causal body, the soul body, is relinquished and disappears. This is the culminating renunciation and the climaxing gesture of ages of small renunciations; renunciation marks the career of all aspirants and disciples--renunciation, consciously faced, understood and consciously made.

I have hinted earlier to you that this fourth or Renunciation Initiation is closely linked with the sixth initiation and with the ninth. The sixth initiation is only possible when the initiate has definitely made the needed renunciations; the reward is that he is then permitted to make a

ness of the aspirant; however, as he treads the path, and likewise the Path of Discipleship, he leaves all such motives behind (a minor renunciation) and his one aim, in seeking liberation and freedom from the three worlds, is to aid and help humanity. This dedication to service is the mark of the Hierarchy.

You can see, therefore, how the **Buddha** prepared the way for the Initiation of Renunciation or of Crucifixion by His teaching and His emphasis upon detachment. Think on these things and study the great continuity of effort and cooperation which distinguishes the Members of the spiritual Hierarchy. My prayer and wish is that your goal may be clear to your vision and that the "strength of your heart" may be adequate to the undertaking.

#### *Initiation V. The Revelation*

As we undertake the consideration of the next initiation, you will find that three factors will emerge in a new light in your consciousness. That they are factors related to past experiences, and yet which have reference to experiences which lie far ahead of you upon the Path, will also be inferred from what I say; these will not necessarily meet with your real understanding. These factors are:

The factor of Blindness, leading to revelation.

The factor of the Will, producing synthesis.

The factor of the Purpose, externalizing itself through the Plan.

These are all implicit in this new initiatory experience, but they should be approached by you with as much use of the intuition as you can employ; your effort will have to be that you endeavor to think *as if* you had taken the higher initiations. You have to bear in mind that each initiation enables the initiate to "see ahead" a little further, for revelation is always a constant factor in human experience. The whole of life is revelation; the evolutionary process is, in relation to consciousness, a process of leading the blind out of darkened areas of consciousness into greater light, and therefore into a vaster vision.

ages the invocative cry of humanity has risen to the Hierarchy and brought response. Some day a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centers of love and life. This has not yet been done. Let me illustrate: The spiritual statement by Shri Krishna, to be found in the Lord's Song, the *Bhagavad Gita*, was an announcement, preparatory to the coming of the Christ. In that Song He says:

"Whenever there is a withering of the Law and an uprising of lawlessness on all sides, *then* I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age."

In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the *Gayatri* where the people invoke the Sun of Righteousness in the words: "Unveil to us the face of the true spiritual Sun, hidden by a disk of golden light, that we may know the truth and do our whole duty, as we journey to Thy sacred Feet."

To this we should also add the Four Noble Truths, as enunciated by the **Buddha** and which are so well known to all of us, summarizing as they do the causes and the sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these Commandments are didactic and