

Dedicated with
reverence and gratitude
to
the Master **K.H.**

EXTRACT FROM A STATEMENT BY THE
TIBETAN

PUBLISHED AUGUST 1934

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

I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master **K.H.** whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have told you much, yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant

offers to the Guru and Master whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity,—not to the Master.

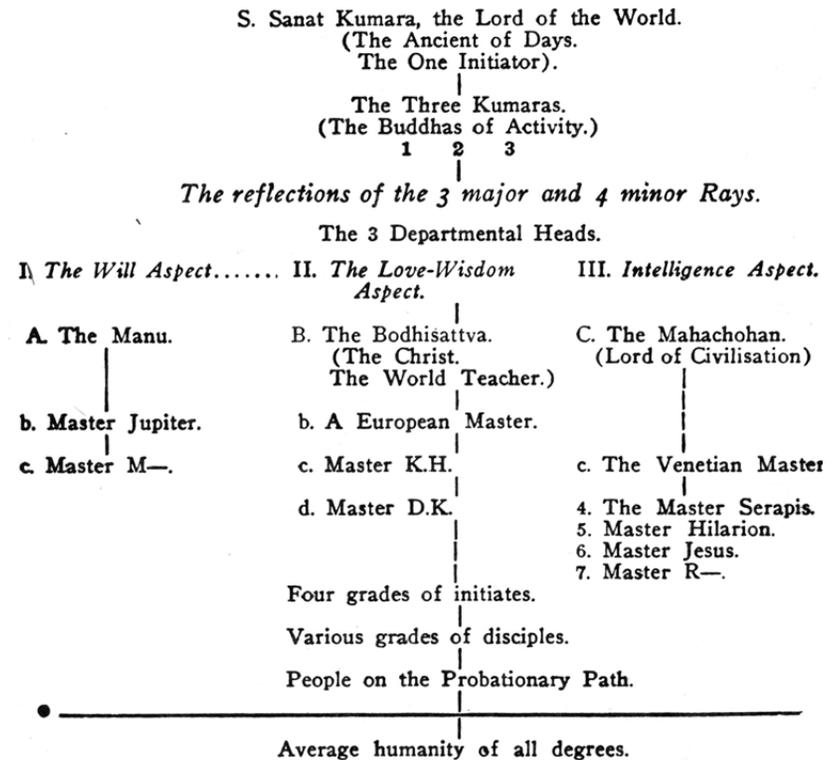
The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor A.A.B are the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY



THE PLANETARY HIERARCHY



usually takes pupils, for He numbers amongst His disciples initiates of high degree and quite a number of Masters. In His hands are the reins of government for India, including a large part of the Northern frontier, and to Him is committed the arduous task of eventually guiding India out of her present chaos and unrest, and of welding her diverse peoples into an ultimate synthesis. The Master Morya, Who is one of the best known of the Eastern adepts, and Who numbers amongst His pupils a large number of Europeans and Americans, is a Rajput Prince, and for many decades held an authoritative position in Indian affairs.

He works in close cooperation with the Manu, and will Himself eventually hold office as the Manu of the sixth root-race. He dwells, as does His Brother, the Master K.H., at Shigatse in the Himalayas, and is a well-known figure to the inhabitants of that far-away village. He is a man of tall and commanding presence, dark hair and beard and dark eyes, and might be considered stern were it not for the expression that lies in His eyes. He and His Brother, the Master K.H., work almost as a unit, and have done so for many centuries and will, on into the future, for the Master K.H. is in line for the office of World Teacher when the present holder of that office vacates it for higher work and the sixth rootrace comes into being. The houses in which They both dwell are close together, and much of Their time is spent in the closest association. As the Master M. is upon the first Ray, that of Will or Power, His work largely concerns itself with the carrying out of the plans of the present Manu. He acts as the Inspirer of the statesmen of the world, He manipulates forces, through the Mahachohan, that will bring about the conditions desired for the furthering of racial evolution. On the physical plane those great national execu-

tives who have far vision and the international ideal are influenced by Him, and with Him cooperate certain of the great devas of the mental plane, and three great groups of angels work with Him on mental levels, in connection with the lesser devas who vitalize thoughtforms, and thus keep alive the thoughtforms of the Guides of the race for the benefit of the whole of humanity.

The Master M. has a large body of pupils under His instruction, and works in connection with many organizations of an esoteric and occult kind as well as through the politicians and statesmen of the world.

The Master Koot Humi, Who is also very well known in the occident, and has many pupils everywhere, is of Kashmiri origin, though the family originally came from India. He is also an initiate of high degree, and is upon the second, or the Love-Wisdom Ray. He is a man of noble presence, and tall, though of rather slighter build than the Master M. He is of fair complexion, with golden-brown hair and beard, and eyes of a wonderful deep blue, through which seem to pour the love and the wisdom of the ages. He has had a wide experience and education, having been originally educated at one of the British universities, and speaks English fluently. His reading is wide and extensive, and all the current books and literature in various languages find their way to His study in the Himalayas. He concerns Himself largely with the vitalizing of certain of the great philosophies, and interests Himself in a number of philanthropic agencies. To Him is given the work very largely of stimulating the love manifestation which is latent in the hearts of all men, and of awakening in the consciousness of the race the perception of the great fundamental fact of brotherhood.

At this particular time the Master M., the Master K.H. and the Master Jesus are interesting Themselves

fifth initiation and became a Master of the Wisdom. From that time on He has stayed and worked with the Christian Church, fostering the germ of true spiritual life which is to be found amongst members of all sects and divisions, and neutralizing as far as possible the mistakes and errors of the churchmen and the theologians. He is distinctively the Great Leader, the General, and the wise Executive, and in Church matters He cooperates closely with the Christ, thus saving Him much and acting as His intermediary wherever possible. No one so wisely knows as He the problems of the West, no one is so closely in touch with the people who stand for all that is best in Christian teachings, and no one is so well aware of the need of the present moment. Certain great prelates of the Anglican and Catholic Churches are wise agents of His.

The Master Djwhal Khul, or the Master D.K. as He is frequently called, is another adept on the second Ray of Love-Wisdom. He is the latest of the adepts taking initiation, having taken the fifth initiation in 1875, and is therefore occupying the same body in which He took the initiation, most of the other Masters having taken the fifth initiation whilst occupying earlier vehicles. His body is not a young one, and He is a Tibetan. He is very devoted to the Master K.H. and occupies a little house not far distant from the larger one of the Master, and from His willingness to serve and to do anything that has to be done, He has been called "the Messenger of the Masters." He is profoundly learned, and knows more about the rays and planetary Hierarchies of the solar system than anyone else in the ranks of the Masters. He works with those who heal, and cooperates unknown and unseen with the seekers after truth in the world's great laboratories, with all who definitely aim at the healing and solacing of the world, and with the great philanthropic world movements

such as the Red Cross. He occupies Himself with various pupils of different Masters who can profit by His instruction, and within the last ten years has relieved both the Master M. and the Master K.H. of a good deal of Their teaching work, taking over from Them for certain stated times some of Their pupils and disciples. He works largely, too, with certain groups of the devas of the ethers, who are the healing devas, and who thus collaborate with Him in the work of healing some of the physical ills of humanity. He it was Who dictated a large part of that momentous book *The Secret Doctrine*, and Who showed to H.P. Blavatsky many of the pictures, and gave her much of the data that is to be found in that book.

The Master Who concerns Himself especially with the future development of racial affairs in Europe, and with the mental outgrowth in America and Australia, is the Master Rakoczi. He is a Hungarian, and has a home in the Carpathian mountains, and was at one time a well-known figure at the Hungarian Court. Reference to Him can be found in old historical books, and He was particularly before the public eye when he was the Comte de St. Germain, and earlier still when he was both Roger Bacon and later, Francis Bacon. It is interesting to note that as the Master R. takes hold, on the inner planes, of affairs in Europe, His name as Francis Bacon is coming before the public eye in the Bacon-Shakespeare controversy. He is rather a small, spare man, with pointed black beard, and smooth black hair, and does not take as many pupils as do the Masters previously mentioned. He is at present handling the majority of the third ray pupils in the occident in conjunction with the Master Hilarion. The Master R. is upon the seventh Ray, that of Ceremonial Magic or Order, and He works largely through esoteric ritual and ceremonial, being vitally

interested in the effects, hitherto unrecognized, of the ceremonial of the Freemasons, of the various fraternities and of the Churches everywhere. He is called in the Lodge, usually, "the Count," and in America and Europe acts practically as the general manager for the carrying out of the plans of the executive council of the Lodge. Certain of the Masters form around the three great Lords an inner group and meet in council with great frequency.

On the fifth Ray of Concrete Knowledge or Science, we find the Master Hilarion, who, in an earlier incarnation was Paul of Tarsus. He is occupying a Cretan body, but spends a large part of His time in Egypt. He it was Who gave out to the world that occult treatise "Light on the Path," and His work is particularly interesting to the general public at this crisis, for He works with those who are developing the intuition, and controls and transmutes the great movements that tend to strip the veil from the unseen. His is the energy which, through His disciples, is stimulating the Psychical Research groups everywhere, and He it was Who initiated, through various pupils of His, the Spiritualistic movement. He has under observation all those who are psychics of the higher order, and assists in developing their powers for the good of the group, and in connection with certain of the devas of the astral plane He works to open up to the seekers after truth that subjective world which lies behind the grossly material.

Little can be given out anent the two English Masters. Neither of them takes pupils in the same sense that the Master K.H. or the Master M. take pupils. One of Them, who resides in Great Britain, has in hand the definite guidance of the Anglo-Saxon race, and He works upon the plans for its future development and evolution. He is behind the Labor movement throughout the world,

coming of the World Teacher towards the middle or close of this present century, and the other, the training of them to be of use in the founding of the new sixth sub-race and in the reconstruction of the present world conditions. This being the fifth sub-race of the fifth root-race, the pressure of the work on the five rays of mind which are controlled by the Mahachohan, is very great. The Masters are carrying an over heavy burden, and much of Their work of teaching disciples has been delegated to initiates and advanced disciples, and certain of the Masters on the first and second rays have temporarily taken over pupils in the Mahachohan's department.

Secondly, the preparation of the world on a large scale for the coming of the World Teacher, and the taking of the necessary steps before They Themselves come out among men, as many of Them surely will towards the close of this century. A special group is forming amongst Them now Who are definitely preparing Themselves for this work. The Master M., the Master K.H. and the Master Jesus will be specially concerned with the movement towards the last quarter of this century. Other Masters will participate also, but these three are the ones with Whose names and offices people should familiarize themselves, wherever possible. Two other Masters, specially concerned with the seventh or ceremonial ray, Whose particular work it is to supervise the development of certain activities within the next fifteen years, work under the Master R. Very definitely may the assurance be given here, that prior to the coming of the Christ, adjustments will be made so that at the head of all organizations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the occult groups, of the Freemasons of the world, and of the various great divisions of the Church, and resident in many of the great nations

Hence may easily be seen the essential nature of Meditation and its wise, diligent and serious following.

Early in experience, after the attainment of the highest the lower nature has to offer, man begins to meditate. Disorderly at first are his attempts, and sometimes several incarnations may go by in which the Higher Self only forces the man to think and seriously to meditate at rare and separated intervals. More frequently come the occasions of withdrawing within, until there arises for the man several lives given to mystic meditation and aspiration, culminating usually in a life given entirely to it. It marks the point of the highest emotional aspiration, apart from the scientific application of the law via the mental body. These laws are those governing the true occult meditation.

Behind each of you who are working definitely under one of the Masters, lie two lives of culmination:--the life of worldly apotheosis and the life of intensest meditation along the mystic or emotional-intuitional line. This meditative life was taken either in a monastery or nunnery in middle Europe by those linked with the Master Jesus and His disciples, or in India, Tibet or China by the pupils of the Master M. or the Master K.H.

Now comes to all of you the most important series of lives to which the previous points of culmination were but stepping stones. In the lives immediately ahead of those upon the Path will come final achievement through the instrumentality of the ordered occult meditation, based on law. For some few may come attainment in this life or the next; for others, shortly in other lives. For a few there lies ahead the attainment of the mystic method, to be the basis later on of the occult or mental method.

less waste of time. Suffice it that I am an Oriental, that I am on the Teaching Ray, and closely associated with the Master K. H., that part of my work is the steady search for aspirants of strong heart, fervent devotion and trained minds, and that I am a disciple as are all from the humblest probationer up to the greatest of the Great Ones. One lesson all aspirants need to learn and to learn early and that is, that concentration upon the personality of the Teacher, hoping for personal contact with him, and constant visioning of that condition called "accepted chelaship" serves to postpone that contact and delay the acceptance. Seek to equip your instrument, learn to function in quietness, fulfill your obligations and do your duty, develop restraint of speech and that calm poise that comes from an unselfish life motive and forget the selfish satisfaction that might well up in the heart when recognition of faithfulness comes from the watching Hierarchy.

Give this Instruction careful consideration. These are days wherein many adjustments and changes are being wrought in the world of men. In the resulting confusion, individuals are appreciating the necessity for the uniting of their forces and for cooperation in their efforts, and the need for group work is more apparent than ever before. These are days, therefore, wherein quietness and confidence must be your strength, and wherein the only safeguard lies in a close searching of all underlying motives. As seen on the surface, many apparently diverse principles emerge and the surge of battle appears to go, first one way and then another. As seen on the inner side, the emerging factors are simpler. The contest leads primarily to a testing of motives and through this testing it is made apparent (to the watching Guides) who, in every group, are capable of clear thinking, accurate discrimination, patient endurance, and an ability to proceed along the probationary path towards the portal of initia-

each other. This will become possible when the individual members in the groups and the individual groups of disciples lose sight of their own identities in an effort to make this hierarchical work possible. In this type of group work, the feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of importance which will further group effort and enrich the group consciousness.

PART V

The Hierarchy sanctioned the starting of these groups in the year 1931. The members of these groups have been slowly chosen since then and are endeavoring, since their inclusion in this ashramic work, to work together in complete unity of purpose and of relationship. It may be of interest to you to know a little of how we approached the subject.

As you all know, I am a second ray disciple, an initiate of a certain standing--the grade of which in no way concerns you, though many of you have personally and interiorly ascertained who I am. If the teaching which I have given you and the books which I have given to the world do not suffice to win your confidence and your attention, then knowing that I am an initiate of the third degree, or a Master, or a Bodhisattva or one of the Buddhas close to the Throne of God will in no way aid your comprehension and will only hinder your development. For many lives I have been close to the Master K.H.; in discussion with Him, we have often wondered how we should aid in the inauguration upon earth of those newer types of work which will be distinctive of the New Age and yet would be close enough to the comprehension of the advanced aspirants and the world disciples so that their cooperation would be evoked and their intelligent help forthcoming. What were the requirements for which we should look and what should be the technique to be applied in the New Age for the raising of the consciousness of men? We decided that four things must, first of all, distinguish the group work which should be done and should characterize the disciples to be chosen for training. These were: Sensitivity, Impersonality, Psychic Gifts, Mental Polarization. I do not make mention of aspiration, of selfless-

of spiritual force, distributing it to the other kingdoms in nature.

The statement is of vital importance; it expresses our immediate objectives and the nature of the field of service in which you--as a group and not as individuals--can function. This manipulation of energies has (for centuries) been carried forward by us but its effects have only been registered *unconsciously* by man. We have (speaking symbolically) rayed forth the light and distributed the water of life in a wide and general distribution with here and there (and rarely) some one isolated individual, responding actively and consciously. He thus became a tiny focal point of spiritual energy and light. Now it has seemed to us possible to focus the light and knowledge much more definitely and to form groups on earth--composed of the isolated, responding individuals--so that more light and more knowledge can be spread abroad. This we decided to do in two ways:

1. Through the collaboration of all the Masters of the Great White Lodge, working through Their Own disciples.
2. Through the specifically focused activity of the Masters Morya and Koot Hoomi and myself, Their servant and disciple.

Through the first method, the New Group of World Servers came into being and the disciples and aspirants of the world, working on all the rays and under the guidance--consciously or unconsciously recognized--of the Masters Who are specifically pledged to help humanity. Thus a vast powerhouse and station of light has been formed. It is a diffused and widespread light and its channels are to be found all over the world, in every country and in every major city. This you know and with this branch of the work (to which I am personally pledged) you are actively cooperating and should cooperate.

But it was felt that it should also be possible to focus the light still more intensively through smaller and more carefully chosen and selected groups. Through these much smaller groups of disciples, the phenomenal appearance of certain types of energy could be expressed; certain powers could be unfolded and a more specialized experiment be possible. Peculiar powers

tion are related. A great deal of your problem in this life (where your esoteric unfoldment is concerned) will be solved when these two are better understood by you and when the play of these two forces produces in you an inner re-adjustment, a re-alignment and an externalization of your subjective life. Will you think deeply upon this matter, my brother?

January 1937

BROTHER OF MINE:

I am glad that you regard yourself as sensitive to my vibration, for so you are. But not as often as you think. It is so easy for aspirants to confound the second ray vibration--as it expresses itself through a second ray group such as my group of disciples--with my individual vibration. Disciples need to train themselves to distinguish:

1. The vibration of the second Ray of Love-Wisdom.
2. The vibration of the Master M. or the Master K.H. should They happen to use the ray vibration for purposes of stimulating a group.
3. My vibration, which is naturally strongly colored by the second ray.
4. The vibration of a second ray group which is an aggregate of all the notes and tones of the disciples in the group.
5. The vibration of advanced second ray disciples. This can at times be confused with mine.
6. The vibration of sixth ray groups which respond to a second ray vibration. Their work lies predominantly on the astral plane and is contacted relatively easily.

A consideration of the above may indicate to you something of value. Curiously enough you and your fellow-disciple B.S.W. represent the two extreme poles in this process of theoretical recognition. You both recognize a certain contact yet, practically, B.S.W. is more sensitive to my vibration than you are; he loses much, however, by an *imposed* impersonality to it; you lose much by being too sure at times.

ray and can dismiss all fear as to your capacity to weather the storm and difficulty and to win through. Nothing can stop you....

I would like to give you a special formula or *mantram* and I have chosen the following phrases to be repeated by you whenever you choose:

"I am a messenger of Light. I am a pilgrim on the way of love. I do not walk alone but know myself as one with all great souls, and one with them in service. Their strength is mine. This strength I claim. My strength is theirs and this I freely give. A soul, I walk on earth. I represent the ONE."

Your work in my group and your power in relation to your group brothers, consists in your compassionate comprehension. You feed their love for each other and you act as a focal point for that aspect of the soul which expresses itself in understanding. You can transmit that soul quality.

June 1934

MY BROTHER:

You stand at the verge of a real expansion of your work and for this you must prepare yourself. This, I believe, you already realize. It is, however, in the use of the spiritual *will* on your part that the release to full liberty of action will come. Your life has been a discipline, but the fruits of that discipline will demonstrate as you open the doors and also close them upon ancient imprisoning limitations. You know well whereof I speak.

First, I would say to you these words, disciple of the Master K.H. Who has also been to me a wise and guiding Teacher: Relinquish that close attention to the lives of those around you which is the easy way of working for all who are second ray disciples. Their sense of responsibility is so great and their desire to shelter and to guard so strong that they unduly cherish those who are linked to them by karmic obligation and whose lives touch theirs in the life of every day. Go your own way with strength and silence, and do that which your soul demands. Let not the lesser voices of the loved and near deflect you from your progress upon the path of service. You belong now to the

heart center and then learn how to carry all three to the head center and there blend them with the power of your first ray mind. This first ray mental power, you must learn to bring definitely down into the head center by an act of the creative imagination and hold it steadily there....

I would ask you--as far as you possibly can--to insulate yourself from fear and from the effect of the world situation and its allied problems. The future for you is planned and you can take the right steps through the power of your illumined mind. I would ask you to carry forward this insulation along the line of love, using the ancient method which has been called "the wheel of living fire which burns not but ever heals." This method is occult and safe and constitutes no barrier to relationships as does the building of a separative wall. The method is as follows:

See before you a wheel of fire with seven spokes. See it immediately before your eyes. Then, by an act of the creative imagination, see yourself standing in the center at the hub of the wheel; there regard yourself as if you were that hub. From that central position, send out the seven streams of living love, radiating upon the world. When you do this you serve and are, at the same time, completely protected. This exercise can become instantaneous and effective. It generates a protective force and at the same time makes you a living center of light and love.

Be not distressed, my brother, but in calmness and in peace pursue your way. There is no life, at this time, without its difficult lot to bear, and what matter what it is? Love all. Serve all. Preserve your mental integrity and be not influenced by those whose hearts are bitter or whose tongues are cruel. Life is initiation and for this you are prepared. The crises in the life of the soul work out along certain lines as major initiations. I am here giving you a hint. For this too you are, as you know, being prepared. I stand behind you with understanding and with strength. I give you my blessing, my brother.

NOTE: *Under the most trying conditions, this disciple is steadily carrying on and working with K.H. and serving with the Tibetan's group.*

Your *mental body* has been outstandingly a fourth-ray one, giving you a love of harmony which has aided you in organization rule, a love of beauty which enabled you to see the real, and a discrimination which has enabled you to gather around yourself that which unfolded beauty to you--books and beautiful things. But it also gave you, as it ever does, a spirit of conflict, urging you forward to fresh victories in the cause of harmony.

Your *astral body* has been governed by the second ray, and, from certain points of view, this has been the most powerful influence in your personality equipment; it has been the balancing factor to the first-ray line energy, expressed by your soul and personality rays. It has linked you powerfully (and this should interest and cheer you) with the Masters M. and K.H. Who together form a definite "unit of service" in the work of the Hierarchy at this time.

Your *physical body* is on the third Ray of Active Intelligence. This has given you your capacity to work upon the physical plane, to handle money (though not in your own interests) and has tied you in closely with the material life of your environment, in a curiously symbolic manner. Ponder on this.

You will be able to enlarge upon these ideas yourself from your knowledge of the ray tendencies and qualities, and you will find it of real interest to study the problem. My suggestion would be that you study the effect of this ray equipment upon your *immediate* environment. Later we will go into this matter in greater detail. Your rays, therefore are:

1. The soul ray--the first Ray of Will or Power.
2. The personality ray--the fifth Ray of Concrete Science.
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 third Ray of Active Intelligence.

February 1938

BROTHER OF OLD:

You have lately been given work which will constitute for you an integrating point. Much can be done by you through

suffering, thereby forming one of the great group of His companions who are pledged to the "fellowship of His sufferings and His patience," as He is pledged to His great Master, the Lord of Shamballa. He, as you know, will not leave His post until the "last weary pilgrim has found his way home." You see, therefore, do you not, the true significance of the three key-words which I gave you when you entered this group--endless *patience*, with yourself, with others and with erring humanity; *dynamic thought*, giving you power and usefulness upon the mental plane and teaching you to work there as does the Christ, as does *K.H.* and all who are serving in connection with the Hierarchy; *wisdom*, enabling you to reap the fruitage of many lives, spent in acquiring spiritual knowledge.

Your field of service is real. Be not discouraged, my brother. Your physical problem (e'en when you give it a technical name) is far more concerned with the pouring in of vital forces, which make a violent impact upon a frail body than it is with disease, *per se*. Remember that inner acquiescence with physical limitations is the key to much release for you. When that form of divine indifference is active in your life and consciousness then you are free for a fuller mental service and to that service you are called.

Your problem closely resembles that of A.A.B. whose health is now seriously impaired and who also has to fight an inner revolt against her limitations--as do all active and hard-working disciples whose equipment is not strong enough to handle adequately the forces which are flowing through them to the world. Therefore help each other.

I want, my brother, to give you a visualization exercise which may help you somewhat. Breathing exercises are not advisable in your case nor are they particularly necessary. I would ask you for a few minutes each morning (prior to doing the group meditation) to rest quietly back in your chair or bed and, closing your eyes, link up with your soul and with me, your friend. You will thus create a triangle of light between your soul, your head centre and myself. Fix and hold this triangle firmly in your consciousness through the power of the creative imagination. Then see it next as a solid triangle of light and not just as an outline. The base of the triangle is on the

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

Each Master has reached the point where the vision is clear to Him; this is part of the reward accorded to the initiate. He identifies Himself with it, colouring it necessarily, richly and helpfully with His ray "apprehension," and interpreting it in terms of His contribution to the whole. Therein lies the secret of the inevitable and the unhinderable (is there such a word, brother of mine?) success of the vision as it is materialised through the combined efforts of the Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays. In the early days of the present cycle of hierarchical effort (between 1925 and 1936), the ray at work upon humanity was the first ray. The activity of this ray culminated in the declaration of war by Great Britain in 1939, when the destructive force of that ray--misapplied and mis-directed--led Germany to invade Poland. In 1932, the influence of the second ray began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

1. The first Ray of Will or Power, expending its force.
2. The second Ray of Love-wisdom, reaching its meridian and holding the centre of the stage until 1957.
3. The seventh Ray of Ceremonial Order, coming into activity in combination with the other two--the will-to-love and the will-to-order--producing beauty out of the present chaos.

The disciples, therefore, of the Master Morya, of the Master **Koot Hoomi** and of the Master Rakoczi are reaching out towards a period of the intensest activity. The destiny of the world lies in the hands of Their three groups of initiated disciples; with Them, the accepted disciples of the three groups are asked to cooperate and this offers opportunity to many everywhere. As they seek to vision the Plan, to cooperate with the three Masters and Their initiate groups, their opportunity will emerge. This triangle of energy is held responsible by the great Leaders in Shamballa for the regularising of world affairs. More than this it is not necessary for humanity to know.

Forget not, an Ashram is a vortex of force and a centre of energy--a centre through which both force and energy flow in

the aura of the Ashram but of that which makes the ashramic aura possible--the *Life* of the Master.

One interesting fact might here be given. The moment when an initiate-chela has intensified his vibration so that it is identical with that of the Master and can hold that rate of vibration as his normal radiatory quality, then he himself becomes a Master. In every Ashram, there is always at a given moment some one disciple who is being trained to take the Master's place eventually, thereby releasing Him for higher and more important work. As you know, I was the senior disciple of the Master **K.H.** and when I became a Master, I released Him for higher work and my place in His group was taken by another disciple on the second ray; two disciples are needed to bring about the complete liberation of a Master from all ashramic work and I was the first of the two chosen to do this. The other has not yet made the grade. When this process of identification takes place, a moving forward of every member in the entire Ashram becomes possible, e'en though it seldom happens. Symbolically speaking, it might be described as a potent expanding impulse which widens the circle of the Ashram so that higher levels can be touched and lower spheres of influence can be included.

Some day, it will be all "realised Hierarchy" for the Hierarchy is but a state of consciousness with the life aspect, Shamballa, at the centre, and the circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive activity.

This is a broad and general picture of this stage of discipleship as I have attempted to convey its individual implications and its more esoteric group results. More I may not say, nor can I enlarge upon the process whereby a chela within the aura can at will and for the meeting of some urgent need confer with the Master in the Ashram. One thing only can I tell you. The Master always has three disciples who are His closest co-operators and intermediaries. They have emerged "into His consciousness," as it is called, in response to the radiatory activity of His threefold spiritual nature. They work very closely with Him and watch over the other disciples in the group

in ashramic work. We both belong to the Ashram of the Master **K.H.** I should like to add a further point: Reception such as that by A.A.B. is very rare indeed, not only because of the subject matter, but also because of the delicate sequence of ideas and the good choice of words; through this, she has made my books unique. She provides a standard which has no competition.

I assured you that I would deal with directness when teaching this group, owing to the urgency of the time and the need for the intelligent work of the trained disciple. Will you bear this in mind, and apply my suggestions to yourself and not to your group brothers? One of the most needed things for all disciples is to apply the teaching I may give to the idea of promoting and increasing their world service, thus rendering practical and effective in the world the teaching received and the stimulation to which they have been subjected.

In your personal instructions I will give you information as to the nature of your prevailing glamour. You may ask, what do I really mean by that phrase? I mean that aspect of thought, that quality of feeling, or that innate predisposition, which stands between you and the light of life and truth. There is in the life of every aspirant some outstanding tendency which acts as a limitation. This should receive due attention, leading to its eventual eradication. Most disciples and aspirants are too general in their handling of themselves and of their respective characters. Less diffused attention to the multiplicity of inherited habits and a more concentrated attention to a main, or at least a major, issue would result in a more rapid progress. What I shall therefore reveal to you as needing correction, adjustment or eradication should occupy your attention and be consciously dealt with during the coming year. Small notice need be paid to less important faults and errors; so oft faults that seem to you of paramount importance are of no moment in the eyes of the Masters. So much of the thought life of a disciple is occupied with a ceaseless interrogation and consideration of himself. What I shall say may be very brief and very scant. I am only seeking to indicate and not to direct;

itual enterprise. I have indicated many spiritual enterprises which called for your full measure of enthusiasm, time, money and interest. Many of you in this group are doing less for the Triangle work, the Goodwill work and the distribution of the Invocation than the average School student, and it is you to whom I should look for aid in what I am attempting to do. Why not aid me where I have asked for aid? Why search for something unique and special and different from that of the rest of the students?

The spiritual enterprise into which I hoped to see you all throw yourselves was the work I have outlined, the distribution of the Problems of Humanity, the spread of the Invocation, the Triangles and the Goodwill work. I am *not* interested in some particularly occult work which you will evolve in meditation or in discussion. F.C.D. is entering upon his life work along the lines of my enterprises; it will be a hard one, growing out of the Problems presented by me to you. Forget not that these Problems were part of your instructions released for the general public. I have no criticisms of F.C.D., who has come through deep waters to heights from which he can do most effective work. I am happy to be associated with him and have asked the Master **K.H.** to leave him a little longer in my group. I have no criticism of J.W.K-P., who has handled a profoundly difficult task for me with beauty, understanding, judgment and courtesy.

3. My next reason for disbanding the group is the failure in occult obedience of many of you. Voluntarily and willingly you joined the groups for training, discipline and expansion. This involved the following of certain suggestions, meditations and instructions. For years, quite a number of you have done absolutely nothing about your personal instructions. I refer here not only to exoteric exactitude but (above all else) to esoteric understanding. When, my brothers, I assign meditation work and make suggestion over the years, I have a definite purpose in view and a plan worked out

judgment from three angles, and upon this fact I would ask you carefully to ponder.

A review at night along these three lines would be of value to all disciples, using the imagination as far as possible as an instrument of spiritual perception; learn to "imagine," as far as you can, how a Master would view your day's endeavour, how your watching environment would have reacted to your life and words, and how you yourself regard the day's accomplishments. I would recommend this to all disciples and all of you in training for my Ashram; and what I have here suggested might well be used also by the Arcane School for the senior students.

March 1948

MY BROTHERS:

Another year has gone by and it is again time for me to extend the teaching already given still a little further. You are still functioning as a group with closely interrelated links with the Ashram, with me and with each other. The situation is not, however, the same as it was last year, and there are certain differences and distinctions. These are due to the reorganisation which has gone on within the Hierarchy itself, necessitated by the imminent reappearance of the Christ. This has produced certain basic changes.

As you know, I have for years (with the assistance of A.A.B.) been endeavouring to help and aid many disciples who belong to other Ashrams than the second ray Ashram of K.H. or my own. I have given to them the basic teaching which they would have received from their own Masters and--because my Ashram is a second ray Ashram--they have had an imperative stimulus given to their love nature, and their sense of universality has been developed, in order to fit them for the work of the coming cycle. In the cycle now so near at hand, the Lord of Love will seek to organise the new era along the new or Aquarian lines. In the series of papers on the externalisation of the Ashrams or of the Hierarchy,* we are in reality considering the goal or supreme expression of

**The Externalisation of the Hierarchy.*

the teaching given to many disciples anent that great event--teaching intended to evoke their intelligent cooperation.

In your preceding series of instructions I dealt specifically with the Return of the Christ, and that message was sent out on a large scale to the general public. Since then I have written two other papers, entitled: *The Work of the Christ* and *The Teaching of the Christ*. These have been added to the original instruction anent Christ's reappearance, so as to reach a larger public than just this handful of disciples. These instructions are now available to all of you in book form, entitled *The Reappearance of the Christ*.

The point which I am seeking to make is that this book is primarily your contribution to the effort which the Hierarchy is making to reach and arouse men everywhere to the imminence and the inevitability of Christ's emergence; it is in the nature of a seal set upon your faithfulness and steadfast faith over the years in which we have worked together. More important still, you have (as a group) provided the pool of thought that could be stirred into activity, and thus make possible the giving out of this terrific proclamation--for that is what it is. Thus you have served and helped at this critical time--critical not only among men and in connection with world affairs but critical also in the Hierarchy itself.

In your thinking, reflection and activities carried on henceforth, this major, presented hierarchical intention must constitute the very groundwork of your life pattern. As members of an Ashram, you are part and parcel of the present crisis within the Hierarchy, and you cannot avoid it.

One of the effects of the reorientation is that four or five of you will be working more actively, and eventually more consciously, in the Ashram of your own Master and less actively in mine; you must remember however that the link is by no means severed. Another effect is that several disciples from other Ashrams will be working in my group, and one of the Master K.H.'s disciples is now to function as senior disciple in my Ashram, because A.A.B. is no longer available in that capacity as she has been since 1932; she resumed her own activities in the Ashram of the Master K.H. over three

ganism which will grow of its own inherent potentialities and under the spiritual inspiration of the energy coming from the Ashram of the Master K.H. in which A.A.B. is a worker and disciple.

I seek now to make a few comments anent the work for which A.A.B. has been responsible and for which F.B. will be responsible when she passes over.

During the years in which I have been in touch with all of you, much world work has been started, and the influence of the group of workers whom A.A.B. and F.B. have gathered around them has spread all over the world. I refer here to what they stand for internationally and--as a result of the spread of the teaching for which I am responsible--to the change which has been wrought in the general consciousness. That is far greater than you know. The world-wide spiritual ferment which has been consequently set up has been due to two main causes:

1. *The Arcane School* as members have adhered to it in every land and have each in turn become distributors of light.
2. *The publication and distribution of my books* everywhere; they are far more widely read than you have any idea.

Out of the apprehension of truth by many thousands in many lands and the need for it to be put to practical use in these days of dire world need, two other modes of work were initiated: the *Triangles* and the *Goodwill* work. There is here no need for me to go into details anent these two spiritual enterprises. You know them well, though only a few of you have been truly interested or thrown yourselves, heart and soul, into assisting.

The Arcane School is not one of my activities or enterprises, and has never been. In view of the condition of esoteric schools (so called) in the world, when A.A.B. organised the Arcane School she deliberately refused to let me have anything to do with it, and I fully concurred in her decision. The extent of my connection with the School lies in the fact

the outer group. All of you--from the first admitted to the last who joined the group--are still within my aura or within the aura of the greater Ashram of the Master K.H., and will, I am confident, remain so. I would remind you also that there are many members of my Ashram of whom you know nothing and who came into my Ashram without the help of A.A.B. You are not the group of major importance. Forget not these other co-disciples. Some day, when you have established continuity of consciousness, you will know them, for you will consciously meet with them within the ring pass-not of my Ashram. You will know also and discover the reasons for the experiment with these outer groups which is now being tried by the Hierarchy, if you will read with care the teaching upon the externalization of the Ashram of Sanat Kumara, the Hierarchy.

August-September, 1949

BROTHERS, AS OF OLD:

The thought constantly enters my mind as to what I can say in order to make the group work, group relationships, group identification and group initiation a sound, active and factual reality in your minds and in the minds of other aspirants and disciples. I seek with profound earnestness to make this theme or subject true and vital, because it is an essentially new esoteric concept and a germ thought which the many aspirants of the world must grasp. At the same time the aspirant must realise that the ideas are of no real importance to him as an individual--to you, therefore, as an individual and pledged disciple. As long as your state of awareness lays emphasis upon the fact of your individuality, the group *idea* cannot take form as a group *ideal*. The sense of separateness is still present. It is a sense which has been laboriously developed--under evolutionary law--from the moment when your soul decided to experiment, to experience, and to express divinity. Separative effort, separative emotional reactions and separative materialistic endeavour have been (if I may so unfortunately express it) the spiritual essentials which must perforce precede group effort and conscious group rela-

you are engulfed in the processes of daily living or else too tired to be more active than you already are and for that condition of the personality I have no criticism.

It is necessary for you to remember that this group effort which I initiated with the assistance of some of the older and more experienced Masters, is by no means completed; it may be (and probably is) an experiment in this particular life for you, but next life may evoke from you a new attitude and a deeper comprehension of what is subjectively going on. It has been your lack of comprehension and of understood opportunity which has distressed me and bewildered A.A.B. Like all disciples, she had at first to work in the dark; she knew nothing in her physical brain consciousness of the Masters or the Hierarchy when she started to serve, but she continued to serve for many years till discovery rewarded her or (should I perhaps say?) recovery of ancient links and knowledge clarified her vision and her position in regard to truth. Slowly she now withdraws into that service which will (within the Ashram) enable K.H. to do more deeply spiritual work in collaboration with the Christ. It was to train her and thus enable her to do this that she undertook, *alone and without my help*, to found and organise the Arcane School; it gave her much needed training and experience and enabled her to demonstrate the quality of the teaching and that esoteric psychology which is the major task in each Ashram and particularly in the second ray Ashram.

I would like to say at this point to all of you who have remained steadfast, even if perforce inactive, that I would ask you as life proceeds and you face eventually and inevitably the discarding of the vehicle, to hold increasingly on to your knowledge of the Hierarchy and thus to pass over to the other side with complete dedication to the hierarchical Plan. This is not simply a suggestion on my part; it is an attempt on my part to call to your attention the concept of a spiritual continuity of knowledge and of a rightly oriented attitude. Thus time will not be lost; you can--if you so choose, each and all of you--attain a true continuity of consciousness and it is one of the factors which will serve to hold this group of disciples together.

tively) the place in this hierarchical planning, adjusting and aligning that my Ashram should take and of your part in it, as an individual and as a group, above all. I ask your aid so that one of the newest Ashrams may play a good part in the group of Ashrams, gathered around that of the One Who was my Master, the Chohan K.H.

There has been much pressure on you this year; I have seen and noted it; the group--as a group--has done better this year than for some years past; and I have seen a deepening of devotion and a strengthening of conviction. Failures, where they may be found, need not persist, for the group love can offset them all; personality weaknesses, mistakes and faults are overlooked and forgotten in the urgency of human need; they do not even penetrate into the Ashram. I would ask you to remember this, and with humility in your hearts, persistence in your efforts and love to all men, pass on your way.

Let love play its part in all your lives and all your interrelations as it must and does in the Hierarchy; look upon the Ashram to which you are affiliated as a miniature Hierarchy and model your efforts upon what you have learned anent the Hierarchy; count all things but loss unless they are productive along the line of service to humanity, and become increasingly factual in your attitude to all disciples and to the Hierarchy. The coming cycle is momentous in its offering of opportunity, and I would have you--again as individuals and as a group--measure up to this chance. Fix your eyes on human need and your hand in mine (if I may speak thus to you in symbols) and go forward with me to greater influence and deeper usefulness.

outlining procedures, meditations and objectives which will be of use to those who come after you and who will be the hierarchy of workers at the close of this century and during the first quarter of the coming century.

I stated that one significance of this symbol is that it stands for the triplicity of

1. The Ashram,
2. The soul on its own plane,
3. The disciple upon the physical plane,

whilst the square represents humanity; that this is frequently spoken of as the "city which stands foursquare," and is familiarly referred to in modern literature and discussions as the "city of man."

In considering the higher point of the triangle, which is the Ashram, I would remind you that radiation from Shamballa enters the triangle at that point and that, through the Ashram, will, purpose and strength can pour. This is a relatively new achievement within the Ashrams of the Masters. In the major group Ashram (which is the Hierarchy itself) this reaction to impression from Shamballa is arrived at as the energy pours in, via the two Great Lords, the Manu and the Christ. It is also registered by Their senior disciples, the Chohans and initiates of the sixth initiation, such as the Masters Morya and Koot Hoomi. Lately the Master R. has taken the position of Mahachohan, and that achievement has carried the entering force down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.

It might be said symbolically that "the point of the triangle is based in the courts of Heaven (Shamballa) and from that point two streams of power pour forth into the

goodwill. A far wider public will comprehend it. I will give A.A.B. this stanza at the earliest possible moment; this will be conditioned by world affairs and by my understanding of a certain esoteric appropriateness in the setting of a time cycle. If plans mature as desired by the Hierarchy, the new stanza can receive distribution at the time of the Full Moon of June 1945, as far as the Occident is concerned, and considerably later for the Orient. Prior to these set points in time, the stanza can be used by all esoteric school members, after being used for one clear month by my group, dating that month from the time that the most distant members of the group receive it."

I seek to have this Invocation go forth on the power generated by my Ashram and by all of you affiliated with my Ashram; the Ashrams of the Master K.H. and the Master M. are likewise deeply committed to participation in this work.

I would ask you also to read and reread the two Instructions--one dealing with the Cycle of Conferences,* and the other with the work of the Christ.** Master their contents and let the blueprint of the hierarchical plan take shape in your minds. Then you can do your share in implementing it and will be able to recognise those who, in other groups and in different lands, are also a vital part of hierarchical effort.

PART VIII

Before we proceed further with this subject of meditation, I would like to call your attention to the fact that the type of work I am now giving you is *formless* in comparison with the earlier meditations outlined. I have already given you five meditations which, as a group, you have been asked to follow. I would like to summarise their objectives for you so that (again) you may intelligently go forward.

The first meditation was concerned with the transfer of energy from the solar plexus centre to the heart centre, so

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tion has been occupied with many vital matters and also with the effort to render futile a series of attacks upon the Hierarchy; these are being engineered in various parts of the world by spurious claimants to world discipleship. They were mainly aimed at A.A.B., and she could have absorbed them, as she has frequently done in the past, had it not been for the direct line of attack on my Ashram.... As I have told you, my Ashram, and to a lesser extent that of K.H., have felt some of the repercussions, and A.A.B. has been unable to deflect all of it. I have had, therefore, to do some protective work; that is now finished, and I am somewhat freer.

I plan to give you the seventh and last meditation, and with these seven outlined meditations you will have plenty of work to do for the remainder of this incarnation. The ones hitherto given are all planned and sequentially related to each other. The first one started with the heart, as must all divine expression and all true creative work. Next the factor of energy was considered and the seven points of energy reception were noted. Then followed an exercise on alignment, so that the structure or the "set-up" (if I may use such a word) of the inner spiritual man might be correctly oriented and aligned, and thus present no obstacle to the inflow of divine energy. These three meditations are of major importance, but quite elementary. They had, however, to precede any meditation (and its subsequent effects) that was in any way related to my Ashram as was the next. A meditation on certain theme words, as they embodied an idea, was then given; the meditation was totally different to the preceding three in its emphasis, which now has no relation to the disciple--as had the earlier three; they related almost entirely to preparatory work for ashramic service.

The first definite act of this type of service was embodied for you in the sixth meditation, in which the group was given the task (or rather the spiritual enterprise) of launching the Great Invocation. The magnitude of this task you have never realised and you have done little of a truly objective nature to bring this Invocation to the attention of the public. Three of you have done a great deal; the rest little or nothing at all.

the group of either the Master M. or the Master K.H. Owing to the fact of world urgency and the immensity of the work to be done by Them and owing also to the fact that They are preparing to pass through one of the highest initiations, these two Masters have handed all but a few of Their senior disciples to me and to two other of Their initiate disciples, themselves Adepts or Masters. They have also retained in Their groups of disciples those who have started specific work under Their direction in some previous life, and a few disciples who came into incarnation in this world period having the brain and the mind awakened to their relationship to these Masters. These conditions do not exist in this group in relation to me--the Master chosen to lead you forward. Yet (though you remember it not) all of you knew me well when working with the two Chohans, and hence the decision for you to work under my instruction and guidance. It has worked happily and with no delay so far.

Another reason for the use of this formula of integration by those who have had experience of group work is that there are some in the group who are as yet far from true integration, and the experience of the older chelas can be of inestimable help if they will thus to serve the group and me. Much of what I said in the earlier instructions (Vol. I) on the relation of chelas to their Master could well be applied here and with profit.

THE FORMULAS

There are six ancient formulas or symbolic forms which are to be found in the archives for disciples. They concern the six fundamental prerequisites for initiation. They are used prior to all the major initiations, and have therefore five significances or meanings which will become apparent only as each of these initiations is undergone. They are in the form sometimes of symbols and sometimes of words, and are amongst the oldest formulas in the world. They have been used down the ages by all disciples and initiates of the Great White Lodge. They concern what are called "the six

a supremely difficult task ... and his future work will not be easy. Help him; he is one of our agents who is worthy of all aid, and though temporarily in my Ashram, is a powerful worker in the Ashram of K.H.--his Master and mine. You can work also with power with J.W.K-P. whose rays, with one difference, are the same as yours.

In twenty-five years' time enough work will have been done by groups such as yours so that the pattern of unity in the world will be distinctly seen. The theory will be comprehended and much straight application will be made. Unity will become a definite world goal in a sense different to the present one. The words "The souls of men are one" will be recognised doctrine of every world faith. So go on with the work of unifying, my brother--in rain or shine.

I have asked myself what I could suggest to you for meditation. The vision you have and I believe will never lose it. Definitely planned meditation is not so easy for you, and yet --in order to make the vision factual--meditation is a basic essential, for just as it remains eternally true that "as a man meditateth in his heart so is he," it is also equally true that as a man meditateth in his head so will his vision appear on Earth. A great safeguard for you exists in the elimination of all personality problems--yours or those of anyone else--from your current meditation project; that project you will have to set for yourself each year, and adhere to it. Its theme must grow out of the work of unifying--out of the work you have set yourself.

My brother, link humility with that task; seek not to link groups with your group, but recognise your group and all other similar groups as parts of a *worldwide spiritual movement* which (when it reaches momentum) results in unity for all. A super-organization which emphasises unity is the last thing to be desired; a multiplicity of living organisms held loosely together by cooperation, constant communication and possessing identity of goal and of purpose is what the world needs today....

I assign you no specific meditation. Work out your own, but let it adhere to the general concept with which I have constantly presented all of you. You can (on your own and as

protective love no matter whether you are here or there; the turmoil on the other side is so great--as great as the turmoil on the physical plane. Whether you are in the body or out of the body, you are therefore peculiarly vulnerable, because, my brother (as I have told you oft during the past years), your intense sensitivity has complicated your life problem. Your karma ... holds you back from that complete freedom and liberation which you deeply desire. Only those who have achieved freedom can return to that group with immunity and helpfulness in their hands--the group from which they have been freed.

I have for you a suggestion. I will not call it an order, for no Master ever gives commands, and in any case you belong to the Ashram of K.H. and will have received your instructions direct from Him. He feels as I do, that in the pressure and anxiety and in your psychic participation in the fate of your country and in your sensitive reaction to racial strain, the import of His conversation with you a year ago may not have registered adequately. It has been difficult for you and well-nigh impossible to concentrate on planning. I am therefore going to summarise for you what He then said. The group protection accorded you (greater than perhaps you realise) enables me to reach you more easily at this time than can any other member of the Hierarchy. I can find and reach you with a minimum expenditure of force.

Your Master, K.H., asked you at that time if you were ready to begin work in preparation for a definite assignment upon the Path of World Saviours. Assignment after assignment in connection with groups, nations, races and increasingly large units is ever the mode of developing a world Saviour until the time comes when he can make a world impact and achieve a measure of world salvaging. Many times in the past I have pointed out to you that you were on that most difficult path of service. K.H. desired to find out if you were prepared to accept your first major assignment upon that Way. When you assented and told Him that you would do what you could but that you had no inner confidence in yourself, owing to the pressures of the time which appeared to you to have a definitely disintegrating effect upon your

vehicles, He reassured you and told you that the potent inner unfoldment of your love nature and your complete decentralisation were a vital protection. He also informed you that --at the stage of spiritual development which you had attained--the aura of His Ashram and the aura of mine would act as a shield, and that the resources of both Ashrams were behind you. This, my brother, you know well, and to this fused efficiency you can testify.

I have said enough here to enable you again to resume your active position as a pledged initiate-disciple (a position which your co-disciples have ever recognised as yours), and I have shown you definitely how valuable has been to you the past immediate experience.... Though you are a trained disciple of K.H., you are still working in my Ashram, as I remain in close touch with world affairs in relation to their immediate working out, whilst K.H., being a Chohan, is more active in the handling of the deeper incentives and purposes, and of those matters which will not materialise until such time as the work done by me, and others associated with the Great White Lodge and of like rank and of lesser rank, is completed or at least well on the way to fruition.

The work assigned to you, my beloved brother, will be work of profoundest difficulty. You will meet with rebuff from those you seek to help and... find very little understanding; you will meet with encouragement and assistance from the enlightened among the New Group of World Servers, and this will make your work possible but it will also greatly handicap you....

Are you big enough for this inadequately outlined task, my brother? Is your stamina, your inner spiritual orientation and your fixed psychic determination adequate to the undertaking? Can you do it with your present psychic equipment, or must you build new bodies for integration, use and service? The decision rests with you, for those who tread the Way of a World Saviour are left peculiarly free (owing to certain difficulties in time and space within the planetary life) and must work as they will, with what they choose to offer and with a trained understanding of their task.

Such was the gist of your interview with your Master.

You can now go forth from where you are with the endorsement of your Master, with the aid and backing of myself and of A.A.B. and, at all times, the protective aura of K.H.; and --with reverence I would call your attention to this--an aspect of the aura of the Christ is incorporated in that lesser aura.

In my last communication to you I stated that "love is thy note and wisdom is thy guide. You need naught else but fire." That fire, my brother, is the residue of the pure fire which is left when you have trodden upon and passed the burning ground, through the Portal into the *Presence*. That you have done. The fire is there, and on it you can count if you seek to destroy opposition, to burn down barriers (inherent in yourself or presented by others), and also to blaze a trail straight from your heart into the heart of others....

I stand by you, my brother, unalterably and at all times, and on this you can count. Such is also the wish of K.H., my Brother and also my Master, and on that you can also count. I am giving you no set form of meditation. Reflection and deep, considered concentration upon the work which I have outlined to you, and which your Master wants to see you do, is for you adequate spiritual focusing. The deep love of all your group brothers is yours, and many, many people are today sending love to you and many, many minds are thinking of you with thoughts of gratitude, of strength, of faith and hope. On this too you must count. The path of a world Saviour is, as you know, a hard one, but of compensations which far outweigh the difficulty. My blessing is yours and my hand is ever stretched out to you in helping.

November 1944

It is not my intention, my beloved brother, to give you any personal instructions at this time. Those given you during the past three years still need consideration, assimilation and factual demonstration. I simply take, at this time, those needed inner steps which are permitted to the Master of any Ashram in order to draw you into a very close relation to myself and to the group. Such a definite and close relation

of the war and the attainment of physical safety for you. There has been no great need for me to express myself on the situation which has existed, for the closeness of the link between the Master **K.H.**, myself and you ensures understanding and precludes waste of time.

You have come through a period of great difficulty and danger with no loss of your spiritual grip upon essential reality or of your spiritual vision; your strength has been such that you have lifted your family with you and safeguarded them also all the time. Having achieved one pinnacle of spiritual success, another can be glimpsed, and between the two pinnacles lies a field of service, a sphere of danger, a land of glamour and deep morasses through which you must struggle, until the point of attainment planned by your soul for this life is yours. You can achieve, and for your aiding, I and A.A.B. stand ready.

A debate arose between your Master (**K.H.**) and myself. You had been sent (or *loaned* if I might call it so) to aid in my Ashram. We discussed the subject as to whether the sufferings of the past few years did not warrant your return to the Ashram of **K.H.**; the work there would be hard but not of the same kind, and there would not be so much need for contact work on the physical plane. I claimed that you were strong enough for the dual test; **K.H.** felt that you probably were, but that there was no need to ask a disciple always to drink the cup of sacrifice to its very last drop--not at least until the crucifixion initiation is your right. The task today proffered you, and its incidental strain and suffering, will be of another kind and the pain endured will be largely mental, but "you can take it," as the saying is. It was decided to let you attempt the task demanded for three years or for seven (according to your own choice) and then, if you decide to do no more along the indicated lines, you can relinquish the task ... with no sense of failure. This work can be undertaken only by people who, like yourself, repudiate without any difficulty all separative attitudes and who ever act and think in terms of the one humanity and with inclusive love. You, my brother, meet all these requirements.... This work is most definitely part of my work ... and I shall be in touch

enlightening others the radiance of the glory of God can be revealed. *This you have learned and from henceforth you enter in a new stage of discipleship* and can be regarded as one who can teach himself.

The work outlined for you will require only one discipline for you and that is a hard one. It is the drastic organising of your time, irrespective of personality claims, or the hindrances of an etheric body which is too loosely knit, and a sensitivity which makes life very hard for you. The great need of the service which you can render and the desperate task involved in the reorganisation of your time and plans will do much to offset the above difficulties and--*in time*--to cure them. You do not, my brother, belong to your family any more. You belong to humanity--a lesson which A.A.B. had much difficulty in learning.

I give you no meditation to follow. You may feel it necessary to make certain changes in the one you are now doing; feel free to change where you deem it desirable and seek constantly and daily a closer contact with your Master and with mine--the Master **K.H.**

Daily I look towards you, brother of mine, and that is no idle statement on my part. Rest back on my understanding and call on me at need. Develop telepathic sensitivity to my voice--as I have developed it to yours.

To R.A.J.

August 1940

MY BROTHER AND MY FRIEND:

For you, as for all disciples at this time of world crisis, life has been exceedingly difficult. This is not a platitudinous truism--in spite of A.A.B. remarking sub rosa that it was. She knows me so well that for years her comments have proved a source of amusement to me and sometimes have proved most helpful in aiding me to understand the occidental mind. I am an Oriental of the fourth root race and although I have had two European incarnations I still at times fail to grasp or understand the occidental reaction. But the

is to be expected owing to the fact that the Masters M. and K.H. are the overshadowing influences behind my efforts. Seven of the group members are conditioned by these energies and most of the others have the second ray present either in their personality or egoic expressions. This should be noted as definitely colouring the group and creating (if I might so express it) the group note. Of these potencies the whole group can, therefore, avail itself for it means that the inflow of understanding, light and love is thereby greatly facilitated.

The rays of your personality are as follows:

Mental body--The fourth Ray of Harmony through Conflict.

Astral body--The first Ray of Power.

Physical body--The third Ray of Active Intelligence.

This constitutes an interesting combination and produces a close relation and a line of least resistance in connection with the soul ray, through the medium of the brain (embodying the third ray force) and the astral body. I would point out to you that the brain is ever composed of atoms and cell units which vibrate to the energy of the ray which controls the physical body. This is a basic occult fact given out in a definite statement for the first time but ever deducible and implied when the student studies intelligently and has a real grasp of basic esoteric implications. Through the powerful aspiration of your first ray astral body (which is in fact transmuted desire) and its intelligent expression, and through the third ray power of your directing, awakening brain, soul contact is fairly easy of achievement for you at this particular point in your evolution. Your real problem is to free the results of this contact from distortion and glamour by the power of the illumined mind--an illumination achieved through conflict and discrimination and resulting (when the victory is gained) in the harmonising of soul and its form on earth.

I would like, therefore, to give some meditation exer-

continuity of his consciousness as a *working* disciple and should allow no gap to emerge between his present point of tension and that point of tension which supervenes after the death experience.

3. He must endeavour to close the episode of this life experience so that it is apparent that he *is* a member of an Ashram; he must permit no break in the established relationship, or any cessation to the flow of ashramic life through him to the world of men. This activity, on account of the natural and normal deterioration of the physical vehicle as it grows older, is not so easy a task; it requires a definite concentration of effort, thus increasing the tension in which a disciple ever lives.
4. For any disciple in my Ashram, the problem in this time of world crisis is peculiarly urgent, and this for the following reasons:
 - a. My Ashram is the main affiliated Ashram with that of the Master K.H. To Him, my Master (as I am yours), is given the task, on a large scale, of world education along new lines. Through my Ashram, working under the inspiration of His, the newer, esoteric presentation of truth is to be given out. The work that I have already done--through my books and through all the teaching which you have attempted to embody--is to render the teaching of the other and older esoteric schools and groups entirely exoteric. There is little left to them that is new; they must now link up with the sources which I represent if their leaders are to present fresh and vital information to their students, or they must take what I have conveyed to the world, via A.A.B., and thus again reintegrate into the esoteric whole.
 - b. Disciples in my Ashram have a dual responsibility to stand steady in a *preservation of realisation*--if I may use such a phrase. This steadiness must not be relaxed in any way as old age draws near, and it must not be permitted to disappear through the transition of death itself. It is through the un-

for the space of several hours as we count them on Earth, from His body of manifestation. In the case of a disciple in training, true samadhi is not possible. The cycles of enforced quiet and of conscious withdrawal from the pressure of daily life out in the world of business and of men have to be of great length, though--as progress is made--these periods get shorter and shorter. On the lower turn of the spiral, the Ashram is to the disciple what the courts of Shamballa are to the Master. That is why, my brother, I gave you that special meditation last year upon the theme of the Ashram. I trust you have followed it with care.

The objective of this life of interlude and of a somewhat drastic, hampering experience, plus repeated frustration, is to fit you in a later life (next life, if you profit by the presented opportunity) for transfer into the Ashram of the Master K.H. As you know, one of the tasks I undertook in this time of world crisis was to relieve several of the Masters from the task of instructing and watching over Their junior disciples. The senior disciples and those that are called world disciples have retained their position in the older and more potent Ashrams. One of these senior disciples, A.A.B., as you well know, has aided me in this task. I also undertook to prepare certain disciples who had never been in the Ashram of either the Master K.H. or the Master M. so that they could transfer out of my Ashram into Theirs; among these you will find yourself. In your case you have here the chief reason for your present circumstances.

Another reason has been that you also brought about a great transfer of energy from the sacral centre to the throat centre, and here you have one of the causes of your present physical condition, but only one of them, my brother. A transfer and centralisation of the lower fires into a higher centre is oft the cause of trouble in the physical body; you can be thankful that it has worked out this way with you, for a centralisation in one of the subtler bodies is far more difficult to handle.

Thus you have presented to you a clear statement as to the goal ahead of you, and also the corroboration of many thoughts which have passed through your mind. You can

now cease from all questioning as to the future, can you not? And in exactly the same place where you now are, you can use in a new and a fresh way the creative power of the mind and begin to use your pen in a more potent and dynamic fashion.

The above statement gives you, also, the incentive which you need for the remainder of your life; further detailed instruction from me will not be necessary unless you make such important progress that I shall have to watch more closely over you. That also lies in your own hands. I would have you remember that I am not urging upon you a too intensive pushing forward, for I have due regard for your physical condition.

One thing, however, you will have to watch with care. As you know, and as I pointed out to you some years ago, you have an undue number of rays along one particular line; your equipment of energies is therefore somewhat unbalanced, and this will require the process of obtaining equilibrium before you can move on to the more potent Ashram of K.H. The potency of an Ashram is necessarily dependent upon the status, the degree and the experience of the Master at its centre or heart. The more advanced the Master the more of the energy of Shamballa which will pour into the Ashram. The Master K.H., being a Chohan and one of the senior Masters (ranking next to the Christ Himself) can "walk into the courts of Shamballa" at will. Masters of my degree can only make contact with Shamballa at certain stated periods, and one of the goals of our training is to move steadily forward into a closer relationship with the Christ, and through Him with the Lord of the World. The Ashrams for which Masters of my degree are responsible are not, therefore, so potent.

It will be necessary for you to bring into your outer experience more force and that of the first ray; it is necessary, also, that you should develop those conditions which will enable you to assume and work through a first ray personality when you next come into incarnation. To do this I would suggest that you study the instructions of I.S.G-L., given by me to him last year. There I gave him six statements anent

this mysterious and holy centre which we call Shamballa. For this year's meditation, I would ask you to take the third statement and ponder it deeply, relating it to the sixth statement and endeavouring to arrive at an understanding of both of them. This you can do through the key which you will find in the first sentence of the meditation which I gave you in that same series. In these three statements and in their true comprehension you have the mode whereby you can put yourself en rapport with the Shamballa force. No disciple can do this without establishing a tenuous thread along which he can some day travel towards those sublime levels where the planetary Logos and His Council function. The first step is to respond to first ray energy; later you will come to use it consciously and constructively--not employing its destructive aspect--and thus learn to use first ray energy as a channel of approach; that, however, constitutes a much later stage.

The above three points for reflection will suffice for your meditation work for the coming year, and you should profit greatly by it. Every Sunday, however, I would have you take the meditation which I gave you last year and give thirty minutes to it, thus each week establishing a closer link with my Ashram and with me. My Ashram might be called the doorway to the Ashram of the Master **K.H.**, and some day you will pass through to the higher and more potent centre.

August 1946

MY BROTHER:

You have profited much from the attention you paid to the last instruction I gave you; you have also done a good and creative task, aiding A.A.B. Even though it did not involve your own rays, I suggested your working temporarily along first ray lines because it would strengthen you greatly and bring the Will aspect more definitely into expression. You will have realised that it has been necessary for you to develop more will and fiery determination and powerful understanding, prior to transfer into the Ashram of **K.H.** This transfer will eventually take place, but you are not yet ready

karmic responsibilities as well as in a type of satisfaction with their emotional reactions a way of escape from direct and practical action on behalf of humanity. They employ a forced preoccupation with their own concerns--in order not to think, not to realise and subconsciously to evade doing anything which adds to their present load. When I speak of emotional reactions, I refer to the distress and sorrow and anxiety engendered by having those for whom one cares in the besieged or occupied countries. From that you, with thousands of others, naturally suffer and this is quite unavoidable though it can be controlled. I refer to definitely constructive interest and help upon the physical plane and I would ask you:

What do you do of a practical nature to add your burden-bearing capacity to the group of world workers everywhere who are attempting to absorb the world's sorrow, who are giving time and thought and effort to bring the war to an end or to alleviate in some practical way what you can of world distress and the physical plane needs of the unhappy? Maybe you *are* doing something of a practical nature. I take not the time to search into your daily activities. There is a symbol which flashes out from the heart of all who serve their fellowmen for which we look at times; when found, it indicates a world server. This symbol should flash with greater frequency into my vision. You serve with fealty those you love. I thank you myself and on behalf of **K.H.** for what you have done for A.A.B. and ask you again to continue to stand by her. But I would ask you again: What do you do of a practical nature to bring your quota of effort to the present world need? Because your creative enterprise deals with the luxuries of life, you need to offset it with an equally potent expression--again on the physical plane--of your service to your fellowmen. That is the first question which I put to you.

The second question is to ask you if you feel that you are freer from the ties of those who are regarded by Us as a basically selfish and self-centred group--those who belong to the so-called social set? I told you in my last instruction that you were making definite progress in this respect and I believe that you yourself are becoming conscious of your own

asm, and should get the picture of the world-wide scope of the desired plan.

I suggest that the emphasis during the coming year be laid upon the objective aspect. The subjective quality has been presented, and this has been right because the subjective aspect of any form of expression must be living and expanding if the objective form is to take its place in world phenomena with power and usefulness. The potentialities of organised services for the spiritual strengthening of the world of men, the technique of their growth and the processes of their development--individual, group, and eventually a veritable network of interrelated groups--should now be elaborated. The more subjective work, emphasising the spiritual growth of humanity along the lines of the new approach to divinity has, as you can see, a definite relation to the new world religion and can eventually be focussed around the various full moons.

In the coming year let "joy be your strength." This is only possible when power, will and strength are blended with love, wisdom and skill in action and speech. My strength is yours, and the overshadowing care of your own Master rests ever on you.

August 1946

MY BROTHER:

(And I mean this in its fullest sense.) I start this instruction for you with two statements. First of all, in the discussion of the work which I undertook in 1919 and upon which I reported to the Hierarchy--the twenty years of work and the six years of that work during the war--your name necessarily came up as did that of your fellow disciples. The discussion was between the Master Morya (your Master) the Master K.H., and Master R. in whose hands lies the rehabilitation of Europe, and myself. The comment made by your Master was, "I am genuinely satisfied with him. A life of selflessness has fitted him for world-wide humanitarian work for the remainder of this life and the next."

The second statement I wish to make is that--given life

and health--you face a period of service unprecedented in your experience. I have watched your development during fifteen years since you passed into my Ashram to get the training which will enable you later to take a position in the Ashram of your own Master--a position similar to that of A.A.B. in the Ashram of K.H. You have learnt rapidly and moved fast, and it is only right and just that you should know it. You have certain difficulties to overcome in the use of first ray energy, and any mistakes you may have made in harsh judgments and in its physical expression in speech are simply incidental to the learning of the right use of soul energy. This is your immediate problem.

Every time that first ray energy pours through you it leads to a trifling or a true crisis in your relationships with others. You need to acquire a more general and genuine liking (as a means to understanding) of your fellowmen, particularly of those who are your co-workers in my work. When the time arrives this development will pay you good dividends if your fellow students *welcome* your leadership. They are prepared to do this but will miss the love and nonsense (frequently *teaching* nonsense) by means of which A.A.B. is apt to handle situations. Be not ruthless or dissatisfied with their efforts to make good. Many of them are in the preliminary stages of being trained so as to fit themselves to be on the periphery of some Ashram and there trained for discipleship.

You need, my brother, to be more appreciative of effort and less critical of accomplishment. With true failures you are ever kind and understanding and have demonstrated this often, but you are apt to despise (behind a kind manner) those who appear satisfied with what they have done. You need also to learn with wisdom to choose your workers when it is your task to do so. It is not easy for you or for any first ray disciple to get close enough, or want to get close enough, to a person to really know him. You may remember the episode when the Master M. was at one time asked to handle the pupils of the Master K.H. so as to release Him for some brief job, and found himself unable to understand them or to do anything with them. It lies in the natural isolation of the first ray type. Have this in mind.

The objective of the Plan is to reproduce upon the plane of earth the inner kingdom of the soul. This has the Master of the Masters long foretold. Prepare the Way."

My blessing rests upon you for all the work which you have done. I--your friend, brother and teacher--ask and need your still continued help.

November 1948

BROTHER OF MINE:

Today in the ordinary course of events and as part of my final planning in relation to the work preparatory to the coming of the Christ, I have certain items of information to impart. The keynote of the next few years of your work is--as well you know--the making known and the steady and intelligent preparation of the human consciousness for His reappearance. With the subject of that reappearance I deal not here, but there is somewhat which I seek to say anent that which may be done by all of you upon whom I have kept a supervisory eye during the past few years.

There are five Masters and five Ashrams involved in this preparatory work. First of all there is the Ashratn of the Master K.H.; this is the presiding Ashram in this work owing to the fact that it is a second ray Ashram and, therefore, upon the same line of energy as that of the Christ Himself; another reason is that the Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work. Next comes the Ashram of the Master Morya; the reason for this is that the whole procedure is projected from Shamballa and the Ashram of the Master Morya is ever in close touch with that dynamic centre. The Master R.--as the Lord of Civilisation--is also closely involved; He is also--and this is of major importance--Regent of Europe.

I have also at times referred to the Master Who is responsible for the reorganisation of Labour; this work he began to do in the latter part of the nineteenth century but left it to

cycle as an accepted disciple; the service which he has to do is already recognised by him and will provide a serious and important life work. It is my intention to give him a word of encouragement and of advice. I am mentioning all these disciples to you as they should all work in the closest cooperation with you and that lays upon you much responsibility. R.S.U. has for years worked side by side with you; she has come through her test triumphantly, and in the task of serving as a channel for esoteric light and information she is competent and likewise humble in her attitude.

There is little else that I can say to you, brother of mine, save to tell you that you are trusted and that you will increasingly demonstrate the strength which comes to you from Shamballa, via your own Master. On that strength you may now draw. A.A.B. is quite correct when she says that your major hour of opportunity is now upon you as slowly she withdraws into that service which will (within the Ashram) enable K.H. to do more deeply spiritual work in collaboration with the Christ. It was to train her and thus enable her to do this that she undertook--*alone and without my help*--to found and organise the Arcane School; it gave her much needed training and experience and enabled her to demonstrate the quality of the teaching and that esoteric psychology which is the major task in each Ashram and particularly in the second ray Ashram.

You ask if there is aught that you can do. There is above everything else, the handling of the energy which is now streaming forth--*the energy of Love in its dynamic or electric form*. It is the *Will aspect of Love* which the Christ will of necessity use this time when He comes; when He earlier came He employed the teaching aspect of the second ray and not the Will aspect. First ray disciples are peculiarly susceptible to the *Will aspect of Love*, and for these reactions you must watch and endeavor always to lay your emphasis *not* upon the Will--of this latter quality you have (for this incarnation) an adequate and full supply. Let your fellow workers catch from you the radiance of Love. That, my brother, will release the financial supply so sorely needed; it will be the harmlessness which you and your fellow servers

- tread with confidence the Lighted Way. It leads to Me. Your soul and I are One.
3. Yet I am always near thee--nearer than breeze, or breath or air. Your soul, your Master and yourself are truly one. Reflect.
 4. Stand free. Let naught disturb your calm. Yet seek not peace. Keep poised upon a pinnacle of love.
 5. I seek to have you come closer into the work. Seize upon opportunity when it may come.
 6. Move forward in my Ashram; the middle Place within that Ashram is the outer Place within the centre of K.H. You know your place.

September 1943

MY FRIEND AND HELPER:

It has been under discussion between K.H. and myself as to whether you should at this time move into His Ashram or whether you should still stay within my Ashram which--in the last analysis--is a part of His. I hinted at this fact to you in one of the six statements which I gave you in my last instruction. It has been decided between us (subject to the approval of your own soul) that the work in my Ashram calls for your cooperation and help, particularly as A.A.B. is now working at her own post within the Ashram of K.H. This decision was reached for certain definite reasons which it is only fair should be communicated to you:

First: It was felt that your present type of physical vehicle could not adequately take the heightened vibration which distinguishes the Ashram of a Chohan from that of a Master. It would require too much adjustment and consequent delay in the work to be done, especially in this time of world crisis wherein every disciple has to contribute all that is in him. You yourself know that consistently you have been told by me that your major hindrance was the physical body--a body equipped to render the service and complete certain karmic adjustments during this life. People seldom appreciate adequately the fact that the physical body is a definite channel of contact (and sometimes the only one as it ex-

presses physical plane relationships of a karmic nature) between themselves and the people with whom they have to work out certain relationships. This has been pronouncedly so in your case; this is a fact which you will grasp with greater facility when no longer limited by that physical body, as are all who are in incarnation, particularly disciples at your stage of expression. Have you not realised that one of the lessons which every disciple has to learn is the lesson of limitations? Usually this lesson climaxes in some one incarnation wherein--again as in your case--there is full and free inner expression and at the same time definite physical limitations. If you were now transferred into the Ashram of K.H., it would necessitate too much expenditure of protective force on the part of K.H. in order to prevent the disruption of some of the atoms of your body, to offset a too rapid purification of the cells of the physical body, to stem a too direct stimulation of the centres in the etheric body, and a consequent arresting of the work you are doing--and doing so well. Your personal karma still demands that you stay where you are--and I still need your aid, my brother.

Second: This particular group of disciples in my Ashram, with which you are and will be affiliated, needs your help and service. That is another phase of karma (this time the karma of a pledged disciple) which you have assumed. The years have proved your staying power, your unswerving devotion and your stable love for your co-workers. All that is still needed and will be increasingly required. An understanding heart and a steady application to the work to be done are great attributes, and speaking esoterically, both I and your group brothers "know where to find you." The part that you have to play will slowly emerge and become clear to your mind and you, I know, will meet requirements as they arise.

Third: Your work must increasingly be that of the teacher, and you must learn more and more to bring through, for the use of the many, the knowledges stored up by your soul through many lives of training; this knowledge, rapidly being transmuted by you into wisdom, must be made available for your personality to use as it seeks to help and train other personalities to become soul conscious. If you were to

bers, and the sixth sentence in yours embodies a new and interesting truth.

There are many Ashrams upon the various rays. My Ashram, being a second ray Ashram, is naturally closely related to that of **K.H.**, which is the central or the most important Ashram upon the second ray line of energy as it penetrates the hierarchical centre. **K.H.** is at this time, under the Christ, the working Representative of the second ray in the Hierarchy. The Christ is the link between the second ray as it expresses itself in the Hierarchy and Shamballa. Initiates of high degree and Masters on all the rays have Their Own Ashrams, but not all are teaching centres; this is a point to be remembered as well as the fact that all of them are not concerned primarily with the unfoldment of the human consciousness and with the needs of the human kingdom. There are other types of consciousness of deep and real importance in the great chain of Hierarchy, stretching from below to far above the human kingdom. This is a point apt to be forgotten.

I, as a Master upon the second ray, have an Ashram which is a branch, an affiliate, an outgrowth or a specialised part of the Ashram of **K.H.** It is because of this that the services of A.A.B. have been made available to me for two decades and more than two decades. Words here are limiting and confusing. In the statement of six sentences which was given to you last year, you were told to move forward in my Ashram. The meaning is that in the great interlocking directorate of the Hierarchy and in the basic relation between the Ashrams (as, for instance, all Ashrams upon the second ray) there arises a point where the circle of an Ashram overlaps or interpenetrates the circle of another Ashram, and at their point of contact and of overlapping an increased intercourse and interplay becomes possible. It is here that you have to find your place. It might be pictured somewhat like the diagram (page 610), as regards my Ashram and that of **K.H.**

At this Middle Point there is a coming and a going; there is relation and contact; there is increased opportunity and inspiration; there are focal points of transmutation, of transition and of transformation. It is towards this area of merging

own meditation form, embodying these concepts and preserving steadfastly in your consciousness the imperative command of your soul to "move forward." Look for indications of this moving forward in the growth of increased understanding, in a sense at times of a greatly heightened vibration, and also in a greatly increased facility in imparting knowledge. Learn to know yourself as the disciple, and be not so intensely preoccupied with yourself as the struggling aspiring personality. Personalities enter not into Ashrams--only souls.

There is no need for me to ask you to stand by A.A.B. The rhythm of years cannot be disturbed and you have always stood by her and you always will.

November 1944

MY BROTHER:

The past year has seen much change in your life, and for this I earlier sought to prepare you; it is change which is largely in the nature of release and of a freeing for more effective service. In reviewing what I said to you last year (and this I have carefully done in order to help you more effectively in the process of adjustment which faces you) I am impressed with the nature and scope of the information which I saw fit to impart to you. I wonder if the implications of what I said made due impression upon your mind? The following information was given you:

1. That the Master **K.H.** was aware of you and of your relation to Him.
2. That it had been decided, in view of A.A.B.'s recall for more definite work in His Ashram, that you would continue to work in my Ashram for the remainder of this life. A.A.B. had temporarily given up some of her work in the Ashram of **K.H.** in order to be of assistance to me in the specialised work I was attempting to do and which she was equipped to aid.
3. That the "middle point" between the auras or spheres of influence of the related Ashrams should form your

immediate objective and the goal of your endeavour. This would mean, in your case, that when you have achieved the "freedom of the middle point" you would be sensitive to impression from me and from my Ashram with which you are now affiliated but you would also be sensitive to impressions from the Ashram of **K.H.**, via A.A.B.

4. It was also indicated to you that the vehicle which you should seek to discipline and subject to refinement was the physical body. The density of your physical vehicle is both an asset and a liability; it is for you to discover the nature of both and offset the liabilities through discipline and employ the assets in active service.

These are four of the more important facts which I earlier gave you and I recall them to your attention, owing to their major significances in providing vision of possibility and of necessity.

The future holds much of true service and opportunity for you, and in the place where your heart lies. When you have successfully and rightly freed yourself from other claims. I would urge you to look forward with joyful anticipation to a fuller and a richer life. A great Law of Compensation comes into play in a peculiar manner and along special lines where accepted disciples are concerned. The emphasis laid upon discipline, upon purification, upon hard demanding work and upon relinquishing that which the personality holds dear, is a needed phase of occult development. This is generally and often sadly recognised. But--paralleling the period of pain and difficulty--is a compensatory activity of the soul which bring's all life and circumstance into true perspective and changes attitudes so completely that the recognition of adequate reward supersedes the realisation of pain. The Law of Sacrifice and the Law of Compensation are closely allied, but the first to become active in the life and to become a recognised factor in daily living is sacrifice. Compensation comes later into recognition.

You have, my beloved brother, lived a full and rich life; you have been brought into contact with thousands of peo-

ple of all degrees, religions and points of view; you have known a family life, oft of great pressures but also of frequent happiness; you have fulfilled your duties and adhered to your obligations. Along with all the many impacts upon your life and the many demands upon you, you have successfully endeavoured to live the dual life of the disciple, to serve me and participate, as far as you could see it, in the work of my Ashram. There have been failures, and of these I have not hesitated to tell you oft.

There still remains the conscious refining of the physical vehicle in order to enable you, in your next incarnation, to step into the ring-pass-not of the Ashram of the Chohan **K.H.** No one can do this for you. In your present circumstances it should be easy for you to apply that desired and recognised discipline--a discipline of such a practical nature that you need not that I should outline it for you. It is one that can and should be *gradually* applied; this method is more likely to be successful than a rigidly outlined and forcefully demanded procedure and life of physical sacrifice, which might succeed but which might, however, land you in another "field of failure."

Your place in relation to my work in the world is well recognised by you and I would have you remember that your major spiritual responsibility is essentially work that is close to my heart. Each soul you touch in the carrying out of these duties is placed in a particular and peculiar relation to you. Why, my brother? Because, as a member of my Ashram and as one who is approaching the more important Ashram of **K.H.**, you can and do, by the fact of your relation to these aspirants and students, bring them en rapport with hierarchical force. This you should remember, and also bear in mind that the effects of implementing this relationship will be both good and bad. Contact with any disciple acts as a precipitating agency, evoking that which is good and bringing to the surface that which is undesirable and which needs revealing, in order to bring about its rejection. This force and responsibility you need to handle with more conscious understanding. Shrink not from the results, but see to it that reaction to contact with you and with your band of associates,

It is on the seventh ray, and therefore its task is to relate the inner to the outer. This it cannot yet do properly, as you have taken few steps to refine it and change its quality. Your brain, therefore, responds easily to your first ray mind, and very little as yet to your second ray soul. Had it done so, *truth* and *love* would have distinguished you during this testing time, and little of these were seen. Your handling of this dual problem should make clear to you your limitations.

It is not my habit to touch upon the relations on the physical plane of personalities; however, this attitude of yours has created an ashramic situation, because of your relation in the past to the Ashram of K.H. and to the work which it had been planned that you should do as liaison officer standing at the midway point. A.A.B. has a definite position in K.H.'s Ashram and would normally be the one to act in collaboration with you. The situation is, therefore, changed, and becomes something to be adjusted. It has to be adjusted from your side, and herein lies the difficulty.

This is enough on this distressing subject. It relates at present only to this life, but it has its roots in the past, and unless *you* clear it up--will have to be dealt with again by you in a coming incarnation. Again I reiterate, this is largely due to your failure to refine the physical body.

You are an earnest disciple, my brother; you are oriented to and serve the Hierarchy; you are dedicated and have much, very much, to give. Fit yourself, therefore, for a richer giving. Drop self-pity and the sense of magnanimous superiority you have lately been cultivating, and just (how can I put it to you in such a way that I can help?)--just be sorry, truly sorry, for the trouble you have caused.

I am giving you no meditation outline. What you need at this time is a period of quiet reflection. I asked K.H. if He had any word for you, as He had sensed the situation, though He has no time for the details. He replied: "Tell R.S.U. to move to the periphery of your Ashram, away from the midway point, and *there* learn truly to love--and love the little ones,"

I can leave you with no better thought at this time, my beloved brother. I am steadily standing by--as is A.A.B.

November 1948

MY BROTHER:

You are no longer in my Ashram. I wonder if you have realised this fact? Like A.A.B. you are back in the Ashram of K.H., understudying--to some extent--A.A.B. so as to free her for work definitely connected with the coming of the Christ. You know that it is the rule in all Ashrams that all senior disciples have those associated with them who can take up the work that they are doing if need arises. When A.A.B. expressed the wish that you train for her work (to be taken up by you in certain aspects though *not* her work in direct relation with K.H.) the transfer was made. Your present work in ... provides a fine training ground for this future work, provided that you lay the constant emphasis upon the esoteric aspect of all the teaching which you must increasingly give and learn yourself always to live in the world of meaning.

Last year you passed through a terrific test and it looked for a while as if the true significance of it all would escape you; the national thoughtform of any nation is necessarily a powerful entity. You can observe an instance of this in the thoughtform of the Jews which is the most powerful of all because they are *not* a nation in any true sense but an ancient religion; they have resurrected something which has been dead for many, many centuries and are now attempting to call it a nation. It is as if the ancient Incas and Aztecs suddenly announced themselves as nations in South America and sought to gain recognition; they were great nations and as civilised as were the Jews, possessing a great and beautiful religion. There is always trouble when that which should be passed and gone seeks recognition along ancient lines, and this is a lesson which the Zionists must perforce learn.

But you, my beloved brother, belong to no nation; disciples of your standing have no national allegiances but stand

which *recognises the spiritual family* to which one belongs and this is seldom the same as the earthly family. A.A.B. had to learn that none of her earthly family were related to her and it was not an easy lesson for her, particularly as she had to learn it while quite young. It is a lesson which I am now with deliberation bringing to your notice.

Your work lies in training the senior students and for this you are well equipped and need not to handicap yourself with self-depreciation as A.A.B. has done for years. It is, as she has learnt, a form of false humility and a desire to have people realise that you are not proud and so that they will then like you. Put it from you, brother of old, and move forward with confidence into fuller service both in this world and in the Ashram of K.H.

I indicate to you no meditation work. In the doing of the meditation work of the advanced group and your presentation of the problems, you bring to them both life and substance. That is the service which you can render and one that A.A.B. has quietly rendered for many years. Each group--through its meditation work--must have its focal point and its energising area and these you must attempt to provide. This is one of the most deeply esoteric arts. In the Groups of Nine and in the New Seed Group, it was the cause of much difficulty. I myself was the central focal point and the energising centre, and my vibratory quality was too potent for the majority; more than half of those chosen reacted in such a manner that they threw themselves out of the group. I may deal with this in greater detail when communicating with P.G.C. who has always been deeply interested and concerned with the causes of the various defections. A handful remain profoundly attached to the work and to the purpose. Another handful is still in receipt of the group instructions but lack dynamic. The rest have moved temporarily to the outer periphery of the Ashram awaiting another life.

This, my brother, is all that I have to say to you at this time. My love goes with you and you may call on me for strength when the pressures of life seem too heavy.

become conscious. Avoid vagueness as you think of the Ashram with which you are affiliated. Oft I warn and urge disciples to concentrate upon their service and upon their outer contacts, and thus avoid concentration upon the Ashram and upon me, the Master of the Ashram. Knowing your circumstances and seeing into your future, I reverse the injunction in your case and urge you to make the Ashram a reality in your life and to count with greater definiteness and surety upon my presence there and my understanding welcome. Your natural diffidence and humility will permit this and protect me and the Ashram from any undue pressure on your part, even if--in the stress of circumstances--you were prompted to make it.

I would outline for you a meditation which will suffice for your needs for a long time to come. I am not putting it in the ordinary form, for all of you in this group should now have reached the point at which you can formulate your own meditation and reflective approach. I only indicate to you the setting for certain seed thoughts.

I suggest that you think, first of all, of the Ashram, my Ashram, as a great centre of energy with which you (in your place and in your own way) are privileged to establish contact. See the Ashram as a sphere of radiant, magnetic light; then see me, as you know me, at the centre of that sphere, both emitting and receiving light, via the Christ and via the Ashram of which I was at one time a part--the Ashram of the Master K.H. See yourself also as a soul in contact with first ray energy, and thus contributing some of this energy, reaching you via the Ashram of the Master M., to the light and power of my Ashram. Having thus served and been served, and having taken your group brothers into your consciousness and recognised them as within the ashramic light, you can proceed to take three ideas or symbolic sentences as your theme for reflection, during the next few years. They *will suffice* to meet your need and to evoke in you the necessary spiritual attitudes.

I. The Cross, erected high, reaches from the pinnacle

2. Ponder the distinction between the dream, the vision and the plan. They form the world of meaning.
3. To understand impels the heart detached. And with that understanding there awakes the will to dissipate the pain of those who tread the darker ways of earth. On these you do not walk, yet know and see.
4. The pen, when dipped in love and understanding, must be used by you for several years as your major mode of service. I tell you therefore, *Write*.
5. Search for the younger members of my group whom yet you do not know. Recognise them when you meet them on the way of life, and from your point of garnered wisdom and your trained experience give them a helping hand. Three await your service.
6. Stand by A.A.B. and aid her in the service of the Plan. The link is close between the Ashram of **K.H.** and mine. The lines of interplay must closer be.

September 1943

BROTHER OF MINE:

The call has now gone forth from your soul and from my Ashram to develop and evolve your own definitely planned service, and therefore to begin the task of finding those whom you can help--not only in this life but primarily in the next. I start with this statement because I seek to say something which will arrest your attention and give incentive to the next few years of your life.

The sixfold statement which I gave you last year was, if you have not ascertained this for yourself, full of information, indicative of your soul's desire or plan for you, and full also of esoteric symbolism. It is a symbolism which holds for you the key to the future. I would like to take these six sentences in this instruction and give you a deeper insight into them. They hold for you the blueprint of your future, and particularly are they the blueprint for your next incarnation. Study them afresh from that angle.

What, my brother, has been the keynote of your present life? I refer here to the obvious personality keynote. Is it not

of endless dreaming. I started off in that statement with the enunciation of that which is factual in your life. Let us see which are the other statements of fact pointed out by me, for in their sumtotal your future integration, development and service lie hidden. Let me, therefore, enumerate:

1. Service and pain and dreaming are your present lot.
2. You do not walk as yet the darker ways of earth. For that hard task you are in preparation, for some must serve this way and only the strong and tried can thus be trusted. Regard all that has happened to you as special training, what might be called "basic training," in order that your future initiate service may be carried out according to plan. That service is the choice of your soul. It is not imposed upon you by me or by the will of the Ashram or by any other factor save your soul.
3. The use of the pen in writing is at present your major mode of service. Find your own people, and write that which will inspire and help. Let love speed your fingers and light travel between you and those you seek to serve. Therefore, my brother, write. You have the gift and the time and a wide open door for impersonal service.
4. Search for those who are not yet in my Ashram, who are still probationers, and lead them on. Prepare them for the transition which they face when they step off the Probationary Path onto the Path of Discipleship. Have you found and recognised the three who await your guidance and your help?
5. Continue, as ever, to stand by A.A.B. The reason for this is that my Ashram is an affiliate of the Ashram of **K.H.** I would ask you to study what I say to R.S.U., for it applies also to you.

I have here clearly given you certain instructions which will only prove their effectiveness in your development and their ability to open doors for you when accepted and obeyed. I

The Plan is as much of the hierarchical intent (as an entire and whole picture) as the initiate can grasp, plus an understanding of the part which he, as an individual server, must play. There is more to it than that, but I fear to complicate certain simple truths which I seek to have you grasp. The clarity of the vision and the grasp of the Plan, it might be added, are dependent upon the conscious and intelligent construction of the antahkarana. You will see, therefore, why I have asked this group within my Ashram to study the antahkarana instructions as given in the papers of the advanced section of the Arcane School. All of you have already begun to build this bridge; I seek to have you comprehend how and why. So, my brother, see your life pattern more clearly. See the underlying purpose of all happenings in the past, and endeavour then to grasp the picture of the future, and thus make your dreams come true, because you see the vision and are cooperating with the Plan; thus materialise the vision and work at intelligent understanding of the Plan. Let naught--fatigue, frustration, people or circumstance--deflect you from your purpose. Carry all forward in silence and with love.

Take the four words: Dream, Vision, Plan, Realisation, and make them the theme for your meditation work during the four quarters of the coming year. If you will, write during this year four papers on these four words, but only write after three months' quiet reflection upon each word, and from the angle of the personality--illuminated by the Spiritual Triad. I would have you note the wording of this request with especial care. This will tend to bring in more than just soul wisdom, for the angle of the spiritual will and of spiritual love (of which both soul will and soul love are only the reflection) will begin to enter in.

Go forward with joyful expectation. Get ready for your future service in this life and in the next; seek to fulfil instructions and learn to come and go between my Ashram and that of K.H., for in the one your service will appear, and in the other your love will be deepened and your heart become more understanding.

November 1944

MY FRIEND AND CO-DISCIPLE:

I would have you note this mode of address. That we are friends you have known for many years. That we are co-disciples may be, as yet, a somewhat new idea. As a wide generalisation, the theory is accepted that all in or affiliated with the Hierarchy are disciples, and therefore in a close relation to each other. I am here, however, using these words in a new sense--new, I mean, to you.

There are within the ranks of disciples certain of them who have been singled out for a peculiar and particular relation to the Christ. Such a one is the Master K.H., Who is slated (is that not the word I should use?) to fill higher office when the Christ moves on to other work than that of the World Teacher. I myself hold a similar position to the Master K.H. Through K.H. and through myself and through two other Masters, a number of disciples of high standing, and some neophytes or disciples of lesser rating, are upon the line of this contact or designated service. By the training given, these disciples of high or low degree (yet all accepted in the technical sense) are rendered singularly sensitive to the Christ force. Curiously enough, these particular disciples are selected to take this training because of their interest in esoteric values, and not because they possess a particularly loving nature, as might have been expected. They are usually on the wisdom aspect of the second ray and not on the love aspect.

The work which it is planned for them later to undertake will eventually prove so difficult that it is essential that they start with a strong bias towards *wisdom*. Contact with the "Ashrams of loving intent" (as certain Ashrams close to the aura or periphery of Shamballa are called) suffices later to evoke the love aspect in greater fullness, enabling the disciples, therefore, to present a balanced instrument to the Divine Organiser of their future work. Just what this work will be is not for me to say. It is connected with the training to be given neophytes and aspirants in the next race, where the

ples who are working *in the closest rapport* with each other and (in the case of *world goodwill*) with the Hierarchy (via my Ashram and the Ashrams of the Masters M., K.H., and R.), the work cannot go forward as desired.

My brother, your choice is clear and one of two paths is open to you. You can work with loving cooperation with F.B. and the other goodwill workers so that there is unity of approach and uniformity of technique, or else--you can create, engineer and run your own goodwill movement, which may turn out to be a big thing numerically but a poor little thing specifically because you are not in your place and doing your work in my Ashram as had been your soul's decision. This latter choice is *not* what I seek to see happen but at present you stand isolated and relatively useless between these two alternatives.

The new cycle is upon us, brother of mine; there is no time now for personality plans, for criticisms and for disagreements. I have asked you to cooperate with those who have been asked by me to undertake the task of bringing the Goodwill movement to the world.

An era of frustration has swept the world, due to certain planetary influences; the work that I have sought to do has consequently suffered. This period will not last. I need you in the new cycle and in the new expanding work. There is no place today for personal ambition, personal criticisms, hard feelings or self-pity.

Deepen your spiritual life, my brother. Much that interests you is not constructive. Also the cleaning up of your country by ardent search for undesirable citizens can well be carried on by others than yourself. Your work is and must be for the Hierarchy and the furthering of its plans. Take again your place as an outpost of my consciousness in the activities of my organizations. Be humble. F.B. needs you but he knows that the Goodwill work is *not* an American movement but an international one; he has travelled much and seen the need. This you cannot really know as your life circumstances and your karma have confined you largely to

deeply scientific in nature and closely related to the Law of Karma. Gratitude is something about which you need to learn, or the steady friendship of F.B. and A.A.B., as well as that of your group brothers, would evoke from you some recognition. Their friendship is soundly founded on the mental plane, and there is little that they can do to help in current conditions.

What, then, my brother, shall we do? What shall I say to you in this my last instruction? First, let me say that I am hoping to see, in the next few years of your life, a complete reversal of the past. I look to see you apply, with *will and spiritual insight*, those physical disciplines which will feed your aspiration and negate and render futile all desire. I look to see you strengthen the tie between yourself and me, your Master.

Do you realise what is the task that confronts me where you are concerned? It is the task of aiding you to transmute your personality nature into such an instrument that your soul can remove you out of my Ashram into that of the Master K.H. Such is my task with several of you in this group; you and they do not essentially belong in my Ashram but stay and work there until the spiritual laws control, the vision is firmly established and the soul is in control. Will you, with constancy, bear this in mind and for the remaining years of your life wrestle with the lower nature until it is purified, disciplined, enlightened and integrated?

I give you no set meditation. I enjoin upon you the prime necessity of linking up with your soul, with the Ashram and with me three times a day. I would ask you to do this with a definite act of the will. This triple exercise, carried forward in the morning, at noon, and when you retire at night, will be more potent in transmutative effect than anything else that you can do. Forget not that by means of this exercise you train the will, and you likewise bring spiritual energy into your personality in order to help you with the task, the spiritual task, ahead of you.

On my cooperation you can ever count, but this is dependent upon your ability to "get through" to me.

responsibility. In my last instruction to you (given two years ago) I dwelt much on this, and I would like to tell you that you have made progress, that you have eliminated much non-essential living and are finding more time for real service. You are becoming--as an occult phrase puts it--"grounded in your place"; that was for you an essential step. Now must come the mastering of the technique or method whereby (from that place) you move forward in any *needed* direction --along the line of service.

In this connection, no one can help you; you have to find the ways and means, alone and unaided. This effort on your part, this groping here and there for a rightful field of service, is largely responsible for your exceeding sensitivity; you move in one direction and react to a needed opposition; this proves upsetting and may lead to a psychic crisis. You move in another direction and are immediately assailed by that which is to you a phantom of fear; you move elsewhere but the opportunity for service proffered measures not up to your capacity and this you register and again withdraw, conscious always of psychic atmospheres and conditions. What then to do?

A great experiment is being attempted in the Arcane School. It is an endeavour to lift off the shoulders of the Masters the training of aspirants for discipleship and thus to prepare them to take their stand upon the periphery of an Ashram--in this case mine. I am thus lifting much along this line off the shoulders of other Masters. Masters such as K.H. and M. deal only at this time with trained disciples--such are the exigencies of world work. In the advanced section of the Arcane School this experiment is going on though as yet only in an embryonic manner; more difficult and specific training should be given to the few who are reacting correctly to the "call of the Hierarchy." I have spoken to A.A.B. upon this matter, and along the line pointed out to her I ask your help and your time; I would ask you also to permit A.A.B. to train you more specifically for this work, and to do so with confidence, as the link between you two is strong and you have ever permitted her to speak to you with frankness.

the disciple is in relation with the three planetary centers. I would have you ponder on this statement for it has practical value.

3. The Monad, as you know, is to be found on the cosmic second etheric level, called the monadic plane. When the antahkarana has been built, then cosmic etheric substance can be slowly substituted for the ordinary and familiar etheric substance which "substitutes" the dense physical body of a man.
4. The ray upon which the Monad is to be found--one of the three major rays and, therefore, related to one of the three major centers--conditions:
 - a. The disciple's absorption into one of the three departments of hierarchical work, i.e., a first ray soul will go normally into such an Ashram as that of the Master M. in the department of the Manu; a second ray disciple will pass into a second ray Ashram such as mine (D.K.) or that of the Master K.H. and therefore into the department of the Christ; a third ray soul will be absorbed into one of the Ashrams (and there are many) functioning under the Lord of Civilization, the Master R.
 - b. All who come into incarnation upon one of the *Rays of Attribute*--the fourth, fifth, sixth and seventh rays--find their way finally on to one of the three major *Rays of Aspect*. The changes of shifts in ray focus are made when the etheric body has in it an adequate measure of the substance of the lowest of the cosmic ethers, the buddhic substance; this is basic for all, on all the rays, for at the end of the age, when cosmic etheric substance

York in 1949, she received visitors, consulted with the senior executives and wrote letters.

When the hour of death arrived her own Master **K.H.** came for her as He had promised long ago.

The morning after her death I sent the following letter to thousands of her students and friends all over the world.

Dear Friend:

This letter brings you word of the ending of one cycle and the opening of another more useful and less restricted cycle for your true friend and mine, Alice A. Bailey. She was released, peacefully and happily, Thursday afternoon December 15th, 1949.

As we talked together that last afternoon she said "I have much to be thankful for. I have had a rich and full life. So many people all over the world have been so kind to me."

For a long, long time she had wanted to go and had been held only by her strong will to finish her job and by her ardent desire to complete those arrangements for the future of the Arcane School which would best help you and me to be better servers of our fellowmen.

She had fashioned and moulded the pattern of our School through the years with the precision of her keen mind and filled it with the magnetic potency of her own great long-suffering heart.

Some have asked why she should have had to suffer--for she did suffer mentally and emotionally as well as physically. I alone know how triumphantly she opened herself to receive the impact of many types of destructive forces so rampant in this time of world turmoil and how amazingly she transmuted them, thus safeguarding all those hard pressed, struggling aspirants and younger disciples who have come to her and to her School through the years.

By far the greater part of her life work has always been subjective. We have seen the outer

effects, watched the outer comings and goings, helped her and loved her, sometimes criticized, sometimes complained, but always gone on, with her and because of her, yet a little higher and a little better than would otherwise have been the case. We are all very human and she was very human too.

Why did she suffer? Because her chosen path is on the line of the World Saviours. She has gone back to her own Master **K.H.** for yet more daring work with Him for the Christ.

She asks us to keep the Arcane School bright and shining as it is now, to keep it filled with the saving power of a world-wide gathering of loving hearts, which it is, and to see to it that we truly serve.

Sincerely yours,

New York
December 16, 1949

(Signed) FOSTER BAILEY

who could be nicer than I had been and who could begin to control a rather violent temper. This I started to do. I tried not to be so cross and to control my tongue and for some time became so objectionably good that my family got disturbed; they wondered if I was ill and almost begged me to resume my explosive displays. I was smug and sweet and sentimental.

As the years went by I found that at seven years intervals (until I was thirty-five) I had indications of the supervision and interest of this individual. Then in 1915 I discovered who He was and that other people knew Him. From then on the relationship has become closer and closer until today I can at will contact Him. This willingness to be contacted on the part of a Master is only possible when a disciple is also willing never to avail himself of the opportunity except in moments of real emergency in world service.

I found that this visitor was the Master **K.H.**, the Master **Koot Hoomi**, a Master Who is very close to the Christ, Who is on the teaching line and Who is an outstanding exponent of the love-wisdom of which the Christ is the full expression. The real value of this experience is not to be found in the fact that I, a young girl called Alice La Trobe-Bateman, had an interview with a Master but in the fact that knowing nothing whatsoever of Their existence, I met one of Them and that He talked with me. The value is to be found also in the fact that everything that He told me came true (after I had tried hard to meet requirements) and because I discovered that He was not the Master Jesus, as I had naturally supposed, but a Master of Whom I could not possibly have heard and one Who was totally unknown to me. Anyway, the Master **K.H.** is my Master, beloved and real. I have worked for Him ever since I was fifteen years old and I am now one of the

I was standing one day on the veranda of our quarters in Mumballa, looking out on the road in front of the compound and at the countless hordes and throngs of Indians --Hindus, Mohammedans, Pathans, Sikhs, Gurkas, Rajputs and the babus, sweepers, men, women and children who passed ceaselessly along the road. They plodded silently--coming from somewhere, going somewhere, thinking of something, and their name is legion. Suddenly old Bugaloo came up to me and put his hand on my arm (a thing no Indian servant ever does) and gave it a little shake to attract my attention. Then he said in his curious English, "Missy Baba, listen. Millions of people here. Millions, all the time long before you English came. Same God loves me as loves you." I have since often wondered who he was and have asked myself whether my Master **K.H.** had used him to break the shell of formalism in me. This old bearer looked and acted like a saint and probably was a disciple. Again I was faced with the same problem with which Jessie Duncan had confronted me--the problem of the love of God. What had God done about the millions of people down the ages, throughout the entire world, before Christ came? Had they all died unsaved and gone to hell? I knew the trite argument that Christ, during the three days whilst His body was in the tomb went and "preached to the spirits in prison," i.e. in hell, but that didn't seem fair. Why give them only one small chance lasting three days, after thousands of years in hell, because they happened to live before Christ came? You can see, therefore, how little by little these interior questions were thundering in my spiritual ears.

The next episode took place in Quetta. I made up my mind that it was absolutely necessary both for my peace of mind and the good of the soldiers that I give a talk on hell. In all my years as an evangelist I had never done so.

It was during this year, 1918, that I discovered for the first time who it was that had come to see me in Scotland when I was a girl of fifteen. I had been admitted into the Esoteric Section (E.S.) of the Theosophical Society and was attending their meetings. The first time that I went into the Shrine Room I saw the customary pictures of the Christ and the Masters of the Wisdom, as the Theosophists call Them. To my surprise there, looking straight at me, was a picture of my visitor. There was no mistake. This was the man who had walked into my aunt's drawing room, and it was not the Master Jesus. I was inexperienced then and rushed to one of the senior people at Krotona and asked for the name of this Master. They told me that it was the Master *K.H.* and then I made a basic mistake for which I have since paid the price. Believing that they would be pleased and not intending in the very least to be boastful I said, in all innocence, "Oh, then, He must be my Master, for I've talked with Him and been under His guidance ever since." This person looked at me and said, with rather a withering inflection, "Am I to understand that you believe yourself to be a disciple?" For the first time in my life I was up against the competitive technique of the Theosophical Society. It was, however, a wholesome lesson for me and I profited thereby. Learning to hold one's tongue is essential in group work, and one of the first lessons which any one affiliated with the Hierarchy has to learn.

During all this time the children were growing and learning and were increasingly a delight to me. There was nothing in Walter Evans' very brief occasional letters to indicate a change of heart and I began again to consider the necessity of getting a divorce. As the end of the war approached, I consulted a lawyer and was advised that I would have no difficulty.

In January, 1919, I met Foster Bailey and later, after

ing unless they had been for two years a member of the T.S. is proof of this. Why should spiritual teaching be withheld until a person had demonstrated for two years their loyalty to an organization? Why should people be required to sever their connection with other groups and organizations and pledge their loyalty to what is called the "Outer Head" of the E.S. when the only loyalties which should be required are those dedicated to the service of one's fellowmen, the spiritual Hierarchy and, above all, one's own soul? No personality has the right to ask spiritual pledges from other personalities. The only pledge that any human being should give is, first of all, to his own inner divinity, the Soul, and later, to the Master under Whose guidance he can more efficiently serve his fellow-men.

I remember at one of the first E.S. meetings I attended Miss Poutz, who was the secretary of the E.S. at that time: made the astounding statement that no one in the world could be a disciple of the Masters of the Wisdom unless they had been so notified by Mrs. Besant. That remark broke a glamour in me, although I did not speak of it at that time except to Foster Bailey. I knew I was a disciple of the Master *K.H.* and had been as long as I could remember. Mrs. Besant had evidently overlooked me. I could not understand why the Masters, Who were supposed to have a universal consciousness, could only look for Their disciples in the ranks of the T.S. I knew it could not be so. I knew They could not be so limited in consciousness and later I met many people who were disciples of the Masters and who had never been in touch with the T.S. and had never even heard of it. Just as I thought I had found a center of spiritual light and understanding, I discovered I had wandered into another sect.

We discovered then that the E.S. completely dominated the T.S. Members were good members if, and only if, they

lamaserie. The General flatly denied the possibility of this. He said the abbot was a very great and holy man and that he had never been known to come down across the frontier or visit an Occidental. When, however, Mr. Carpenter returned the following year, General Laden Lha admitted that he had made a mistake; that the abbot had been down to see him.

After writing for the Tibetan for nearly a month I got completely scared and absolutely refused to do any more work. I told the Tibetan that the three little girls had only me to look to, that if I were ill or went crazy (as so many psychics seemed to do) they would be all alone and that I did not dare take the chance. He accepted my decision but told me to try and get in touch with my Master, K.H., and talk the matter over with Him. After thinking it over for a week or so I decided to get in touch with K.H. and proceeded to do so, following the very definite technique He had taught me. When I got my opportunity for an interview with K.H. we talked the whole thing through. He assured me that I was in no danger, either physically or mentally, and that I had the opportunity of doing a really valuable piece of work. He told me that it was He, Himself, Who had suggested that I help the Tibetan; that He was not transferring me into the Tibetan's ashram (or spiritual group) but that He wished me still to work in His. I therefore complied with the wish of K.H. and told the Tibetan that I would work with Him. I have been strictly his amanuensis and secretary and am not a member of His group. He has never interfered with my personal work or training. In the spring of 1920 I entered into a very happy time of collaboration with Him, while working as a senior disciple in the ashram of my own Master.

I've written many books since then for the Tibetan. Shortly after finishing the first few chapters of "Initiation,

A life must not be seen as an isolated event but as an episode in a series of lives. What is working out today, the friends and family we are linked with and the quality, character and temperament which we show indicates simply the sum total of the past. What we are in our next life results from what we have been and done in this.

These years were very busy years. The girls were growing up and the boys were coming around. The School was steadily growing and inside myself I was gaining a sense of assurance and a recognition that I had found the work about which K.H. had spoken to me in 1895. The doctrines of reincarnation and of the law of cause and effect had solved the problems of my questioning mind. The Hierarchy was known to me. I had been given the privilege of contacting K.H. when I chose, for I could now be trusted to keep my personality affairs out of His Ashram and I moved on into greater usefulness in His Ashram and, consequently, in the world. The recognition of the Tibetan's books throughout the world was steadily growing. I, myself, had written several books which met with a good reception and I wrote them to prove that one could do so-called psychic work, such as my work with the Tibetan, and still possess one's own set of brains and be an intelligent human being. Through the books and through the growing membership of the School, Foster and I were coming increasingly in contact with people all over the world. Letters came pouring in of inquiry, of requests for help, or with a demand that we start a group in some country or other.

I have always held the theory that the deepest and most esoteric truths could be shouted from the housetops to the general public and unless there was an inner mechanism of spiritual recognition no harm could possibly be done. Therefore pledges to secrecy became meaningless. There are no secrets. There is only the presentation of truth and its un-

taneously on all sides of us, which do not have this spiritual link consciously achieved.

All through her life A.A.B. shunned any statement or action which might be interpreted as claim making, as to her own personal spiritual status. This we well know. The powerful and amazingly effective and fruitful work that she did, brought, however, an inevitable recognition that she was in fact a hard-working disciple of the Great Ones with achieved status sufficient to her task and that through her the direct impact of spiritual force as wielded by the Hierarchy became available to us.

Let us go back to a time prior to the existence of our group in outward manifestation on the physical plane, to the early days of Mrs. Bailey's childhood. As a young girl in her teens, then functioning in a setting of aristocratic culture and very considerable wealth, fulfilling the round of social activities and obligations, as was the lot of such young ladies, her Master came to her. Her setting was of the most extreme conservative pattern, her understanding of religion and her allegiance to the Church of England was set, rigid and dogmatic. Her knowledge of the world outside her small circle of experience was startlingly negligible.

This visit of the Master was for the purpose of implanting in her physical brain consciousness the essentials of the pattern of her life as it was to unfold. She was strong enough to have knowledge of the program of service to which on the inner plane she was already pledged and consecrated and the essentials of which were the chosen program of her own soul.

She was at this time a senior disciple in the ashram of the Master K.H. (An ashram may be thought of as a center of living spiritual energy in the group life of the Hierarchy.) As the years have slipped by and I have learned to profit by the teaching I have personally received from her, I have come to understand better what a senior position in an ashram necessarily involves. This position is the key to all the work that she did. There are many factors involved, some of which we can speak of now. Through the teachings of the Tibetan many have learned much about these things and others share with me the knowledge of certain essentials that constitute our esoteric background as a group.

We know that He whom we are accustomed to refer to as the Tibetan is in fact one of the Masters of the Wisdom known by cer-

tain of his associates as the Master Djwhal Khul. It was D.K., partly because he had specialized in occult philosophy and cosmic law, who was given the task of providing that bridging teaching necessary to the guidance of the hard-pressed disciples of the Great Ones in our present era; more especially also to provide the necessary expanding knowledge of spiritual realities which had to become available to humanity during that critical period of our present world history, when we are transiting out of the Piscean era into the Aquarian Age. D.K. worked with the great disciple whom we know as H.P.B. Her writings, and especially *The Secret Doctrine*, were a courageous pioneering effort which broke through in the earlier days and made all that we now can do far more possible than it otherwise could have been. The time had come for the next expanded teaching to be given out. D.K. stood next to K.H. whose disciple he had been for a very long time. It seems natural that he should have looked for and found the necessary collaborator among that group of disciples who were in the same ashram with him.

Not only had D.K. to find some consecrated and daring disciple, available on the physical plane, to do this work but he, of course, had other activities and responsibilities that we know little about. Also the time had come when in the planned expansion and the reorganization of the Hierarchy, additional ashrams should be formed and the personnel for them found and trained. This arduous undertaking in many ways is as difficult a task as one might well imagine and for this the Arcane School has helped to provide usable material. The Tibetan, therefore, has been occupied, in part, by the founding of his own ashram which is now rapidly consolidating and expanding, in the giving out of the teachings which are now contained in some eighteen volumes and in inaugurating certain spiritual activities in the world which conform to the plan of operations of the Hierarchy, as worked out by them in their effort to *hasten the reappearance of the Christ*. It is only in these later years that we have come to understand how this return of the Christ has, in fact, been the keynote and climaxing objective of all that has been done.

It is characteristic of truly spiritual and constructive forces that their active expression always results in several definite benefits. Such is the potency of spiritual force. The work which the Tibetan has done in the last thirty years already shows this tremendously

Alice Bailey's work developed as a duality--her discipleship service to her own Master, **Koot Humi**, which included the establishment of the Arcane School; and her initially reluctant agreement to work with the Tibetan, the Master Djwhal Khul, in the writing of a series of books presenting the next phase in the continuity of the Ancient Wisdom teaching for the present and the immediate future.

Thirty years work was planned. When this had been accomplished and within 30 days after that period (in December 1949) Mrs. Bailey gained her release from the limitations of the physical vehicle.

This quick release accounts also for the fact that the autobiography is unfinished.

of the positive controlling factor. His clairvoyant and clair-audient powers should gradually be perfected, and the right interpretation of what he sees and contacts on the plane of illusion, the astral plane, should be cultivated.

Thus we shall gradually find emerging in the world a large body of trained psychics whose powers are understood and who function on the astral plane with as much intelligence as they function on the physical plane, and who are preparing themselves for the expression of the higher psychic powers--spiritual perception and telepathy. These people will constitute eventually a body of linking souls, mediating between those who cannot see and hear on the astral plane because they are the prisoners of the physical body and those who are equally the prisoners of the astral plane, lacking the physical response apparatus.

The great need, therefore, is not that we should cease to consult and train our psychics and mediums, but that we should train them rightly and guard them intelligently and so link, through their means, the two worlds of the physical and the astral.*

II. Esoteric Schools and Disciples

Our second question relates to the work of the esoteric schools or "disciplines," as they are sometimes called, and the training and safeguarding of the aspirants found working in them.

I would like first of all to make one point clear. The great hindrance to the work of the majority of the esoteric schools at this time is their sense of separateness and their intolerance of other schools and methods. The leaders of these schools need to absorb the following fact. All schools which recognize the influence of the trans-Himalayan Lodge and whose workers are linked, consciously or unconsciously, with such Masters of the Wisdom as the Master Morya or the Master **K.H.**, form one school and are part of one "discipline." There is therefore no essential conflict of interests, and on

*A *Treatise on the Seven Rays*, Vol. II (*Esoteric Psychology*), pp. 555-598.

of a power beyond the human. This must be invoked and the invocation will meet with speedy response. These evil potencies will be occultly "sealed" within their own place; what this exactly means has naught to do with humanity. Men today must learn the lessons of the past, profit from the discipline of the war and deal--each in his own life and community--with the weaknesses and errors to which he may find himself prone.

I would here recall to you what I said last year anent this final Stanza of the Invocation.

I am preparing to present to you for wide distribution throughout the world, the last stanza of the Great Invocation. It is by no means easy to translate the words of this stanza in terms which will make it of general appeal and not simply of importance to convinced esotericists.... It can be so presented that the masses everywhere, the general public will be prompted to take it up and will use it widely; they will do this on a relatively larger scale than the intuitional, the spiritually minded or even the men of goodwill. A far wider public will comprehend it. I will give A.A.B. this stanza at the earliest possible moment; this will be conditioned by world affairs and by my understanding of a certain esoteric appropriateness in the setting of a time cycle. If plans mature as desired by the Hierarchy, the new stanza can receive distribution at the time of the Full Moon of June 1945, as far as the Occident is concerned, and considerably later for the Orient. Prior to these set points in time, the stanza can be used by all esoteric school members, after being used for one clear month by my group, dating that month from the time that the most distant members of the group receive it.

I seek to have this Invocation go forth on the power generated by my Ashram and by all of you affiliated with my Ashram; the Ashrams of the Master K.H. and the Master M. are likewise deeply committed to participation in this work.

the construction of the thoughtform of the advent or second Coming, has now been completed. There remains the precipitation of that event, its appearance on astral levels and its materialization on the physical plane. I would ask all of you who read these words anent the second Coming, to reserve opinion as to the exact nature of that event. Keep the concept *impersonal* and link not that appearance to a personality or to an individual. If you make the mistake of attaching the meaning to an individual, you will limit your understanding and fail in right recognition of group purpose. The work of pouring out the principle of love (which is the Christ principle) and of lifting the masses in their consciousness to the pitch where they can understand and welcome that love-principle is the main work of the new age, and it will inaugurate the age of brotherhood and mould humanity into the likeness of the Christ. That the oriental peoples may call this great Official by another name than that of "The Christ" has no bearing on reality and alters not the fact of His influence and His esoteric coming.

Certain of the Masters have the work under Their control, and through Their grouped disciples are already actively engaged in the work of preparation. The Master Morya, the Master K.H. and the Master Jesus are the three working at this time in closest cooperation with the Christ. With them work the Master Hilarion, He Whom you call the Master D.K., and another Master Who is specially linked with the work of preparation in the sacred land of India. One of the English Masters is also exceptionally active, and the Master in America is laying His plans toward an active participation in the work. These consecrated Workers form a nucleus around the Christ and direct much of the preparatory work. It is not possible for me to tell you the lines of Their activity; I can but give you evidence which may later be demonstrated as true. These Masters are definitely preparing Themselves for the task of outer activity and are intensifying Their work on the astral plane. To this fact can be traced the interest people are now showing in occultism and in the work of the Masters; more and more people

are becoming sensitive to and conscious of Their presence, and more and more are finding their way into the groups of disciples.

The Master Morya is at this time acting as the inspirer of the great national executives throughout the world. E'en those whose ideals coincide not with yours are being welded into the world plan, and much of their immediate work is organizing the individual nations and welding them into an homogeneous whole, preparatory to their entrance into the great international thoughtform. All who work with far vision and all who hold before any seething and bewildered nation an ideal *for the whole* are under His wide inspiration. Internationalism is the aim of His endeavor. With Him works the great Angel or Deva of the spiritual plane, referred to in the *Treatise on Cosmic Fire* as the Lord Agni; He seeks to touch with the hidden spiritual fire the head centers of all intuitive statesmen. Three great groups of angels--the gold, the flame colored and the white and gold--work on mental levels with those lesser angels or devas who vitalize thoughtforms and who keep alive the thoughts of the Guides of the race for the benefit of humanity.

The Master K.H., the Chohan on the teaching ray and He Who will be the next world teacher, is already active in His line of endeavor. He is attempting to transmute the thoughtform of religious dogma, to permeate the churches with the idea of the Coming and bring to a sorrowing world the vision of the Great Helper, the Christ. He works with the rose devas and with the blue devas on astral levels, with the wise help of the great guardian Angel of that plane, called (in Hindu terminology) the Lord Varuna. The activity of the astral plane is being much intensified and the angels of devotion, in whom the aspect of divine love is pre-eminent, work with the astral bodies of all those who are ready to strengthen and redirect their spiritual aspiration and desire. They are the angels who guard the sanctuaries of all the churches, cathedrals, temples and mosques of the world. They are now increasing the momentum of their vibration for the raising of the consciousness of the attendant

congregations. The Master K.H. works also with the prelates of the great Catholic Churches--Greek, Roman and Anglican--with the leaders of the Protestant communions, with the foremost workers in the field of education, and also through, and with, the dominant demagogues and organizers of the people. His interests lie with all those who, with unselfish intent, strive after the ideal, and who live for the helping of others.

The Master Jesus works especially with the masses of the Christian people who inhabit the occidental countries, and who gather in the churches. He is distinctively a great leader, an organizer, and a wise general executive. A special group of devas work under His command, and His connection with all true church leaders and executives is very close. He acts ceaselessly on the inner esoteric council of the churches, and with Him the groups of violet angels cooperate. In church matters He Himself carries out the behests of the Christ, saving Him much and working as His intermediary. This will seem logical to you, for His destiny is closely interwoven with the Christian Church and it marks the culmination of His work for the West. No one knows or understands so fully and wisely as He the problems of the Western culture, nor the needs of the people who carry forward the destiny of Christianity.

The Master Hilarion is actively occupied in the field of America, stimulating the intuitive perception of its people. He has under observation all those who are true psychics, and who develop their powers for the good of the community. He controls and transmutes the great active movements which endeavor to strip the veil from the world of the unseen. He impresses the minds of those whose vision will justify His effort. And He has much to do with various psychical research movements throughout the world. With the aid of certain groups of angels, He works to open up the world of departed souls to the seeker, and much that has of late convinced the materialistic world of life beyond has emanated from Him.

He Whom you call the Master D.K. works much with

of the Masters, unknown to you, remarked at a meeting of Members of the Hierarchy a few weeks ago, "One of the gates is open; those who are ready can come in but we now can go through it also, and can go to them in a new sense and more directly. May Shamballa help us."

It is realized by all in the Hierarchy that the major test connected with a higher initiation confronts Them. Disciples should attempt to realize the tremendous sacrifice involved in this outward move of the Hierarchy into secular existence. The higher the state of initiation, the harder it will be for the initiate concerned. It is, for instance, less of an effort for me to contact you than it would be for some of the Chohans, such as the Masters M. and K.H. I am nearer to you, because I am still utilizing the same physical body in which I took the fifth initiation, nearly ninety years ago. Chohans have taken a still higher initiation and are focal points of powerful Ashrams; Their task of adjustment is very much harder. Their invocative appeal to the Lord of the World in His Council Chamber at Shamballa has been mounting for some time. It has been called "The Appeal for Alignment" because the Members of the Hierarchy feel and know that this great return to Earth which has been arranged for the Hierarchy after so long an absence, will call for a fuller expression of the spiritual will than even They realize; They know that it will require the cooperation of Shamballa as well as the cooperation of humanity.

What I have to say about the externalization of the Hierarchy and its Ashrams could well be divided for the sake of clarity into the following points which will form the basis of the instruction. We shall attempt to follow this outline.

Hierarchical Adjustment and Alignment:

Within Itself.

In connection with the Council Chamber of Sanat Kumara. Little can be said about this.

In relation with humanity.

You will note that this involves the three planetary centers.

1. The Ashram of the Master K.H. This is the second ray Ashram and--with that of the Master M.--the most powerful in the Hierarchy; it controls the building forces.
2. The first ray Ashram, that of the Master M. He is the custodian of the principle of synthesis, the work of which is that of organic fusion, and this is ever needed to supplement that of the building agents.
3. The Ashram of a Master on the fifth ray, the custodian, among other things, of science and of that which relates and brings into expression the duality of spirit-matter. This Ashram has an important part to play in the work of preparation, for it is through the scientific use of energy that the world will be rebuilt and the factual nature of the Hierarchy be proved.

Through the pressure of education (second ray energy), through the growth of the concept of synthesis (first ray energy), and through the correct use of energy (fifth ray energy), this world can be brought into a condition of preparedness for the externalization of the Hierarchy.

The efforts of the disciples coming from the Ashram of K.H. will be largely directed towards the general public, but they will work primarily through educators in all countries and through those concerned with the teaching of religion. Educators touch those preparing for all types of activity. The task will be necessarily slow, particularly at first, but the second ray endowment of these disciples (as that of all disciples on this ray) is a steady persistence which brooks no discouragement, even when discouragement makes its appearance. Such disciples refuse to discontinue their effort or to change the spiritually-ordained plans, even when the obstacles to accomplishment seem insuperable. Disciples will come deliberately into incarnation and will take office in institutions of higher learning and in the churches, and will exert such pressure that old and obsolete methods, ancient outworn theologies and selfish and competitive tech-

tion, it has been transformed into the energy of goodwill and into that light which will illumine the minds of men.

The Great Invocation--now being used by so many--has greatly facilitated the receptivity of men; the creative appearance of effective goodwill can, however, be some time in manifesting. Nevertheless, nothing can arrest its subtle working and its eventual widespread appearance, on a scale great enough to be effective throughout the whole world. This greatly to be desired expression of divine purpose will be fulfilled *if* humanity (as a whole) stands in steady expectancy, wise activity and makes broad and brotherly decisions. As I have often told you, the final decisions in world affairs have to be made through mankind's deliberate choice; no compulsion is ever exerted by the Hierarchy or by the disciples of the Christ to force men to take some desirable action. Man's free will *must* be preserved. In a unique manner, men are today facing a period of the freeing of the human soul, or a period of its imprisonment indefinitely; the right decision will lead to the Kingdom of God, and the other to a retrogression which will deify the past and prolong past wrong action.

This outpouring of spiritual energy passes through the groups or (to use a technical word which is relatively unimportant) through the Ashrams of all the Masters of the Wisdom, the Disciples of the Christ. It is then transformed or transmuted by them so as to meet adequately the needs of the different types of people who compose humanity and who are represented in the Ashrams by different Masters. Through all the Masters and through all disciples this energy passes, so that all--at their many different stages--may receive the needed stimulation. They precipitate certain specialized aspects of this newly received energy, and they therefore will be peculiarly active in the coming period.

Five of the Masters and Their five Ashrams are primarily involved in this preparatory work. There is first of all the Ashram of the Master K.H., which is the presiding Ashram in this work, owing to the fact that it is a second ray Ashram, and therefore upon the same line of spiritual energy and descent as the Christ Himself. Another reason is that the

Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work than dealing with the consciousness of humanity. Next comes the Master Morya and His Ashram, because the whole procedure is projected from Shamballa, and He is in close touch with that dynamic center. The Master R., as the Lord of Civilization, is necessarily closely involved in this preparatory work, and also because He is what has been called the Regent of Europe. Another Ashram is also very deeply concerned in this work; I have, at times, referred to the Master Who was responsible for the organization of Labor. This work He began to do in the latter part of the nineteenth century, but left it to carry forward of its own momentum when Russia entered the field and laid an undue emphasis upon the proletariat during the revolution and in the later years of the first quarter of the twentieth century. I (D.K.) am the fifth Master concerned in this special work and am, as it were, the liaison officer between those active and conscious disciples who are working in the world of outer affairs and those directly responsible to the Christ for the desired work of preparation. Certain disciples from these five Ashrams or groups have been (and will be) especially trained for the work of contacting the public.

The stimulation which can be given will be released at the coming Full Moon. The five specialized energies are as follows:

1. *The Energy of Love-Wisdom.* This energy always has an effect upon every type of human being in the world. Its effect is to stimulate the tendency towards goodwill and to produce a mental development which can transmute the knowledge--gathered down the ages--into wisdom. It is wisdom which is needed today. Those who are now attempting to foster goodwill in themselves and others will be stimulated into wise action. You can see, therefore, that the outpouring of this energy is the first and greatest need. It *can* reach mankind because the Founders of all the world religions (I refer not to their many diversifications) are banded together in

7. There remains another energy which can only be applied very much later on and only if the activity of the six preceding energies fulfill their purpose. With it we cannot here deal, for the future is too uncertain, and in any case, it will only come into activity in the middle of the Aquarian Age.

These energies, along with the five specialized energies referred to in my June (1948) Full Moon Message will swing into great activity as the years slip away. The year 1952 will see the five specialized energies assuming great potency.

I would again call your attention to the fact that the evocative power of the Great Invocation (now used by so many hundreds of thousands) and the *sound* of its mantric rhythm is increasingly responsible for this work; a great deal of the resultant effectiveness is due to the fact that humanity is using this mantram in steadily increasing numbers, and this--combined with its scientific use by the Hierarchy--is very fruitful in results. It is well here to bear in mind that (to quote an old sentence by one of the Masters) *"where the focus is, so will be the anchorage where descending potencies under mantric inspiration are concerned."* This means that, due to the effort of countless thousands of men and women everywhere, energies hitherto unable to penetrate deeper into substance than the hierarchical substance and the levels of the higher mental plane can now, for the first time, be successfully anchored on dense physical levels or at least upon etheric levels. This is a fact and is far more important than you are perhaps able to appreciate.

I have earlier told you that the five Masters concerned with the initial stages of the organization of the Hierarchy on earth are the Master K.H., the Master Morya, the Master R., the Master Who started the labor movement in the modern world, and myself, the so-called Master D.K.

The division of labor is here of great interest. In my June message for 1948, I referred to the five specialized energies which were at that time released to carry forward their

impersonal task. Each of these energies is concerned with the desired organization, for it must ever be remembered that though the organization which we are considering is concerned with the *interior* or subjective work of the Hierarchy, the repercussions and the resultant effects will take place on earth, with physical plane effects, because the old occult truism "as above so below" will be rapidly and objectively demonstrated. This result and the effects produced will constitute one of the modes whereby the Hierarchy will prove its factual presence on earth.

The Ashram of the Master K.H. is already assuming an increased stimulating potency, but it will nevertheless be one of the last to manifest objectively on the physical plane. The mission of that Ashram is to produce the energy which will make possible and definite the reappearance of the Christ. That reappearance is the major pre-occupation of the Master K.H. and His group of initiates and disciples. The first step taken by the Ashram was embodied--as far as all of you are concerned--in the pamphlet entitled *The Reappearance of the Christ* (Wesak Message, May 1947). To this must be added the vitalization and the stimulation of the two-thousand-year-old thoughtform which men, down the centuries, have created in anticipation of His coming or advent. The movement toward expectancy and preparation is now rapidly gaining momentum. This was the first concrete result of the combined desire of this second ray Ashram. However, the work being done in this Ashram is more definitely concerned with three lines of activity. These are:

1. The preparation of the many combined Ashrams, leading to externalization.
2. The formulation of the techniques and disciplines which will be of service to the initiate or disciple who is making the primary effort to function objectively, to work *before* the screen of life and not *behind* the scenes, as hitherto, and to develop that

"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 co-ordination 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

lems of industry, and the goal of all the thinking, all the planning and all the work of impressing receptive minds is directed towards spiritualizing the concepts of the labor party in every country, and of industrialists, thus turning them towards the goal of right sharing, as a major step towards right human relations. This Master therefore co-operates with the Master R.--Who is the Head of the third ray Ashram, and Who is also one of the Triangle of Forces which controls the greater Ashram of the Hierarchy Itself. The Ashram of this Master (Who has always withheld His name from public knowledge) is a lesser Ashram within the major third ray Ashram, just as my Ashram lies within the ring-pass-not of the Ashram of the Master K.H. This Master is necessarily an Englishman, for the industrial revolution started nearly one hundred years ago in England, and the potency of the work done is related to its mass effect and to the results achieved in every land by labor and its methods. All the great labor organizations, national and international, are loosely knit together subjectively because in each group this Master has His disciples who are working constantly to hold the movement in line with the divine Plan. It is well to bear in mind that all great movements on earth demonstrate both good and evil; the evil has to be subdued and dissipated, or relegated to its right proportional place before that which is good and in line with hierarchical planning can find true expression. What is true of the individual is true also of groups. Before the soul can express itself through the medium of the personality, that personality has to be subdued, controlled, purified and dedicated to service. It is this controlling, subduing process which is going on now and it is vociferously fought by the selfish and ambitious elements.

Nevertheless, the work of this Master is outstandingly successful in preparing the intellectual principle of the masses for eventual right recognition of the Christ. A right sense of values is being developed, and in the right direction of this potent labor group in every land lies the foundation of the new civilization.

vanced disciple than himself, and his mind is being impressed by some chela in his group. This chela, who is closet to the Master than he is, passes on to him some of the knowledge that he has absorbed through being able to live within the Master's aura. But the Master is not concerned in the process; it lies between the chela and the aspirant. In these cases the receiver of the communication is often misled, and thinks that the Master Himself is dictating to him, whereas in reality he has through a more advanced chela than himself-tuned in on the Master's thought atmosphere.

None of the Masters of the sixth initiation (such as the Masters M. and K.H.) are at this time working through dictation with Their disciples. They are too much engrossed with world problems, and with the work of watching over the destinies of the prominent world figures in the various nations to have any opportunity to dictate teaching to any particular disciple in some small field of activity and upon subjects of which sufficient is already known to enable the disciple to go ahead alone and unaided. Two of the Masters are working telepathically and through dictation with several accepted disciples and Their effort is to inspire these disciples who are active in world work to greater usefulness in the Plan. They are working in this way in order to impress a few of the prominent thinkers in the field of science and of social welfare with the needed knowledge which will enable them to make the right moves in the emergence of the race into greater freedom. But I know of no others, in this particular generation, who are so doing, for They have delegated much of this work to Their initiates and disciples. The bulk of the communicators today (working through aspirants on the physical plane) are active working chelas of accepted degree who (living as they do in the thought aura of the Master and His group) are steadily endeavoring to reach all kinds of people, all over the world,

This is a valuable point for all who are real students to remember and to grasp. Ponder upon it, for it is self-explanatory and an understanding of it will make it possible to solve the problems of:

1. Alignment
2. The lines of least resistance.
3. The processes of substitution.
4. The alchemy of transmutation.
5. The fields of
 - a. Service
 - b. Avocation
 - c. Vocation.

The lack of balance will also emerge if the chart is studied and man can then arrive at an understanding of what he has to do. A study of the two formulas of the first and second rays will make it clear why in humanity (and in the solar system also) these two major rays are always so closely associated, and why all esoteric schools throughout the world are predominantly expressions of these two rays. At a certain stage upon the Path all the rays governing the mental body shift their focus onto rays one and two, doing this via the third ray. This ray holds the same position to the other rays that the solar plexus center does to the other six centers, for it constitutes a great clearing house. The first ray penetrates, pierces and produces the line along which Light comes; the second ray is the "light-carrier," and supplements the work of the first ray. A study of the activities and the cooperative endeavors of the Master M. and the Master K.H. may serve to make this clearer. Their work is indispensable to each other, just as life and consciousness are mutually indispensable, and without them form is rendered valueless.

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

On Distribution of Force; Blood Transfusion.

Instead of two questions, you have several. Let me list them for you so that you will see what I mean, and for clarity in replying. Several of these questions are inferred and not definitely posited, but if I am to deal with them they must be put in the form of questions and even then the subject is so vast that there will not be time.

1. How can a more harmonious distribution of force be accomplished for the benefit of all?
2. Can you give us some more specific instructions and indicate to us some esoteric methods, suitable to our stage of development in connection with this problem of distribution?
3. Has the fact of blood transfusion . . . any correspondence in some process of the transfusion of subtle energies on the inner planes?
4. Are there some special means, besides what we are already trying to do, by which those of us who are on the second ray could more effectively transfuse our love quality into brothers on the first ray, and vice versa?
5. What is the interrelation and the cooperation among the ray lives and particularly between the first and second ray entities?
6. How can the example of the close cooperation and friendship between the Master M. and the Master K.H. be of practical help and inspiration to us?

You will see from the above how impossible it will be to deal with this wide range of subjects. I will, however, give you the briefest answers to some of them, or indicate the line along which your ideas may flow.

1. A harmonious distribution of forces varies in its arrangement and consequently in its outer effect not only

soul, we are told, must return to the one who gave it. To date that has been an enforced and dreaded restitution, one which engenders fear and which leads men and women everywhere to clamor for the healing of the physical body, overemphasizing its importance and making them regard the prolongation of earthly existence as the most important factor in their lives. During the next cycle, these wrong attitudes must come to an end; death will become a normal and understood process--as normal as the process of birth, though evoking less pain and fear. This comment of mine is in the nature of a prophecy and should be noted as such.

I would, therefore, enjoin upon you the elementary fact that any healing group seeking to work along the new lines must (as a preliminary effort) seek to understand something about the factor of death to which is given the appellation of "the great restorative process" or "the great restitution". It concerns the art of wisely, correctly and with due timing, giving back the body to the source of its constituent elements and of restoring the soul to the source of its essential being. I am wording this with care because I seek to have you ponder most carefully and sanely upon the so-called enigma of death. It is an enigma to man, but not an enigma to disciples and knowers of the wisdom.

Healing groups and individual healers will find it necessary at times to confront their patients with the fact of death; one of the undertakings of disciples in my Ashram and in the Ashram of the Master K.H. is to interject the theme of death into their conversation with other seekers for truth, into their thinking and into their discussions with each other, and particularly with those they seek to heal. It will not be easy and it must not be done in a precipitate manner, but it is a subject which cannot and must not be avoided or evaded. Healing groups working out from an Ashram lay not the emphasis upon *bodily* healing, but upon

the Ashrams of those initiates who have taken the fourth initiation but who are not yet Masters. They are largely adepts upon the third and fifth rays, and work with the manas or mind as it is developing in all forms. They do foundational work of great importance, but are little understood and their lives are consequently lives of great sacrifice and the term of their service in this particular connection is relatively short. Certain aspects of their developed consciousness have to be kept in abeyance and must remain temporarily unexpressed in order to permit them to work with substance and specifically with the consciousness of the atoms which constitute the forms in all the subhuman kingdoms of nature. They do very little work with humanity, except with certain advanced members of humanity who are on the scientific line, drawing to their Ashrams only those who are on the third and fifth rays and who can continue with the work, being trained along peculiar and special lines.

The Ashrams of the Masters (to be found on all the rays) Who work in particular with humanity, are mostly to be found upon the buddhic levels of the triadal consciousness. There the note of "loving understanding" predominates, but even these words must be interpreted esoterically and not according to their usual and obvious meaning. It is not a case of "I understand because I love," or that "this," with love, understands "that." It is something far deeper, involving the idea of identification, of participation and of synthetic realization--lovely euphonious words, but meaning little to the non-initiates.

On atmic levels, the levels of the spiritual will, are to be found the Ashrams of those Masters Who are interpreting the will of Shamballa and to Whom is committed the task of transmitting the purpose and organizing the plans whereby that purpose can be fulfilled. As on manasic levels the Ashrams as a whole are presided over by the Master R., the Lord of Civilization, so on buddhic levels all Ashrams are supervised by the Master K.H., with the aid of myself (the Master D.K.) and three senior and ini-

has *together* touched the fringes of this highest of all revelations for humanity. When for the first time they succeed in doing this they will come--as a group under the direct emanation of the Higher Three and under an aspect of the Council Chamber at Shamballa which has been hitherto unknown and unrealized. This will connote a high stage of initiation of the group and is, in effect, connected with inter-hierarchical activity. It is a working out into the consciousness of the group members of an event which has taken place within the Ashram of Sanat Kumara, the Hierarchy itself; this takes place through the stimulation of all the Ashrams at a certain Full Moon, and concerns the relation of the Ashrams as a whole to Shamballa, and not to Humanity.

Can you grasp something of what I am endeavoring somewhat unsuccessfully to convey? There is an ashramic activity of which disciples know nothing in their brain consciousness until such time as the third initiation has been taken and the results of it are then dimly but increasingly sensed. It is related to the interplay between Shamballa and the Hierarchy, but not between the Hierarchy and Humanity. It concerns the purpose and the plan as the latter is the instrument of the former. The event of realization takes place via the triad formed by a Master and His two senior disciples or it is formed by three Masters all upon the same ray, as for instance, the Master K.H. and his Ashram, myself and my Ashram and another affiliated Ashram.

It is for this reason that in all exoteric groups connected with an Ashram, there is always a group leader and two others who are the reflection or the correspondence to the higher triad. This is part of the externalization of the Hierarchy which is proceeding rapidly at this time.

The importance of understanding the function of triangles is a prime necessity. A hint lies here for students in the political realm, where every country, under differing names, has its chosen ruler, and its ministers responsible for home affairs (or interior relations), and its foreign secretary, responsible for exoteric relationships.

in the fourth initiation, and are again mysteriously emphasized at the ninth initiation.

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation. It is composed of disciples and initiates at various stages of initiate-unfoldment who have arrived at their point of ashramic consciousness *together*, and who will proceed *together* until they arrive at that complete liberation which comes when the cosmic physical plane drops below the threshold of consciousness or of sensitive awareness and no longer holds any point of interest for the initiate.

This is one of the new factors in hierarchical methods and techniques which I have had the responsibility of bringing to public attention and so correcting the erroneous teaching of those trained under orthodox (so called) schools of occultism. The Master K.H., in one of the few (the very few) paragraphs in *The Mahatma Letters* which are genuine and not simply the work of H.P.B., gave a hint to aspirants of that time when He said that so many of them were so "spiritually selfish." This spiritual selfishness has led the average esoteric student to appropriate initiation and to make it personal and individual. Yet one of the prime prerequisites for initiation is a clear and concise recognition of one's own group, not through a process of wishful thinking, but through factual cooperation and work upon the physical plane. I said *group*, my brother, and not organization, for they are two very different things.

Have carefully in mind, therefore, the fact of group initiation, and forego the process of considered thought anent *your* preparation for initiation. Some groups are being prepared for initiation in which the following factors control--as far as the individual is concerned:

not for some time, the Christ will move forward "to the place which calls Him," and the Master K.H. will assume the role of World Teacher. All these moves present their unique problems; they produce vacancies in the ranks of the Hierarchy which must be filled; they lead constantly to the inflow of new and powerful energies for it must be recognized that these energies reach us along Paths leading to our planet as well as away from it. The invocative note of our united evolution at stated times and cycles sounds out and reaches Those Who are waiting for spiritual opportunity and service. They then follow the Path to our planet. From other spheres and planes They emerge along the lines of Their destiny and intention; we then call Them Avatars or Great Enlighteners or Planetary Saviors or Spiritual Regents; They act at the request of Sanat Kumara, given on higher cosmic levels.

It is nevertheless a statement of fact that in due time even Those Who choose the Path of Earth Service and remain in hierarchical work are eventually given the right to follow Their decision and pass to extra-planetary service. The Hierarchy, as we have seen, gives the needed training for that wider service, and the theme of what I might call the educational process to which the Masters submit is the unfoldment of the consciousness of the relationships which lie beyond the aura of our planet; this is, in reality, a higher and most abstruse branch of the Science of Impression, which disciples upon their lower level have to master. This aspect of impression is, however, concerned with the formless worlds, whereas all the impressions to which the disciple has to learn to react emanate from and within the cosmic physical plane, of which all our seven planes are an integral part; our highest spiritual world is a part of the substantial world. The Masters, therefore, are working at a conscious receptivity or sensitivity to the cosmic astral plane, the source of the spirit or energy of love. There is a fundamental connection between the Hierarchy (the source of expression of love on Earth) and the cosmic astral plane, and it is towards this objective that the Masters work Who choose the Path

cultly absorbed" by the Master; the substance of the glamour, purified and freed from all that conditioned it on the planetary astral plane, and with only the pure essence retained, sets the law in motion which draws this purified remainder into the cosmic astral plane.

Constantly, therefore, this great circulatory process goes on, demonstrating anew the essential synthesis underlying all life--human, planetary, systemic and cosmic; it reveals also that the Law of Attraction, the Law of Magnetic Work, and the cosmic Law of Synthesis are three aspects of one Law for which, as yet, we have no name.

It might be said that the Masters working on the second Path are working in relation to and in contact with certain great Lives Who work on the periphery of the constellation Libra, the Balances. This is due to the fact that Those Masters Who can work with magnetic energies, and with the three above Laws, have achieved a point of balance which makes Their work possible; it involves also a poised attention and directive power, permitting the inflow of energies from Libra which could not otherwise enter our planetary life at all. These Libran energies enter our solar system via the Heart of the Sun and are peculiarly amenable to magnetic attraction and distribution.

All these Paths gradually came into being when our planetary Logos created the Earth and started the *involutionary* process of creation, leading in due time but much later, to *evolution*. They are therefore, all of Them, Paths of Return. This second Path was one of the first to be used and (again quoting the *Old Commentary* "the door once opening inward now opens outward and permits the exit of those who hold the key because they entered by that door in aeons long gone by."

All the Masters (and not only Those upon the fifth ray) receive careful training in the manipulation of energies, and hence the statement of the Master K.H. to His disciples that the occultist has to learn to master and control the forces and energies within himself; the disciple and the initiate work with hierarchical energies and with the forces

the ray effects, and the results produced within the three groups. These are:

1. The group in which the initiate is working upon the physical plane and which is an externalization (existing on the mental and astral planes) of some phase of work sponsored by the New Group of World Servers. All disciples and initiates in physical manifestation are at this time members of that group, which is the focal point of the present effort being made by the Hierarchy. Through it spiritual energy from five of the Ashrams is flowing. These five are:

- a. The Ashram of the Master K.H., particularly in regard to the work of education.
- b. The Ashram of the Master D.K. (myself), particularly in regard to aspirants for initiation.
- c. The Ashram of the Master R., particularly in regard to the reorganizing and the reconstruction of Europe, from the point of view of economics.
- d. The Ashram of the Master Morya, as He seeks to find, influence and direct the activities of workers in the political field throughout the planet.
- e. The Ashram of the Master Hilarion, as He supervizes the discoveries (and the application of such discoveries) of the scientific movement in the world today.

You will note, therefore, the profound and widespread interest of this field of energy wherein ray energy is now active.

2. The group which may regard itself consciously as the initiate's own group, in the sense that he is slowly influencing those around him, collecting the personnel and forming the nucleus of the Ashram by means of which he may some day serve the world. All those who are taking initiation do not necessarily create their own ashrams, though a large number do so. The work of those initiates who do not form an ashram is mysterious in the extreme, from the point of view of aspiring humanity, and there is little that I may say about the subject. These initiates work

He knows that he has climbed to the mountain-top or has "ascended" to the buddhic plane, from which plane he must permanently work and not just occasionally, as has been the method hitherto.

He can work through a physical body (with its subtler sheaths) or not, as he sees fit. He realizes that he, as an individual, no longer needs a physical body or an astral consciousness, and that the mind is only a *service instrument*. The body in which he now functions is a body of light which has its own type of substance. The Master, however, can build a body through which He can approach His incoming disciples and those who have not taken the higher initiations; He will normally build this body in semblance of the human form, doing so instantaneously and by an act of the will, when required. The majority of the Masters who are definitely working with humanity either preserve the old body in which They took the fifth initiation or else They build the "mayavirupa" or body of maya, of physical substance. This body will appear in the original form in which They took initiation. This I personally did in reference to the first case; i.e., preserving the body in which I took initiation. This the Master K.H. did in creating a body which was made in the form in which He took the fifth initiation.

It may interest you to know, that the Christ has not yet decided what type of physical vehicle He will employ should He take physical form and work definitely upon the physical plane. He waits to see what nation or group of nations do the most work and the most convincing work, in preparation for His reappearance. He will *not*, however, take a Jewish body as He did before, for the Jews have forfeited that privilege. The Messiah for Whom they wait will be one of Christ's senior disciples, but it will *not* be, as originally intended, the Christ. Symbolically, the Jews represent (from the point of view of the Hierarchy) that from which all Masters of the Wisdom and Lords of Compassion emerge: materialism, cruelty and a spiritual conservatism, so that today they live in *Old Testament* times and are