

Mahomet, **Jesus** of Nazareth, and Krishna, down to those lesser initiates, Paul of Tarsus, Luther, and certain of the outstanding lights in European history. Always have these men and women been agents for the carrying out of race purpose, for the bringing about of group conditions, and for the furthering of the evolution of humanity. Sometimes they have appeared as beneficent forces, bringing peace and contentment with them. More often have they come as agents of destruction, breaking up the old forms of religion and of government in order that the life within the rapidly crystallizing form might be set free and build for itself a newer and a better vehicle.

Much that is stated here is already well known, and has already been given out in the different occult books. Yet in the wise and careful enunciation of collected facts, and their correlation with that which may be new to some students, comes an eventual synthetic grasp of the great plan, and a wise uniform realization as to the work of that great group of liberated souls who, in utter self-abnegation, stand silently behind the world panorama. Through the power of their will, the strength of their meditations, the wisdom of their plans, and the scientific knowledge of energy which is theirs, they direct those force currents, and control those form-building agencies which produce all that is seen and unseen, movable and immovable in the sphere of creation within the three worlds. This, coupled to their vast experience, is what fits them to be the agents for the distribution of the energy of the Planetary Logos.

As has already been stated, at the head of affairs, controlling each unit and directing all evolution, stands the KING, the Lord of the World, Sanat Kumara, the Youth of Endless Summers, and the Fountainhead of the Will, (showing forth as Love) of the Planetary Logos. Cooperating with Him as His advisers are three Personalities

of the Planetary Logos working out into objectivity. The closest cooperation and unity exists between these three Personalities, and every move and plan and event exists in Their united foreknowledge. They are in daily touch with the Lord of the World at Shamballa, and the entire guidance of affairs rests in Their hands, and in those of the Manu of the fourth root-race. The World Teacher holds office in connection with both the fourth and fifth root-races.

Each of these departmental heads directs a number of subsidiary offices, and the department of the Mahachohan is divided into five divisions, so as to take in the four lesser aspects of Hierarchical rule.

Under the Manu work the regents of the different world divisions, such as, for instance, the Master Jupiter, the oldest of the Master now working in physical bodies for humanity, Who is the regent for India, and the Master Rakoczi, Who is the regent for Europe and America. It must be remembered here that though the Master R., for instance, belongs to the seventh ray, and thus comes under the department of energy of the Mahachohan, yet in Hierarchical work He may and does hold office temporarily under the Manu. These regents hold in Their hands the reins of government for continents and nations, thus guiding, even if unknown, their destinies; They impress and inspire statesmen and rulers; They pour forth mental energy on governing groups, thus bringing about the desired results wherever cooperation and receptive intuition can be found amongst the thinkers.

The World Teacher presides over the destiny of the great religions through the medium of a group of Masters and initiates Who direct the activities of these different schools of thought. In illustration:--The Master **Jesus**, the inspirer and director of the Christian Churches every-

THE SOLAR HIERARCHY

The Solar Logos.

The Solar Trinity or Logoi

- I The Father.....Will.
- II The Son.....Love-Wisdom.
- III The Holy Spirit....Active Intelligence.

The Seven Rays

Three Rays of Aspect.
Four Rays of Attribute.

- I. Will or Power....II. Love-Wisdom....III. Active Intelligence

- 4. Harmony or Beauty.
- 5. Concrete Knowledge.
- 6. Devotion or Idealism.
- 7. Ceremonial Magic

THE PLANETARY HIERARCHY

S. Sanat Kumara, the Lord of the World.
(The Ancient of Days.
The One Initiator).

The Three Kumaras.
(The Buddhas of Activity.)

1 2 3

The reflections of the 3 major and 4 minor Rays.

The 3 Departmental Heads.

- I. *The Will Aspect*.....
- II. *The Love-Wisdom Aspect.*
- III. *Intelligence Aspect.*

A. The Manu.

B. The Bodhisattva.
(The Christ.
The World Teacher.)

C. The Mahachohan.
(Lord of Civilisation)

b. Master Jupiter.

b. A European Master.

c. The Venetian Master

c. Master M—.

c. Master K.H.

d. Master D.K.

- 4. The Master Serapis.
- 5. Master Hilarion.
- 6. Master Jesus.
- 7. Master R—.

Four grades of initiates.

Various grades of disciples.

People on the Probationary Path.

Average humanity of all degrees.

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

closely with the work of unifying, as far as may be, eastern and western thought, so that the great religions of the East, with the later development of the Christian faith in all its many branches, may mutually benefit each other. Thus eventually it is hoped one great universal Church may come into being.

The Master **Jesus**, who is the focal point of the energy that flows through the various Christian churches, is at present living in a Syrian body, and dwells in a certain part of the Holy Land. He travels much and passes considerable time in various parts of Europe. He works specially with masses more than with individuals, though He has gathered around Him quite a numerous body of pupils. He is upon the sixth Ray of Devotion, or Abstract Idealism, and His pupils are frequently distinguished by that fanaticism and devotion which manifested in earlier Christian times amongst the martyrs. He Himself is rather a martial figure, a disciplinarian, and a man of iron rule and will. He is tall and spare with rather a long thin face, black hair, pale complexion and piercing blue eyes. His work at this time is exceedingly responsible, for to Him is given the problem of steering the thought of the occident out of its present state of unrest into the peaceful waters of certitude and knowledge, and of preparing the way in Europe and America for the eventual coming of the World Teacher. He is well known in the Bible history, coming before us first as Joshua the Son of Nun, appearing again in the time of Ezra as Jeshua, taking the third initiation, as related in the book of Zechariah, as Joshua, and in the Gospel story He is known for two great sacrifices, that in which He handed over His body for the use of the Christ, and for the great renunciation which is the characteristic of the fourth initiation. As Appollonius of Tyana, He took the

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

in their regard and respect when due amends have been made.

All people do not develop exactly along the same or parallel lines, and therefore no hard or fast rules can be laid down as to the exact procedure at each initiation, or as to just what centers are to be vivified, or what vision is to be accorded. So much depends upon the ray of the disciple, or his development in any particular direction (people do not usually develop evenly), upon his individual karma, and also upon the exigencies of any special period. This much can be suggested, however: At the first initiation, that of the birth of the Christ, *the heart center* is the one usually vivified, with the aim in view of the more effective controlling of the astral vehicle, and the rendering of greater service to humanity. After this initiation the initiate is taught principally the facts of the astral plane; he has to stabilize his emotional vehicle and learn to work on the astral plane with the same facility and ease as he does on the physical plane; he is brought in contact with the astral devas; he learns to control the astral elementals; he must function with facility on the lower sub-planes, and the value and quality of his work on the physical plane becomes of increased worth. He passes, at this initiation, out of the Hall of Learning into the Hall of Wisdom. At this time, emphasis is consistently laid on his astral development, although his mental equipment grows steadily.

Many lives may intervene between the first initiation and the second. A long period of many incarnations may elapse before the control of the astral body is perfected, and the initiate is ready for the next step. The analogy is kept in an interesting way in the New Testament in the life of the initiate **Jesus**. Many years elapsed between the Birth and the Baptism, but the remaining three steps were taken in three years. Once the second initiation is taken

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.

old has passed away, manifests in a period of calm and apparent equilibrium.

At no time in the history of the race has this been better shown than in the present half century. The sixth Ray of Devotion passes away and the Ray of Ceremonial Law enters and with that entering comes a swinging into prominence of the outstanding features and faculties of the department of force and activity, the synthesis, forget not, of the four minor rays. Therefore you have the fighting for ideals and the devoted adherence to a cause, as demonstrated under the ray of the Master *Jesus*; therefore the clashing in every field of endeavor of the idealists (right or wrong) and their bitter warfare. What was the world war but the culmination of two opposing ideals, fighting it out on the physical plane?--it was an instance of the force of the sixth ray. Now will come, as the sixth ray passes out, a gradual cessation of the clashing, and the gradual domination of organization, rule and order under the sway of the incoming force, that of the ray of the Master R--. Out of the present turbulence will arise the ordered and organized form of the new world. Gradually the new rhythm will impose itself on the disorganized communities of men and instead of social chaos as now you will have social order and rule; instead of the religious differences and the differentiated sects of the many so-called religious, you will have religious expression itself regulated into form and all ordered by law; instead of economic and political strain and stress will be seen the harmonious working of the system under certain fundamental forms; all will be dominated by ceremonial with the inner results aimed at by the Hierarchy gradually taking shape. Forget not that in the apotheosis of law and order and their resultant forms and limitations lies, towards the close (I choose my words with deliberation), a

a plane just as a Heavenly Man ensouls His scheme. The idea can be extended likewise to chains, globes, races, and rounds. Duality always will be seen,--human and deva manifestation forming the sumtotal, and always will energy and quality progress in parallel lines.

As the ray influence passes away from a race or a planet, a scheme or a solar system, it must not be supposed that it is completely abrogated; it has simply passed beyond the periphery of whatever ring-pass-not it was energizing, and the force of its influence is being focussed elsewhere. The original recipient becomes a channel, or transmitting agent, and not so much an absorber or container. Words again are handicapping us, and proving their inadequacy to express an idea. What the student should recognize is that during a cycle of ray influence, the object of its immediate attention receives and absorbs it and transmutes it according to its need, and not so much therefore is available for transmission. When the cycle is drawing to a close more and more of the ray influence or magnetism will be felt elsewhere, until practically all of it will be passed on unabsorbed.

This is what is beginning to happen in relation to this sixth Ray of Devotion. Egos who are on that particular Ray will take form elsewhere on other globes, and in other chains, and not so much on our planet. The vibrations of that Ray will quiet down as far as we are concerned, and find increased activity elsewhere. To phrase it otherwise, our planet and all thereon will become positive and non-receptive, and will temporarily repulse this particular type of force. A psychical manifestation of this can be seen in the dying down of what is called *Christian* enthusiasm. This Ray, on which the Chohan *Jesus* may be found, will no longer pour its force to the same extent into the form He built, and it will necessarily slowly but surely disintegrate, having served its purpose

channels for work. The Master **Jesus** is particularly active at this time along this line, working in collaboration with certain adepts on the scientific line, who--through the desired union of science and religion--seek to shatter the materialism of the west on the one hand and on the other the sentimental devotion of the many devotees of all faiths. This is made possible now through the passing out of the sixth Ray and the coming in of the seventh. It should be borne in mind by all students when considering the planes, plane substance and energy that they are in a condition of flux and change all the time. The matter of all planes circulates, and cyclically certain portions become more energized than others; the matter of the planes is thus under a threefold influence, or--to word it otherwise--deva substance is subjected to a threefold cyclic stimulation:

1. *Ray stimulation*, dependent upon any Ray being in or out of power. It is inter-systemic and planetary.
2. *Zodiacal stimulation*, which is an extra-systemic stimulation, and is also cosmic and cyclic.
3. *Solar stimulation*, or the impact of direct solar force or energy upon the substance of a plane; this emanates from the "Heart of the Sun" and is peculiarly potent.

All the planes are subjected to this threefold influence but in the case of the buddhic and the astral planes, the force of this third stimulation is very great. The adepts--working in conjunction with the great devas--utilize cyclic opportunity to effect definitely constructive results.

8. A group of devas closely connected with the mysteries of initiation. They form what is esoterically called the "path of the Heart," and are the bridge between the astral and the buddhic planes. They are in no way

The Master **Jesus** will take a physical vehicle, and with certain of His chelas effect a re-spiritualization of the Catholic churches, breaking down the barrier separating the Episcopal and Greek churches from the Roman. This may be looked for, should plans progress as hoped, about the year 1980. The Master Hilarion will also come forth, and become a focal point of buddhic energy in the vast spiritualistic movement, whilst another Master is working with the Christian Science endeavor in an effort to swing it on to sounder lines. It is interesting to note that those movements which have laid the emphasis so strongly on the heart or love aspect, may respond more rapidly to the inflow of force at the Coming than other movements which consider themselves very advanced. The "mind may slay" the recognition of the Real, and hatred between brothers swing the tide of love-force away. The three Masters so closely allied with the theosophical movement are already making Their preparations, and will also move among men, recognized by Their Own and by those who have eyes to see. To those of Their chelas on earth who undergo the necessary discipline, opportunity will be offered to work on the astral plane and, should they so choose, an immediate incarnation, provided they have achieved continuity of consciousness. He Who is known as D. K. is planning to restore--via His students--some of the old and occult methods of healing and to demonstrate:

- a. The place of the etheric body.
- b. The effect of pranic force.
- c. The opening up of etheric vision.

It is not permissible to say more in connection with the plans of the Great Ones. Their appearing will not be simultaneous in time, for the people could not stand the tremendously increased inflow of force, and recognition of Them and of Their methods will depend upon the intui-

type of Ego is begun. Finally the vibration reaches the mental unit at the base of the lotus bud, and the lunar Pitris is are called into activity. They begin to work out their formulas for the particular type of vehicle which is required.

(f). *Activity of the Pitris.* The joint activity of the solar and the lunar Pitris⁵³ in the process pursued by the reincarnating Ego is our next subject of consideration. The Ego, driven by desire for physical experience, has made the initial move and a vibration, emanating from the center of the lotus bud, has reached the lotus petals, and has consequently vibrated in deva substance, or in

⁵³The joint activity of solar and lunar Pitris.--S. D., II, 258.

1. "The spark hangs from the flame by the finest thread of Fohat.
 - a. The three-tongued flame that never dies. Triad.
 - b. The four wicks. Quaternary.
 - c. The thread of Fohat. Thread of Life.
2. It journeys through the seven worlds of maya.
 - Macrocosmically.the seven planetary schemes.
 - Planetary the seven chains of a scheme.
 - Microcosmically.the seven globes of a chain.
 Note and meditate upon:--
 ". . . the divine Septenary hanging from the triad, thus forming the Decad and its permutations. Seven, five and three."
3. It stops in the first, and is a metal and a stone; it passes into the second and behold--a plant; the plant whirls through seven forms and becomes a sacred animal."

Compare S. D., I, 266.

 Note the kabalistic aphorism:--"A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, God.--S.D.,I,267.
4. From the combined attributes of these, Manu, the Thinker, is formed. --See S. D., II, 179, 187.
5. Who forms him? The seven lives and the One Life.--See S.D.,II, 268. The seven groups of lives who form the three lower bodies. The lunar Pitris or fathers of the material forms.
6. Who completes him? The fivefold Lha.
 - Who unites the higher Spiritual Triad and the lower self?
 - a. The fivefold Gods of the intelligence.
 - b. The fifth principle of mind.
7. Who perfects the last body? Fish, sin, and soma.
 - a. Fish, sin and soma collectively compose the three symbols of the immortal being.
 - b. Fish--symbol of the buddhic principle, the manifested life on earth. Note the avatara of Vishnu. The sign of Pisces, the fish. **Jesus** the fisher of men.
 - c. Sin--The fall of man, involution of Spirit.
 - d. Soma--Moon. The work of lunar Pitris, providing bodies. Read stanza VII, 6, S.D.,I,285.

The man, therefore, absents himself from the physical plane for a very brief time, and is driven by his Ego into a physical body with great rapidity.

Second, *to work out some piece of service* under direction of his Master. This will involve some adjustments, and occasionally the temporary arresting of his karma. These adjustments are made by the Master with the concurrence of the disciple, and are only possible in the case of an accepted disciple of some standing. It does not mean that karma is set aside, but only that certain forces are kept in abeyance until a designated group work has been accomplished.

Third, *a disciple will return into incarnation occasionally so as to fit into the plan of a greater than himself.* When a messenger of the Great Lodge needs a vehicle through which to express Himself, and cannot use a physical body Himself, owing to the rarity of its substance, He will utilize the body of a disciple. We have an instance of this in the manner the Christ used the body of the initiate **Jesus**, taking possession of it at the time the Baptism. Again when a message has to be given out to the world during some recurring cycle, a disciple of high position in a Master's group will appear in physical incarnation, and be "overshadowed" or "inspired" (in the technically occult sense) by some teacher greater than he.

Fourth, a disciple may, through lack of rounded development, be very far advanced along certain lines but lack what is called the full intensification of a particular principle. He may, therefore, decide (with the full concurrence of his Ego and of his Master) *to take a series of rapidly recurring incarnations* with the intention of working specifically at bringing a certain quality, or series of qualities, to a point of higher vibratory content, thus completing the rounding of his sphere of manifestation. This accounts for the peculiar, yet powerful, people who are

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

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

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

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

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

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

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

distant objective, and this without obstruction. A clue to the nature of this Path and as to the reason why so many of the human Monads seek this particular stream of energy lies in the right understanding of the above suggestion.

The initiates who tread this way are primarily those of the fourth and the sixth order. As earlier pointed out, this is the Path that the "lords of compassion" most frequently follow, and at this time the Egyptian Master and the Master **Jesus** are preparing Themselves to tread it. The mystics of the Occident who have come into incarnation during the past one thousand years are a peculiar group of Egos whose impulse is towards this type of cosmic energy. In this system they have developed certain basic recognitions and the "ecstasy" of the occidental mystic is the germ, latent within him, which will some day flower forth into that cosmic rapture for which we have as yet no name.

Comic rapture and rhythmic bliss are the attributes of the fourth path. It is a form of identification which is divorced from consciousness altogether. The reason also why the majority of the sons of men follow this Path lies in the fact of its numerical position. These units of the fourth kingdom, the bulk of the fourth Creative Hierarchy on this fourth globe of the fourth scheme in a solar system of the fourth order are innately compelled to seek this fourth WAY in order to perfect themselves. They are called the "blissful dancing points of fanatical devotion." This is as near as we can get to the true description. They have also been described as the "revolving wheels which turn upon themselves, and find the open door to perfect bliss."

The energy of Path IV reaches us from *Sirius via the Sun*. This must be understood as a blind behind which one of the signs of the zodiac veils itself.

The hierarchies concerned with this specific type of

ology becomes apparent, "only Christ is seen and heard," only the real or spiritual man can be seen expressing himself through a physical medium, as Christ did through His instrument and disciple, **Jesus**.

34. Thoughts contrary to yoga are harmfulness, falsehood, theft, incontinence, and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or delusion (ignorance); whether slight in the doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.

It will be noted that the five Commandments deal specifically with those "thoughts contrary to yoga" or union, and that the keeping of the Commandments will bring about:

- a. Harmlessness instead of harmfulness,
- b. Truth instead of falsehood,
- c. Abstention from theft instead of stealing,
- d. Self-control instead of incontinence,
- e. Contentment instead of avarice or covetousness.

No excuse is left to the aspirant, and the truth is borne in on him that transgression of the Commandments is equally productive of results whether the violation is trifling or very great. A "contrary thought" *must* produce its effect and the effect is dual; pain, and ignorance or delusion. There are three words which the occult student associates ever with the three worlds:

1. The thinker,
2. The mind,
3. The brain,

but this will be during the demonstration side of his work.

It is through an understanding of the method of energizing the nerves that the thinker can galvanize its instrument into activity during incarnation, and similarly produce trance, samadhi, or death. The same basic knowledge enables the adept to raise a dead body, as Christ did in Palestine, or occupy the vehicle of a disciple for purposes of service, as Christ occupied the body of the disciple **Jesus**. This knowledge and its use, we are told, is subject to the great law of karma, of cause and effect, and even the Christ Himself may not set the law aside in any case unless there is adequate "weakening" of the cause producing the bondage.

39. By subjugation of the upward life (the udana) there is liberation from water, the thorny path, and mire, and the power of ascension is gained.

Pervading the whole body is that sum total of nervous force, called by the Hindu, prana. It is controlled by the mind via the brain; it is the vitality which brings into activity the sense-organs and produces the outward-going life of the man; its medium of distribution is the nervous system through certain great distributing centers called plexi, or lotuses. The nerve ganglia known

soul consciously knows itself to be one with God. With this idea in our minds and with an understanding of the part that intellection has played, the words of St. Paul take on a new clarity, when he says: "Let this mind be in you which was also in Christ **Jesus**, Who, being in the form of God thought it not robbery to be equal with God."

The results of this realized union (realized when in the contemplative state) is illumination of the mind and of the brain, provided that they have both been held positively steady and in a waiting condition. The illumination, when it has become frequent and, finally, when it can be drawn upon at will, produces eventually the life of inspiration.

If these stages are grasped and mastered and if the intelligent man or woman can be found willing to submit to the outlined technique, we shall have many coming forth as demonstrators of this divine science. The words that I used in my book, *The Soul and Its Mechanism*, will be found true that "there will emerge a new race with new capacities, new ideals, new concepts about God and matter, about life and Spirit. Through that race and through the humanity of the future there will be seen not only a mechanism and a structure, but a soul, an entity, who, using the mechanism, will manifest its own nature, which is love, wisdom and intelligence."⁴

It is interesting here to note the uniformity of the teaching of all religious and races as to the technique of entrance into the kingdom of the soul. At a

⁴Bailey, Alice A., *The Soul and Its Mechanism*, p.130.

attained. Much then remains to be done. The analogy is complete. Many years were spent by the disciple **Jesus** between the birth and baptism. The remaining three initiations were taken in three years. You have the same situation on the path of the aspirant.

The second initiation marks the crisis of the control of the astral body. After baptism there remain the three temptations, demonstrating the complete control of the three lower vehicles. Then comes the Transfiguration, followed by knowledge of the future and complete self-abnegation. Therefore, you have the following:

1. The moment of conception--i.e. individualization.
2. Nine months gestation--i.e. the wheel of life.
3. First initiation--i.e. the birth hour.

The path is, therefore, a path on which steady expansion of consciousness is undergone with increasing sensitivity to the higher vibrations. This works out at first as sensitiveness to the inner voice and this is one of the most necessary faculties in a disciple. The Great Ones are looking for those who can rapidly obey the inner voice of their soul. The times are critical and all aspirants are urged also to render themselves sensitive to the voice of their Master as well. His time is fully occupied and disciples must train themselves to be sensitive to His impression. A slight hint, a pointed finger, a hurried suggestion, may be all that He has time to give, and each disciple must be upon the watch. The pressure upon Them is great now that They are moving closer to the physical plane. More souls are conscious of Them than when They worked on mental levels only and They also, working on denser planes, are finding conditions more difficult. The devas and disciples, aspirants and those upon the probationary path are being gathered around Them now and are being organized into groups with special work assigned. Some souls can work only in mass

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

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

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

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

Forward

This book goes out with the earnest wish that its effect may be wholly constructive and result in a deepening of our belief in Christ and a broader recognition of the work which He came to initiate. Many years of work as an evangelist and as a teacher in the field of Christian principles, and a difficult cycle in which I faced the problem of my own relation to Christ and to Christianity, have brought me to two definitely clear and clean cut recognitions: first, a recognition of the reality of the Individuality of Christ and of His Mission; and secondly, a recognition that the development of the Christ Consciousness and the Christ Nature in individual man, and in the race as a whole, carries with it the solution of our world problem. Most heartily do I endorse the words of Arthur Weigall when he says:

"Yet the **Jesus** of History as distinct from the Jesus of Theology, remains 'the way, the truth, and the life'; and I am convinced that concentration upon the historic figure of our Lord and upon His teaching can alone inspire in this Twentieth Century that fervent adherence and service which in former ages could be obtained from the average layman by the expounding of theological dogmas, the threat of hell, and the performance of elaborate rites and ceremonies."¹

The kingdom of God is now in process of rapid formation, as all those with forward-seeing vision and a realization of the rapidly emerging beauty and divinity of man can bear testimony. We are passing through the transition period between the old age and the new, and the true mission of Christ, so deeply and frequently obscured by theological implications and disputations, embodies in itself the coming revelation. The development of humanity guarantees the recognition of Christ and His work and its participation, consciously, in the kingdom of God.

¹ *The Paganism in Our Christianity*, by Arthur Weigall, p. 16.

We are free to choose and to reject; but let us see to it that we choose with eyes opened by that sagacity and wisdom which are the hall mark of those who have penetrated a considerable way along the path of return. There is life and truth and vitality in the Gospel story yet to be re-applied by us. There is dynamic and divinity in the message of **Jesus**.

Christianity is, for us today, a culminating religion. It is the greatest of the later divine revelations. Much of it, since its inception two thousand years ago, has come to be regarded as myth, and the clear outlines of the story have dimmed and have come frequently to be regarded as symbolic in their nature. Yet behind symbol and myth stands reality--an essential, dramatic and practical truth.

Our attention has been engrossed by the symbol and by the outer form, whilst the meaning has remained obscured and fails sufficiently to affect our lives. In our myopic study of the letter we have lost the significance of the Word itself. We need to get behind the symbol to that which it embodies, and to shift our attention away from the world of outer forms to that of inner realities. Keyserling points this out in these words:

"The process of shifting levels from the letter to the inner meaning in the matter of spiritual attitudes can be clearly set forth by one single proposition. *It consists in 'seeing through' the phenomenon.* Every living phenomenon is, first and last, a symbol; for the essence of life is meaning. But every symbol which is the ultimate expression of a state of consciousness is in itself transparent for another deeper one, and so on into eternity; for all things in the sense-connexion of life are inwardly connected and their depths have their roots in God.

"Therefore, no spiritual form can ever be an ultimate expression; every meaning, when it has been penetrated, becomes automatically a mere letter-expression of a deeper one and herewith the old phenomenon takes on a new and different meaning. Thus, Catholicism, Protestantism, Greek-Catholic, Islamism and Buddhist religiousness can in principle continue on the plane of this life, what they were and yet signify something entirely new."⁴

⁴ *The Recovery of Truth*, by Hermann Keyserling, pp. 91-92

The only excuse for this book is that it is an attempt to penetrate to that deeper meaning underlying the great events in the life of Christ, and to bring into renewed life and interest the weakening aspiration of the Christian. If it can be shown that the story revealed in the Gospels has not only an application to that divine Figure Which dwelt for a time among men, but that it has also a practical significance and meaning for the civilized man today, then there will be some objective gained and some service and help rendered. It is possible that today--owing to our more advanced evolution and the ability to express ourselves through more finely developed shades of consciousness--we can appropriate the teaching with a clearer vision and a wiser use of the indicated lesson. This great *Myth* belongs to us--for let us be courageous and use this word in its true and right connotation. *A myth is capable of becoming a fact in the experience of an individual, for a myth is a fact which can be proven.* Upon the myths we take our stand, but we must seek to re-interpret them in the light of the present. Through self-initiated experiment we can prove their validity; through experience we can establish them as governing forces in our lives; and through their expression we can demonstrate their truth to others. This is the theme of this book, dealing as it does with the facts of the Gospel story, that fivefold sequential myth which teaches us the revelation of divinity in the Person of **Jesus** Christ, and which remains eternally truth, in the cosmic sense, in the historical sense, and in its practical application to the individual. This myth divides itself into five great episodes:

1. The Birth at Bethlehem.
2. The Baptism in Jordan.
3. The Transfiguration on Mount Carmel.
4. The Crucifixion on Mount Golgotha.
5. The Resurrection and Ascension.

Their significance for us and their re-interpretation in modern terms is our task.

sources and composed of many truths. Yet it is legitimate to feel that if one had to choose, at this time, *one* faith, one might choose Christianity, and for this specific reason: the central problem of life is to lay hold upon our divinity and to make it manifest. In the life of Christ we have the most complete and perfect demonstration and example of divinity lived successfully on earth, and lived--as most of us have to live--not in retirement, but in the full tide of storm and stress.

Exponents of all faiths are today meeting to discuss the possibility of finding a platform of such universality and truth that upon it all men may unite, and on which the coming world religion may be based. This may perhaps be found in a clearer interpretation and understanding of these five outstanding episodes, and in their practical and unique relationship not only to the individual but to humanity as a whole. This realization will bind us more definitely to the past, anchoring us in the truth that was; it will indicate to us our immediate goal and duty, which when understood will enable us to live more divinely, to serve more adequately, and thus to bring the will of God into fruition on earth. It is their inner meaning and our individual relation to them that are of importance.

There is nothing but a valuable gain to us, an enriching of our consciousness, when we realize the unity, and at times the uniformity of the teaching as it is given in both the East and the West. For instance, the fourth event in Christ's life, the Crucifixion, finds a parallel in the fourth initiation of the Oriental teaching which is called the Great Renunciation. There is an initiation, called in the Buddhist terminology the "entering of the stream," and there is in the life of *Jesus* an episode which we call the "baptism in Jordan." The story of Christ's birth at Bethlehem can be paralleled in practically every detail in the lives of earlier messengers from God. These proved facts should surely evoke from us the recognition that though there are many messengers there is only one Message; but this recognition in no way

a perfect man, unto the measure of the stature of the fullness of Christ."²³

Initiation is therefore a graded and realized series of expansions of consciousness, a steadily increasing awareness of divinity and of all its implications. Many so-called initiates today believe themselves to have reached this status because some occult leader or some psychic seer has told them that it is so; yet within themselves they know nothing of the process whereby they can pass (as Masonry teaches) through that mysterious door, between the two great pillars in their search for light; they have no conscious knowledge of that self-initiated programme which has to be followed in full waking consciousness, being realized simultaneously by the indwelling divine soul and the mind and brain of the man in physical life. These expansions of consciousness progressively reveal to man the quality of his higher and his lower nature; it is this realization which marks St. Paul as one of the first initiates to attain that status under the Christian dispensation. Read what he says about this revelation of his duality:

"I know that in me [that is in my flesh] dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

"For the good that I would, I do not: but the evil which I would not, that I do.

"For I delight in the law of God after the inward man:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"Oh, wretched man that I am! who shall deliver me from the body of this death?

"I thank God through *Jesus* Christ our Lord."²⁴

Only through the revelation of the Christ within each human being can this at-one-ment be made. Only through the new birth, the baptism of spirit and of fire, and the transfiguration of the nature can deliverance be found, can unity

²³ *Eph.*, IV, 13.

²⁴ *Romans*, VII, 18-25.

"He was in the world, and the world was made by Him, and the world knew Him not."⁵

What is thus true of the Whole is true also of the part. Each civilization, as an expression of the human consciousness, has had its Word. Two thousand years ago a Word was for us "made Flesh," and around that dynamic center of spiritual life our Western world revolves. Whether we accept this fact or question it matters not, as far as the results are concerned, for as Dr. Schweitzer tells us:

"The historical foundation of Christianity, as rationalism, liberalism, and modern theology count it, exists no longer--which, however, is not to say that Christianity has therefore lost its historical foundation. The work which historical theology believed it must carry out, and which it sees falling to pieces at the very moment when completion was near, is only the terra cotta veneer of the true indestructible, historical foundation, which is independent of any historical knowledge and proof--simply because it is there, it exists.

"Jesus is something to our world because a mighty stream of spiritual influence has gone forth from Him and has penetrated our age also. This fact will be neither shaken nor confirmed by an historical knowledge."⁶

Always the Word has sounded out which has enabled the race to see and recognize its next step. The Christ enabled man to hear this in the past; He will enable man to do so again today. Some day, as all Masons know these Words which have been spoken periodically will be superseded by a WORD which is known among them as the "Lost Word." When that Word is finally spoken humanity will be enabled to climb to the final peak of human achievement. The hidden divinity will then shine forth in its glory, through the medium of the race. The height of material achievement has perhaps been reached. Now comes the opportunity for that subtle divine Self to manifest through the agency of the experience which we call the "new birth,"

⁵ St. John, I, 1, 2, 3, 4, 10.

⁶ *The Mystery of the Kingdom of God*, by Albert Schweitzer, pp. 28, 29.

same experience, and through the process of initiation he gives birth to the Christ. The "infant life," newborn into the kingdom of God, starts on the struggle and the experience which will lead him step by step from one initiation to another till he too has attained. Then he also becomes a teacher and an expression of divinity, and follows in the footsteps of the Savior, serving the race, sounding the needed note, and helping others to reach the point he has reached. The path of service and cooperation with the divine will become the purpose of his life.

Not all initiates can reach the altitude which Christ reached. His was a unique and cosmic mission. But experience of each stage of illumination, as portrayed in the Gospel story, is possible to the disciples of the world. Therefore, in summing up these ideas concerning the new birth into the kingdom, which at this time faces so many, it must be borne in mind that:

"At the first great Initiation the Christ is born in the disciple. It is then that he realizes for the first time *in himself* the outpouring of the divine Love and experiences that marvelous change which makes him feel himself to be one with all that lives. This is the 'Second Birth,' and at that birth the heavenly ones rejoice, for he is born into 'the kingdom of heaven,' as one of the 'little ones,' as a 'little child,'--the names ever given to the new Initiates. Such is the meaning of the words of Jesus, that a man must become a little child to enter into the Kingdom."¹⁵

The same writer points out in another place that:

"The 'second birth' is another well recognized term for Initiation; even now in India the higher castes are called 'twice-born,' and the ceremony that makes them twice-born is a ceremony of Initiation--mere husk truly, in these modern days, but the 'pattern of things in the heavens.'¹⁶ When Jesus is speaking to Nicodemus he states that 'Except a man be born again he cannot see the kingdom of God,' and this birth is spoken of as that 'of water and the Spirit,'¹⁷ this is the first Initiation; a later one is that 'of the Holy

¹⁵ *Esoteric Christianity*, by Annie Besant, pp.185, 286, 53, 54.

¹⁶ *Hebrews*, IX, 23.

¹⁷ *St. John*, III, 3.5.

Ghost and fire,¹⁸ the baptism of the Initiate in his manhood, as the first is that of birth, which welcomes him as the 'Little Child' entering the kingdom.¹⁹ How thoroughly this imagery was familiar among the mystics of the Jews is shown by the surprise evinced by **Jesus** when Nicodemus stumbled over His mystic phraseology: 'Art thou a master of Israel, and knowest not these things?'"²⁰

Facing these possible heights of attainment stand the disciples of the world at this time. Here also stands the weary world disciple, humanity as a whole, worn and distraught, bewildered and restless, yet conscious of divine potentialities and great dreams, visions and ideals which evoke a hope and a refusal to be defeated and are the guarantee of eventual success. The voice of all the world Saviors and the example of the Christ indicate to humanity the Way that must be trodden. This leads a way from the superficial and the material, from the world of unreality to the world of reality. "Man has had enough of a life cut off from its religious center, and a quest for a new religious balance, a spiritual deepening will begin; in no order of his activity can he carry on any longer merely on the surface, a purely external life."²¹ Deep calls unto deep, and from out the darkness of those depths, and through pain and suffering, the Christ child will emerge, and humanity as a whole will stand ready to make the great transition into the kingdom of God. Man can now pass on into the kingdom and commence making spiritual history. Up to the present, history has been preparatory. The race is only today, for the first time ready to take the great step on to the path of discipleship and of purification which precedes the path of initiation. Individuals have ever emerged out of the rank and file and lifted themselves to the pinnacles of attainment, and so climbed the mountain of initiation. But today this becomes possible for the many. The voice of those who have achieved, the clarion call of those who are

¹⁸ *St. Matt*, III, 11.

¹⁹ *St. Matt*, XVIII, 3.

²⁰ *St. John*St. John, III, 10.

²¹ *The End of Our Time*, by Nicholas Berdyaev, p.59.

initiate in the mysteries of the kingdom of God make the new step possible. The moment is unique and urgent. The call is to the individual but also, for the first time in history, it is sounded in the ears of the crowd, because the crowd is ready to respond.

Such is the situation now. The voices of these individuals who have entered into the kingdom call to the multitude today in no uncertain terms, and the issue is sure, though to some the initiating of humanity may seem a slow process. Old truths enunciated by the world Teachers and Saviors are in process of reinterpretation, to meet the ancient needs in new terms and in a more vital way. Those Leaders who mould the spirits of men are holding the doors wide open, and through them mankind will be obliged to pass, rapidly if it will listen, but inevitably, whether it now hears or no.

Our theme therefore gradually emerges in our consciousness. We can see that it must be approached from two major angles. We shall study these five initiations of **Jesus** from the angle, first of all, of the individual aspirant, so that it may become apparent that, as children of God, we can all participate in what the Christ went through. One of the interesting things which appear as we study the life of Christ and note how the divine Plan for that life was progressively registered in His consciousness, is that at first He only dimly sensed what He had to do. The ideas developed as He grew older. After the first initiation, the Birth at Bethlehem, His words to His mother were, "Wist ye not that I must be about my Father's business?"²² He knew that He was ordained to work and to serve, but the specifications of that work were only later made clear to His mind. He simply recognized a Plan, and to that Plan He dedicated Himself. This must also be done by those who follow in His steps.

The second initiation, that of the Baptism, then took place. Christ had achieved manhood, and this attainment was followed immediately by a definite and conscious rejection of evil. Recognition of work to be done must be succeeded

²² *St. Luke*, II, 49._*St. Luke*, II, 49.

At each initiation of **Jesus**, as we shall see, a Sign was given; it was a Sign which registered upon the consciousness of those who were not initiate. Each time, a symbol or form was seen which was indicative of the revelation. Christ Himself tells us that at the end of the age the sign of the Son of Man will be seen in the Heavens.²⁹ Just as the Birth at Bethlehem was ushered in by a Sign, that of the Star, so shall that birth towards which the race is hastening be likewise ushered in by a heavenly Sign. The appeal which goes up from the hearts of all true aspirants to initiation is beautifully embodied in the following prayer:

"There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal. There is a power which maketh all things new. It lives and moves in those who know the Self as One. May that peace brood over us; that power uplift us, till we stand where the One Initiator is invoked, till we see His star shine forth."

When that Sign is seen and the Word is heard, the next step will be the recording of the Vision. The Plan and the part to be played by the initiate are shown to him, and he knows what he has to do. This Vision is spoken of as "the vision of God," but it is expressed to man in terms of God's will and the completeness of that which God intends. We are intended to be initiate into the mystery of that will. The vision of God is the vision of God's Plan. No man has seen God at any time. The revelation of God comes through the revelation of Christ.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

"**Jesus** saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."³⁰

Christ revealed in Himself the will of God and gave to humanity a vision of God's Plan for the world, this Plan

²⁹ *St. Matt.*, XXIV, 30.

³⁰ *St. John*, XIV, 8, 9.

Krishna in ancient India proclaimed this truth in the majestic words:

"Whenever there is a withering of the law . . . and an uprising of lawlessness on all sides, then I manifest Myself.

"For the salvation of the righteous and the destruction of such as do evil; for the firm establishing of the law I come to birth in age after age.

"He who thus perceives My birth and work as divine, as in truth it is . . . he goes to Me, Arjuna."³⁴

Again and again such teachers have come forth, manifested as much of the divine nature as the racial development warranted, spoken those words which determined the culture and the civilization of the peoples, and then passed on their way, leaving the seed sown, to germinate and bear fruit. In the fullness of time Christ came and, if evolution means anything at all and if the race as a whole has developed and unfolded its consciousness, the message He gave and the life He lived must necessarily sum up all the best in the past, completing and fulfilling it, and proclaim a possible future spiritual culture which will greatly transcend all that the past may have given.

The majority of these great Sons of God were, curiously enough, born in a cave and usually of a virgin mother.

"In regard to the Virgin Birth it is significant that there is no reference to it in the Epistles which form the earliest Christian documents; but, on the contrary, St. Paul speaks of **Jesus** as 'made of the seed of David according to the flesh'³⁵ that is to say, of the seed of Joseph, David's descendant. The earliest Gospel, that of St. Mark, dating between A.D. 70 and 100, does not mention it; nor does the Gospel of St. John, dating from some time not earlier than A.D. 100. The Book of Revelation, written between A.D. 69 and 93, is silent on the subject, though had the Virgin Birth then been an important tenet of the faith it would undoubtedly have figured in the mystical symbolism of that composition."³⁶

³⁴ *The Bhagavad Gita*, Translation of Charles Johnston, IV, 7, 8.

³⁵ *Romans*, I, 3.

³⁶ *The Paganism in Our Christianity*, by Arthur Weigall, p.42.

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

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

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

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

a cave. The Transfiguration and the Crucifixion were enacted on the summit of a mountain or hill, whilst the second initiation, after which Christ entered upon His public ministry, took place in a river, in the plains around Jordan--symbolic perhaps of Christ's mission to live and work down amongst men. The Masonic phrase to "meet on the level" takes on here an added significance. After each mountain experience, the Christ came down again on to the level of daily life and there manifested the effects or results of that high event.

Mithras was born in a cave, and so were many others. Christ was born in a cave and entered, as did all the others, upon a life of service and of sacrifice, thus qualifying for the task of world Savior. They brought light and revelation to mankind and were sacrificed, in the majority of cases, to the hatred of those who did not understand their message, or who objected to their methods. All of them "descended into hell and rose again on the third day." There are twenty or thirty of these stories scattered through the centuries of human history, and the stories and the missions are ever identical.

"The **Jesus**-story, it will now be seen, has a greater number of correspondences with the stories of former Sungods and with the actual career of the Sun through the heavens--so many indeed that they cannot well be attributed to mere coincidence or even to the blasphemous wiles of the Devil! Let us enumerate some of these. There are (1) birth from a Virgin mother; (2) the birth in a stable (cave or underground chamber); and (3) on the 25th December (just after the winter solstice). There is (4) the Star in the East (Sirius) and (5) the arrival of the Magi (the 'Three Kings'); there is (6) the threatened Massacre of the Innocents, and the consequent flight into a distant country (told also of Krishna and other Sungods). There are the Church festivals of (7) Candlemas (2nd February), with processions of candles to symbolize the growing light; of (8) Lent, or the arrival of Spring; of (9) Easter Day (normally on 25th March) to celebrate the crossing of the Equator by the Sun; and (10) simultaneously the outburst of lights at the Holy Sepulchre at Jerusalem. There is (11)

³⁷ *Bible Myths*, by T.W. Doane, p.332.

³⁸ *Pagan Christ*, by J.M. Robertson, p.338.

³⁹ *St. John*, X, 10.

in Paris is built upon the ancient site of a Temple of Isis, and that the early Church very frequently availed itself of a so-called heathen opportunity to determine a Christian rite or a day of sacred remembrance. Even the establishing of Christmas Day on December 25th was so determined. The same writer quoted above tells us that:

"On the fixing of the 25th December as the birthday of **Jesus**, Williamson has the following: 'All Christians know that the 25th December is *now* the recognized festival of the birth of **Jesus**, but few are aware that this has not always been so. There have been, it is said, one hundred and thirty-six different dates fixed on by different Christian sects. Lightfoot gives it as September 15th, others as in February or August. Epiphanius mentions two sects, one celebrating in June, the other in July. The matter was finally settled by Pope Julius in 337 A.D., and St. Chrysostom, writing in 390, says: 'On this day (i.e. 25th December) also the birth of Christ was lately fixed at Rome, in order that while the heathen were busy with their ceremonies (the Brumalia, in honor of Bacchus) the Christians might perform their rites undisturbed.'"⁴²

The choice of this particular date is cosmic in its implications, and not unwittingly, we can be sure, did the wise men of earlier times make these momentous decisions. Annie Besant tells us that:

"He is always born at the winter solstice after the shortest day in the year, at the midnight of the 24th December when the sign Virgo is rising above the horizon; born as this Sign is rising, he is born always of a virgin, and she remains a virgin after she has given birth to her Sun-child as the celestial Virgo remains unchanged and unsullied when the Sun comes forth from her in the Heavens. Weak, feeble as an infant is he, born when the days are shortest and the nights are longest. . . ."⁴³

It is also interesting to remember that:

"The Venerable Bede,⁴⁴ writing in the early part of the Eighth

for virgin matter, for the substance which nurtures and nourishes and hides within itself the Christ child, the Christ consciousness. In the last analysis, it is through form and matter that God stands revealed. That is the story of the divine incarnation. Matter, overshadowed by the Holy Ghost, the third Person of the Trinity, brings to the birth the second Aspect of the Trinity, in the Person of Christ--Cosmic, mythical and individual.

Associated with the story-book of the heavens there are three constellations (besides the constellation Virgo) which are symbolized by women. There is Cassiopeia, the Woman Enthroned. This is the constellation which is the symbol of the stage in human life at which matter and form are dominant and triumphant; when the inner divine life is so deeply hidden that it shows no sign, and only the material nature controls and rules. Then there comes the later stage in the history of the race and of the individual, when we find Coma Berenice symbolically emerging--the Woman bearing the Christ Child is seen. Here matter begins to reveal its true function, which is to bring to the birth the Christ in every form. When the turning of the great wheel of life has played its part, then Mary can come out of Galilee, from Nazareth, and journey to Bethlehem, there to give birth to the Savior. Finally there is Andromeda, the Woman chained, or matter brought into subservience to the soul. The Soul or the Christ now rules. First, matter dominant, enthroned and triumphant. Then matter, the custodian of hidden divinity, beauty and reality, ready to bring them to the birth. Finally, matter as the servant of that which has been born, the Christ. However, none of this is brought about unless the journey is made from Nazareth, the place of consecration, and from Galilee, the place of the daily round of life; and this is true, whether one is speaking of the cosmic Christ, hidden by the form of a solar system; of the mythic Christ, hidden in humanity down the ages; of the historical Christ, concealed within the form of **Jesus**; or of the individual Christ, hidden within the ordinary man. For always the

⁴² *Estoric Christianity*, by Annie Besant, p.160.

⁴³ *Ibid*, p.157.

⁴⁴ Bede, *De Temp. rat.*, xiii.

routine is the same--the journey, the new birth, the experience of life, the service to be rendered, the death to be endured, and then the resurrection into more extended service.

Joseph's name means "he who shall add"; he was a builder, a carpenter, a worker in the building trade, one who adds stone to stone, or beam to beam. He is the symbol of the building-creative aspect of God the Father. In these three people, Joseph, the infant **Jesus**, and Mary, we have the divine Triplicity symbolized and represented, God the Father, God the Son and God the Holy Spirit, or Matter informed by Deity, and therefore typified for us in the Virgin Mary.

Today the masses are on a journey. Today the teaching of the Path and of the Way to God is engrossing the attention of the aspirants in the world. We are on the Path of return to the individual and to the racial Bethlehem. We are now on the point of entering the cave wherein the new birth can take place, and therefore one stage of life's long journey is nearly completed. This symbolism is truer, perhaps, than we care to think it is. The world problem today is *bread*, and our anxieties, our bewilderments, our wars and our struggles are based upon the economic problem of how to feed the peoples. Today the whole world is occupied with the Bethlehem idea, with bread. In this subtle implication there surely comes to us a guarantee that as He came before to the House of Bread so will He again fulfill His word and fulfill Himself and return. The cave, a place of darkness and of discomfort, was for Mary the place of pain and weariness. This cave or stable story of the New Testament is perhaps as full of symbolism as any to be found in the Bible. The long and trying journey ended in a dark cave. The long and weary journey of humanity has brought us today to just such a hard and uninviting place. The life of the individual disciple, prior to taking initiation and passing through the experience of the new birth, is ever one of the utmost difficulty and hardness. But in the dark, and through difficulty, Christ is to be found, the Christ life can flower forth, and we can stand face to face before Him as the Initiator. The blind poet,

The gifts they brought teach us the specific type of discipline which must be undergone in order to present to the Christ, at the time of the new birth, gifts which will be symbolic of achievement. These three offered to the infant **Jesus** three presents--gold, frankincense and myrrh. Let us study for a minute the specific importance of these to the individual would-be initiate. We are told by the esotericists that man is a three-fold person in his human nature, and this truth is endorsed by the psychologists through their investigations and research. He is a physical living body, he is a sum total of emotional reactions, and he is also that mysterious something which we call a mind. These three parts of a man--physical, emotional and mental--have to be offered in sacrifice, worship and as a free gift to the "Christ within" before that Christ can demonstrate through the disciple and initiate as He wishes to do. Gold is a symbol of the material nature, which must be consecrated to the service of God and of man. Frankincense symbolizes the emotional nature, with its aspirations, wishes and longing, and this aspiration must rise as incense to the feet of God. Incense is also a symbol of purification, of that burning which removes all dross and leaves only the essence for the blessing of God. Myrrh or bitterness relates to the mind. It is through the mind that we suffer as human beings, and the further the race progresses and the more the mind develops, the greater seems the capacity for suffering. But when suffering is seen in its true light and dedicated to divinity, it can be used as an instrument whereby we approach nearer to God. Then we can offer to God that rare and wonderful gift of a mind made wise through pain, and a heart made kind through distress and through difficulty surmounted.

As we study the meaning of these three gifts brought by the disciples of old to the infant **Jesus**, and as we see their meaning as it applies to our individual situation, it becomes equally apparent that today humanity, as a race, stands before the infant **Jesus**, in the House of Bread, at the end of a

long journey, and can now offer, if it so will, the gifts of material life, of purification through the fires of adversity, and of the suffering to which it has been subjected. Humanity can journey from Galilee by way of Nazareth. Gold, the thing that today seems to be the very life-blood of the people, must be consecrated to the Christ. Frankincense, the dreams and visions and aspirations of the multitude, so real and deep that the nations everywhere are struggling for the expression of these dreams--these too must be dedicated and offered to the Christ, that He may be all in all. And the pain and suffering and agony of humanity, never before so acute as now, must surely be laid at the feet of Christ. We have learnt much. Let the meaning of it all penetrate into our hearts and minds, and let the reason of the pain drive us to offer it up as our ultimate gift to Christ. Pain is ever the accompaniment of birth. Suffering is found within every birth chamber. The realization of this awakens the deepest and most constructive kind of optimism in the minds of those who ponder upon world suffering and agony. May it not indicate the birth pangs which precede the revelation of the Christ? When it is realized, then we can say with St Paul:

"For His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ, and be found in Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ--the righteousness which comes from God through faith. . . . I do not say that I have already gained this knowledge or already reached perfection. But I press on, striving to lay hold of that for which I was also laid hold of by Christ **Jesus**. . . . But this one thing I do--forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal, I push on to secure the prize of God's heavenward call in Christ **Jesus**. Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you. But whatever be the point that we have already reached, let us persevere in the same course."⁵⁹

⁵⁹ *Phil*, III, 8, 9, 12, 16, Weymouth Translation.

The account of Christ's childhood as given us in the Gospels is dismissed in a very few words. Only one episode is related, and that is the one in which **Jesus**, having reached the age of twelve years, was taken up by His Mother to the Temple of the Lord and there, for the first time, gave indication of His vocation, and evidenced the realization that a mission was preordained for Him. Prior to this, His parents had conformed to all the requirements of the Jewish ritual; they had also sojourned in Egypt. Of His time there, we are told nothing. All that we know is covered by the words:

"They returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."⁶⁰

Students would do well to remember that the number *twelve* is regarded by the esotericists of all faiths as signifying the number of completion; it recurs again and again in the various scriptures of the world. The following comments are of interest in this connection, showing as they do the significance of this number, and its relation to initiation:

"The accomplishment of the age of twelve years signifies a full period of evolution when an initiation was undergone by the Christ-soul. This took place in the inner mind (the temple) and corresponded to an awakening of the logical and intuition sides of the soul. These are the father-mother principle, indicated by the presence of the parents."⁶¹

And again,

"This number (of the twelve disciples) is typified by many things in the Old Testament; by the 12 sons of Jacob, by the 12 princes of the Children of Israel; by the 12 running springs in Helim; by the 12 stones in Aaron's breastplate; by the 12 loaves of the shew-bread; by the 12 spies sent by Moses; by the 12 stones

⁶⁰ *St. Luke*, II, 39, 40.

⁶¹ *Dictionary of the Sacred Language of all Scriptures and Myths*, by G.A. Gaskell, p.773.

of which the altar was made; by the 12 stones taken out of Jordan; by the 12 oxen which bare the brazen sea. Also in the New Testament, by the 12 stars in the bride's crown, by the 12 foundations of Jerusalem which John saw, and her 12 gates."⁶²

All these recurrences of twelve probably have their origin in the twelve signs of the zodiac, that imaginary belt in the heavens through which the sun appears to pass on its journey in the course of a year, and during its greater cycle of approximately 25,000 years.

Having completed the preparatory work, by His twelfth year Christ again underwent an intuitive experience, going up from Nazareth (the place of consecration) to the Temple, where that intuition led Him to a new realization of His work. There is no sign that He knew in detail what that mission was; He went into no explanations to His Mother. He started to do the work that was the nearest duty, and to teach those whom He found in the Temple, astonishing them with His understanding and His answers. His mother, bewildered and distressed, called His attention to herself and to His father, but only received the calm answer, spoken with conviction, and so changing all life for her: "Wist ye not that I must be about my Father's business?"⁶³ That business, as it developed in His consciousness in the passing of the years, became far broader and wider in its all-embracing love than the average orthodox Church seems willing to admit.

The extent of this mission slowly dawned upon His young mind and He began, as all truly initiate sons of God must perform, to function as God's messenger as soon as the Vision was recognized, and in the place where He was. Having thus indicated His grasp of the future work, we read that "He went down with them (His parents), and came to Nazareth (the place of renewed consecration), and was subject unto them. . . . And **Jesus** increased in wisdom and stature, and in favor with God and man."⁶⁴

⁶² Bishop Rabanus Manrus, A.D. 857.

⁶³ *St. Luke*, II, 49.

⁶⁴ *St. Luke*, II, 51, 52.

the process of baptism, and through the temptations which followed, He evidenced His maturity, faced His mission, and demonstrated to the world His purity and His power.

The third initiation, that of the Transfiguration, testified to the fact of the at-one-ment which Christ made between soul and body. Integration was complete, and the consequent illumination was made apparent to His disciples. He appeared before them as Son of Man and Son of God, and having proved to them Who He was, He faced the death which lay ahead of Him, and the intervening service.

In the fourth initiation, He demonstrated this integration not only as God-Man, but as the One Who enfolded in His consciousness the entire world of men. He unified Himself with humanity, and portrayed the effectiveness of that divine energy which enabled Him to say in truth, "I, if I be lifted up from the Earth, will draw all men unto Me."⁷ He was lifted up between Earth and Heaven, and for two thousand years these words of His have stood unchallenged.

2

"Then cometh **Jesus** from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of Thee, and comest Thou to me?

"And **Jesus** answering said unto him, Suffer it to be so now, for it becometh us to fulfill all righteousness. Then he suffered Him.

"And **Jesus**, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.

"And lo a voice from heaven saying, This is my beloved Son, in Whom I am well pleased".⁸

In these simple words we are told the story of this initiation. The keynote is purification, and it closed a period of preparation, of quiet service, and inaugurated a cycle of stren-

⁷ *St. John*, XII, 32.

⁸ *St. Matt.*, III, 13-17.

astrological standpoint. We are entering into the sign Aquarius, the Water Carrier. This sign stands symbolically for group purity and relationship, for the universality of experience and for the waters poured over all. When we began to enter this sign, about two hundred years ago, water became for the first time of general interest and of general use for sanitation and irrigation. The control of water and its utilization as a means of transportation on a world-wide scale became possible. The use of water in our homes is now so universal that we hardly realize what the world must have been like prior to this use.

Christ, in this great initiation, entered into the stream, and the waters passed over Him. In India this initiation is called that of "entering the stream," and he who undergoes it is regarded as having demonstrated both physical and psychic purity. In considering this initiation we must remember that two kinds of baptism are referred to in the story.

"John answered saying unto them all, I indeed baptize you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire."¹¹

There are therefore two kinds of baptism:

1. That of John the Baptist, which is the baptism by water.
2. The baptism of **Jesus** Christ, which is that of the Holy Ghost and of fire.

In these two symbols much of the story of human development is summed up, and the joint work of John the Baptist and of **Jesus** produced a synthesis which is indicative of the immediate objective of our racial endeavor. The symbolism is exact, according to the ancient mystery teaching. A close study of this symbolic rendering of a basic truth would greatly profit the seeker in all countries, and an understanding of the significance of the symbols employed would throw much light upon reality.

In the evolution of the race the sentient feeling nature is

first developed, and *water* has ever been the symbol of that nature. The fluid nature of the emotions, the constant shifting between sentient pleasure and pain, the storms which arise in the world of feeling, and the peace and calm which can descend upon a man, make of water a most apposite symbol of this interior subtle world of the lower nature in which most of us live, and wherein our consciousness is predominantly focussed. The average man or woman is predominantly a blend of the physical and emotional natures; all early races have this characteristic, and the probability is that, in old Atlantis, civilization was entirely centered in the feelings and the desires, in the emotions, and--among its most advanced types--in the heart life. John the Baptist therefore gave the baptism of water which testified to the purification of the emotional nature, which must always be a preliminary step to the purification by fire.

The Jordan baptism is symbolic of the purification of the conscience in man, just as Christ and His baptism symbolized for us the divine in man and the purification which follows the activity of that divine spirit in the lower nature. Conscience, with its call to the recognition of the higher values, of the deeper truths, and of the birth unto life, leads to Jordan, and so Christ went there to "fulfill all righteousness." This experience ever precedes the baptism into Christ and through Christ.

The baptism of John was a step upon the way into the center, and of more general application than is the baptism of **Jesus**, for few are ready yet for the second initiation. It is preparatory to that final baptism, for the purification of the emotional nature must precede in time the purification of the mental nature, just as in the evolution of the race (and of a child, like wise) the feeling, sentient man is first developed, and then the mind comes into active life. The baptism which Christ gives His followers concerns the purification of the mind by fire. Fire, under the universal symbolism of religion, is ever symbolic of the mind nature. This baptism by fire is the baptism of the Holy Spirit.

¹¹ *St. Luke*, III, 16.

Thus **Jesus** went up from Nazareth and Galilee to take the next step which was indicated in His experience. As the result of life experience and inner consecration, He was ready for the next initiation. This was taken in the river Jordan. Jordan means "that which descends," but also, according to some commentators, that which "divides," as a river divides and separates the land. In the symbolism of esotericism, the word "river" frequently means *discrimination*. We have seen that water symbolizes the emotional nature, and that the purification in Jordan, through baptism, typifies the complete cleansing of all feeling, of all wishes and of that desire life which is the determining factor with most people. The first initiation symbolizes the dedication of the physical body and, the physical plane life to the soul. The second initiation stands for the demonstrated control and consecration to divinity of the desire nature, with its emotional reactions and its potent "wish life."

A new factor now enters in, the discriminating faculty of the mind. By means of it, the disciple can bring the mental life under control and dedicate it to the life of the kingdom of God, which is consummated at the third initiation. Through the correct use of the mind, the disciple is led to make right choice, and to balance (with wisdom) the endless pairs of opposites.

We pass through the Birth initiation somewhat unconsciously. The full significance of what we have undergone does not appear to us; we are "infants in Christ," and as infants we just live and submit to discipline, gradually growing toward maturity. But there comes a time in the life of every initiate when choice must be made, and Christ was faced with this. A clear, clean interior break is to be made with the past before we can face towards a future of service, consciously undertaken, and know that from that time on nothing will be the same.

This initiation marked a tremendous change in the life of **Jesus** of Nazareth. Up to that time, for thirty years, He had simply been the carpenter of the little town, and the son

of His parents. He was a personality doing much good in a small sphere. But after the purification in Jordan, having "fulfilled all righteousness."¹² He became the Christ, and went about His country, serving the race and speaking those words which have moulded for centuries our Western civilization. For each of us there must come the same great expansion, and it occurs when we are fitted to take the second initiation. Our desire-life is then confronted with essential choices which only the mind can enable us properly to handle.

We are told in *Cruden's Concordance* that the name *John* means "which God gave," and in the three names which appear together in this episode--John, **Jesus** and Christ--the whole story of the consecrated aspirant is summed up: John, symbolizing the divine aspect deeply hidden in man, which prompts a man towards the needed purity; **Jesus**, in this case symbolizing the consecrated, pledged disciple or initiate, ready for that process which will be the seal of his purification; Christ, the divine indwelling Son of God, able now to manifest in **Jesus** because Jesus has submitted to the baptism of John. That submission and completed purification brought its reward.

It was at this initiation that God Himself proclaimed His Son to be the One in Whom He was "well pleased." Every initiation is simply a recognition. It is a false idea, current in many schools of the mysteries and of esotericism, that initiation connotes a mysterious ceremony wherein, through the medium of the initiator and the rod of initiation, conditions are definitely changed in the aspirant, so that for ever after he is altered and different. An initiation takes place whenever a man becomes, through his own self-effort, an initiate. Then having taken "the kingdom of Heaven by violence,"¹³ and having "worked out" his "own salvation through fear and trembling,"¹⁴ his spiritual status is immediately recognized by his peers, and he is admitted to initiation.

¹² *St. Matt.*, III, 15.

¹³ *St. Matt.*, XI, 12.

¹⁴ *Phil.*, II, 12.

At initiation two things happen: the initiate discovers his fellow initiates, those with whom he can associate, and he finds out also the mission to which he is called. He becomes aware of his divinity in a new and factual sense, not just as a deeply spiritual hope, an intriguing hypothetical possibility and his heart's desire. He knows himself to be a son of God, therefore recognition is accorded to him. This was strikingly the case with **Jesus** Christ. His task emerged in its dread implications before His eyes and this must surely have been the reason why He was driven into the wilderness. The urge to solitude, the search for that quiet where reflection and determination can strengthen each other, was the natural outcome of this recognition. He saw what He had to do--to serve, to suffer and to found the kingdom of God. The expansion of consciousness was immediate and deep. Dr. Schweitzer says in this connection:

"About **Jesus**' earlier development we know nothing. All lies in the dark. Only this is sure: at his baptism the secret of his existence was disclosed to him--namely, that he was the One whom God had destined to be the Messiah. With this revelation he was complete, and underwent no further development. For now he is assured that, until the near coming of the messianic age which was to reveal his glorious dignity, he was to labor for the Kingdom as the unrecognized and hidden Messiah, and must prove and purify himself together with his friends in the final Affliction."¹⁵

To the man **Jesus** this was probably a staggering disclosure. Dim anticipations of the path which He might have to tread must at times have entered His mind, but the full implications, and the picture of the way which lay ahead of Him could not have dawned upon His consciousness in their fullness until after the second initiation was undergone, when His purification was complete. He then faced the life of service and the difficulties which attend the path of every conscious son of God. The same writer says:

"In **Jesus**' messianic consciousness the thought of suffering ac-

upon the Path of discipleship, or--in the terminology of the Bible--we begin the long journey to Bethlehem. Then there are the five initiations which we are studying, each of which marks an increase of light which shines upon our way and develops that inner radiance which enables all God's children to say, with Christ. "I am the Light of the World,"¹⁹ and to obey His command wherein He tells us to "let your light so shine before men that they may see."²⁰ This light, in its seven stages, reveals God--God in nature, God in Christ, God in man. It is the cause of the mystical vision about which so much has been written and taught, and to which the lives of God's saints in both hemispheres have ever testified.

One wonders about the first man who received the first faint glimpse (with his dim inner light) of the infinite possibility lying ahead. He caught a glimpse of God and from that minute the light from God waxed more and more intense. There is an ancient legend (and who shall say that it is not based on fact?) that **Jesus** of Nazareth was the very first of our humanity, in a dim and far distant past, to catch this glimpse, and that He was, through the consistency of His constantly directed effort, the first of our humanity to emerge into the very Light of God Himself. St Paul perhaps touched this truth when he spoke of Christ as the "Eldest in a vast family of brothers."²¹ Whether this legend is true or not, Christ entered into light because He was light; and the history of man has been a gradually growing illumination, until today radiance is everywhere to be found.

In this light, inherent and divine, latent and yet emanating from God, Christ saw the vision, and that vision demonstrated to Him His Sonship, His Messiahship and the path of His suffering. This vision is the heritage and the revelation of each individual disciple. This mystical revelation can be perceived, and once perceived, remains a fact--inexplicable often, but a definitely clear and inescapable reality. It gives

¹⁹ *St. John*, VIII, 12.

²⁰ *St. Matt.*, V, 16.

²¹ *Romans*, VIII, 29, Weymouth's Translation.

¹⁵ *The Mystery of the Kingdom of God*, by Albert Schweitzer, p.354.

In the river Jordan the light from Heaven streamed upon the Christ, and His Father spoke those words which have sounded down the ages, and have evoked response from all aspirants to the kingdom. The spirit of God descended as a dove upon him. The dove is ever a symbol of *peace*. For two reasons it was the chosen sign at this initiation. Water, as we have seen, is the symbol of the emotional nature, which nature, when purified through initiation, becomes a peaceful limpid pool, capable of reflecting the divine Nature in its purity. Thus in the form of a dove, the peace of God descended upon *Jesus*.

Secondly, the essential dualities of existence are typified for us in the Bible. *The Old Testament* stands for the natural lower man, the virgin Mary aspect, carrying within itself the promise of the Messiah, of Him Who shall come. *The New Testament* stands for the spiritual man, for God made flesh, and for the birth of that which the material nature carried and veiled for so long. *The Old Testament* opens with the appearance of the raven at the time of the founding of the ancient world, as we can begin to know it. *The New Testament* opens with the appearance of a dove--one the symbol of the raging waters, the other the symbol of the waters of peace. Through Christ and the unfoldment of the Christ life in each human being will come "the peace which passeth understanding."²³

Standing there in the waters of Jordan, Christ faced the world as Man. Standing upon the top of the Mount of Transfiguration, He faced the World as God. But in this initiation, He stood on a level with His brethren and demonstrated purity and peace. Let us remember that "from the point of view of others only that man is original who can lead them beyond what they already know, but this he cannot do until he has become their equal in their knowledge."²⁴ This is a point to be remembered. Christ was purified. But ahead of Him lay the temptations. He had

²³ *Phil.*, IV, 7.

²⁴ *The Recovery of Truth*, by Hermann Keyserling, p.216.

to become in His consciousness (either anew or through the recovery of an ancient past of test and trial) our equal in all points--of sin, of weakness and of human frailty, and of human success and achievement. Christ had to demonstrate His moral greatness as well as His divinity and His perfection as man attaining maturity. He had to pass through the tests to which every would-be citizen of the kingdom must be subjected when called upon to prove his fitness for the privileges of that kingdom. Of this kingdom the church is the outer and visible symbol, and though faulty and weak in the interpretation of its essential teachings, it symbolizes the form of the kingdom of God. But this is not the kingdom of the theologians. It is not entered through the acceptance of certain formal beliefs. It is entered by those who have passed through the new birth, and gone down to Jordan.

The citizenship of this kingdom was on trial in the Person of Christ, and so He goes down into the wilderness, there to be tempted of the devil.

3

In this intimate episode in the life of *Jesus* Christ we are given perhaps the first real insight into the processes of His innermost mind. The following words open the story and are significant:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Then was *Jesus* led up of the spirit into the wilderness to be tempted of the devil."²⁵

This story of the temptation in the wilderness is most controversial. Many questions have been propounded and much agony of soul has been experienced by the serious believer who endeavors to reconcile common sense, Christ's divinity, and the devil. Was it possible that Christ could in reality

²⁵ *St. Matt.*, III, 17, IV, 1.

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

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

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

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

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

³² *The Mystery of the Kingdom of God*, by Albert Schweitzer, p. 235.

³³ *Religion in the Making*, by A.N. Whitehead, p.9.

essentials, the last state will be worse than the first. Seven devils may enter into the house, according to Christ's parable.⁴¹ Unless God indwells the house, when cleaned, and unless our reevaluations and national adjustments lead to that leisure and peace of mind wherein the soul of man can come to flower, we are headed towards still worse disasters. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

"Then the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee, and in their bands they shall bear thee up, lest at any time thou dash thy foot against a stone. **Jesus** said unto him, It is written again, Thou shalt not tempt the Lord thy God."⁴²

It is essential for the right understanding of this temptation that we remember our earlier distinction that such passages in the Bible are interpreted from the angle of the souls involved. Christ meets the devil on the ground of His divine nature. If thou art the Son of God, take advantage of the Fatherhood of God, and cast thyself down. This temptation is different from the first, though it appears to embody the same type of test. The clue to this is found in Christ's answer, where He takes His stand upon His divinity. This He did not do in the earlier temptation. The devil in this test quotes scripture to his own ends. He also takes Christ into the Holy Place, the battle-ground, and it is upon this that the devil casts doubt. The glamour of doubt descends upon the Christ. Hungry, lonely, and weary of conflict, He is tempted to question the very roots of His being. I do not question the fact that Christ was assailed by doubt. The first traces of that glamour which descended upon Him like a great darkness in the Crucifixion assailed Him now. Was He the Son of God? Had He a mission, after all? Was His attitude one of self-

⁴¹ *St. Matt.*, XII, 45.

⁴² *St. Matt.*, IV, 5, 6, 7.

detail of the glamour of doubt, of emotion, of depression or of blindness in which we may temporarily find ourselves.

But the doubt in the world today will be solved only when men bring to bear upon the problems of humanity, of God and of the soul, not only the clear cool light of the intellect, illumined by the intuition, but also the potency of past experience. If the sense of God has persisted in the world for untold ages, and if the testimony of the mystics and saints, the seers and the Saviors of all time is historical and verifiable--as it is--then that testimony, in its wealth and universality, constitutes a fact as scientific as any other. These are days when a scientific fact seems to have some glamorous appeal. Cycles of mysticism, cycles of philosophy, cycles of scientific expression, cycles of rank materialism--such is the cyclic way we walk, and such is our history. But persistent through them all runs the thread of God's Plan. Steadily through them all, the soul of man marches from one unfoldment of consciousness to another, and our concept of divinity constantly gains in richness and reality. That is the fact upon which humanity can stand, the divine soul in man. That is the fact upon which Christ took His stand when the devil tempted Him a second time.

"Again, the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me. Then saith **Jesus** unto him, Get thee hence, Satan, for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve."⁴⁶

Christ has been tested in His physical nature and has triumphed. He has been tried in His emotional-desire nature, and we have found that neither the forces of the physical nature nor the glammers which the emotional-feeling nature inevitably bring could cause him to swerve the slightest from the path of spiritual living and expression. All His desires were directed towards God; every activity of His

⁴⁶ *St. Matt.*, IV, 8, 9, 10.

Epistles never been written and had we only the Gospel story upon which to base our Christian belief. This is a point to consider, and worthy of serious speculation. The bias thrown on Christian theology by St. Paul has perhaps over-balanced the structure of the presentation of Christ as we were meant to get it. The three initiations which, in the last analysis, may mean the most to the seeker after truth, are the birth into the kingdom, that august moment when the entire lower nature is transfigured and one realizes the fitness of God's sons to be citizens of that kingdom, and the final crisis wherein the immortality of the soul is demonstrated and recognized. The Baptism and the Crucifixion have other values, emphasizing as they do purification and self-sacrifice. This may surprise the reader, in that it seems to belittle the Christ, but it is profoundly necessary for us to see the picture as the Gospels present it, uncolored by the interpretations of a later son of God, no matter if brilliant and sincere, as was St. Paul. In dealing with the subject of Deity, we have always been told that we know God through His nature, and that nature is Spirit or Life, Soul or conscious love, and Form intelligently motivated. Life, quality, and appearance--these are the three major aspects of divinity, and we know no others; but that does not mean that we shall not contact other aspects when eventually we provide the mechanism of knowledge and the intuition to penetrate deeper into the divine Nature. We do not yet know the Father. Christ revealed Him, but the Father Himself remains as yet behind the scenes, inscrutable, unseen and unknown, except as He is revealed through the life of His sons, and by the revelation given peculiarly to the Occident by **Jesus** Christ.

As we consider these initiations, the three mentioned above stand out clearly. At the Birth in Bethlehem we have the *appearance* of God, God is made manifest in the flesh. At the Transfiguration we have the *quality of God* revealed in its transcendent beauty, whilst at the Resurrection initiation the *life aspect* of divinity makes its presence felt.

In His earthly life, therefore, Christ did two things:

1. He revealed the triple nature of Deity in the first, third, and fifth initiations.
2. He demonstrated the expansions of consciousness which come when the requirements are duly met--purification and self-sacrifice.

In these five episodes the whole story of initiation is told; birth, subsequent purification in order that right manifestation of Deity may follow, revelation of the nature of God through the medium of a transfigured personality, and finally the goal--life eternal and unending because decentralized and freed from the self-imposed limitations of form.

These three major initiations, the first, the third and the fifth, constitute the three syllables of the Word made flesh; they embody the musical chord of Christ's life, as they will be embodied in the life of all who follow in His steps. Through re-orientation to new modes of living and of being we pass through the necessary stages of adaptation of the vehicles of life, up to that mountain-top where the divine in us is revealed in all its beauty. Then we pass to a "joyful Resurrection," and to that eternal identification with God which is the everlasting experience of all who are perfected. We might depict the process as follows:

1st Initiation	3rd Initiation	5th Initiation
New Birth	Transfiguration	Resurrection
Initiation	Revelation	Completion
Beginning	Transition	Consummation
Appearance	Quality	Life

This is the first of the mountain experiences. We have had the cave experience and the stream initiation. Each of them has done its work, each revealing more and more divinity in the Man, Christ **Jesus**. The experience of Christ, as we have been seeing, was to pass from one process of at-one-ment to another. One of the prime objectives of His

discovery of the existence of this higher self, and many are the testimonies to its nature and qualities. Through a consideration of the self in every man we are steadily approximating an understanding of divinity.

Behind the manifestation of **Jesus** Christ lay aeons of experience. God had been expressing Himself through natural processes, through humanity as a whole, and through specific individuals, as the ages slipped away. Then Christ came, and in process of time, as a definite fulfillment of the past and as a guarantee of the future, He synthesized in Himself, in one transcendent Personality, all that had been achieved and all that was immediate in human experience. He was a Personality, as well as a divine Individuality. His life with its quality and its purpose has set its seal upon our civilization, and His demonstrated synthesis is the inspiration of the present. This consummated Personality, synthesizing in Itself all that preceded in human evolution, and expressing all that immediately may be, is God's great gift to man.

Christ, as the Personality that healed the division in human nature, and Christ, as the synthesis of the higher and the lower aspects of divinity, is the glorious heritage of mankind today. This is what was revealed at the Transfiguration.

However, it is useful to remember that only at a certain stage in human development does the expression of the indwelling Christ life and consciousness become possible. The fact of evolution, with its necessary distinctions and differences, is incontrovertible. All men are not the same. They vary in their presentation of divinity. Some are really sub-human as yet. Others are simply human, and still others are beginning to display qualities and characteristics which are super-human. The question might justifiably arise: when does the possibility come to man of transcending the human, and, becoming divine? Two factors will at that time control. He will have transcended the emotional and physical natures, and, entering the realm of thought, he should be responding in some way to ideals as they are presented to him by the

beside Jesus Christ as the representative of all the schools of the Prophets which had for centuries foretold the coming of the One Who would stand for perfect righteousness and Who, in His Own Person, would embody, as He does today, the future achievement and the goal of the human race. That the future holds reaches of consciousness and standards of achievement as much beyond those of Christ as His expression is beyond ours, is entirely possible. *The nature of the Father remains still to be known*; some of its aspects, such as the love and wisdom of God, have been revealed to us by Christ. For us today, and for our immediate goal, Christ stands as the Eternal Prophet, to whom Elias and all the Prophets bear witness. Therefore, as He stood upon the mountain top, the past and the future of humanity met in Him.

That He at-oned in Himself certain basic human cleavages is thus apparent, and to those above enumerated we can add one already considered, the blending in Himself of two great kingdoms in nature, the human and the divine, making possible the emergence into manifestation of a new kingdom upon earth--the kingdom of God, the fifth kingdom in nature.

When considering the Transfiguration it is necessary to realize that it was not simply a great initiation, in which God revealed Himself in His radiance and glory to man, but that it had a definite relation to the medium of revelation--the material physical nature, which we call the "Mother aspect." We saw, when studying the Birth initiation, that the Virgin Mary (even when recognizing, as we do, the historicity of Christ's existence) is the symbol of the form nature, of the material nature of God. She typifies in herself that which preserves the life of God, latent yet with infinite potentialities. Christ revealed the love-nature in the Father. Through His Person, He revealed the purpose and objective of the form-life of man.

its forms varying according to the period, race and point of development of the seer. We know only that the divine stands revealed, while the outer form which has veiled and hidden it dissolves, or is so transformed that only the inner reality is registered. The temperament and tendencies of the mystic--his own innate quality--have also much to do with his description of what he sees. However, all are agreed on the essentially transcendent nature of the experience, and convinced of the divine nature of the person concerned.

Great indeed was the power and mystery of divinity which Christ revealed to the astonished gaze of His three friends upon the Mount of Transfiguration. In one of the ancient scriptures of India, quoted by Dr. Otto, there is an attempt to express or reveal that divine essential Spirit manifested at the Transfiguration:

"Finer than the fine yet am I greatest,
I am the All in its complete fullness,
I, the most ancient, the spirit, the Lord God.
The golden-gleaming am I, of form divine.
Without hand and foot, rich in unthinkable might,
Sight without eyes, hearing without ears,
Free from all form, I know But me
None knows. For I am Spirit, am Being."⁹

The mass of literature that has been written in an attempt to portray the wonder of the transfiguration and the vision of God, is an outstanding phenomenon of the religious life, and one of the strongest testimonies to the fact of the revelations.

The very simplicity of the story as related in the Gospels has a majesty and a convincing power of its own. The Apostles saw a vision and they participated in an experience wherein Christ Jesus stood before them as perfected Man, because fully divine. They had shared with Him His service; they had left their various vocations in order to be with Him; they had gone with Him from place to place and

⁹ *Kaivalya*, II, 9. Quoted in *Mysticism, East and West*, by Rudolph Otto, pp.98, 99.

helped Him in His work, and now, as a reward for faithfulness and recognition, they were permitted to see the Transfiguration. "When the mind," says St. Augustine, "hath been imbued with the beginning of faith which worketh by love, it goes on by living well to arrive at sight also, wherein is unspeakable beauty known to high and holy hearts, the full vision of which is the highest happiness."¹⁰

2

"After six days **Jesus** taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the Sun, and his raiment was white as the light.

"And behold there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto **Jesus**, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And **Jesus** came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save **Jesus** only."¹¹

A consideration of the various unifications which Christ had made in Himself will have prepared us for the stupendous phenomenon of the revelation which forced the three disciples to their faces. Three kneeling kings or magi attended the birth initiation. At this crisis there were three disciples prostrate upon the ground, unable to look upon the glory which had been revealed. They thought that they knew their Master, but the familiar Presence had been transformed, and they stood before The Presence. The sense of awe, of wonder and of humility is ever an outstanding

¹⁰ *Psychology and God*, by L.W. Grensted, p.75.

¹¹ *St. Matt.*, XVII, 1-8.

"rejoicing in the way," and wherever we find reference to the basic dualities of pleasure and pain we are considering the emotional-feeling nature. Meschach means "agile," quick moving, which is in itself a very good description of the mental nature. Arjuna, in *The Bhagavad Gita*,¹³ points this out in his words to Krishna: "This union through oneness which is taught by Thee, . . . I perceive not its firm foundation owing to the wavering of the mind; for the mind wavers, Krishna, turbulent, impetuous, forceful; and I think it is as hard to hold as the wind."

Thus in the three friends, and in the various triplicities which we find in the Bible, we discover a symbolism which is vitally illuminating. The three aspects through which the soul must express itself, and through which it must shine, are thus portrayed. It is the same in connection with the three friends of **Jesus** Christ. I cannot here touch upon the friendships of **Jesus** Christ. They are very real and very deep, and universal in their inclusiveness. They are timeless and eternal, and the friends of Christ are to be found in every race (Christian or otherwise) in every clime and in both hemispheres. And be it remembered, it is only the friends of Christ who have any right to be dogmatic about Him, or who can speak with any authority of Him and His ideas, because theirs is the authority of love and of understanding.

We find also this basic triplicity in the persons of Peter and James and John, and in their names we find the same essential symbolism working out, thus giving us the clue to the meaning of this wonderful story. Peter, as we well know, means "rock." Here is the foundation, the most concrete aspect, the outer physical form, which, at the Transfiguration, is transformed by the glory of God, so that the outer image disappears. and God Himself shines forth. James, we are told, signifies "illusion," distortion. Here we have reference to the emotional-feeling body, with its power

¹³ *The Bhagavad Gita*, VI, 33, 34.

to misrepresent and to deceive, to mislead and to delude. Where emotion enters in, and where the focus of attention is in sensitive and sensuous reaction, that which is not true rapidly appears, and the man becomes the subject of illusion. It is this body of illusion which is eventually transmuted, and so changed and stabilized that it provides a clear medium for the revelation of deity. John means "the Lord hath spoken," and herein is the mind nature typified, because it is only when the mental aspect begins to manifest that we have the appearance of speech and of that thinking, speaking animal which we call "man." So, in the apt symbolism of the Scripture, Christ's three friends stood for the three aspects of His human nature, and it was upon this integrated, focussed and consecrated personality that the transfiguration made its impact and produced revelation. Thus again the essential duality of humanity is revealed through Christ, and His threefold personality and His essential divinity are portrayed for us in such a way that the lesson (and the possibility) cannot be evaded. The Apostles recognized God in their Master, taking their stand upon the fact of this divinity, as have the mystics of all time.

They "knew Whom they had believed."¹⁴ They saw the light which shone in the Person of **Jesus** Christ, and for them He was more than the Person they had known heretofore. Through this experience God became a reality to them.

In the synthesis of the past, the present and the future, Christ and those who were immediately His friends, met with God, and so potent was this combination that it evoked from God Himself an immediate response. When feeling and thought meet in a moment of realization, there is a simultaneous precipitation of energy, and life is forever after different. That which has been believed is known as fact, and belief is no longer necessary.

¹⁴ *II Tim.*, I, 12.

sciousness away from the world of mundane living into the world of transcendental realities, the true subjective values of this initiation will reveal themselves to the minds of men. Then will come a deeper expression of that which has been intuited. Dr. Sheldon tells us with truth that "*all of the finest human thought and feeling is carried for generations, probably for ages, in intuitional minds, long before it becomes articulate.*"¹⁷ Not yet are we articulate where this experience is concerned. We sense dimly and distantly its wonder and its finality. We have not yet, as a race, passed through the new birth; the Jordan experience is only attained as yet by the few. It is the rare and developed soul which has climbed the Mountain of Transfiguration, and there seen and met with God in the glorified Person of **Jesus** Christ. We have looked on at this episode through the eyes of others. Peter and James and John, through another apostle, Matthew, have told us about it. We remain as on-lookers, but it is an experience in which we shall some day share. This we have forgotten. We have taken to ourselves the language of the fourth great event in Christ's life, and many of us have attempted to share and enter into the meaning of the Crucifixion. We have looked on at the Transfiguration, but have not attempted to become actively transfigured. But that must some day happen to us, and only after the Transfiguration can we dare to climb Mount Golgotha. Only when we have achieved expression of divinity in and through the lower personal nature shall we have attained to that of worth and value which can be permitted, under the divine Plan, to be crucified. This is a forgotten truth. Yet it is all part of the evolutionary process whereby God is revealed through humanity.

The great and natural phenomenon which humanity will some day--through self-expression and also under the law--reveal in itself includes the beauty which shone forth from Christ as He stood transfigured before His three

¹⁷ *Psychology and the Promethean Will*, by W.H. Sheldon, p.116.

friends, was recognized by God His Father, and received the testimony of Moses and Elias, the Law and the Prophets, the past and that which bears witness to the future.

One point might here be brought out. In the Oriental correspondence to these five crises in the life of **Jesus** Christ, this third episode is called the "hut" initiation, and the words of St. Peter as he suggests that they should make three "huts," one for Christ and one for Moses and one for Elias, link up this Christian happening with its ancient prototype. Always, in these rarely occurring events, God has been glorified by the light, ineffable and effulgent, shining forth through the raiment of flesh, and this mountain experience is not uniquely Christian. But Christ was the first to gather together into one sequential presentation all the possible experiences of divinity made manifest, and portrayed them for our edification and inspiration in His life history, and in the five Gospel episodes. More and more men will pass through the birth chamber, enter the stream and climb the mountain, furthering God's work for humanity; and Christ's example is rapidly bearing fruit and bringing results. Divinity cannot be gainsaid, and man is divine. If he is not, then the Fatherhood of God is but an empty form of words, and Christ and His Apostles were in error when They recognized, as They constantly did, the fact of our sonship. The divinity' of man cannot be explained away. It is either a fact or it is not. God can be known in the flesh through the medium of His children or He cannot. All rests back on God, the Father, the Creator, the One in Whom we live and move and have our being. God is immanent in all His creatures, or He is not. God is transcendent and beyond manifestation, or else there is no basic reality, purpose or origin. Probably the growing recognition in men's minds that He is both immanent and transcendent is true, and we can take our stand upon His Fatherhood, knowing ourselves to be divine because Christ and the Church of all ages have borne testimony to it.

This time the Word spoken differs from the previous one. The first part of the pronouncement made by the Initiator Who stands silently behind the scenes as **Jesus** takes initiation after initiation is practically the same as that at the Baptism initiation, except for one expressed command. He said, "This is my beloved Son, in whom I am well pleased," but added this time, "Hear ye him." At the first great episode, God the Father, of Whom the Initiator is the symbol, did not make His Presence known. The angels spoke the word, embodying Christ's mission on His behalf. At the Baptism He accorded recognition, but that was all. At this Initiation, God commanded humanity to pay attention to this particular crisis in the life of Christ and to listen to His words. The power and the right to speak is now conferred upon the Christ, and it is interesting to note that the major part of the teaching (as given in St. John's Gospel and in many of the parables) was given by Christ only after He had been through this experience. Again God gave evidence that He recognized Christ's Messiahship, which word is man's interpretation of the recognition. At the Baptism, He recognized Him as His Son, sent into the world, from the bosom of the Father, to carry out the will of God. That which Christ had recognized in the Temple as a child was later endorsed by God. This recognition is repeated, and the endorsement is strengthened, by the command to the world to hear the words of the Savior, or perhaps from the esoteric and spiritual standpoint, to hear that Word which was God made Flesh.

"There is in fact an inward connection between the Baptism and the Transfiguration. In both cases a condition of ecstasy accompanies the revelation of the secret of **Jesus**' person. The first time the revelation was for him alone; here the Disciples also shared it. It is not clear to what extent they themselves were transported by the experience. So much is sure, that in a dazed condition, out of which they awake only at the end of the scene (St. Mark IX, 8.) the figure of **Jesus** appears to them illuminated by a supernatural light and glory, and a voice intimates that he is the Son of God.

The occurrence can be explained only as the outcome of great eschatological excitement."¹⁸

The same writer goes on to point out:

"We have therefore three revelations of the secret of messiahship, which so hang together that each subsequent one implies the foregoing. On the mountain near Bethsaida was revealed to the Three the secret which was disclosed to **Jesus** at his baptism. That was after the harvest. A few weeks later it was known to the Twelve, by the fact that Peter at Caesarea Phillippi answered **Jesus'** question out of the knowledge which he had attained upon the mountain. One of the Twelve betrayed the secret to the High Priest. This last revelation of the secret was fatal, for it brought about the death of **Jesus**. *He was condemned as messiah although he had never appeared in that role.*"¹⁹

This evokes in its entirety the question as to the nature of that mission which Christ came to forward, and what constituted the Will of God which He came to fulfill. Three major points of view usually held by the orthodox Christian might be enumerated as follows:

1. He came to die upon the Cross to appease the wrath of an angry God, and make it possible for those who believe in Him to go to Heaven.
2. He came to show us the real nature of perfection and how, in human form, divinity might be manifested.
3. He came to leave us an example that we should follow in His steps.

Christ Himself laid no emphasis upon the death on the Cross as being the apex of His life work. It was the *result* of His life work, but not that for which He came into the world. He came that we might have "life abundantly," and St. John tells us in his Gospel that the new birth is de-

¹⁸ *The Mystery of the Kingdom of God*, by Albert Schweitzer, pp.181, 182.

¹⁹ *Ibid.*, pp.217, 218.

Now the time has come for human beings to leave off *believing*, and pass on to true knowledge, through the method of thought, reflection, experiment, experience and revelation. The immediate problem for all who are seeking this new knowledge, and who desire to become conscious knowers instead of faithful believers, is that they should achieve it in the world of everyday. After each expansion of consciousness and each unfoldment of a deepened awareness we return, as Christ did, to the plains of every-day life, and there subject our knowledge to the test, discover its reality and truth, and find out also wherein lies for us our next point of expansion and what new knowledge must be acquired. The task of the disciple is the understanding and the use of his divinity. The knowledge of God immanent, yet based on a belief in God transcendent, is our endeavor.

This was the experience of the Apostles upon the mountain top. We are told that "when they had lifted up their eyes, they saw no man, save **Jesus** only."²⁵ The familiar appeared to them again. It is of real interest to compare a somewhat similar story related in *The Bhagavad Gita*, wherein Arjuna has had revealed to him the glorious form of the Lord. At the close of the revelation God, in the person of Krishna, says to him, with tenderness and understanding, "Let not fear nor confusion overcome thee, beholding My form so terrible! Behold my former shape once more, thy fear gone, thy heart at rest!" and then he goes on to tell him:

"This form of Mine which thou hast seen is hard indeed to see! Even the Gods ever desire a sight of this form! Nor can I be seen thus through Vedas, penances, gifts, sacrifices, in the form which thou hast seen. But I can be known thus through single-hearted love, Arjuna, and seen as I truly am, and entered, O Consumer of the foe!"²⁶

The Word of Recognition had gone forth, and the command to hear the Christ had been given. **Jesus** having re-

²⁵ *St. Matt.*, XVII, 8.

²⁶ *The Bhagavad Gita*, Book XI, 49, 52, 53, 54.

the ideals and ideas which today, without exception, underlie every one of the great experiments undertaken by the various nations, will show that they are based, in essence, upon some definitely Christlike concept. That their method of application and the techniques employed are frequently un-Christlike is sadly true, but the foundational concepts will bear with equanimity the light which Christ can throw upon them. The principal difficulty has been that our intellectual grasp of the concepts runs ahead of our own personal development, and therefore colors disastrously our application of them. When these basic ideas are transmuted into world ideals by the consecrated thinkers of the race, and applied in the spirit in which Christ conceived of them, then we shall indeed inaugurate a new world order.

It is of supreme value for us to realize that what Christ really did was to usher in the era of *Service*, even if we are only beginning today (two thousand years after He set us an example) to grasp the implications of that word so widely used. We have been apt to regard salvation in terms of the individual, and to study it from the angle of individual salvation. This attitude must end if we are ever to understand the Christ spirit. A great Japanese asks the poignant question "What is the primary aim of a religion worthy of existence?" and goes on to tell us that it is salvation, but a salvation that "is pregnant with relief and redress of life and of the world."³¹ Service is becoming more and more an objective in all human affairs. Even modern business is coming to the recognition that it must be a motivating agency if business, as we understand it in the modern sense, is to survive. Upon what is this general trend based? Surely upon our universal relation to Deity and upon our subjective relationships to each other, which have their root in our relationship to God.

That of course is the basis of service. It must be, as it was in the case of *Jesus* Christ, a spontaneous outcome of

³¹ *Modern Trends in World Religion*, edited by A.E. Haydon, quoting Kishio Satomi, p.75.

imagine St. Peter or St. John saying them to Christ when they opened their eyes and "saw *Jesus* only." Perhaps they may apply to us also as we consider Christ and our relation to Him:

"If thinking Thee my comrade, I addressed Thee brusquely . . . not knowing this greatness of Thine, or carelessly, or through affection, or whatever I have done to make a jest of Thee, unseemly, in journeying, resting, or seated, or at the banquet, whether alone, O, unfallen One! or in presence of these, for all this I ask forgiveness from Thee, Immeasurable One! Thou art the Father of the world, of things moving and unmoving; Thou art worthy of honor, the reverend Teacher of the world. None equal Thee; how could any be greater? even in the three worlds there is none like Thee in might.

"Therefore bowing down, prostrating my body before Thee, I seek Thy grace, O worthy Lord! As the Father his son, the comrade his comrade, the beloved his beloved, so deign Thou, Lord, to pardon me! I exult, beholding what was never seen before, and my heart trembles with fear; show me, Lord, the former form; Lord of Gods, be gracious, upholder of worlds."³³

³³ *The Bhagavad Gita*, Book XI, 41-45.

CHAPTER FIVE

The Fourth Initiation . . . The Crucifixion

KEY THOUGHT

A fire-mist and a planet,
 A crystal and a cell,
 A jelly-fish and a saurian,
 And caves where the cave-men dwell;
 Then a sense of law and beauty,
 And a face turned from the clod--
 Some call it Evolution,
 And others call it God.

Like tides on a crescent sea-beach
 When the moon is new and thin,
 Into our hearts high yearnings
 Come welling and surging in:
 Come from the mystic ocean
 Whose rim no foot has trod--
 Some of us call it Longing,
 And others call it God.

A picket frozen on duty,
 A mother starved for her brood,
 Socrates drinking the hemlock,
 And **Jesus** on the rood;
 And millions who, humble and nameless,
 The straight, hard pathway plod--
 Some call it Consecration,
 And others call it God.

William Herbert Carruth.

progress is the guarantee. The immediacy of this happening is already faintly understood by those who, as Christ has said, have the eyes to see and the ears to hear. Inevitably we are moving forward towards greatness, and Christ emphasized this in His life and work. We have not yet achieved this greatness, but the signs of it can be seen. Already there are indications of the coming of this new era, and the dim outlines of a new and more nearly ideal social structure, based on perfected humanity, are discernible. It is this perfection which is of importance.

One of the first things that it seems essential to recognize is the fact, the definite fact, that Christ's Crucifixion must be lifted out of the realm of its purely individual application, into the realm of the universal and the whole. It may perhaps cause some consternation when we emphasize the necessity of realizing that the death of the historical Christ upon the Cross was not primarily concerned with each individual man who claims to profit by it. *It was a great cosmic event.* Its implications and its results concern the masses of humanity, and do not concern specifically the individual. We are so apt to take to ourselves, as a personal affair, the many implications of Christ's sacrifice. The selfishness of the spiritual aspirant is often very real.

It is surely evident, if one approaches the subject intelligently, that Christ did not die in order that you and I might go to heaven. He died as the result of the very nature of the service which He rendered, of the note which He struck, and because He inaugurated a new age and told men how to live as sons of God.

In considering the story of **Jesus** upon the Cross, it is essential, therefore, that we see it in broader and more general terms than is usually the case. Most of the treatises and writings upon the subject are controversial and argumentative, usually defending or attacking the evidence or the theology associated with the theme. Or they may be of a purely mystical or sentimental nature in tone and object, concerning themselves with the relation of the individual

to the truth or with his personal salvation in Christ. But in so doing, it is possible that the real elements of the story and their highest meaning have been lost. Two things emerge, however, from the research and the questionings of the past century. One is that the Gospel story is not unique, but has been paralleled in the lives of other Sons of God; secondly, that Christ *was* unique in His particular Person and mission, and that, from a specific angle, His appearance was unprecedented. No student of comparative religion will question the Christian parallels to earlier events. No man who has truly investigated with an open mind will deny that Christ was an integral part of a great continuity of revelation. God has never "left Himself without witness."¹ And the salvation of mankind has always been close to the heart of the Father. To quote one writer who seeks to prove this continuity:

"At the time of the life or recorded appearance of **Jesus** of Nazareth and for some centuries before, the Mediterranean and neighboring world had been the scene of a vast number of pagan creeds and rituals. There were Temples without end dedicated to gods like Apollo or Dionysus among the Greeks, Hercules among the Romans, Mithra among the Persians, Adonis and Arris in Syria and Phrygia, Osiris and Isis and Horus in Egypt, Baal and Astarte among the Babylonians and Carthaginians, and so forth. Societies, large or small, united believers and the devout in the service or ceremonies connected with their respective deities, and in the creeds which they confessed concerning these deities. And an extraordinarily interesting fact, for us, is that, notwithstanding great geographical distances and racial differences in the details of their services, the general outlines of their creeds and ceremonies were--if not identical--so markedly similar as we find them.

"I cannot of course go at length into these different cults, but I may say roughly that of all or nearly all the deities above-mentioned it was said and believed that:

1. They were born on or very near our Christmas Day.
2. They were born of a Virgin-Mother.

¹ Acts, XIV, 17.

The Gospel narratives are dependable and true, just because they are integrated with the spiritual revelation of the past, and are being reinterpreted today in terms of Christ. Therefore, mankind being more evolved and intelligent, that reinterpretation will more readily and adequately meet humanity's need. But it is no new thing, and Christ never proclaimed Himself in such terms. He foretold a new age and a coming kingdom of God. Out of the wide sweep of time and out of the aeonian grasp of God's consciousness, mankind is only today beginning to see a world and a humanity ready for the new revelation--a revelation which will be based upon truly Christian ethics and vital Christian truths. That for which Christ stood, the truth which He embodies, is so old that there has never been a time when it was not present as a need in the human consciousness, and yet it is so new that there will never be a time when the story of the birth and the death of the world Savior will not be of the utmost moment to man. Edward Carpenter points this out, throwing light upon this ceaseless and age-old focusing of the love of God and the desire of man in the person of a son of God. He says:

"If the historicity of **Jesus** in any degree could be proved, it would give us reason for supposing--what I have personally always been inclined to believe--that there was also a historical nucleus for such personages as Osiris, Mithra, Krishna, Hercules, Apollo and the rest. The question, in fact, narrows itself down to this, Have there been in the course of human evolution certain, so to speak, *nodal* points or periods at which the psychologic currents ran together and condensed themselves for a new start, and has each such node or point of condensation been marked by the appearance of an actual and heroic man (or woman) who supplied a necessary impetus for the new departure, and gave his name to the resulting movement? *or* is it sufficient to suppose the automatic formation of such nodes or starting-points without the intervention of any special hero or genius, and to imagine that in each case the myth-making tendency of mankind *created* a legendary and inspiring figure and worshiped the same for a long period afterwards as a god?

vent of mental development there has been, for a long time, a growing sense of sinfulness, of contrition, and of an almost abject attitude to the Creator, producing in humanity that strongly marked inferiority complex with which today psychologists have to deal. Against this sense of sin, with its concomitants of propitiation, atonement and the sacrifice of Christ for us, there has been a revolt; and in this really wholesome reaction there is the normal tendency to go too far. Fortunately, we are never able to get too far from divinity; and that, as a race, we shall swing back into a state of greater spirituality than ever before is the sincere belief of all who know. Theology over-reached itself with its "miserable sinner" complex and its emphasis upon the necessity for the purification by blood. This teaching of purification through the blood of bulls and of rams (or lambs) was part of the ancient mysteries, and was inherited by us primarily from the Mysteries of Mithra. These mysteries, in their turn, inherited the teaching, and thus formulated their doctrine, which Christianity absorbed. When the sun was in the zodiacal sign of Taurus the Bull, the sacrifice of the bull was offered as a forecast of that which Christ came later to reveal. When the sun passed (in the precession of the equinoxes) into the next sign, that of Aries the Ram, we find the lamb was sacrificed and the scapegoat sent into the wilderness. Christ was born into the next sign, Pisces the Fishes, and it is for this reason that we eat fish on Good Friday, in commemoration of His coming. Tertullian, one of the early Church Fathers, speaks of **Jesus** Christ as the "Great Fish," and of us, His followers, as the "little fishes." These facts are well known, as the following extract will indicate:

"The ceremonies of purification by the sprinkling or drenching of the novice with the blood of bulls or rams were widespread, and were to be found in the rites of Mithra. By this purification a man was 'born again' and the Christian expression 'washed in the blood of the Lamb' is undoubtedly a reflection of this idea, the reference thus being clear in the words of the Epistle to the Hebrews: 'It is not possible that the blood of bulls and of goats should take away

sins.' In this passage the writer goes on to say: 'Having boldness to enter into the holiest by the blood of **Jesus**, by a new and living way which he hath consecrated for us through the veil, that is to say his flesh . . . let us draw near . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' But when we learn that the Mithraic initiation ceremony consisted in entering boldly into a mysterious underground 'holy of holies' with the eyes veiled and there being sprinkled with blood and washed with water, it is clear that the author of the Epistle was thinking of those Mithraic rites with which everybody at that time must have been so familiar."²⁴

Christ came to abolish these sacrifices by showing us their true meaning and in His Person as perfect man He died the death of the Cross to show us (in picture form and through actual demonstration) that divinity can be manifested and can truly express itself only when man, as man, has died in order that the hidden Christ may live. The lower carnal nature (as St. Paul loved to call it) must die in order that the higher divine nature may show forth in all its beauty. The lower self must die in order that the higher self can manifest on earth. Christ had to die in order that once and for all mankind might learn the lesson that by the sacrifice of the human nature the divine aspect might be "saved." Thus Christ summed up in Himself the significance of all the past world sacrifices. That mysterious truth which had been revealed only to the pledged and trained initiate when he was ready for the fourth initiation was *given out by Christ to the world of men*. He died for all so that all might live. But this is not the doctrine of the vicarious atonement which was preeminently St. Paul's interpretation of the Crucifixion, but the doctrine which Christ Himself taught--the doctrine of divine immanence (see St. John XVII), and the doctrine of the God-Man.

Christianity inherited many of its interpretations, and the teachers and interpreters of the early Christian times were no more free from the thralldom of ancient beliefs than are we

²⁴ *The Paganism in Our Christianity*, by Arthur Weigall, pp.132, 133.

It is so well known and so familiar that the words in which it is couched are apt to mean little. The tale of Christ's triumphant entry into Jerusalem, of His gathering the disciples together into the upper room, and there sharing with them the communion of bread and of wine, and of the desertion of those who supposedly loved Him, with His subsequent agony in the Garden of Gethsemane, is as familiar to us as our own names, and much less arresting. That is the tragedy of Christ. He did so much, and we have recognized so little. It has taken us twenty centuries to begin to understand Him and His mission and career. The Crucifixion itself was only an anticipated and expected consummation of that career. No other end was possible. It was predetermined from the beginning, and really dated from the time when, after the Baptism initiation, He started out to serve humanity, and to teach and preach the good tidings of the kingdom of God. That was His theme, and we have forgotten it and have preached the Personality of **Jesus** Christ--one theme which He Himself ignored and which seemed to Him of small importance in view of the greater values involved. This again is the tragedy of Christ. He has one set of values and the world has another.

We have made of the Crucifixion a tragedy, whereas the real tragedy was our failure to recognize its true significance. The agony in the Garden of Gethsemane was based upon the fact that He was not understood. Many men have died violent deaths. In this, Christ was in no wise different from thousands of other far-seeing men and reformers, down the ages. Many people have passed through the Gethsemane experience and prayed with the same fervor as Christ that God's will might be done. Many men have been deserted by those who might have been expected to understand and participate in the work and service visioned. In none of these respects was Christ really unique. But His suffering was based upon His unique vision. The lack of comprehension of the people, and the distorted interpretations which future theologians would give to His message must surely have been a part of

do for humanity down the ages, and the attitude of God towards human beings from the earliest times, through the period of Christ's life in Palestine and on until the present time, are subordinated to the factor of our belief or non-belief in the efficacy of the Crucifixion upon Calvary to save our individual souls. Yet in His conversation with the repentant thief Christ admitted him into the kingdom of God on the basis of his recognition of divinity. Christ had not yet died, and the blood sacrifice of Christ had not yet been made. It was almost as if Christ had foreseen the turn which theology would give to His death, and endeavored to offset it by making the recognition of the dying thief one of the outstanding events at His death. He made no reference to the remission of sins through His blood as the reason for that admission.

The real issue was the issue between love and hate. Only St. John, the beloved Apostle, the one closest to **Jesus**, really understood; and in his Epistles the emphasis is entirely upon love, and the usual orthodox interpretation is nowhere to be found. Just love and hate; the desire to live as children of God and the inclination to live as ordinary human beings: herein lies the distinction between the citizen of the kingdom of God and a member of the human family. It was love which Christ endeavored to express, but it is hate and separation and war, culminating in the World War, which have characterized the official rendering of His teaching, down the ages. Christ died in order to bring to our notice that the way into the kingdom of God was the way of love and of service. He served and loved and wrought miracles, and gathered together the poor and the hungry. He fed them, and sought in every possible way to call attention to the principle of love as the major characteristic of divinity, only to find that this life of loving service brought Him trouble and eventually the death of the Cross.

We have fought for the theological doctrine of the Virgin Birth. We have fought over the doctrines whereby men shall be saved. We have fought over the subject of baptism, and

strife which takes place in the human mind between the yearning for understanding, and the nearer more immediate pull of those living affections and desires which are conditioned upon the goodwill and the support of fellow beings; desires for the happiness of loved ones; for the alleviation of pain and disappointment in minds that cannot understand the inner dream; and for the warm reassurance of mundane honors. This conflict is the rock upon which the religious mind founders and is split against itself."⁴² Upon this rock Christ did not founder, but He had His moments of intensest agony, finding relief only in the realization of the Fatherhood of God and its corollary, the brotherhood of man. "Father," He said. It was this sense of unity with God and His fellow men which led Him to institute the Last Supper, to originate that communion service, the symbolism of which has been so disastrously lost in theological practice. The keynote of that communion service was fellowship. "It is only thus that Jesus creates fellowship among us. It is not as a symbol that he does it . . . in so far as we with one another and with him are of one will, to place the Kingdom of God above all, and to serve in behalf of this faith and hope, so far is there fellowship between him and us and the men of all generations who lived and live in the same thought."⁴³

4

1. "Father, forgive them; for they know not what they do."⁴⁴
2. "To day thou shalt be with me in paradise."⁴⁵
3. "Woman, behold thy son! Then saith He to the disciple, Behold thy mother!"⁴⁶
4. "My God, my God, why hast thou forsaken me?"⁴⁷

⁴² *Psychology and the Promethean Will*, by W.H. Sheldon, pp.85, 86.

⁴³ *The Mystery of the Kingdom of God*, by Albert Schweitzer, p.56.

⁴⁴ *St. Luke*, XXIII, 34.

⁴⁵ *St. Luke*, XXIII, 43.

⁴⁶ *St. John*, XIX, 26.

⁴⁷ *St. Matt.*, XXVII, 46.

5. "I thirst."⁴⁸
6. "It is finished."⁴⁹
7. "Father, into thy hands I commend my spirit."⁵⁰

The thought of the kingdom colored all that He said upon the Cross. The Word of Power which emanated from the Cross was spoken by Jesus Christ Himself and not, this time, by the Father. Christ spoke a sevenfold word, and in that word summed up for us the Word that inaugurated the kingdom of God. Each of His utterances had relation to that kingdom, and not the usual small, individual or selfish relation which we have so often ascribed to them. What were those seven words? Let us consider them, realizing while doing so that the causes which gave rise to them produced the manifestation of the kingdom of God on earth.

In every case the seven words have been interpreted as having either an individual application in connection with the person to whom they were supposedly spoken, or as having a personal significance to Christ Himself. We have always read the Bible in this manner, with the personal significance in our minds. But these words of Christ are of too great importance to be thus interpreted. They have a meaning far wider than those usually given. The wonder of all He said (as it is the wonder of all the world scriptures) is that the words are capable of various meanings. The time has come when the meaning that Christ gave should be more generally understood by us in the light of the kingdom of God, and with a wider connotation than the individual one. His words were Words of Power, evoking and invoking, potent and dynamic.

One of the first things which emerge in one's consciousness as one studies the first word from the Cross was the fact that Jesus requested His Father to forgive the people who crucified Him; He evidently, then, did not regard His death upon the Cross as adequate to that need. There was

⁴⁸ *St. John*, XIX, 28.

⁴⁹ *St. John*, XIX, 30.

⁵⁰ *St. Luke*, XXIII, 46.

has its uses, as Christ knew. In His Person He was not only the historical **Jesus** Whom we know and love, but He was also the symbol to us of the cosmic Christ, God suffering through the sufferings of His created beings.

Justice can be forgiveness when the facts of the case are rightly understood, and in this demand of the crucified Savior we have the recognition of the Law of Justice, and not that of Retribution, in an act at which the whole world stands aghast. This work of forgiveness is the age-long work of the soul in matter or form. The Oriental believer calls this *karma*. The Western believer talks of the Law of Cause and Effect. Both, however, are dealing with the working out by a man of his soul's salvation, and the constant paying of the price which the ignorant pay for mistakes made and so-called sins committed. A man who deliberately sins against light and knowledge is rare. Most "sinners" are simply ignorant. "They know not what they do."

Then Christ turned to a sinner, to a man who had been convicted of wrong doing in the eyes of the world--and who himself recognized the correctness of the judgment and of his punishment. He stated that he received the due reward of his sins, but at the same time there was something in the quality of **Jesus** which arrested his attention and forced from him the admission that this third Malefactor had "done nothing amiss." The factor which accorded him admission into paradise was a twofold one. He recognized the divinity of Christ. "Lord," he said. And he also had a realization of what Christ's mission was--to found a kingdom. "Remember me when Thou comest into Thy kingdom." The significance of his words is eternal and universal, for the man who recognizes divinity, and who at the same time is sensible of the kingdom, is ready to take advantage of the words, "To day, thou shalt be with me in paradise."

In the first word from the Cross, **Jesus** considered the ignorance and the feebleness of man. He was as helpless as a little child, and in His words He testified to the reality of the first initiation and to the time when He was a "babe in

Christ." The parallels between the two episodes are significant. The ignorance, helplessness and consequent maladjustment of human beings evoked from **Jesus** the demand that forgiveness be accorded. But when life experience has played its part, we have again the "babe in Christ," ignorant of the laws of the spiritual kingdom, yet released from the darkness and ignorance of the human kingdom.

In the second word from the Cross we have the recognition of the Baptism episode, which signified purity and release through the purification of the waters of life. The waters of John's Baptism released from the thralldom of the personality life. But the Baptism to which Christ was subjected through the power of His Own life, and to which we are also subjected through the life of Christ within us, was the Baptism of fire and of suffering, which finds its climax of pain upon the Cross. That climax of suffering, for the man who could endure unto the end, was his entrance to "paradise"--a name connoting bliss. Three words are used to express this power to enjoy--happiness, joy and bliss. *Happiness* has a purely physical connotation, and concerns our physical life and its relationships; *joy* is of the nature of the soul and reflects itself in happiness. But *bliss*, which is of the nature of God Himself, is an expression of divinity and of the spirit. Happiness might be regarded as the reward of the new birth, for it has a physical significance, and we are sure that Christ knew happiness, even though He was a "man of sorrows"; joy being more especially of the soul, reaches its consummation at the Transfiguration. Though Christ was "acquainted with sorrow," He knew joy in its essence, for the "joy of the Lord is our strength," and it is the soul, the Christ in every human being, which is strength and joy and love. He knew also bliss, for at the Crucifixion the bliss which is the reward of the soul's triumph was His.

Thus in these two Words of power "Father, forgive them for they know not what they do," and "To day thou shalt be with me in paradise," we have the significances of the first two initiations summarized for us.

than those who have sought to interpret it. We have preached a God of love and have spread a doctrine of hate. We have taught that Christ died to save the world and have endeavored to show that only believers could be saved--though millions live and die without ever hearing of Christ. We live in a world of chaos, endeavoring to build a kingdom of God divorced from current daily life and the general economic situation, and at the same time postulate a distant heaven which we may some day attain. But Christ founded a kingdom on earth, wherein all God's children would have equal opportunity of expressing themselves as sons of the Father. This, many Christians find impossible to accept, and some of the best minds of the age have repudiated the idea.

Individual salvation is surely selfish in its interest and its origin. We must serve in order to be saved, and only can we serve intelligently if we believe in the divinity of all men and also in Christ's outstanding service to the race. The kingdom is a kingdom of servers, for every saved soul must without compromise join the ranks of those who ceaselessly serve their fellow men. Dr. Schweitzer, whose vision of the kingdom of God is so rare and real, points out this truth and its gradations of recognition in the following words:

"The descending stages of service correspond to the ascending stages of rule.

1. Whosoever would become great *among you*, shall be *your* servant. Mark X.43.
2. Whosoever of *you* would be first, shall be bondservant of *all* (others). Mark X.44.
3. Therefore the Son of Man expected the post of highest rule because he was not come to be served but to serve, in giving his life as ransom for many. Mark X.45.

"The climax is a double one. The service of the Disciples extended only to their circle: the service of *Jesus* to an unlimited number, namely, to all such as were to benefit by his suffering and death. In the case of the Disciples it was merely a question of

unselfish *subjection*: in the case of *Jesus* it meant the bitter *suffering of death*. Both count as serving, inasmuch as they establish a claim to a position of rule in the Kingdom."⁵⁸

Love is the beginning, and love the end, and in love we serve and work. The long journey ends thus, in the glory of the renunciation of personal desire, and in the dedication to living service.

⁵⁸ *The Mystery of the Kingdom of God*, by Albert Schweitzer, p.75.

and that the fact of His resurrection was credited in the minds of His friends and for the two or three centuries after His departure.

The psychology of the disciples is the best proof we have of the reality of their conviction that death could not hold the Savior, and that after death He was present and living among them. It is difficult for us to gain this high achievement in consciousness which they showed. Apparently their world had come to an end upon the Cross. Christ had apparently failed them, and instead of being the divine Son of God, and King of the Jews, He was nothing but an ordinary man, convicted of treason and punished as a common malefactor. What they must have endured during the three days of His absence it is not hard for us to imagine. Hopelessness, despair, the loss of confidence in themselves and of prestige among their friends; the cause for which they had been so ready to dedicate themselves, as they tramped with Christ from place to place in the Holy Land, had ended and collapsed. Their Leader was discredited. Then something happened to alter the whole trend of their thought. All that had been lost of confidence and hope and purpose was restored, and the first few centuries of the Christian history (before theology gave a turn to interpretation, and so altered the Gospel of love into a cult of separation) reveal to us

" . . . a company of men and women full of confidence, enthusiasm and courage, ready to face persecution and death, eager missionaries. What has given them this new character? Not long before some of them had fled in dismay at the first threat of personal danger. When **Jesus** was crucified they had lost the last glimmer of hope that he might prove to be the Christ. When he was placed in the tomb, Christianity was dead and buried too. Now we meet these men and women a few weeks later and they are utterly changed. It is not that there is some faint return of hope among a few of them. All are completely certain that **Jesus** is indeed the Christ. What has happened to cause this transformation? Their answer is unanimous: on the third day he rose from the dead."¹

¹ *The Valley and Beyond*, by Anthony C. Deane, p.72.

they loved Christ and the Christ within each other. Dr. Grensted points this out in the following words, giving us a fine summation of the attitude of the early Christians and of their approach, in those enthusiastic days, to Christ and to life in the world:

"They spoke in plain terms of God. They did not think of **Jesus** of Nazareth as a crucial experiment. They knew Him as Friend and Master, and they flung their whole being into the enthusiasm of His friendship and service. Their preaching was the good news about **Jesus**. They assumed that men already meant something when they spoke of God, and, without challenging the inheritance which they received from Judaism, they set side by side with it the **Jesus** whom they had known living, and dead, and alive again. They had been through much more than a time of inexplicable miracles, healings, and voices, and a strange mastery over Nature itself, and at the end a conquest of death. If they had told the world, and us, these things alone, they would have been believed. Such stories have always found a hearing. And men would still have known nothing more of the meaning of God. But their experience had been one of such a Friendship as man had never known, of disastrous failure and a forgiveness beyond all believing, and of a new, a free, a creative life. Nothing of all this was of their own achievement. They knew they were men remade, and they knew that the mode of their remaking was love. This was a providence, a deliverance, greater and more significant than anything that the Jew had ever claimed for the Creator-God. Yet they could not think of it as other than His work, since God, as all their national tradition taught, is One. It interpreted for them, as we might put it in our more cautious way, the creative reality to which they, with all men, had looked with uncertainty and even with fear. Henceforth the central hypothesis which men call God was known as love, and everywhere He was made manifest just in so far as love had passed out from Christ to the fellowship of the Christian community."²

Christ had risen, and by His Resurrection proved that humanity had in it the seed of life, and that there was no death for the man who could follow in the steps of the Master.

² *Psychology and God*, by L.W. Grensted, p.237.

In the past, being wholly engrossed with consideration of the Crucifixion, we have been apt to forget the fact of the Resurrection. Yet on Easter Day, throughout the world, believers everywhere express their belief in the risen Christ and in the life beyond the grave. They have argued along many lines as to the possibility of His rising, and whether He rose as a human being or as the Son of God. They have been deeply concerned to prove that because He rose again, so shall we rise, provided we believe in Him. In order to meet the theological need of proving that God is love, we have invented a place of discipline, called by many names, such as purgatory, or the various stages of the different faiths on the road of departed spirits to heaven, because so many millions die, or have died, without ever having heard of Christ. Therefore belief in Him as an historical figure is not possible for them. We have evolved such doctrines as conditional immortality, and the atonement through the blood of **Jesus**, in an endeavor to glorify the personality of **Jesus** and safeguard Christian believers, and to reconcile human interpretations with the truth in the Gospels. We have taught the doctrine of hell-fire and eternal punishment, and then tried to fit it in to the general belief that God is love.

Yet the truth is that Christ died and rose again because He was divinity immanent in a human body. Through the processes of evolution and initiation He demonstrated to us the meaning and purpose of the divine life present in Him and in us all. Because Christ was human, He rose again. Because He was also divine, He rose again, and in the enacting of the drama of resurrection He revealed to us that great concept of the continuity of unfoldment which it has ever been the task of the Mysteries of all time to reveal.

Again and again we have found that the three episodes related in the Gospel story are not isolated happenings in the life of **Jesus** of Nazareth, but that they have been repeatedly undergone in the secret places of the Temples of the Mysteries, from the dawn of time. The Saviors of the past were all

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

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

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

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

⁵ *Esoteric Christianity*, by Annie Besant, pp.247, 248, 249.

cepted the Oriental doctrine of rebirth, which states the world to be the "vale of soul-making," as Keats calls it, and which teaches that we return again and again to physical life, until the time comes when our values are properly adjusted, and we can pass through the five initiations into liberation. Much of the teaching given in the occult and esoteric books is distorted and fanciful, but that there is much to be said for the doctrine of rebirth is evident to the unprejudiced student. In the last analysis, if perfection is to be ultimately achieved, the question is merely one of time and location. The Christian may believe in a sudden perfecting through the process of death itself, or in a mental acceptance of the death of *Jesus*, which he calls "conversion"; he may regard death as the door into a place of discipline and development which he calls "purgatory," where a purificatory process goes on; or he may believe that in heaven itself adjustments are made and expansions of consciousness are undergone which render him a different man from what he was before. The Oriental may believe that the earth provides adequate facilities for the training and developing processes, and that again and again we return until we have reached perfection. The goal remains one. The objective is identical. The school is in a different place, and the consciousness is unfolded in varying localities. But that is all. Plato held that:

"Confined in the body as in a prison . . . the soul seeks its pristine sphere of pure rationality by pursuing the philosophic life, by thinking the universal, by loving and living according to reason. The bodily life is but an episode in the eternal career of the soul, which precedes birth and proceeds after death. Life in the flesh is a trial and a probation; death the release and the return to the soul's destiny; to another term of probation, or to the realm of pure reason."

In some place, consciously and willingly, we must learn to enter and work in the world of values, and so fit ourselves for citizenship in the kingdom of God. It was the demonstration of this that Christ gave.

steadfast, understanding love), then the tangles in this troubled world of ours would straighten out, and it would be an easier place in which to live. The present chaos and turmoil would then more rapidly disappear. Love is essentially the realization of brotherhood. It is the recognition that we are all the children of the One Father; it is pity and compassion and understanding and patience. It is the true expression of the life of God.

If the first requirement of the man who seeks to prepare himself for the Mysteries of *Jesus* is obedience to the highest which he can sense and know, and the second is the practice of love, the third is the development of that sensitivity and inner attention by means of which he can arrive at the significance and the condition of inspiration. This is not in any sense the development of psychic faculty as usually understood; it is present among God's children in many forms, from that of attention to the inner voice of conscience and duty (two of the lowest forms of inspiration) to that high spiritual attainment which finds expression in the inspired scriptures of the world.

Unless there is this inspiration, it is not possible for a man to enter into the temple and to commune with That which is introducing him to the subtle processes of initiation. The first Initiator is the soul itself, the divine self in man, the spiritual man, who stands behind the screen of the outer man, and who struggles to control and work through the outer personality. It is that soul or self which opens to man *the door* of inspiration and reveals to him the nature of his divine consciousness, attuning his ear to catch the sound of that "Voice which speaks in the silence"--when a man has quieted all the outer voices.

The attainment of the faculty of inspiration is essential to any progress upon the path of initiation, and it presupposes a development of intelligence which will enable a man to make the necessary differentiations. True inspiration is not in any sense the welling-up of the subconscious self or mind: nor is it the releasing in man of the flood of ideas and

special groups. This effort can prove successful only in so far as the disciples of the world desire it, make the needed sacrifices and think the various objectives into being.

I am mentioning this at this time because in the press of world affairs, in the struggles of your own individual existence and in the fatigue which is incident to daily work and the consequent physical liabilities, there inevitably comes the cooling down of the earlier ardors and enthusiasm, the tired recognition of the monotony of the demanded effort (with frequent staleness and unenterprising aspiration), which untiring spiritual work demands.

The disciple learns to pay no attention to these recurring cycles and interludes between the pairs of opposites for he recognizes their intermittency. I do, however, seek to point out this point of danger--for danger it is--and ask you to go on with the work just "as if" it were entirely new and fascinating.

It is necessary here for you also to remember that though these groups are intended to be *Seed* groups of the New Age, two factors in connection with them should be remembered:

1. They constitute a unique experiment in the sense that --knowing the possibilities and understanding somewhat the forces which are slowly emerging into prominence in a world rapidly adjusting itself to the new rhythms--yet they are primarily an experiment undertaken by me, your Tibetan teacher and a member of a certain standing in the Hierarchy, with the cooperation of certain other initiates. I am not, as I have already told you, the only worker along these lines and these seed groups are not the only units to be found today in the world. There are, for instance, several seed units working out into being within the framework of the Catholic Church under the inspiration of the Master **Jesus**. These are, however, somewhat more subjective than are the groups in which I am particularly interested and their emergence is slower but they *do* exist. There are, also, two such seed groups in China and four in India. I mention this in order to safeguard you against the sense of uniqueness which is the subtle seed of the great heresy of separateness.

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

Triangles is to work with the minds of men, and with a factor which is used and exploited by leaders everywhere; the effort is to impress these minds with certain ideas which are necessary to human progress. People recognise the present darkness and misery, and consequently welcome light; men are tired of hating and fighting, and therefore welcome goodwill.

Let me touch for a moment upon another point of view. Just as stanzas one and four are related, so stanza two and the final line are also related. The Plan will be restored on Earth through illumination and goodwill, and when that takes place Christ *will* return to Earth. I would ask you not to misunderstand this phrase. Christ has never left the Earth and He said when bidding farewell to His disciples: "Lo, I am with you always, even until the end of the days." His Presence, however, is not recognised by the masses of men, and is only sensed and dimly hoped for by the orthodox religionist of all the world faiths.

As I have earlier pointed out, the return of Christ will be expressed, in the first place, by an upsurging of the Christ consciousness in the hearts of men everywhere; its first expression will be goodwill.

In the second place, disciples everywhere will find themselves increasingly sensitive to His quality, His voice and His teaching; they will be "overshadowed" by Him in many cases, just as before, He overshadowed His disciple **Jesus**; through this overshadowing of disciples in all lands, He will duplicate Himself repeatedly. The effectiveness and the potency of the overshadowed disciple will be amazing.

One of the first experiments He made as He prepared for this form of activity was in connection with Krishnamurti. It was only partially successful. The power used by Him was distorted and misapplied by the devotee type of which the Theosophical Society is largely composed, and the experiment was brought to an end; it served, however, a most useful purpose. As a result of the war, mankind has been disillusioned; devotion is no longer regarded as adequate or necessary to the spiritual life or its effectiveness. The war was won, not through devotion or the attachment of millions

Avatar, working in cooperation with the Master **Jesus**, and also by the point of evolution reached by the humanity of that time.

We will leave the fifth point of revelation at this time and consider it in our next instruction. It is one of tremendous importance, for it concerns the highest aspect of the Will and covers the synthesis of the energies of the five planes of human and superhuman evolution. This synthesis precedes the work done on the two highest planes of divine unfoldment, and comes to its focus and its full expression at the time of the sixth Initiation of Decision.

PART X

For years we have talked about group initiation, and it remains as yet for you an unsolved problem. The phrase, "group initiation" is only used by the Members of the Hierarchy in reference to the first two initiations--initiations of the threshold, from the angle of the Lodge on Sirius. After these two preparatory events, the initiate--at and after the third initiation--reaches the point wherein he "undergoes initiation" in his own right (as the phrase runs), for he can now be trusted to ask nothing for the separated self; his personality is tempered and adjusted to group conditions; increasingly he is manifesting as a soul-infused personality, and the antahkarana is being rapidly created and effectively used. To phrase it otherwise: as the number and expressions of soul-infused personalities grow and initiates of the third degree increase numerically on Earth, what will be the result? Three great happenings will take place with spiritual and focussed intention; they are today taking place, which is the point I wish to bring to your attention; it is this *conscious intention* which confers potency in the life of each disciple and initiate.

1. The Kingdom of God or of Souls, distinguished by the potency and therefore by the aura and radiatory emanation of love, is definitely anchored on Earth, and is pene-

CHAPTER THREE

THE REAPPEARANCE OF THE CHRIST

World Expectancy

God Transcendent, greater, vaster and more inclusive than His created world, is universally recognized and has been generally emphasized; all faiths can say with Shri Krishna (speaking as God, the Creator) that "having pervaded the whole universe with a fragment of Myself, I remain." This God Transcendent has dominated the religious thinking of millions of simple and spiritually minded people down the centuries which have elapsed since humanity began to press forward towards divinity.

Slowly, there is dawning upon the awakening consciousness of humanity, the great paralleling truth of God Immanent--divinely "pervading" all forms, conditioning from within all kingdoms in nature, expressing innate divinity through human beings and--two thousand years ago--portraying the nature of that divine Immanence in the Person of the Christ. Today, as an outcome of this unfolding divine Presence, there is entering into the minds of men everywhere a new concept: that of "Christ in us, the hope of glory." (Col. 1.27) There is a growing and developing belief that Christ *is* in us, as He was in the Master **Jesus**, and this belief will alter world affairs and mankind's entire attitude to life.

The wonder of that life, lived two thousand years ago, is still with us and has lost none of its freshness: it is an eternal inspiration, hope, encouragement and example. The love He demonstrated still holds the thinking world

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

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

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

their effects are in process of consolidation. I can only make reference to them, for it is not possible to prove the factual nature of what is here said; only possibility, probability and the Law of Correspondences can indicate the rightness of these events. Their effects will be noted, especially after the moment of emergence. These three events can be described as follows:

1. *The Spirit of Peace* descended upon Christ. *The New Testament* bears witness to a somewhat similar event when, at the Baptism, we read that "he saw the Spirit of God, descending like a dove and alighting upon Him." (St. Matt. III.16.) This Spirit is a Being of tremendous cosmic potency and is today overshadowing the Christ in much the same manner as Christ (two thousand years ago) overshadowed or worked through the Master **Jesus**. This Spirit of Peace is not the sumtotal of an emotional and static calm, bringing to an end the turmoil on the Earth and instituting an era of peace. He is, in a mysterious sense, the Spirit of Equilibrium; He works with the Law of Action and Reaction and the inevitability of His activity will be recognized. His work will demonstrate in two ways--fully when the Christ appears among men and slowly and gradually until that time:

- a. The chaos, turmoil, emotional disturbance and mental unbalance found in the world today will be (under this Law) balanced by a corresponding cycle of calm, emotional quiet and mental poise, thus releasing humanity into a new phase and experience of freedom. The adjusted peace will be commensurate to the experienced disturbance.
- b. The hate which is so dominant in the world today will--through the life of the Spirit of Peace, working through the Christ, the Embodiment of the

through mind and substance--are engaged and their close relationship will emerge. You will realize then that the margin of difference is very slight and is to be found solely *in intention*, in the underlying purpose and the concrete objectives which this group of material workers have set themselves. The major instrument of the Black Lodge is the organizing power of the mind and not the coherent influence of love, as is the case with the Masters of the Wisdom. Yet in the natural process of form evolution, these workers on the darker side of life have their useful function. Because they are working predominantly through the mental principle, we find the susceptibility of the untrained masses to this mental imposition and the facility with which they can be regimented and standardized. They have no power to think with clarity for themselves and their minds are consequently plastic and receptive to the powerful forces directed by the two contributing groups--the spiritual workers of the planet and the material workers. Because the bulk of human beings are still materially focused, the forces which work on the side of matter find a line of least resistance which is not available to the Masters of the Great White Lodge. This danger is, however, lessening decade by decade.

Let me illustrate these facts for you by means of the two rays which are our immediate consideration. Both of them--as is ever the law--express themselves through a higher and lower form or forms. One of the higher expressions of the out-going sixth ray is to be found in Christianity, the spirit and principles of which were embodied for us in the life of the Master **Jesus**, Who was, in His turn, inspired and over-shadowed and used by His great Ideal, the Christ. In the word "idealism" you have the keynote of this ray--idealism taking form, providing a living example and indicating to the race of men their own divine poten-

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

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

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

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

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

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

A close study of that for which each nation stands will be most revealing and their pattern will emerge--a pattern of personality selfishness or a pattern of soul goals.

Italy has a sixth ray soul and hence her devotion to her past and to the ancient "glory which was Rome" (for this is closely tied up with the memory aspect of the soul) and to the concept of the restoration of the Roman Empire. But as it is the soul ray which is upon this stream of ray influence, it is interesting to note that Italy carries forward her plans with very little hate and with the minimum of persecution and of resentment; she stands steadily for peace, no matter what the people may believe under the influence of national propaganda and the theories of the newspapers. Her motto, esoterically stated, is, as you know: "I carve the Paths." This will be true eventually in the spiritual as well as in the literal sense. Rome was the great road builder and road maker of Europe in the far distant past; today the British race (who are largely re-incarnated Romans and hence the friendly feeling which basically exists between the two countries in spite of outer appearance) are the original railroad makers. This is all upon the material side. Upon the spiritual side, as I told you in an earlier book, the whole field of religion will be re-inspired and re-oriented from Rome because the Master **Jesus** will again take hold of the Christian Church in an effort to re-spiritualize it and to re-organize it. From the chair of the Pope of Rome, the Master **Jesus** will attempt to swing that great branch of the religious beliefs of the world again into a position of spiritual power and away from its present authoritative and temporary political potency.

The United States of America has for its personality ray the sixth ray and hence much of its personality difficulties. Hence also its strong desire life, impelling it to sex

seen in Europe and elsewhere to return the land (Mother-Earth, the true Virgin Mary) to the people. It can be seen in the constant movement of people throughout the world from place to place, symbolized in the Gospel story by the journey of Mary with the infant **Jesus** into Egypt.

Then followed, as we are told in the New Testament, a cycle of thirty years wherein all we know is that the infant **Jesus** grew to manhood and could then take the second initiation, the Baptism in Jordan and begin His public service. Today the many who in this life have taken the first initiation are entering the long silence of that symbolic thirty years wherein they too will grow to manhood and take the second initiation. This initiation demonstrates the complete control of the emotional nature and of all Piscean characteristics. The thirty years can be looked upon as a period of spiritual unfoldment during the three divisions into which Aquarius (and consequently the New Age now upon us) will be divided. I refer to what is technically known as the three decans of each sign. In this sign the waters of the Piscean age will, symbolically speaking, be absorbed into the water-pot carried on the shoulder of Aquarius in the symbol which is distinctive of this sign, for Aquarius is the water-carrier, bringing the water of life to the people--life more abundantly.

In the Aquarian Age, the Risen Christ is Himself the Water-Carrier; He will not this time demonstrate the perfected life of a Son of God, which was His main mission before; He will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world--thirsty for truth, for right human relations and for loving understanding. He will be recognized this time by all and in His Own Person will testify

the mental plane, as modern man contacts it. Illusion varies from age to age, according to what the Hierarchy is attempting to do, or according to the general trend of men's thoughts. The disciple can therefore be swept into a wrong activity and a wrong application of ideas because the general illusion (growing out of the six types of illusion to which I have referred above) is over-dominant in his mind.

I could continue enlarging on the ways whereby illusion traps the unwary disciple but this will suffice to awaken in you that constructive analysis which leads from knowledge to wisdom. We have noted that the seven major ways of illusion are as follows:

1. The way of wrong perception.
2. The way of wrong interpretation
3. The way of wrong appropriation.
4. The way of wrong direction.
5. The way of wrong integration.
6. The way of wrong embodiment.
7. The way of wrong application.

These are the third steps towards expression. The form of the expression is also qualified. Thus the seven ways of illusion are produced.

I have here outlined for you the causes and the various types of illusion to which the disciple is prone. In its pure form, this illusion has to be met and some day surmounted; it has to be isolated and dispelled by the initiate. It was the final successful effort to do this that led **Jesus** upon the Cross to cry out in words of apparent distress. He then finally dissipated the illusion of the personal, objective

and body; of life, consciousness and form, the three aspects of divinity--all of them equally divine.

As the aspirant learns to free himself from the glammers upon which we have touched, he discovers another world of fog and mist through which the Path seems to run and through which he must penetrate and thus free himself from *the glammers of the Path*. What are these glammers, my brothers? Study the three temptations of **Jesus**, if you would know clearly what they are. Study the effect that the affirmation schools which emphasize divinity (materially employed) have upon the thought of the world; study the failures of disciples through pride, the world saviour complex, the service complex, and all the various distortions of reality which a man encounters upon the Path, which hinder his progress and which spoils the service to others which he should be rendering. Emphasize in your own minds the spontaneity of the life of the soul and spoil it not with the glamour of high aspiration selfishly interpreted, self-centeredness, self-immolation, self-aggressiveness, self-assertiveness in spiritual work--such are some of the glammers of the Path.

Next, we will consider glamour on the etheric plane and the theme of the Dweller upon the Threshold, and thus complete the brief outline of our problem which the first part of this teaching was intended to convey.

Before taking up this subject in some detail, I would like to add something to our previous consideration of the problem of glamour. In your last instruction, I elaborated somewhat upon the subject of the various types of glamour and left with you the concept of their great importance in your individual lives. The battlefield (for the man who is nearing accepted discipleship or who is upon the path of discipleship, in the academic sense) is primarily that of

Telepathy and the Etheric Vehicle

5 *Telepathy and the Etheric Vehicle*

The Master **Jesus** undertook to present it to His group of disciples as He was working in the occident. One of these disciples on the inner planes, seized upon the suggestion and passed it on (or rather stepped it down) until it registered in the brain of Colonel House. He, not recording the source (of which he was totally unaware), passed it on in turn to that sixth ray aspirant called Woodrow Wilson. Then, fed by the wealth of analogous ideas in the minds of many, it was presented to the world. It should be borne in mind that the function of a disciple is to focus a stream of energy of some special kind upon the physical plane where it can become an attractive center of force and draw to itself similar types of ideas and thought currents which are not strong enough to live by themselves or to make a sufficiently strong impact upon the human consciousness.

In union is strength. This is the second law governing telepathic communication.

The first law is:

1. The power to communicate is to be found in the very nature of substance itself. It lies potentially within the ether, and the significance of telepathy is to be found in the word *omnipresence*.

The second law is:

2. The interplay of many minds produces a unity of thought which is powerful enough to be recognized by the brain.

Here we have a law governing a subjective activity and another law governing objective manifestation. Let us voice these laws in the simplest manner possible. When

took up with me concerned a shockingly naughty episode in my life. She wanted to know whether I remembered throwing every piece of jewelry she possessed down the toilet one morning, when I was about fourteen and then pulling the plug. I most certainly did. It was a deliberate crime. I was furious with her about something, though I have quite forgotten what it was. I went to her room; I collected everything she had of value--wrist watch, brooches, rings, etc., etc., and disposed of them irretrievably. I thought that she could not possibly know that I had done it. But I discovered that she valued me and my development more than her own possessions. I was not, as you can see, a nice child. Not only did I have a temper but I always wanted to know how people ticked and what made them work and behave as they did.

Miss Godby used to keep a self-examination book in which, every evening, the record of the day's failures was entered and somewhat morbidly (from my present attitude to life) she analyzed her words and actions each day in the light of the question: "What would **Jesus** have done?" I had discovered this book one day in the course of my inquisitive prowling and made a practice of carefully reading her record. In this way, I found out that she did know that I had taken all her jewelry and destroyed it but that--as a matter of discipline for herself and in order to help me--she was not going to say one word to me until my own conscience prompted me to confess. She knew I inevitably would confess, as she had confidence in me--why I cannot imagine. At the end of three days I went to her and told her what I had done, only to discover that she was more distressed at my reading her private papers than she was over my destroying her jewelry. I made a full confession, you will note. That reaction of hers gave me a new sense of values. It made me furi-

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

CHAPTER II

Thus ended the carefree, the relatively irresponsible and the easy part of my life. It had lasted for 22 years, and was the only time in my entire life when I formed part of a family and had the background, the prestige and the security that this entailed. I had a good time; I had met many people; I had travelled a lot. I forget how often I have crossed the English Channel to the Continent and back for I have crossed so often. Fortunately I am a first class sailor and I love the sea no matter how rough. I cannot remember any personal friends except one, and she and I are still friends and exchange letters. We had met in Switzerland and together had learnt to make Irish needle-point lace. I was always proud of that achievement and specially proud when I once sold two yards of flounces for \$30 a yard, the proceeds going to the Church Missionary Society, as in those days I needed no money.

But the time had now come when I felt the need to make myself of some use in the world and to justify my existence. In those days I expressed this urge in terms of "Jesus went about doing good," and I as His follower, must do the same. So I began, furiously and fanatically, to "do good." I became an evangelist in connection with the British army.

Looking back to the time when I was working as an evangelist among British troops, I realize that it was the happiest and the most satisfactory time of my entire life. I quite liked myself and all that concerned me. I was doing what I wanted to do and I was very successful. I had not a care in the world and (apart from my chosen sphere of work) I had not a single responsibility. I realize,

done. I handled life and circumstances at that time with the sure touch of complete inexperience and my answer to every problem, and my cure for every ill was always to be found in the answer to the one question: "What would Jesus do in similar circumstances?" Having decided what He would do (I wonder how I knew?) I went ahead and did it or advised others to follow the same role. At the same time, unrealized and unexpressed, I was beginning to ask questions, though refusing to answer them, and underneath all the surety and dogmatism, great changes were taking place. I know that this period saw me take a definite step forward along the Path. Slowly, and without knowing it in my brain consciousness, I was transiting from authority to experience and from a narrow theological belief in the verbal inspiration of the Scriptures and the interpretations of my particular school of religious conviction, into a certain and sure knowledge of the spiritual verities to which the mystics of all time have borne witness and for which many of them have suffered and died.

I found myself eventually possessed of a knowledge which has stood the test of time and trouble, as my earlier beliefs did not. It is a knowledge which reveals to me steadily and continuously how much, how very much, more I need to know. Real knowledge is never static; it is but a door opening on to vaster reaches of wisdom, achievement and understanding. It is a process of living growth. Knowledge should lead from one unfoldment to another. It is as if one had climbed a mountain peak and--at the moment of gaining the summit--suddenly there stretches before one a promised land to which one must inevitably proceed; but (across that promised land and away in the distance) another peak is seen emerging, hiding still vaster reaches of territory.

At one time in my life I used to look out of my bedroom

impersonal and, at the same time, give the feeling that you cared about them and wanted to help.

I shall never forget the first Gospel meeting I took. I had been accustomed to a small Bible class of my own and to expressing myself at prayer meeting and I had no qualms at all. I was sure I could do it. It was much easier than introducing myself to some soldier, finding out his name, sitting down to play games with him, asking him about his home and gradually leading up to the serious matter of his soul. I, therefore, was quite ready to take the meeting.

I found myself one Sunday afternoon on a platform in a large room, facing a couple of hundred soldiers and some members of the Royal Irish Constabulary. I started off fluently, slowed down, got stage fright, gave those men one look, burst into tears and bolted off the platform. I swore that wild horses could not take me back but in due time and in answer to my perennial question, "What would **Jesus** have me do?" I crawled back. But the ridiculous thing was that, having come to that decisive conclusion, the next night I went to the meeting room to get ready and proceeded to light the gas. I nearly blew myself across the room and singed my hair and could not take the meeting that night. The explosion was like a full stop.

Several weeks later I returned. This time I had memorized my talk and my effort worked well until half way through there came a point where I had determined to quote some poetry, to give lightness and variety to my theme. I had rehearsed that poetry with telling effect before my mirror. The first two lines went well and then I stuck; I could not remember what came next. I had to come to a dead stop, red to the roots of my hair and feeling shaky. Then a voice came from the back of the room: "Cheer up, Miss. I'll finish it for you and that will give you time to think what you want to say next." But I had already van-

ished off the platform and was dissolved in tears in my room. I had failed, both **Jesus** and myself, and I had better give it all up. I lay awake weeping all that night, refusing to open the door to one of my fellow workers who wanted to come in and comfort me. But I stuck it out; my pride would not permit me to refuse to speak on the platform and gradually I became accustomed to expounding the Bible to a crowd of men.

The process was painful, however. I would lie awake all the night preceding the talk, wondering what on earth to say and then I would lie awake all the night afterwards, in horror at the terrible way in which I had said it. This ridiculous rhythm went on until one night I faced up to myself and stuck at it until I found out what was wrong with me. I decided that I was suffering from pure selfishness and self-centeredness; I was caring too much what people thought of me. My early training was receiving its first hard blow. I came to the conclusion that if I was truly interested in my topic, if I really loved my audience and not Alice La Trobe-Bateman and if I could reach the point where I did not care a d---- (I did not use that word then) I might get away with it and be really useful.

Curiously enough I have never had any trouble from that night on. I got accustomed to going into a packed room in India, with perhaps four or five hundred soldiers in it, and climbing on a table, get their attention and, what is more, hold it. I became a good speaker and learnt to like speaking, so that now I am really happier on a platform than anywhere else. Belfast saw me break free in that connection.

I remember once being sincerely flattered over the tremendous success of my Sunday night Bible class held at Lucknow, India, several years later. A whole crowd of army schoolmasters got into the habit of coming every Sunday to listen to me (always with several hundred other

get affected and the technique employed for each is different. Many is the time when working among soldiers, I have been asked by the M.P.s to help them get a drunken soldier quietly home. They would keep out of sight but close at hand and the spectacle would then be seen of me and the drunken man, making W's along the road. You can, perhaps, picture the horror of my aunt if she had ever seen this erratic progress, but I did it all "for **Jesus**' sake" and never once did a man attempt to be rude. However, I would surely have hated to see one of my own girls in a similar position and would have felt that what was good for the goose was not always good for the gosling.

My work was varied: keeping accounts, doing the flowers in the reading rooms, writing letters for soldiers, taking endless Gospel meetings, presiding at daily prayer meetings, studying my Bible assiduously and being very, very good. I bought every kind of book which might help me to preach better, such as Pegs for Preachers, Talks for Teachers, Discourses for Disciples, Outlines for Workers (I possessed books with these four titles myself) and others with equally tempting alliterative titles. I was often tempted myself to publish one entitled, Ideas for Idiots and even made a beginning but it never materialized. As far as I can tell, I got on well with my co-workers. My strong inferiority complex led me always to admire them and this effectively cut out all jealousy.

One morning Elize Sandes got a letter which I could see greatly disturbed her. The head of the work in India, Theodora Schofield, was not well and it seemed advisable for her to return home for a rest. But it seemed that there was no one who could be spared to go out in her place. She herself was getting old and Eva Maguire could not be spared. Miss Sandes with her usual directness said that she would send me, if she had the money because "even if you aren't

learning that things are ephemeral. All the same, liking clothes, and I still do, I sent for another outfit.

My sister and aunt saw me off at Tilbury Docks and I must admit that I never enjoyed anything so much as that long three weeks voyage to Bombay. I have always loved travelling (as do all Gemini people) and being also at that time a horrid little snob, I reveled in the consciousness that my deck chair (which had been loaned me by an uncle) had a title on it. Little things please little minds and my mind was very little at that time--practically dormant.

I remember that first trip so well. There were two women besides myself at the table in the dining room and five apparently wealthy and most sophisticated men. They evidently liked us three women but I was appallingly shocked at them. They talked about gambling and racing; they drank a lot of liquor; they played cards and--worse than all--they never said grace at meals. The first meal left me stunned. After lunch I went to my cabin and prayed hard for strength to do the right thing. At dinner time my courage failed me and I had to do some more praying. But the result was that at breakfast the next morning I made a speech, taking care to be in the dining room before the other two girls arrived but all the five men were present. I was utterly terrified and thoroughly ashamed but I did what I thought **Jesus** would do. I looked at the men and said, nervously and rapidly: "I don't drink and I don't dance; I don't play cards and I don't go to the theatre, and I know you will hate me and I think I had better go and find another table." A dead silence descended upon us. Then one of the men (with a very well known name, so I won't mention it) got up and leaned across the table, held out his hand and said, "Shake. If you will stick to us, we will stick to you and we will try hard to be good." I had the most delightful voyage. Those men were unbelievably

This man came to see me when I was in London in 1934 and we talked of those far away times. He is doing well. I made, however, a disturbing discovery. These men had been won over to better things, not by my eloquent preaching or by any emphasis upon the theological precept that the blood of **Jesus** could save them, but simply by loving understanding. I had not believed that that was possible. I had yet to learn that love is the keynote of the Christ's teaching and that it is His love and life that saves and not any violent theological pronouncements over the fear of hell.

There are many little incidents connected with this time in India that I could relate but they are probably of more interest to me than anyone else. I went from one Home to another, attending to the accounts, interviewing the managers, holding endless Gospel meetings, talking to the soldiers about their souls or their families, visiting in the military hospitals and dealing with the many problems which naturally arise when hundreds of men are stationed away from home and are faced with the problems of life in a hot climate and an alien civilization. I became very well known to many regiments. I once totalled up the number of regiments I had worked with in Ireland and India and found I had worked with forty. Many of them had their own name for me. One famous cavalry regiment called me "Granny." Another regiment of the guards, for some unknown reason, always addressed me as "China." A well known infantry regiment always spoke of me or wrote of me as the B.O.L., which means the "Benevolent Old Lady." The majority of the boys called me just "Mother," probably because I was so young. My correspondence got very heavy and I came to know the mind of the soldier very well and never found them talking as portrayed by Rudyard Kipling. In fact, the average Tommy Atkins resents his portrayal of them.

arguments with liberal minded soldiers and officers but adhered with dogmatic firmness to the doctrinal presentation that no one could possibly be saved and go to Heaven unless he believed that **Jesus** died for his sins in order to placate any angry God, or unless he became converted, which meant that he confessed his sins and gave up everything that he liked to do. He must no longer drink, play cards, swear, or go to the theatre and, of course he mustn't have anything to do with women. If he would not so change his life inevitably he went to hell at death where he burned forever in the lake of fire and brimstone. Little by little, however, doubts began creeping into my mind and three episodes in my life began to assume engrossing mental proportions. Their implications nagged at me and were largely responsible for an eventual change in attitude toward God and the problem of eternal salvation. Let me relate them and you will then see the sequence of my interior disturbance.

Years ago, when I was in my early 'teens, my aunt in Scotland had a cook called Jessie Duncan. We were very great friends ever since I was a little girl, escaping into her kitchen for a piece of cake which I knew would be there. During the day she was just the upper servant, standing when I went into the kitchen, never sitting in my presence, only speaking when spoken to and completely correct in all relations to me as to everyone else. But in the evenings, after her day's work was done and I had gone to bed, she would come to my room and sit on the edge of my bed and we would talk and talk. She was a very good Christian. She loved me and watched me grow up with much interest. She was my close friend and handled me roughly when she thought the occasion warranted it. If she did not like the way I was behaving, she told me so. If reports reached her in the kitchen about my naughty behavior in the front of the house, I heard about it from her. If she was pleased

I had evaded the problem. I had skirted the issue. I had never come out with definite statement that there was a hell and that I believed in it. I was not at all sure about hell. The only thing I was sure about was that I was saved and that I wouldn't be sent there. Surely, if it existed, it should be talked about particularly since God used hell so much in which to deposit so many undesirable people. So I decided to read up on hell and I made up my mind to find out more about it. I studied the subject for a month and I particularly read the works of that disagreeable theologian, Jonathan Edwards. Have you any idea how abominable some of his sermons are? They are quite atrocious and show a sadistic nature. In one place, for instance, he talks of the babies who die unbaptized and speaks of them as "little vipers," burning to a crisp in hell fire. Now that really did seem unfair to me. They had not asked to be born; they were not old enough to know anything about **Jesus**, why, therefore, should they be burned to a crisp for all eternity? I saturated myself with the thought of hell and, glowing with information and forgetting that nobody had ever come back from hell to tell us whether it was true or not, I stood up that afternoon on the platform before five hundred men prepared to terrify them into the courts of heaven.

It was an immense room, with long French windows opening out into the rose garden and the roses at that time were in full bloom. I spouted my piece; I declaimed vociferously; I talked and I emphasized the dire need of my audience. I was carried away with my subject; I forgot my surroundings in the thought of hell. Suddenly at the end of half an hour I discovered I had no audience. One by one they had sneaked out of the French windows. One by one they had listened until they could stand no more and they congregated among the roses to laugh at the poor

which was steadily growing worse. Members of all the different churches, except the Catholic, attended and it was the one bright spot in the week, partly I think because it linked me with the past.

My husband's temper was getting out of all bounds and I lived in a constant terror that the members of the congregation would discover it and that he would lose his post. As a clergyman, he was greatly liked and was an impressive figure in his surplice and stole. He was a very good preacher. I honestly do not think I was too much to blame. I still ran my life on the aphorism "What would **Jesus** have me do?" I was not a cross person or quick on the trigger but I expect my silence and attempted patience was aggravating. Nothing, however, that I could manage to do would please him and after destroying all photographs and books which he thought I might value, he had taken to knocking me about, though he never touched Dorothy. He was always lovely to children.

My daughter Mildred was born in August 1912 and it was then I really woke up to the astounding fact that it was not the people of the place who were wrong but that it was I. I had been so occupied with the problems of Alice La Trobe-Bateman, who had made what seemed to be an unfortunate marriage, that I had forgotten to be Alice Evans, a human being. When Mildred was born I was very ill and it was then that I discovered the people of this little town. Mildred was ten days overdue; the temperature was 112 degrees on my porch; the twelve children next door were terribly noisy; I had been very ill for days; and then the cesspool fell in. I pictured Dorothy, who was then two and a half, trotting about and falling into the cesspool. Walter was no help. He just disappeared about his parochial duties. I had a good little Jewish nurse who was getting frightened about me and kept phon-

answer was that this Biblical statement proved that God was not conditioned by time. I discovered next that the cross was not a Christian symbol but that it long antedated Christianity and this was a final blow.

I was, therefore, completely disillusioned by life, by religion with its orthodox presentation and by people, particularly my own husband whom I had idealized. No one needed me, except three babies, and I used to be needed by hundreds and thousands. Only a small handful of people cared in their busy lives what happened to me and I used to matter to lots of people. I seemed to have reached the point where I was absolutely useless, just doing the chores and the ordinary routine of small town living which hundreds of women, with less background, education and brains were probably doing better. I was tired of washing diapers and cutting bread and butter. I knew the meaning of complete despair. The only comfort which I had were the children and they were so tiny that their healing quality lay in their lack of understanding.

The climax of this came on a day when I was quite desperate and, leaving the children in the care of a neighbor, I went out into the woods alone. For hours I lay on my face wrestling with my problem and then, standing up under a big tree, which I could probably find again if that piece of ground has not been built over, I told God that I was quite desperate, that I would take anything that I had to take if it would only release me to a more useful life. I told Him that I had exhausted the resources of doing "everything for **Jesus**' sake"; that I did do everything for His sake, as far as I could; that I swept and dusted and cooked and washed and looked after the babies to the very best of my ability, and so what.

I remember so distinctly the depths of my despair when I got absolutely no response. I was so sure that if I was

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

II. How can esoteric schools or "disciplines," as they are sometimes called, make right use of the opportunity?

Let us speak first of the training and safeguarding of our psychics and sensitives.

I. *The Training of Psychics*

The first thing to be borne in mind is that negative, unintelligent mediumship and psychism reduces its exponent to the level of an automaton; it is dangerous and inadvisable because it deprives man of his free will and his positivity, and militates against his acting as a free intelligent human being. The man is not acting in these cases as a channel for his own soul, but is little better than an instinctual animal, if he is not literally an empty shell, which an obsessing entity can occupy and use. When speaking thus I am dealing with the very lowest type of animal mediumship of which there is far too much these days, and which is the cause of concern to the best minds in all the movements which foster mediumship. A mediumship which is entered into with a fully conscious focussed attitude and in which the medium knowingly and intelligently, vacates his body to an entering entity of whom he is fully aware and who takes possession with his conscious permission in order to serve some spiritual end and help his fellowmen can be right and good. But how often is this type of mediumship to be seen? Few mediums know the technique governing the passing in or out of an informing entity, nor do they know how to carry on this work in such a way that never for a moment are they unaware of what they themselves are doing and the purpose of their activity. Definitely and with purpose they lend their body temporarily to another soul for service, preserving their own integrity all the time. The highest expression of this type of activity was the giving of his body by the disciple **Jesus** for the use of the Christ. It is in the word *service* that the whole story lies, and the safeguard. When this true mediumship is better understood, we shall have the medium passing out of his body in full

A group of Masters and initiates Who are specially related to the Christ's department, as well as a group working under the Master M., are endeavoring to respond to this overshadowing which is only possible--even to Them--when transmitted to Them by the Christ. (I talk here of mysteries.) It will therefore be apparent to you that, as They succeed and become increasingly sensitive to and aware of this overshadowing energy of the great Avatar, Their disciples on earth can also--in a dim and faint way--become responsive to the ideas that are formulated in the mind of their particular Master in response to avataric impression. Ponder on this.

2. *Inspiration.* This is more direct than overshadowing and more potent in results. Certain Members of the Hierarchy and, above all, the lesser Avatars, are inspired from "on high" by the cosmic Avatar and become at times direct expressions of His mind, His energy and His plans. This is the spiritual correspondence to obsession. In the case of obsession, a man is taken possession of and inspired by some evil entity; in inspiration, there is no possession but only what is called "identical response"--a very different thing. In the one case, the free will and intelligent understanding of the Master or the disciple is enlisted on the side of the spiritual Agent; the spiritual man, functioning as a soul, becomes the channel for forces, ideas and activities other than his own but to which he gives full intuitive assent. It is all carried forward with full understanding and consciousness of method, process and results. It is an act of free spiritual cooperation, for the good of humanity, in the work of a great spiritual Force or Being. The cooperation of the Master **Jesus** with the Christ is a case in point. In connection with the coming Avatar, it may involve the cooperation of the Christ or of a "kindred, equal soul" with a cosmic Being or Presence, taking place on still higher spiritual levels of consciousness and producing an incredibly focused potency.

In the case of obsession, the evil force enslaves the personality which, in the majority of cases, is but a shell. Of this, Hitler is a case in point. This produces greater potency

on the physical plane and on the astral plane; it is quicker and more immediate in results, but the lasting power is less and the effects are relatively temporary.

In the processes of inspiration, the lesser Avatar--through His life and contacts in the three worlds--will necessarily influence sensitive, spiritually oriented disciples and aspirants, and thus the inspiration coming from the cosmic Avatar becomes in time a *group inspiration*, and therefore can be more safely handled. This group inspiration can happen today. If it does, there will then be a simultaneous appearing of the cosmic Avatar, the World Savior in the Person of the lesser Avatar, and--at the same time--a group saviour, composed of responsive disciples and world servers. Ponder again on this.

In this way, if you will note carefully, there is established a direct linked chain from humanity, via the Hierarchy, to Shamballa. The Hierarchy is working at the establishing of this chain, aided by Their disciples. The demand for the cooperation of all aspirants is now going forth because the times are urgent. If this relationship can be established (and it will be a sad day for humanity if it cannot) then the third method of avataric expression becomes possible.

3. *Appearance or Manifestation.* Every possible step has been taken by the Hierarchy to enable the Avatar, the Coming One, to appear. What these steps are cannot be declared here. Only some questions, suggesting possibility, are permissible. Think you that His body of manifestation is already on Earth waiting to be overshadowed, inspired and used at the right time, as was the vehicle of the Master Jesus by the Christ? There are those who say that it is waiting and has been waiting for 22 years. Is it possible that there will be a sudden descent of the Prince of Light and Peace to change present conditions by the effectiveness of His radiance and His message? There are those who look for Him to suddenly appear, and they number millions of expectant people. Some say He is already on His way. Is it possible that this Wesak Festival will see Him approach

May forgiveness on the part of all men be the keynote at this time.

Let power attend the efforts of the Great Ones.

So let it be and help us to do our part.

This expressed the normal, largely unconscious, invocative cry of humanity. It summed up in itself the desire of all men everywhere for peace, for goodwill and cooperation. It was generally popular and was and still is very widely used. It was fairly easily understood and its outstanding note was peace. It was used as a prayer by the majority and not as a challenging demand as had been intended; it did not, therefore, prove adequately effective in arresting the onward march of evil. It does, however, preserve the form which can and will evoke eventually the Spirit of Peace. This evocation will bring to humanity that stimulation and active desire to participate in the expression of goodwill which will render world peace an effective outcome of wise action and the establishment of right human relations. Just as the Great Lord of Love and Son of God, the Christ, used as His vehicle of expression on earth, the form of the Master Jesus, so this great extra-planetary Life, the Spirit of Peace, can be enabled, on a higher turn of the spiral, to use as His vehicle of expression, the form of the Christ, the Prince of Peace; thus His stupendous energies will be stepped down through the medium of the Lord of Love and become available to the mass of men.

I gave you later another Stanza of the Invocation, of great power which was suited to the conditions of war--a war which proved inevitable and unavoidable. This last Invocation was not so popular and not nearly so easily understood and for this there was very good reason. It was an invocation intended to evoke the Forces of Life just as the previous one invoked the Forces of Light and Love. It could only be successfully used by disciples, advanced thinkers and the Hierarchy itself. It was, however, given out to the public so as to familiarize them as far as possible with the concepts of liberation and life and in an effort to anchor upon Earth

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

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

for all who knew Him in earlier incarnations in the ancient East, all whom He cured or taught, all who contacted Him or in any way incurred karma with Him or with the Master **Jesus**, will have the opportunity to cooperate at this time. Each sincere aspirant who is closely connected with the present Church organizations, who feels a close link with the Christ and who loves Him, can be practically sure that in Palestine they saw Him, knew Him and mayhap served and loved Him.

The sacraments, properly understood, serve to strengthen this link and realization, and such a one as that of Baptism (when entered upon with understanding) will draw forth oft a response from the Great Lord Himself. It is almost as if a golden strand were directed from His heart to the heart of the servant--a strand unbreakable and unfathomable and which, with each administration of any of the holy rites in the succession of lives, becomes stronger, broader and brighter. Eventually these many strands will become reabsorbed into their source when the Body of the Christ--one of the seven Heavenly Men on the second or monadic plane--is completed in full expression, for each one linked to Him becomes, in a vital sense, a cell in His Body. This the initiate Paul truly sensed and knew. Via this strand passes the power to strengthen, to stimulate, to vivify and to bless, and this is the true apostolic succession. All true disciples are priests unto the Lord.

There is no question therefore that the work to be done in familiarizing the general public with the nature of the Mysteries is of paramount importance at this time. These Mysteries will be restored to outer expression through the medium of the Church and the Masonic Fraternity, if those groups leave off being organizations with material purpose, and become organisms with living objectives. When the Great One comes with His disciples and initiates we shall have (after a period of intensive work on the physical plane beginning around the year 1940) the restoration of the Mysteries and their exoteric presentation, as a consequence of the first initiation. Why can this be so? Because the Christ,

definitely prepare for the return itself. They will build for a future which will arise out of the wreckage of the past, which wreckage they will remove; they will instill certain basic concepts anent right human relations into men's minds. Their immediate group work, when they are coming into power and recognition, will consist of a sweetening and a clarification of the political situation and the presentation of those ideas which will eventually lead to a fusion of those principles which govern a democracy and which also condition the hierarchical method--which is somewhat different. This effort will produce a third political situation which will not be entirely dependent upon the choices of an unintelligent public or on the control which the hierarchical technique evidently involves. The mode of this new type of political guidance will later appear.

This second group will implement the new religion; by the time they come into control the old theological activities will have been completely broken; Judaism will be fast disappearing; Buddhism will be spreading and becoming increasingly dogmatic; Christianity will be in a state of chaotic divisions and upheavals. When this takes place and the situation is acute enough, the Master **Jesus** will take certain initial steps towards reassuming control of His Church; the Buddha will send two trained disciples to reform Buddhism; other steps will also be taken in this department of religions and of education, over which the Christ rules, and He will move to restore the ancient spiritual landmarks, to eliminate that which is nonessential, and to reorganize the entire religious field--again in preparation for the restoration of the Mysteries. These Mysteries, when restored, will unify all faiths.

Groups of spiritually-minded financiers who are conscious members of an Ashram will take hold of the world economic situation and bring about great and needed changes. All these activities, built upon the preparatory work of the first group, are also preparatory in nature.

Third. The stage wherein Christ and the Masters of

expression all that has hitherto been known, because it has ever been based on the reality, *on the fact of God Immanent*.

God Transcendent, greater, vaster and more inclusive than His created world, is universally recognized and has been generally emphasized; all faiths can say with Shri Krishna (speaking as God, the Creator) that "having pervaded the whole universe with a fragment of Myself, I remain." This God Transcendent has dominated the religious thinking of millions of simple and spiritually-minded people down the centuries which have elapsed since humanity began to press forward towards divinity.

Slowly, there is dawning upon the awakening consciousness of humanity, the great paralleling truth of God Immanent--divinely "pervading" all forms, conditioning from within all kingdoms in nature, expressing innate divinity through human beings and--two thousand years ago--portraying the nature of that divine Immanence in the Person of the Christ. Today, as an outcome of this unfolding divine Presence, there is entering into the minds of men everywhere a new concept: that of Christ in us, the hope of Glory. There is a growing and developing belief that Christ is in us, as He was in the Master **Jesus**, and this belief will alter world affairs and mankind's entire attitude to life.

The wonder of that Life lived two thousand years ago is still with us and has lost none of its freshness; it is an eternal inspiration, hope, encouragement and example. The love He demonstrated still holds the thinking world in thrall, even though relatively few have really attempted to demonstrate the same quality of love as He did--a love that leads unerringly to world service, to complete self-forgetfulness and to radiant, magnetic living. The words He spoke were few and simple, and all men can understand them, but their significance has largely been lost in the intricate legalities and discussions of St. Paul, and the lengthy disputations of theological commentators since He lived and left us--or apparently left us.

Yet--today Christ is nearer to humanity than at any other time in human history; He is closer than the most

the ability to be non-separative, and from the faculty of identification with the soul of all beings and of all forms. This can best be accomplished in the intense quiet of those "protected" areas where the Masters in the various branches of the Brotherhood have chosen to dwell. This solitude and physical isolation enables Them to work almost entirely from the level of the buddhic or intuitional plane, perfecting the Science of Impression, influencing and working through those minds which are susceptible to Their mental impression. This applies equally to Masters in physical vehicles and to Those Who have "no anchorage" in the three worlds; it applies also to disciples who are in or out of the body, according to their destiny, immediate karma or form of service. St. Paul, for instance, was in the initiate stage of learning rightly to withdraw and to work in what Patanjali calls "isolated unity" when he spoke of himself once as "being caught up into the third heaven" and there learning the untold beauties of the divine life.

The problem, therefore, before the Masters and Their disciples is to work (when the externalization takes place) in the midst of physical plane existence, no longer withdrawn, isolated and protected, but functioning openly in the middle of events and physical realities and all the diversity of contacts which the three worlds present. It is perhaps helpful to remember that when the Christ was in physical presence on earth two thousand years ago, the population of the world was relatively small compared to that today; contact between peoples was practically nil, and where it existed was usually of a strictly military or commercial nature, with a somewhat exclusive interchange of scholastic ideas and personnel between the rare centers of learning. It was easy in those days to withdraw into the desert and to disappear into the unfrequented place and to recharge and revitalize the spirit, to touch again closely the Sources of inspiration on the higher levels of consciousness, and thus reorient the working instrument in the three worlds to the higher field of contact and inspiration. Much of this can be noted in the Gospel story of the life of Christ and of the Master **Jesus**.

closely associated with Him in His death and burial. Masons will all recognize the three to whom I here refer. These three were the founders of the modern Jewish race. They were three advanced disciples who resented the command to enter, free and untrammelled, the place where light is to be found. They sought to hold that which they had gathered and to dedicate it to the service of God. Their unrecognized motive was love of riches and a desire to hold safe their gains. Ancient tradition, as taught by the teachers of the past, tells us that...

"They turned their faces towards the gates of earth. Their friends went on.... They stayed behind.... The Masters met in conclave and decided what should be the fate of those who, having reached the Gates of Light, loved the possessions of the world more than they loved the service of the light. Again the Word went forth to the revolting three, who waited still without the gates:

" 'Hold what you have and gather more, but know no peace. Garner the fruits of mind, and seek your power in wide possessions, but have no sure abiding place.

" 'Within yourselves, because you are disciples of the Lord, you shall have no share in peace, no sure and certain knowledge of success, nor power to hold your gains.

" 'Always shall there be the knowledge dim of Him Who watches over all. Always the urge to gather and amass. Never the time to hold and to enjoy. Pass on therefore until the time shall come, and again you stand before the Gates of Light, this time with empty hands. Then enter, free, accepted by the Servants of the Lord, and know, forever, peace.'"

The ancient legend tells us that the three went forth in sorrow and revolt, laden with their treasures, and thus the history of the wandering Jew began. It is significant to remember that one of the greatest sons of God Who has worked on earth, and Who epitomized in Himself the way and the achievement, **Jesus** of Nazareth, was a Jew. He reversed all the earlier conditions. He possessed nothing at

furious driving of himself and others, his wasted efforts, and his lack of understanding of the point of view of others have all gone, but as yet nothing has taken their place. He is swept by futility and his world rocks under him. Let him stand still at the center, fixing his eyes on the soul and ceasing activity for a brief period of time until the light breaks in.

It is interesting here to note that the Master **Jesus**, as He hung upon the Cross, experienced (on a much higher turn of the spiral than is possible to the disciple) the acme and the height of this crisis, though in His case--being attuned to God and to all God's children--there swept over Him the sum total of the dilemma of the world disciples and all the agony of the astral awareness of this dilemma, voicing itself in the agonizing words. "My God, My God, why hast Thou forsaken Me."

But by facing futility and himself and by surrendering himself to the life at the center and there holding himself poised and still, yet alert, the light will break in and reveal to the disciple that which he needs to know. He learns to express that inclusive love which is his major requirement and to let go the narrow, one-pointed attitude which he has hitherto regarded as love. He welcomes then all visions, if they serve to lift and comfort his brothers; he welcomes all truths, if they are the agents of revelation to other minds; he welcomes all dreams if they can act as incentives to his fellow men. He shares in them all, yet retains his poised position at the center.

Thus we can see that the essential integration of this unit into his group can now take place.

The problem of the disciple upon this ray is greatly increased by the fact that the sixth ray has been the dominant ray for so many centuries and is only now passing out. Therefore the idealistic, fanatical thought-forms, built up by

upon humanity. All that has as yet been conveyed is the effect of one arm of the Cross upon the subject born in a particular sign. But there is a *fusion of energies* to be noted when, esoterically speaking, man "stands at the midway point where the four energies meet." The man whose Sun sign is in Gemini, for instance, is subjected to the forces flowing through the Cross as whole, unless he is a very low grade human being; he will be sensitive to the influences of the other three signs when they sweep into power as the lesser zodiac of the year plays its part. Later, when the practical value of esoteric astrology is better understood, men will avail themselves of the three energies of the three other signs of the Cross in which the Sun sign finds a place. This is a future development of the science of esoteric astrology. Putting it into the simplest terms and thereby necessarily limiting significances, a man will endeavor, when in Sagittarius, to practice one-pointedness along some one line; when in Virgo, he will know that opportunity to bring the form more under the influence of the hidden Christ is possible and that, in Pisces, sensitivity to the higher impression is his right and privilege. All these four possibilities, in regard to the advanced initiate are beautifully demonstrated for us in the life of **Jesus**, the Master on the sixth ray.

The *Gemini aspect* of His life is shown in the perfect fusion of the basic duality found in humanity: the human and the divine.

The *Virgo aspect* came into expression in His twelfth year when He said: "Wist ye not that I must be about My Father's business," thereby indicating the subordination of the form life to the will of the indwelling Christ; this was consummated when "divinity descended upon Him" at the Baptism.

fact in some cases the unconsciousness of the patient can be a help, for too earnest, emphatic and impatient help can offset the work--quiet, silent and controlled--by the healer.

Once, however, the rapport is established, the work of the healer simply consists in holding the relationship steady; no interference must be permitted in the work being done by the patient's soul, set in motion by the aid of the healer. The Master **Jesus** on the Cross could not respond to any saving process (even had He desired to do so) because the soul body--as is always the case at the fourth initiation--was destroyed; there was nothing to respond to the evocative power of an outside person, interested or loving. As an adept and as one in whom monadic consciousness was firmly established, the powers then available to **Jesus** could not be used in the saving of His physical body. At the same time, it must be remembered that He would have no desire to save it, because He now possessed the power (demonstrated later in the Gospel story) to create a body at will in order to meet His needs. The subtle and subjective sin of the apostles was that they were not interested in evoking the living activity of the Master on His Own behalf (even though He would never do so; this they did not know), but were entirely preoccupied with their own grief. The evocation, had they attempted it, would have been useless, but the good that might have come to them and the revelation they might have received as to the deathlessness of the soul would have greatly illuminated them and might have produced a Christianity built around a living Christ and not around a dead Christ.

In radiatory healing, we are told that "the healer must seek to link his soul, his brain, his heart and auric emanation." You will note two points connected with this particular instruction which differ from that given in the case of magnetic healing:

Spiritual Triad) are all fused into one dynamic energy of a deeply spiritual nature. This energy is the epitome of complete or perfect harmlessness, where humanity and the subsidiary kingdoms in nature are concerned, but it is expulsive in its effect and dynamic in its annihilating impact, where the Forces of Evil are concerned.

A close but esoteric study of the three temptations of the Christ will reveal three major occasions when the Perfect One, expressing this higher harmlessness, forced the exponent of evil to retreat. This triple episode is symbolically related but is factual in nature. Little thought has ever been given to what would have been the world wide effect down the centuries if the Christ had not reacted as He did; speculation is of little use, but it might be stated that the entire course of history and of the evolutionary progress of humanity would have been altered, and in a dire and awful manner. But the dynamic harmlessness, the expression of the will-to-good and the demonstration of the will-to-power (forcing evil to leave Him) marked a most important crisis in the life of the Christ.

The Gospel story (with its resume of the five initiations) concerns the progress and triumph of the Master **Jesus**; the story of the three temptations indicated the taking of a still higher initiation, the sixth, by the Christ; this conferred on Him complete mastery over evil, and not mastery over imperfection: it was because He was the "Perfect One" that He could take this initiation.

I have given you much for mature consideration and thrown some light upon an initiation of which little, naturally, can be known. I would call your attention also to the three fundamental requirements for a successful approach to this initiation: perfect poise, a completed point of view, and divine understanding. You would find it of interest to see how these three qualities work out in relation to the

This initiate realization is all brought about by the sudden appreciation or apprehension of sound, by the awakening of the inner ear to the significance of the Voice, just as the disciple in the earlier stage awakened to the significance of vision. That is why, at the third initiation, the initiate sees the star and hears the sound. At the first two initiations, he sees the light and hears the Word; but this is something different and is the higher correspondence to the earlier experience. It will be obvious that I can say no more upon this subject.

It is essential, however, that some knowledge begin to reach the public anent the highest spiritual center to which (as the Gospel story intimates) Christ Himself was attentive. Frequently we read in the New Testament that "the Father spoke to Him," that "He heard a voice," and that the seal of affirmation (as it is occultly called) was given to Him. Only the Father, the planetary Logos, the Lord of the World, enunciates the final affirmative sound. This has no reference--when it occurs--to the earlier initiations, but only to the final ones. There are five obvious crises of initiation which concern the Master **Jesus** as step by step He took or re-enacted the five initiations. But lying behind this obvious and practical teaching, lies an undercurrent or thread of higher revelation. This is concerned with the realizations of the overshadowing Christ as He registered the voice which is heard at the third, fifth, sixth and seventh initiations. The Gospel story gives us the five initiations of the Master **Jesus**, beginning with the first and ending with the fifth. But it also gives the initiations of the Christ, starting from the second and ending with the seventh. The latter is left incomplete, and the Voice is not recorded, because at the Resurrection and Ascension we are not told of the hearing of the affirmative sound. That will be heard when the Christ completes His work at the time of the Second Coming. Then the great seventh initiation, which is a dual one (love-wisdom in full manifestation motivated by power and will), will be consummated, and the Buddha and the Christ will together pass before the Lord of the

three worlds, and which eventually relates and reorients that will to the Will of God.

These three energies are faintly symbolized for us in the life of Christ when overshadowing the Master **Jesus**, two thousand years ago.

The purificatory aspect of the monadic force is indicated at the Baptism episode; secondly, the destroyer aspect can be seen expressing itself at the time of the Crucifixion, when it rent the veil of the Temple from the top to the bottom. The episode which indicates the energy of organization and the relation of the spiritual will of the Christ to the purpose and the will of the Father appears when He said, in the Garden of Gethsemane, "Not my will but Thine be done." This final episode is closely related to the consciously expressed will of the Christ Child when He realized in the Temple that He must be about His Father's business and that His will was to do the will and fulfill the purpose of the Father, the Monad and the One of Whom the Monad is the expression.

It is these three energies which have precipitated the world crisis, and it is helpful for us to recognize the factual nature of the Shamballa forces as they play upon our planetary life and work out human destiny. The great energy of purification is regenerating humanity and of this the widespread fires which have been such an outstanding characteristic of this war (1914-1945) are the outward and visible sign. Much evil is being burnt out through the revelation of the appalling character of that evil, and through this, unity is being produced. Mankind has looked upon evil in every land and known it to be wrought by men. Men have *seen*, and that sight will never be forgotten, and the horror thus engendered will aid in stiffening the will of humanity to betterment. The energy of destruction has its side of beauty when the spiritual values are grasped. That which has so grossly imprisoned the human spirit is disappearing; the rocky grave of humanity is breaking open and releasing men to a life of resurrection. Forget not that in the interim between the tomb experience and the appearance in living

form to His disciples, the Master **Jesus** went down into hell (figuratively speaking), carrying release for those to be found there. There will be an interim between the darkness of the war with the evil history of the past, and the appearance of a living civilization and culture based on the spiritual values and intelligently developing the divine purpose. The stage is now being set for this.

The Crucifixion and the tomb experience lead eventually to resurrection and to life. The destruction is appalling, but it is only the destruction of the form side of manifestation in this particular cycle and (a point which I would beg you not to forget) it is the destruction of much planetary evil, focused for aeons in humanity as a whole and brought to the surface and precipitated into violent activity by a group of evil men whose destiny it was. This destiny was the result of their own deliberate choice, and of prolonged cycles of purely material selfishness.

I would ask all aspirants and disciples to ponder upon the destructive purpose of God--a purpose which is motivated by love, guided by a balanced judgment as to form, and which cherishes and fosters the life and its resultant spiritual values.

There is an inherent destructive energy in matter itself and an energy of very great potency; it is with this energy that the Axis Powers are working. The destructive energy, emanating from "the bright center," Shamballa, is something very different, and I would ask you to remember this. The destroying power of spirit is not the same as that of matter. A human being destroys his own form again and again through the evil which he does and by the material focus of his desires; the following of a life of vice will breed disease, as is well known.

The disciple can also destroy his form nature through selfless service and devotion to a cause. In both cases the form is destroyed, but the motivating impulse is different and the energy of destruction comes from different sources. The death of a Master **Jesus** or of a Father Damien, and

process of incarnation. The subject is too vast and intricate to be adequately considered here. The above truth does, however, give us a clue as to why the Christ made no specific reference to the work of incarnation in His spoken utterances whilst on Earth. He was then occupied with His task of World Savior.

His work as Preserver and as Head of the Hierarchy had not then begun. It was at that time dependent upon the experience in the Garden of Gethsemane and upon the Resurrection initiation. Some day the gold and the silver threads of the Gospel story will be disentangled, and men will know the two interpretations which can be put upon the events and episodes in the career of **Jesus** the Christ. The underlying true events give us great steps and developments in the work of the Christ as He "enveloped humanity in the mantle of love, grasped the rod of initiation on behalf of His brothers, and faced the Lord of Life Himself, unattended, unafraid and in His Own right." The episodes refer to happenings in the life of **Jesus**.

At the present time, and at the immediate point of tension, Christ has added to His two immediate and constant tasks that of hastening the coming of the Avatar Who waits for the perfected work of the Hierarchy, focused in the Christ, and the powerful work of Shamballa, focused in the Lord of the World. When the exact moment has arrived, the work of the Buddha, representing Shamballa, and of the Christ, representing the Hierarchy, plus the sincere demand of Humanity, will bring about an arrangement or an alignment which will release an evocative Sound which will be extra-planetary, and then the Avatar will come.

Ask me not for the date or the hour, brother of mine, for I know it not. It is dependent upon the appeal--the voiceless appeal--of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy, and also upon the steadfastness of the disciples in the world and the initiates--working in their various Ashrams. To this must be added

Lodge uses the *voices* of lying propaganda, the *Word* of death (which I shall not give to you for the O.M., the Word of Life, suffices), and the *Sound* of the densest aspect in manifestation--the sound of power in the mineral kingdom. This constitutes an unparalleled condition and creates a unique concentration of the Forces of Good and the forces of evil upon the etheric plane. The task of all groups which are working under the Masters of the Wisdom is to let in the light, utilizing those rents which already exist within the veils of maya.

Three major rents within these veils might here be noted. They are symbolically referred to in *The Bible*, though their essential meaning has not been noted or comprehended.

The first major rent was made by the establishment of the Law of God, and this is portrayed for us symbolically in *The Old Testament* in the story of Moses. He went up into the Mount of God and there received the Ten Commandments. This is the expression of divine law as adapted for humanity and as needed in the projection of those forces which will destroy, purify and reorganize. Moses, the Lawgiver, penetrated to one of the halls within the veils of maya, and there encountered the glory of the Lord. This was of such a radiance that, as the *Old Commentary* puts it:

"He who entered among the first to penetrate within the veils absorbed the light and knew not how to pass it on. Neither he nor they were ready, but the light was there and likewise the two directing eyes. But only one can use, project and send the light upon its mission. The other must be blinded, and of this fact the Lawgiver was aware. He therefore veiled the light, assuming towards this end a fragment of that which he had helped destroy, and so descended from the mountain top back to the darkness of the earth."

The second, and much the most important rent, was made by the power of the second aspect when the Christ subjected the Master **Jesus** to the fourth initiation and Their joint influence was triumphant over death. Then we read

that the veil of the Temple was split in twain from the top to the bottom. The lawgiver assisted at the first rending as the climax to the third initiation, and there was a somewhat similar process of glorification. A similar event took place at the Transfiguration of the Christ, overshadowing or rather working through the Master **Jesus**. But at the triumph over death and through the Great Renunciation or Crucifixion episode, a great and major rending took place. The Law, when rightly kept and interpreted, defines man's attitude upon the mental plane and serves to make a rent in the etheric veil, separating the etheric vehicle in its fourfold aspect from the dense physical form. The rending of the second veil at the time of the Crucifixion let in light on to the second level of the etheric plane, and a new type of illumination was spread abroad upon the earth. Law and Love could now penetrate into the consciousness of humanity in a new and direct manner, as the brain of man became involved through the substance of the etheric counterpart of the physical brain; the instinct to self-preservation (one of the lowest aspects of Law) and the tendency to sensitivity (feeling or emotion, one of the lowest forms of Love) could be expressed in a more comprehensive manner.

Another rending of the veil, and one of relatively minor importance, took place when Saul of Tarsus saw the glory of the Lord and was changed into Paul the Apostle. His forward moving and potent directness and sincerity, pushing along "the road to Damascus," forced him to penetrate through one of the separating veils. The Kingdom of Heaven suffereth violence and the violent take it by force. This force, working in Saul, drove him through the veil which prevented vision and the rent thereby made brought him a new revelation. He was, we are told, completely blinded for three days, and this the esoteric records corroborate. This is a well-known correspondence to the three days in the tomb and one recognized by esotericists; it corresponds also to the penetration into the third heaven to which Paul testified later in his life. He realized the nature of the Law, as his later epistles demonstrate; he was brought

Blindness is therefore, esoterically speaking, the place of learning and is related to the eye, throat and heart doctrine. It is *not* related to the dim vision, the sensing of half truths and the gropings of the aspirant in the process of learning about himself, or as he visions the goal and seeks to walk the Path. That is a familiar condition and one to which all beginners are subjected and which they cannot avoid for it is inherent in their natures. Occult blindness is spiritually induced and "blacks out" the glory and the promised attainment and reward. The disciple is thrown back upon himself. All he can see is his problem, his tiny field of experience, and his--to him--feeble and limited equipment. It is to this stage that the prophet Isaiah refers when he speaks of giving to the struggling aspirant "the treasures of darkness." The beauty of the immediate, the glory of the present opportunity and the need to focus upon the task and service of the moment are the rewards of moving forward into the apparently impenetrable darkness. For the initiate, this blindness is still more esoteric; there remains for him absolutely no light whatsoever--no earth light nor any light within the three worlds at all. There is only blackness. To this the mystic has given the name "the dark night of the soul." The true dark night (of which the mystic's dark night is only a dim reflection, to speak paradoxically) marks a very exalted state of Being and stage of development. It was into the blackness and darkness that Christ penetrated as He overshadowed one of His Masters, the Master **Jesus** upon the Cross. This will strike a new note for many, and can only now be revealed. It is concerned with the facility with which a Master participates in the experience, subjectively realized, of the disciples whom He has prepared for initiation. It relates also to the still higher identification of the Christ with those initiates who are taking the fourth and fifth initiations, such as the Master **Jesus** in the experience referred to above. Christ is no longer the Initiator, but stands to the initiate as the Master does to the disciple. It is a curious phase of "identical participation" which evokes no reaction from the Master or the

the Master in the inner Ashram; He is to the group what the Monad is to the disciple, ever seeking to bring about the esoteric "renunciation" of the causal vehicle. This point of tension has to be held in high vibratory activity all through the process of transference. I would remind you that the outstanding characteristic of **Jesus** of Nazareth, throughout the period prior to the crucifixion, was one of complete silence; here is where the efficacy of the fourth quality mentioned by me appears. The group, at this stage, is so preoccupied with the task ahead and so conscious of the need for preserving a united and uniform tension, that "the silence of the secret place" settles on it and the work can then proceed apace. When this point has been attained, then the third quality manifests with power to work as a miniature hierarchy, and this becomes increasingly noticeable.

Now comes the result of all these preliminary stages, and it comes spontaneously and automatically. I want to emphasize that the group does not wait in expectancy for a Word to be given to it; it does not search and strive to discover a Word; it does not take some Word as may be suggested by a helpful disciple and then proceed to "empower it." The Word is the result of the point of tension; it emerges from the silence and its first expression is simply the slowly rising tempo of the group "Sound" or note. As you know, every individual and every group of individuals have their own peculiar note or sound which is the creative agent of the focused group life.

At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilizes, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched and then precipitated outside the ring-pass-not of the group life; this precipitation takes the

initiation. A group can be composed of disciples and initiates of all degrees though there must be among the group personnel at least one disciple who has taken the initiation of crucifixion. This necessity is symbolized for us in the close relation which existed between **Jesus** as He took this initiation and the Christ Who had taken it in an earlier state of life. The more diversified the group, the richer its life and possibilities. Forget this not. One hint I can give you upon this difficult subject. When the results of the first point of tension, prior to the emergence of the Word, have been reached, initiates of the fourth degree within the Ashram lend their aid and do much to make possible the attainment of the goal by the group.

Thirdly, I would have you note that I have given you much in a brief form and have added much of new information anent the fourth initiation. What I have said is applicable both to the individual aspirant and to a group seeking initiation. Read what I have said with attention, but remember that it is not yet possible for you to differentiate between what is symbolic and what may be factual. The secrets of initiation are thus guarded with care.

One simple rule towards comprehension and attainment ever holds good. The Great Renunciation becomes possible only when the practice of the little renunciations governs the life of a disciple and a group. The renouncing of ambition, of all personality ties, and the renunciation of all that hinders progress as it is revealed to the eye of the soul, lays a sound foundation for the final great transference, based upon the renunciation of that which for aeons has connoted beauty, truth and goodness, and which has seemed the ultimate goal of all aspirational effort. The endeavor to see that which lies ahead and beyond the apparent finality of soul fusion faces disciples, among them some of you, at this time; and that all of you may penetrate beyond the veil of the soul and eventually see that veil "rent from the top to the bottom," and thus be enabled to say with those of like degree "It is finished" is my earnest hope. Then will open for you as for others, the Way of the

special group of aspirants and accepted disciples whose instructions, emanating from my Ashram, have been embodied in the book *Discipleship in the New Age* (Vols. I and II).

7. *Teaching upon the new world religion*, with its emphasis upon the three major Full Moon periods (Aries, Taurus, Gemini, falling usually in April, May and June respectively) and the nine (occasionally ten) minor Full Moons each year. This leads to a consequent relation being established between the work of the Christ and of the Buddha in the minds of spiritually inclined people everywhere, with the result of a great broadening of the human aspiration. This work is as yet embryonic, but it should receive increasing attention. Eventually it will demonstrate as the main linking unit between the East and the West, particularly if Shri Krishna is shown to be an earlier incarnation of the Lord of Love, the Christ. Thereby three major world religions--the Christian, the Hindu and the Buddhist--will be intimately related, whilst the Mahomedan faith will be found to be linked to the Christian faith because it embodies the work of the Master Jesus as He overshadowed one of His senior disciples, a very advanced initiate, Mahomet.

A close study of all the above will indicate to you the lines along which I would like to see the work expand in future years. I would ask for a careful study of these words, for I regard this as an important instruction and one which could be regarded as the skeleton outline of the work I wish to see done. It will involve an intensification of the work of the advanced section in the Arcane School, a greater emphasis upon the Full Moon meetings, a careful organization of the Triangle work and the Goodwill work as an added effort to aid the work of the New Group of World Servers, plus an attempt to recognize the members of the New Group whenever and wherever contacted. This will not be at all an easy task, my brothers, if you look only for those who think and work your way, or who recognize the Hierarchy as you recognize it, or if you exclude those who labor in relation to religious and other fields in a manner different

The significance, the intention, the purpose of it all, and the extent of the divine Idea as it existed in the mind of the "Father," dawned on His soul (not on His mind, but on His soul). He saw still further into the significance of divinity than had ever seemed possible; the world of meaning and the world of phenomena faded out and--esoterically speaking--He lost His All. These are words necessarily meaningless to you. For the time being neither the energy of the creative mind nor the energy of love was left to Him. A new type of energy became available--the energy of life itself, imbued with purpose and actuated by intention. For the first time, the relation of the Will, which had hitherto expressed itself in His life through love and the creative work of inaugurating the new dispensation and the launching for all time of the Kingdom of God, became clear to Him. At that point He passed through the Gethsemane of renunciation.

A hint lies here. This high point of attainment of the Christ--as related in the Gospel story--was reached in Gethsemane, and for a brief moment we are given an insight into an aspect or happening of the Sixth Initiation. It was this event and spiritual crisis in the life of the Christ (taking place as He overshadowed His disciple, Jesus) which enabled Jesus on His own level of spiritual development to take the fourth initiation, that of the Crucifixion or the Great Renunciation. The numbers four and six are closely connected, and the lesser renunciation (great only from the *human* point of view) makes the higher renunciation possible eventually, and vice versa. Running through many parts of the Gospel story are two paralleling histories; the lesser world of discipleship profits by the achievements of those who take the higher initiations, and thus is demonstrated the close unity which forever exists within the Hierarchy and--focusing through the Christ--the synthesis which is beginning to be formed between the Hierarchy and Shamballa. This is taking place in this era for the first time in human history. The recognition of this emerging synthesis between Will and Love produced a definite effect in

that it was the Master **Jesus** Who was crucified. The Crucifixion lay behind Him in the experience of the Christ. The episode of renunciation was a high point in the life of the World Savior, but was no part of the experience of the Master **Jesus**.

4. The final words of the Christ to His apostles, gathered together in the upper chamber (in the Hierarchy, symbolically) were, "Lo, I am with you all the days, even unto the end of the age," or cycle. Here He was speaking as Head of the Hierarchy, which constitutes His Ashram, and also speaking as the Monad and expressing His divine Will to pervade or inform the world continuously and endlessly with His overshadowing consciousness. He expressed universality and the ceaseless continuity and contact which is the characteristic of monadic life--of life itself. It was also a tremendous affirmation, sent forth on the energy of the will, and making all things new and all things possible.

If you will carefully study these four statements you will see what is the knowledge referred to in this command given in Rule XIV to the initiate at the first initiation, the command to *Know*. It is the order to reorient the soul to the monad and not an order to reorient the personality to the soul, as is so oft believed.

The word *Express*, in its deepest meaning and when given at the second initiation, does not mean the necessity to express the nature of the soul. It means (behind all other possible meanings) the command to express the will nature of the monad and to "feel after" and embody the Purpose which lies behind the Plan, as a result of the developed sensitivity. Obedience to the Plan brings revelation of the hidden Purpose, and this is a phrasing of the great objective which impulses the Hierarchy itself. As the initiate learns cooperation with the Plan and demonstrates this in his life of service, then within himself and paralleling this activity to which he is dedicated as a personality and soul, there is also an awakening realization of the Father aspect, of the nature of the will, of the existence and factual nature of

aspirant on to the next phase of the Path. With this electrical energy he must deal before he takes the second initiation. These particular energies are not thoughtforms; they are drifting, undefined and exceedingly fluid. Of this type of energy water is the symbol, and this is one reason why this second initiation is called the Baptism initiation, or the initiation of "entering the stream."

3. The electrical energy of the mind now creates the door for the third initiation, and the obstruction which confronts the initiate is that of the electrical figments of his own thinking, shining with a light which is all their own (for they are of the highest order and type), but veiling the pure light which shines behind them. They constitute the sumtotal of illusion. This "door" is formed by the coming together of the three types of energy: fire by friction, solar fire (playing in full force at this third initiation), and electrical fire from the Spiritual Triad, making its first impact on the other two fires, for all three are in full activity at this initiatory crisis. All are localized and concentrated in that symbol of progress, the "door of initiation."

It should be becoming increasingly clear to you why the initiate is ever portrayed as one who works with the forces and energies of the planet and the system. To him, there is naught else.

4. The fourth type of "fire by friction" which confronts the initiate as he stands prepared for that initiation which we call the Great Renunciation is the electric energy of the entire integrated personality. That which is the product of every incarnation--the highly developed, powerful and "clear-eyed" personality (as it is called)--is the final event and presents the final great obstruction.

In the Gospel story there are two major episodes in the life of the Master **Jesus** which throw some light upon this fourth entrance through the door of initiation: the Transfiguration and the Crucifixion. In both of them the three aspects of the personality are symbolized. In the first case, they are symbolized by the three apostles who in bewilderment and profound humility took part in the third initia-

tion, the Transfiguration; in the second case the three were depicted by the three Crosses--the two thieves and the central Master. The difference in the fourth initiation is definite; it lies in the fact that the four aspects of the personality (counting the dense physical body as one aspect and the etheric vehicle as a second aspect of the physical body) are involved, for this fourth emanation of fire by friction has a potent and destructive effect upon the dense physical body. The Great Renunciation involves the rejection of the physical life at any cost, and that cost frequently involves its physical death.

The Great Renunciation or fourth initiation has, therefore, two aspects: the outer involvement or objective happening in the eyes of the physical plane onlooker, and the subjective aspect, portrayed symbolically by the three Crosses and those who hung upon them.

The implications emerging out of this symbolism are not easy to see, even when the superficial meaning is apparent, because that superficial meaning hides and veils a universal reality. The Master **Jesus** passed through the door of the fourth initiation and overcame the final hindrances offered by His perfected personality. He died upon the Cross. All the four aspects of His personality participated in the event, and all four aspects electrically obstructed His passing through this door even to the point of their complete destruction--bringing a final liberation. Something universal was also symbolized which had naught to do with the Initiated Master **Jesus**.

This symbolism and its meaning are related to the three Crosses which stood side by side and to the relationship between those who hung upon them. In the three figures humanity itself is portrayed and also related to the Hierarchy, and this "pictorial event" is a parallel to the one already considered--the initiation of the Master **Jesus**. In the Crucifixion, in this fourth passing through the door of initiation and in the staging of this event, two great and different individualities--the Master **Jesus** and the World Savior, the Christ--are implicated; two major happenings

are indicated, and the Christian Church has confused the two and related both of them without discrimination to the Master **Jesus**. Yet one event was a hierarchical occurrence and the other was a great human crisis; one was the entrance of an initiate into the Mysteries of death, involving in the process all the four aspects of His nature; the other was a dramatic portrayal to mankind of three groups to be found within the human family:

1. Unregenerate man, pictured by the unrepentant thief.
2. The struggling aspirant, moving consciously towards liberation, symbolized for us in the repentant thief.
3. The Hierarchy, composed of all who have passed to liberation through the medium of human experience, and thereby representing to us a guarantee of achievement.

Students would do well to keep this fourfold picture and this threefold symbol clearly distinguished in their minds, for individual attainment and the group possibilities are both involved; each is, however, distinct; in the one case the Master **Jesus** is the participator, and in the other and the more esoteric occurrence it is the One Who overshadows Him, the Christ. It was the Master **Jesus** who "died" and entered into the tomb, thus climaxing His long series of incarnations and ending--by destruction--the hold of matter on the spirit; through the tomb He passed into the Hierarchy, and the destiny of the Christian Church was committed to Him; that destiny still lies in His hands. But in the Gospel story, it is the Christ Who is indicated as appearing after the resurrection and not the Master **Jesus**, except in the one brief episode wherein He appeared to Mary, weeping outside the door of the sepulchre. The other episodes are universal in their implications, as indicated by:

1. Christ walking with the two disciples on the road to Emmaus--a symbol of the essential dualism of spirit and matter, as embodied in a world Savior.
2. Christ appearing to the disciples in the upper room,

tion were not then available, and He and the Christ took the initiation together. At this initiation and since then for all initiates of that degree of attainment, They stood in the Presence of the One Initiator, the Lord of the World, and not in the Presence of the Initiate Who was then Head of the Hierarchy. This third initiation was taken in a fourth ray Ashram, the Ray of Harmony through Conflict. This Ashram had taken form and attained functioning activity some time earlier. You can see, under the Law of Correspondences, why this was so. The first human being in the fourth kingdom in nature to take this initiation did so in a fourth ray Ashram and then, esoterically speaking, "the Way lay open toward the Cross"; the initiate faced the process of extension on the Cross, and from that vantage point could view the three worlds. The fourth initiation then became a possibility; the crucifixion faced the disciple of the third degree with its promise of complete liberation and final resurrection.

You can see, therefore, what a tremendous crisis took place in the relation between Humanity and the Hierarchy --a crisis of such importance that Shamballa became involved and the Lord of the World Himself admitted the initiate to the higher contacts. Between that time and the crucifixion of the Master **Jesus**, the sixth ray Ashram, the fifth and the third, have all been formed around the nucleus of light, started by the ray Lords much earlier. The point of light and of will energy at the center of each Ashram has existed for untold millennia of years, but the Ashrams themselves were only slowly formed around the nucleus as the various types of energy swept into manifestation and brought with them human types responsive to the ray energy.

When the Master **Jesus** took the Crucifixion Initiation, another crisis arose of equally great import, if not greater. The crisis was brought about because simultaneously with the crucifixion of the Master, the Head of the Hierarchy the Christ, took two initiations in one: the Resurrection Initiation and that of the Ascension. These are the fifth and sixth initiations, according to the Christian terminology.

duce this bridge. When it is completed, there is a perfect rapport between the monad and its physical plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the monad and the lower personal self. The fourth initiation marks the complete realization of this relation by the initiate. It enables him to say: "I and my Father are one." It is for this reason that the crucifixion, or the Great Renunciation, takes place. Forget not that it is the soul that is crucified. It is Christ Who "dies." It is not the man; it is not **Jesus**. The causal body disappears. The man is *monadically* conscious. The soul-body no longer serves any useful purpose; it is no more needed. Nothing is left but the sutratma, qualified by consciousness--a consciousness which still preserves identity whilst merged in the whole. Another qualification is creativity; thus consciousness can be focused at will on the physical plane in an outer body or form. This body is will-created by the Master.

But in this task of unfoldment, of evolution and of development, the mind of man has to understand, analyze, formulate and distinguish; therefore the temporary differentiations are of profound and useful importance. We might therefore conclude that the task of the disciple is:

1. To become conscious of the following situations (if I may use such a word):
 - a. Process in combination with force.
 - b. Status upon the path, or recognition of the available qualifying agencies or energies.
 - c. Fusion or integration of the consciousness thread with the creative thread and with the life thread.
 - d. Creative activity. This is essential, for it is not only through the development of creative ability in the three worlds that the necessary focal point is created, but this also leads to the building of the antahkarana, its "creation."
2. To construct the antahkarana between the Spiritual Triad and the personality--with the cooperation of the

that of the soul; at the fourth initiation the soul-body, the causal vehicle, is no longer needed, and it then disappears, dissipates, and is entirely destroyed, thus leaving the initiate free to tread the Way of the Higher Evolution and to follow in the footsteps of the Christ. He was the first of our planetary humanity to blaze the trail (is not that a phrase much used?) to the higher spheres of revelation.

I would here also remind you that, during this stage of human evolution, all these various phases exist simultaneously; this largely accounts for the relative differences and difficulties which characterize all the religions of the world and all relationships. Emotional appeal is needed by the masses, and their goal--some way ahead--is soul consciousness and soul control. It is the mystical way and the way of the early and preparatory stages of the science of Invocation and Evocation. It is the method to be followed by average humanity at this time, because men are largely Atlantean in their approach and their natures; they must learn to tread the Path by becoming the Path Itself, and in this way develop the mechanism and the capacities which are inherent in the divine Mind, which "spins the thread of connecting light and relates all beings within the planetary ring-pass-not into Itself."

By becoming the Path, symbolically speaking, and by a process of reorientation, the aspirant who is seeking to tread the Lighted Way of purification and of discipleship reaches a point where that light and that path have brought him to a specific goal. Then the light which he has generated from within himself, and is learning rapidly to use, reveals to him the Way of the Higher Evolution, the fact of a still greater goal further on ahead--called by the Christ "the Father's House."

At the fourth initiation he becomes aware, for the first time in his experience, that there is a hiatus or gap separating him from his distant goal. This constituted the major part of the agony upon the Cross. There was a fusion of agonies at that supreme moment, if I might attempt to express what occurred. The Master **Jesus**, crucified there,

felt the agony of human need and renounced His own life and gave His all (again symbolically speaking) to meet that need. The Christ, at that time over-shadowing His great Disciple, also passed simultaneously through a great initiatory experience. The agony of His yearning for revelation and increased enlightenment (in order to enhance His equipment as World Savior) revealed to Him the new possibilities, from which--when confronted with them dimly in the garden of Gethsemane and later upon the Cross--His whole nature shrank.

Great as is this mystery to you, and impossible as it is for you to comprehend that whereof I speak, it is wise to establish the fact in your consciousness that at the Crucifixion initiation, the Master **Jesus** took the fourth initiation and the Christ took the sixth initiation. The Master **Jesus** reached the culminating experience of the Lighted Way, whilst the Christ made that final effort which enabled Him entirely to complete and traverse the "rainbow bridge" and to "go to the Father" (as He told His disciples), thus moving forward on to the first stage of the Way of the Higher Evolution.

The practical point for aspirants and disciples to remember is that the Science of Invocation and Evocation entered a new phase when Christ came and presented Himself before humanity; He then gave the teaching which summarized all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the Buddha epitomized in Himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this "greater door beyond the lesser door," anchored--if I may so inadequately express it--the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental plane and made possible a new approach to divinity. It is difficult to give you a symbol which could clarify this matter in your mind. But the one given may carry some enlightenment:

tion. He is now capable of an equally pronounced and often fanatical adherence to the programme of aspiration and of devotion to the good (as he sees it at this stage). This is symbolized for us in the story of the twelve year old **Jesus** Who was so conscious that He "must be about His Father's business" that He defied His parents, caused them distress, and astonished those older than He by His spiritual poise and knowledge. This He offset by going down to Galilee and being "subservient" to His parents. A somewhat similar attitude (without the developed and inclusive understanding manifested by the Christ) can be seen expressing itself in the disciple during the period wherein the new orientation is taking place; the disciple is learning to discipline his lower nature and to achieve a measure of mastery over his physical inclinations; he thus releases physical energy and brings order into his life. This takes a very long time and may cover a cycle of many incarnations. He is constantly fighting against his lower nature, and the requirements of his soul (as he somewhat ignorantly interprets them) are in constant session against the animal nature, and increasingly in relation to the emotional nature.

Above all, he becomes aware of a secondary relation, involving a most difficult problem and one which enhances the fight and intensifies his problem. He discovers that his emotional nature, his lower psychic faculties, his astral development and the potency of glamour are now all arrayed against him.

The reorientation with which he is now faced has to be brought about primarily upon the astral plane, because that has been for untold aeons the level of his major polarization and the sphere of activity and the state of consciousness which has dominated him. The physical body is not a principle; his etheric body has, since Atlantean days, been the agent of his astral energy, for the mind nature is not yet developed and cannot, therefore, adequately take control. He discovers that he lives in a chaos of emotional reactions and of conditioning glammers. He slowly begins

can begin--only begin--to flow through the reflection of itself in the three worlds. Let me state this as follows:

1. The directing energy of the higher mind is--as a result of the Transfiguration Initiation and via the antahkarana--thrown into the brain; therefore the man upon the physical plane is guided, directed and controlled by group purpose and by the hierarchical plan.

2. The illuminating energy of pure reason, emanating from the buddhic plane, pours down into the clarified and organized body of sensitive response which is all that remains of what has been called the astral body. This produces complete freedom from glamour and the creation of "a limpid pool of such reasonable response to the love of divine relationship" that the initiate becomes a sensitive revealer of that love.

3. The dynamic energy from the atmic plane (the highest aspect of the Spiritual Triad) pours into the mind and begins slowly to reveal the will-to-good, which is essentially the will of God.

Behind these three differentiations which are all of them expressions or aspects of the divine or the universal mind, the initiate dimly senses or becomes consciously aware of what has been called the Monad or Spirit or Life. This is subtly revealed in the Transfiguration Initiation of the Master **Jesus** Who re-enacted all the five human initiations for the benefit of humanity. In this dramatic picturing of the third initiation, the three disciples (or the three vehicles of the personality) prostrate themselves upon the ground and the Master Himself (the glorified personality) is transfigured before them. At this climaxing point they hear that which is called "the voice of the Father" speaking to the transfigured **Jesus**.

The personality is now possessed of knowledge, for fifth ray energy has done its needed work; the disciple is also aware that he is in possession of the wisdom which enables him to use knowledge in the furtherance of the Plan, and therefore to work as an illuminating factor in the world of men. He knows clearly what has been accom-

Yet this appropriation was intentional under the divine Plan of the Hierarchy, for always some great Teacher--by His life and teaching--will call attention to some particular initiation. The Buddha, for instance, in His Four Noble Truths, stated in reality the platform upon which the initiate of the third initiation takes his stand. He desires nothing of a personal nature; he is liberated from the three worlds. The Christ pictured for us and emphasized the fourth initiation with its tremendous transition from the Fixed Cross to the Mount of Ascension, symbol of transition, through initiation.

This crucifixion initiation has a major instructive feature. This is preserved for us in the name which is frequently given to this fourth initiation: the Great Renunciation. One tremendous experience is vouchsafed to the initiate at this time; he realizes (because he sees and knows) that the antahkarana has been successfully completed and that there is a direct line of energy from the Spiritual Triad, via the antahkarana, to his mind and brain. This brings to the forefront of his consciousness the sudden and appalling recognition that the soul itself, the egoic body on its own level, and that which for ages has been the supposed source of his existence and his guide and mentor, is no longer needed; his relation, as a soul-infused personality, is now directly with the Monad. He feels bereft and is apt to cry out--as did the Master **Jesus**--"My God, my God, why hast Thou forsaken me?" But he makes the needed renunciation, and the causal body, the soul body, is relinquished and disappears. This is the culminating renunciation and the climaxing gesture of ages of small renunciations; renunciation marks the career of all aspirants and disciples--renunciation, consciously faced, understood and consciously made.

I have hinted earlier to you that this fourth or Renunciation Initiation is closely linked with the sixth initiation and with the ninth. The sixth initiation is only possible when the initiate has definitely made the needed renunciations; the reward is that he is then permitted to make a

our evolution. On all three planes, the disciple renounces; on all three planes he is, therefore, crucified. It connotes the ending of a life and--from the cosmic angle--of the *personality* life of the soul through many incarnations. If it is a statement of fact that *the time sense* is the response of the brain to a succession of states of consciousness or of events, and if it is equally true that (to the soul) there is no such factor in consciousness as time but only the Eternal Now is known, then the three worlds of incarnated being constitute *one unit of experience in the life of the soul*--an experience which ends at the crucifixion, because the soul in incarnation definitely, consciously and by the use of the enduring will, renounces all, and turns his back upon the material world, finally and for ever. He has mastered all the uses of the three worlds of experiment, experience and expression (to use three terms with which I have familiarized you in my other books) and now stands liberated.

Each initiate who makes this renunciation and undergoes the consequent crucifixion is in a position to say with the first of our humanity to do so, "I, if I be lifted up, will draw all men unto Me." So spoke the Christ. The initiate is lifted up by his renunciation--which he makes through the "blood of the heart"--out of the world of material phenomena, because he has freed himself from any desire for them, from any interest in them and from any hold they may ever have had over him. He is completely detached. It is interesting to note that the Master **Jesus** underwent the renunciation initiation whilst at the same time the Christ was raised up at the seventh or Resurrection Initiation. So the two stories of these two great Disciples are parallel--One so obediently serving the Greater, and the Christ submitting His will to that of His Father in Heaven.

This initiation is therefore, in a unique sense, a culminating experience and a point of entrance into a new life for which all the past has been a preparation. After the ninth initiation, the Refusal Initiation, there comes a cosmic repetition of the Renunciation experience, this time

under the domination of the separative, selfish, lower concrete mind.

But their opportunity will come again and they may change all this when the fires of suffering at last succeed in purifying them and burning away their ancient crystallization, thus liberating them to the extent that they can recognize their Messiah, Who will *not*, however, be the world Messiah. The Jews need humility more than any other nation. By humility they may learn something of value as well as a needed sense of proportion. They are dear to the heart of the Christ for--in the performance of His greatest work--He chose a Jewish body, but their materialism and their repudiation of spiritual opportunity has negated His use of their racial type again. It would provide too great a handicap. The probability is that the Master **Jesus** will assume (under instruction from the Christ) the part of the Messiah.

The Master, standing symbolically upon the Mount of Ascension, is equipped with a full realization of the past, with a sound appreciation of what He has to offer to the service of humanity, and with a sense of expectancy. During the preceding cycle of lives of initiatory service to humanity, He has several times heard "the Voice of the Father." This is a symbolical phrase, indicating contact with that aspect of himself which was responsible for the appearance of his soul and for its long, long cycle of incarnation: the Monad, the Spirit, the One, the Life, the Father. Each time that that Voice spoke, it gave him recognition. It is in reality the voice of the Initiator in Whom we live and move and have our being. All of the Master's previous visions have led Him to this high point of expectancy; He knows now where His field of service lies--within the Hierarchy, working on behalf of all living beings. He knows also that He Himself has still to make progress, to move forward, and that there faces Him a great Initiation of Decision (the sixth) for which He must prepare. He knows that this entails for Him *right choice*, but also that right choice depends upon right understanding, right perception, right willingness and

goes forth happily to the days enterprises, and when the nights of sleep are haunted nights, the thought of rising up and out of all these circumstances, of leaving all behind and of entering into a new life, carries with it strength and hope. In the West, the Festival of the year which is regarded as of the most importance is that of Easter Day--the Day of Resurrection. Yet two thousand years ago the Christ did not rise out of a rocky sepulcher and re-assume His discarded body. He passed through the great seventh initiation which we will consider today, and knew the secret of life, of which immortality is only one of its many attributes. Humanity lays emphasis so frequently upon attribute, quality and reactions, and not upon that which is the basic underlying reality; men deal with effects and not with causes; for instance, mankind is concerned with war and with horrified preparations for more war, and is not primarily occupied with that which causes war and which, if rightly handled, would prevent war. Let us consider some few aspects of the seventh initiation.

The word "resurrection" has deep significance latent in its derivation and one that is not often emphasized. The usual interpretation has been that the word comes from "re," again, and "surgere," to rise, therefore to rise again. Yet a consultation with the dictionary shows that the prefix means "back to an original state" by rising. This return to an original state is pictured for us in *The New Testament* under the story of the Prodigal Son, who said "I will arise and go to my Father," and by the story of the resurrection in which the Master **Jesus** arose out of the tomb; the chains of death could not hold Him. At that time of His "rising," a far more important event took place and the Christ passed through the seventh Initiation of Resurrection and returned back to His original state of Being--to remain there throughout all the eternities. This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name Shamballa. The consciousness of the Universal Life is His; this