

EXTRACT FROM A STATEMENT BY THE  
TIBETAN

PUBLISHED AUGUST 1934

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

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

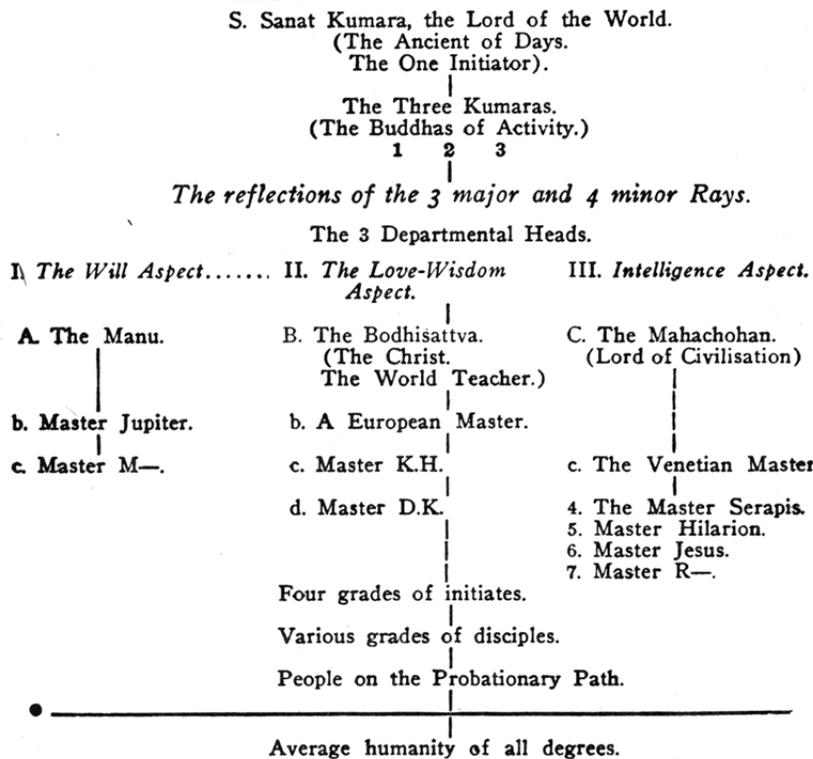
offers to the Guru and Master whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity,--not to the Master.

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

*THE SOLAR HIERARCHY*



*THE PLANETARY HIERARCHY*



method for bringing about the desired results, and to formulate the plans whereby a certain percentage of success will be possible. Then he launches his scheme, founds his society or organization, and disseminates the necessary teaching. Upon him rests the responsibility for choosing the right co-workers, for handing on the work to those best fitted, and for clothing the teaching in a presentable garb. All that the Master does is to look on with interest and sympathy at the endeavor, as long as it holds its initial high ideal and proceeds with pure altruism upon its way. The Master is not to blame should the disciple show lack of discrimination in the choice of co-workers, or evidence an inability to represent the truth. If he does well, and the work proceeds as desired, the Master will continue to pour His blessing upon the attempt. If he fails, or his successors turn from the original impulse, thus disseminating error of any kind, in His love and in His sympathy the Master will withdraw that blessing, withhold His energy, and thus cease from stimulating that which had better die. Forms may come and go, and the interest of the Master and His blessing pour through this or that channel; the work may proceed through one medium or another, but always the life force persists, shattering the form where it is inadequate, or utilizing it when it suffices for the immediate need.

*Certain Masters and Their Work.*

Under the first great group of which the Manu is the Head, can be found two Masters, the Master Jupiter, and the Master Morya. Both of them have taken more than the fifth initiation and the Master Jupiter, Who is also the Regent of India, is looked up to by all the Lodge of Masters as the oldest among Them. He dwells in the Nilgherry Hills in Southern India, and is not one of the Masters Who

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To return to the matter which we were considering-- just as the moon is a deterrent or malefic force where the Earth is concerned, and productive of evil "influences," so all such disintegrating bodies are equally destructive. Such bodies exist within the solar ring-pass-not,<sup>67</sup> unrecognized as yet, and disintegrating constellations (of which there are many in the universe, unknown and unrecognized by scientists) have an equally malefic effect upon our system, and upon all that passes into their sphere of influence.

There is one such constellation, situated between the lesser Dipper and our system, and another, interrelated with the Pleiades and our system which still have a profound effect upon the physical body of the solar Logos.

The above paragraph is specifically worded thus because the effects are felt in the *lowest* sheath of all, and are responsible for much that is ignorantly termed "black magic." These two constellations have run their cycles and are dissolving." Some of their life force and energy has been transferred to our solar system,

The higher Principles are latent in the animals.--S. D., II, 266, 279.

a. The solar Pitris embody the fifth principle. . . .S. D., I, 241.

b. They give consciousness to man. . . . . S. D., I, 204.

c. They furnish the vehicle for the incarnating

Monad, forming the egoic body . . . . . S. D., I, 237.

d. They develop the human type . . . . . S. D.,II, 243.

Compare S.D.,II,96.

<sup>67</sup>Unseen Planets: "Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, although they are strongly suspected. We know that such exist and where they exist; and that there are innumerable planets "burnt out" they say,--in Obscuration we say;--planets in formation and not yet luminous, etc.". . .

"When so attached the 'tasimeter' will afford the possibility not only to measure the heat of the remotest of visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer, an F.T.S., a good deal protected by M., thinks that if, at any point in a blank space of heavens--a space that appears blank even through a telescope of the highest power--the tasimeter indicates an accession of temperature and does so invariably; this will be a regular proof that the instrument is in range with the stellar body either non-luminous or so distant as to be beyond the reach of telescopic vision. His tasimeter, he says, 'is affected by a wider range of etheric undulations than the Eye can take cognisance of.' Science will Hear sounds from certain planets before she Sees them. This is a Prophecy."--*Mahatma Letters to A.P. Sinnett*, p. 169.

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

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

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

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

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

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

January 1937

BROTHER OF MINE:

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

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

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

of Their aspirants (whom They have been watching) for the stage of accepted discipleship. In this last category you now find yourself. It was the coming under my influence subjectively that led you to the realization that the deepening of your love nature was, for you, the next step in your equipping yourself for service. Your ray combinations necessitated this and my second ray influence, therefore, helped. There is not an aspirant in the world who could not well intensify his *divine* love nature, not his astral emotional love nature. But you need to comprehend always the reason for any development and hence my explanation.

You have come a long distance quite rapidly upon the Path lately, and have definitely increased both your vibratory capacity and your influence. Some years of potent service are possible to you and again another explanation is in order. He Whom you will some day know as your Master when admitted in full consciousness into His group of disciples (the Master M--) is the head of all esoteric schools in the world at this time. Hence you can see why you found your way into my group of disciples and why also you are working actively and fruitfully in its executive and organizational end. It is in line with your inner group force and this rightly understood and used, can make of you a useful focal point for the Master's energy in the place where you have chosen to serve. You must learn to differentiate, therefore, as time goes on and your sensitivity increase, between:

1. The vibratory influence (incoming and outgoing) of your own soul.
2. The vibratory influence (incoming and outgoing) of this particular group of disciples.
3. The vibratory influence (incoming and outgoing) of the esoteric schools.
4. The vibratory influence (incoming and outgoing) of the head of all esoteric groups, the Master **Morya**.

This you will not be able to do for some time yet, but the developing of this type of sensitivity is, for you, a needed unfoldment, and will come eventually, if you will follow my instructions with care, and let true love increasingly sweep

through the lower personal self. It can sweep through, my brother, because (as you rightly feel) you do know somewhat of the nature of love. It is, however, one thing to love, and another thing to be a channel of the love of the soul and of the group.

Your sphere of work is clear to you, and there you are both needed and useful, which is all that you desire. The keynote of your daily work should be *understanding*, just as the key note of your work with yourself on all three planes should be *fearlessness*, with love coloring all your life. These are the three words which express what should be the color-tone of your life expression from now until the call comes for you to serve on the other side of the veil of life. Ponder on these three words --understanding, courage or fearlessness, and love--for the remainder of your life of service, for "as a man thinketh, so is he." We will now change your meditation and for the future, until I again make a change, I would suggest the following:

*Meditation Work:*

1. Alignment with the soul and a definite conscious polarising of realization as high in the head and as high on the mental plane as possible. Then pause.

*Visualisation Exercise:*

2. Then look out, in your imagination, over the world of men. See that world as one of light, with here and there intensifications of the light in certain localities or centers or areas.
  - a. Then imagine this web of light with its radiant centers of force as pulsating to the rhythm of the world aspiration.
  - b. Regard yourself then as the onlooker, but also as a channel, among the many channels, for the energy of the spiritual Hierarchy, focused for you through the Master *Morya*, and stepped down to you through me, your Tibetan brother.
  - c. Use then the set of phrases which embody your aspiration and which appears in your replies:

Elder Brother, and the deep love which D.R.S. unchangingly bears for you are reasons adequate to me. Besides--my love is yours. We are on the same soul ray.

January 1940

MY BROTHER:

You have no particular glamour, for you live in a perfect sea of glamour. Hence the difficulty of your problem, for had you (for instance) one major glamour, as has D.E.I., it would be (for one of your devotion and mental capacity) a relatively easy thing to break down, and so walk in the light. But you have surrounded yourself with a myriad glammers of no great importance but, in their aggregate, they tend to make you walk continuously in a fog. You have the capacity to walk constantly in the light. Your glammers come to you from two sources. Your reactions to all life's happenings and to your environment are those of a superficial fluidity; it is not basic or fundamental, for your life purpose is undeflectable (is there such a word, my brother?) and your life tendency is firmly and unchangeably oriented. But in dealing with circumstance and people, you are pre-occupied with the effect this may have upon you and with your failure to handle them as should a disciple. Your inferiority complex keeps you in a state of glamour and is purely a personality reaction. As a soul, you are strong in knowledge; as a soul, you love all beings; as a soul, there are no circumstances which you cannot handle; as a soul, you can dominate dynamically your environment. But the glamour of inferiority (which is the result of numerous little glammers) controls your life expression on the physical plane, plus the second glamour of physical disability. Upon that, I will not enlarge beyond pointing out that pre-occupation with the work you could do for us, carried down from the mental level of awareness (where you always truly live in spite of many excursions on to the astral plane!) to the physical plane would release you physically.

I ask you not to work as does A.A.B. who chooses with deliberation to work in our "suicide band" (as it been laughingly called by one of *M.*'s group of disciples) but I would ask you to cease from the glamour of inferiority and

To B.S.W.

February 1933

BROTHER OF MINE:

My word to you is as follows: As a disciple, functioning as you do upon the first Ray of Will or Power and working under the Master of that ray, the Master *Morya*, I would suggest that you ponder on the fact that the first ray is the first sub-ray of the second Ray of Love-Wisdom and that you must, therefore, round out your development with love to all beings. You have succeeded most soundly in avoiding the major destructive qualities of the first ray and your utilisation of energy in the work of service is commendable. Your aim must be to avoid all static conditions. Many first ray people become static or crystallised, as that is the method whereby the first ray destroys work--and it is all part of the divine work.

To you, my brother, I would say (and you will understand): Strength is yours, because you have steadily trodden the lonely path of the disciple. Wisdom is yours and this you use in the helping of the little ones. Beauty must be now the object of your attention. In meditation, I would have you meditate upon the twelve-petalled lotus of the heart, visualising it as a deep rose in colour with a heart of gold. I choose the colour rose, for it will vitalise the astral counterpart of the heart centre, both in the spine and in its higher aspect in the head centre. My brother need not infer from this that he loves not, but the pronounced first ray type needs what is occultly called "the rose of attachment." They find easily the way of detachment; they create with facility a protecting shell and they cherish--with high idealism--their isolation. But when the lesson of isolation is learnt and detachment is the line of least resistance, then the *Rose* of the soul should be nurtured and shine forth. Impersonality is easy for you. You must now learn to be personal with complete impersonality--a paradoxical acquirement but one of great value.

I would suggest also, my brother, that you seek to teach (even if it is only one or two people), the Way of the Disciple and that you prepare at least two people during the next three years for the Path of Discipleship. They will be sent to you.

One, you already know. Another, you will later recognise. This means leading them to find the link with their group and their Master, for they will be people who have already made their soul contact.

Your ray is pre-eminently the ray of occultism. Your Master, the Master *Morya*, is the head of all esoteric organisations in the world. I bring this to your attention because there is something you can do, and this work will be possible when you have developed the facility to register the psychological troubles of others with greater sensitivity. Mentally, you grasp a situation rapidly; mentally and by the use of sound speech, you respond to the need. Your head responds and your soul. To that head understanding and that soul wisdom (which you have) add the heart approach also. Go with your brothers into the valley and do not help them only from the peaks of wisdom. You have mental power, clear understanding, the faculty of wise adjustment in solution; if to all that, you add the capacity of reaction to the *emotional* needs of others, you will coordinate the personality in a new and helpful way and increase your ability to serve. You can work with many groups, if you so wish, and should always work as an energising factor. Your spiritual diary should be kept with care from this angle and the heart motive, underlying your activities, noted with attention. Your field of service will this way be greatly increased, again through *being*. This can be enhanced through an increased beauty of the outflow of love and increased love of beauty.

July 1933

I have ever the feeling with you, brother of mine, of your being an ancient comrade, who knows right well what I would say and, therefore, that I really need not speak. I hear you laugh at times and say: I know it all. Some day I'll live it all. Some day you assuredly will and you are far nearer to that day than seemed possible ten years ago.

Continue with the meditation last given but use no longer the colour rose but a golden-orange. Blend the rose and orange and keep the meditation entirely in the heart centre, remembering that that centre is in the spine, between the

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

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

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

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

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

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

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

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

- nature and the excessive self-interest, evidenced by so many, no longer controls his thoughts and aspiration.
2. The disciple can now work with impersonality, no matter how his own personal nature may be reacting. This means that his own feelings, thoughts, likes, dislikes and desires are no longer the controlling factors; he is conditioned in his daily activities and relationships only by those intentions and activities which are for the good of the group. He will not sacrifice any individual to the group good until after due effort to help that individual understand and demonstrate right relationship; but he will not hesitate to take firm action as need and opportunity arise.
  3. The disciple has developed a sense of proportion as to the work and the relative value of his contribution to the Master's work and the Ashram life. He is engrossed in the task and the opportunity and not with the Master and with his individual position in the Master's thoughts. Most disciples in the early stages of their novitiate never forget that they are disciples. This is what the Master *Morya* has called the "smug recollection of the self-engrossed mind." It is a form of veiled pride which beginners find it difficult to avoid. Never for a minute do they forget the fact of their discipleship and the fact of the Master, no matter how active their service; yet--if they were truly working from a point of tension--they would forget His very existence in the work to be done for their fellow-men.
  4. The chela on the thread has reached a point where the higher correspondence to the so-called "split personality" is to be found, or (to word it otherwise) where that state of consciousness, of which the split personality is the shadow and the distortion, makes its appearance. The disciple is conscious simultaneously of two states of awareness or two points of concentrated activity:
    - a. The point of spiritual tension wherein he is focussed and which he endeavours to preserve inviolate and constant.

joined the group; the demand of their souls for reinstatement has been recognised by me and has evoked from me due response. Their linking with the group was not tenuous but was a strongly knit cable. H.S.D. has again taken her place among you, having learnt some measure of inner calm and mental poise. L.T.S-K., I felt, needed the protection of the group against his constantly recurring glammers and his innate glamour-making tendency; I, therefore, reinstated him for his own protection so that in a coming life he can start earlier, and move forward with greater precision. R.V.B., having learnt the lessons which an interlude of complete aloneness can give to the ardent disciple (who craves and rests back upon companionship) is now ready to prove what he essentially has ever been--a strength and a centre of poised peace to his group brothers. He is a definite asset in the group work and has reached a point in his unfoldment where it will not hurt him to know this.

So, my brothers, we face a new cycle of work and one in which C.D.P. and P.D.W.--working on the inner side of life--are definitely sharing. The latter has moved on into the Ashram of his Master, the Master *Morya*. He is now pre-occupied with the work of breaking up--along with other trusted first ray disciples--the crystallisation which is the disastrous condition of France. His past incarnation in the French nation has well fitted him for this task; his heart of love and his very profound development will also enable him greatly to assist, thus offsetting the destructive tendencies of the first ray worker. He has never been destructive in his application of truth.

C.D.P. is working continuously with the children of the world (including those who died victims of the horrors of war), preserving inviolate her affiliation with my Ashram but working in a group composed of disciples upon all the rays and whose personalities--in their last incarnation--were upon all the many nationalities; they are doing what they can and must be done to salvage *the consciousness* of the children and to preserve them from complete disintegration.

K.E.S., who died prior to the reorganisation of the New Seed Group, is now subjectively affiliated with the group

D.H.B. This type of evoked response is in the nature of illusion. He will know to what I am referring.)

5. The danger of "Imperil," as the Master Morya has called it. This is somewhat erroneously interpreted as irritation by the neophyte but it is not in fact irritation in the ordinary connotation of the word. The surface ripples of ordinary irritation and the evanescent angers to which all disciples are prone are relatively of small importance. They pass and, in the sumtotal of the soul's attitudes to the personality, evoke no response or registration whatsoever. What is referred to is the reaction of the disciple to world evil. This produces uncertainty as to the future, annoyance at what is being done throughout the planet by non-disciples, criticism of national and international planning and a general atmosphere of unhappiness, plus a sense of superior knowledge. All this is expressed in a negative, unconstructive manner. To this many disciples are today prone; they need to realise that world affairs are not and cannot be moulded or determined by any hierarchical knowledge in the possession of the disciple. World affairs and conditions have necessarily to be based upon the demand and the point in evolution of the mass of humanity, working through their representatives, chosen or imposed, in every country. This demand can be and is affected, modified and spiritualised by the attitude and the teaching of disciples everywhere who are vocal and of humanitarian instinct. If, however, the will and knowledge of disciples in all nations were to condition world affairs and control entirely the political, economic and social life of the people, it would produce a far more serious cleavage than now exists, for instance between the rich and the poor or between the classes and the castes. *It would produce a pronounced line of demarcation between the Kingdom of God and the kingdom of men.* This would run counter to hierarchical intention, which is rapidly healing the existent breach, and thus offset the work which Christ set out to do on Earth. This point is often overlooked by well-intentioned disciples. It is humanity which determines its own destiny. Disciples point the way, indicate the vision, set a needed example and emphasise the ancient landmarks.

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

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

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

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

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

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

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

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

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

## PART VIII

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

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

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\**The Externalisation of the Hierarchy.*

\*\**The Reappearance of the Christ.*

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

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

## THE FORMULAS

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

today. There are also Masters Who are preparing for the sixth initiation.

This "sharing" process does not involve what is usually understood as the "sharing of trouble." Personality difficulties and personality problems are not permitted entrance into an Ashram; only evolutionary limitations and lack of perfection (limitations in soul expression, indicating the grade or stage of discipleship) are recognised. If, however, disciples act or react in a way that brings attack upon the Ashram, that is naturally recognised, but these issues are fortunately very rare; they may become more common as the spiritual inspiration to which humanity is now subjected and reacting brings far greater numbers of disciples into relation with the Hierarchy. In the case where a disciple has opened a door of attack upon an Ashram--and this has happened, as you know, in the case of my Ashram--the work of the united disciples is to "seal the door" against the menacing evil, to withdraw themselves from the usual confidence shown to an erring disciple, but to stand at the same time in steadfast love beside him until such time as he has learned the error of his ways and has himself taken the needed steps to arrest the evil which he was responsible in starting.

It must be remembered that none of this is a personality or an individual attack upon an Ashram. The relatively feeble efforts of a person are unavailing and make no real impact upon the conscious life of the Ashram. The evil released must emanate from a group, though it is released through the agency of an individual disciple. That is a totally different matter. A disciple may do this through misuse of the lower mind and its rationalising capacity, which can make black to appear white and prove that good intention is responsible for evil-distributed energy; or the disciple can let in evil under the influence of glamour, provided again that it is group evil. In these ways, the disciple simply turns the key, and group evil enters. For instance, the harm done to the Ashram of the Master **Morya** by H.P.B. in his earlier incarnation as Cagliostro,\* is only now fading out, and its

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\*Cagliostro, W.R.H. Trowbridge.

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

The rays of your personality are as follows:

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

Astral body--The first Ray of Power.

Physical body--The third Ray of Active Intelligence.

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

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

and the ray of the astral or emotional nature are both first ray. It is easy for the first ray disciple to withdraw into his soul consciousness, far easier than for any other ray types, and your problem (as it is also the problem of J.W.K-P.) is to give the second ray personality fuller sway, and thus balance the first ray ability to demonstrate detachment by the functioning of the opposite quality of attachment--so distinctive of the second ray nature. Ponder on this.

As I told J.W.K-P. some years ago, a "detached attachment" (paradoxical as it sounds) is the goal of the first ray working disciple. This is equally true of you. You and he have the same egoic, personality and mental rays. Hence the close link with him which you have ever realised. He is a disciple of the **Master M.**, temporarily working in my Ashram. You have been admitted into the ranks of accepted disciples in my Ashram and by me, but you will eventually be transferred into the Ashram of the **Master M.** The free interplay thus established between my Ashram and that of the **Master M.** is due to the fact that He is the inner Head of all esoteric groups, and in the interest of the coming new world order, the teaching Ashrams are being strengthened by the inflow of first ray disciples. This should be a point of real interest to you.

What, my brother, shall be the type of meditation and interior work which you should be doing during the coming years? I would like to have you meditate upon the "three activities": Outward moving, persistent orientation, and interior withdrawing or abstraction. The *relation* of these three activities or three attitudes should form one aspect of your reflection upon these phrases; the relative activity involved in each attained position should constitute another; the effect produced by each of them in the three worlds, and also upon soul levels, demands careful and concentrated thought. What, for instance, is the nature of "outward moving" upon the astral plane? How would "persistent orientation" appear or express itself upon the mental plane? Or "abstraction and withdrawal" upon the physical level of consciousness? How can you, as a disciple, display these attitudes simultaneously? I think you will admit, my brother, that in these three con-

3. Be simple, clear as day and full of love,
4. A glamour settles down because a separating wall was built on false foundations. Destroy this wall and let the glory in.
5. Be not so troubled, brother. Close to my heart you stand and close to that of **Morya**. Talk to F.B., for you and he and I are close, and close to **Morya**.
6. Your field of service needs a certain note of quality. Learn to reject and thus discriminate the best.

September 1943

#### MY CO-DISCIPLE:

My relation to you is slightly different to that which I face when approaching the bulk of the members of my Ashram; you belong, as does F.B., to the Ashram of the **Master Morya**. You have been assigned to my Ashram on account of the nature of the vibratory activity of your astral body, and because--owing to your own definite soul choice--you are shifting on to the second ray of love-wisdom. You might well ask, therefore, how it happens that your orientation has been towards the **Master M.** and that you have been affiliated with His Ashram. The reason is to be found in the fact that your personality, your mental nature and your physical body are all upon the first ray, and that consequently the power of your intelligent and focussed mind has driven you into the aura of the leading first ray Ashram, and has held you there. Closer participation was not possible, owing to your sixth ray soul, whose natural and predetermined destiny was to fuse its secondary energy with the energy of the second ray, thus opening the door for you into a second ray Ashram. It was felt, therefore, that I (through the medium of my Ashram) could provide those conditions which would facilitate this transition and at the same time prepare you for the next great spiritual expansion of consciousness--the initiation of which you know. This will mark the consummation of this major life cycle.

As you know, and as I have before pointed out, you have a profound task of balancing to carry out, owing to the ray

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

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

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

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

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

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

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

August 1946

MY BROTHER:

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

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

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

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

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

Be sure to choose the workers (when the decision lies with you) who are on the second ray, or first ray people in whom the love element is highly developed, but not over-developed. You are apt to be suspicious of people's motives. Give them due credit for sincerity and for having something as yet to learn, and help them learn their lessons--by loving them and trusting them; confine your chief attempt to establishing a measure of intimacy with your workers--friendship and a working partnership; this will guarantee the success of your work.

Your mind and brain are full of the work to be done. You work as do all first ray workers and as the Master *Morya*. First ray workers provide the substance with which the second ray workers build and the other ray workers qualify and modify. You inspire substance with the energy and purpose and with the life necessary to render it responsive to the plan--the Plan of goodwill which the Masters are at present implementing and for which They seek workers. Write more, my brother; you have the vision and your meditation is sound. It has always been along first ray lines as taught in the Ashram of the Master *Morya*. This few people understand. Any other form of meditation would be false to you. Though you oft chide yourself for not acceding with exactitude to my demands, I judge your meditation nevertheless to be perhaps the most satisfactory of any in the group. I am, therefore, giving you a passage from the *Old Commentary* which has a direct reference to the work you are attempting to do.

"He stands in strength who sees the Will of God behind the Plan. The will-to-good substands all true goodwill. That will is he.

The Plan for this cycle of the sixth objective crisis is goodwill for all men, and through all men, goodwill. That Plan starts now.

The Plan, within our planet as a whole, is the changing of the energy discharging unit (the etheric subplanes --A.A.B.). The fourfold form must assume triangular relation. Ponder on this.

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

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

November 1948

BROTHER OF MINE:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## *II. Esoteric Schools and Disciples*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Hierarchical Adjustment and Alignment:

Within Itself.

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

In relation with humanity.

You will note that this involves the three planetary centers.

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

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

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

niques will be ended and the sciences of cooperation, of right human relations and of correct adjustment to life through meditation and right vision will supersede the present methods of learning; this will lead to no damage to the acquisition of academic knowledge or the right apprehension of spiritual truth. The vision will be different and the goals of a higher order, but the best that is now taught along the lines of art, religion and science will still be available; they will, however, be presented with a greater enlightenment and a better emphasis. They will meet the people's need. The churches, being today headed towards failure and lacking vision, will eventually and inevitably crash upon the rocks of unwarranted and abused authority, yet out of the wreckage will emerge those true and spiritually enlightened churchmen who--with vision and sure knowledge, free from dogmatism and hating ecclesiastical authority--will develop the new world religion.

Paralleling these activities (and disciples on this ray are already taking the needed steps) will come that of the disciples and initiates who are working under the direction of the **Master M**. Their work lies in the field of right human relations and in the production of that synthesis of effort which will create a new intuitional consciousness and--consequently--a changing political consciousness and situation in which the family of nations will stand together for certain basic values. These are fundamentally three in number:

1. The freedom of the individual. These freedoms have been voiced for us in the words of that great first ray disciple, Franklin D. Roosevelt. They are the four essential freedoms.
2. Right international interplay, necessitating finally the abolition of war.
3. Clean political regimes, free from graft, selfish ambition and dirty political maneuvering.

In the achievement of these ends (and only major issues will be considered, leaving the lesser and unimportant effects

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

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

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

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

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

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

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

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

failure inevitable--if success is expected along these most ordinary lines.

Skill in action, wise and understanding judgment, the adaptation of present affairs to the desired future, the co-ordination of the work to be done, and the clear enunciation of the platform upon which the new teaching must be founded, plus the survey (if I may so express it) of the foundations upon which the new structure of the coming civilization must be founded--it is with these things that the Christ is at this time concerned. You can realize, therefore, the tremendous and cooperative activity with which the Master K.H. and His Ashram are concerned. The stimulation of that activity comes from two directions: necessarily from Shamballa, from the Buddha and from the Avatar of Synthesis, and increasingly from the world of men, as expectancy, hope and demand combine to make their united appeal.

The Ashram or group center through which the Master **Morya** works is also exceedingly busy. It is obvious to you that as this is a first ray Ashram, the energy coming from the Avatar of Synthesis will make its primary impact upon this Ashram, which provides the line of least resistance. There, it is scientifically stepped down or broken down, prior to distribution to the Ashrams of the five Masters engaged in the work of preparation.

The highest aspect possible of assimilation by the Hierarchy is directed by the Masters towards the Christ and is used by Him in His individual and planned preparatory work. Though He demonstrated when here before that His mission or work had a group or brotherhood objective, it is well known in hierarchical circles that first ray synthesis is something higher still than unity, and that even the Christ has somewhat to grasp anent this new potency--coming both from Shamballa or from the Father (as the Christ used to call that emanating source), and also from extra-planetary sources. Above all, He has the difficult task of training or adapting His physical vehicle so that it can assimilate this extra-ordinary high potency and, at the same time, keep it

in a condition in which He can move outward on the physical plane among men.

The Christian Church has laid so much emphasis on Christ's unique position as the one and only Son of God that great error has crept in and has been fostered for centuries; Christ Himself foresaw the possibility of this error and tried to offset it by pointing out that we are all the "Sons of God" and that "greater things than I do shall you do"--a statement which no commentators have ever understood or adequately explained. The occult fact is that there is no being on Earth, from the very lowest form of life to the very highest, who is not moving onward towards a greater and finer expression of divinity, and Christ Himself is no exception to this universal evolutionary law. He is therefore, at this time and because He is preparing to raise the entire human family nearer to God, laying Himself open to certain powerful inflowing energies, absorbing into Himself streams of spiritual force, and undergoing a dynamic stimulation which is entirely new to Him; this constitutes His testing for the exalted initiation which now confronts Him; it constitutes also the sacrifice He is making in order to complete His work on Earth and bring a new salvation to humanity.

The Christ is working, therefore, in very close cooperation with the Master *Morya* and also with the Manu (one of the three Heads of the Hierarchy), and these three--the Christ, the Manu and the Master *Morya*--create a triangle of energies into which (and through which) the energy of the Avatar of Synthesis can pour, finding right direction under Their combined efforts.

On the physical plane, the initiates and the disciples working in the Ashram of the Master *Morya* are primarily occupied with the expression of synthesis in the world of politics and of government, and with offsetting wrong approaches to synthesis, seeking to preserve freedom in unity. It is a subjective synthesis for which they work--a synthesis which will express itself in an outer differentiation. This synthesis will define the many aspects of the essential, basic

together His council of helpers, the Masters and the senior initiates in the Ashrams of the third, the fifth and the seventh rays. Though He is the Head of the third Ray of Aspect and is in control, therefore, of the two Rays of Attribute mentioned above, He does not Himself wield these forces, because He is One of the three Heads of the Hierarchy and His work cannot be confined to the activity of any one ray. He works through the Ashrams of these rays, but He Himself works primarily in cooperation with the Christ and the Manu.

Now we come to the work which I (D.K.), a second ray Master, am attempting to do. With what energies am I working? What is the goal towards which I am striving under the direction of the three great Lords of the Hierarchy? I am working with the energy of right human relations; this is a definite and integral part of the energy of the second ray. It is a magnetic type of energy and draws men together for betterment and for right understanding. It is also related in a peculiar way to the energy of the first Ray of Will or Power. Perhaps this will be clearer to you if I point out that the will-to-good is an aspect of the Ray of Will, but that goodwill is an attribute of the second Ray of Love-Wisdom, thus relating that ray to the first ray.

There is no need for me to enlarge upon the work which I am doing in and through my Ashram; you know it well, for I have frequently outlined it, and my books present the goal adequately for this generation.

In this particular though relatively short cycle, my Ashram is in a key position. It is closely linked to the first ray Ashram of the Master *Morya*, through the work of Men of Goodwill and through all goodwill movements in the world at this time. Goodwill is essentially an expression of the second Ray of Love Wisdom and is therefore an aspect of all the Ashrams in that great second ray Ashram, the Hierarchy. But all goodwill work is today being galvanized also into violent activity through the dynamic energy of the first ray, expressing the will-to-good.

You have, therefore, this dynamic type of energy chan-

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

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

*Ray One. The Energy of Will or Power. The Destroyer Aspect.*

Souls on this ray are spoken of occultly as "crashing their way into incarnation." They appropriate dynamically that which they require. They brook no hindrance in the satisfactions of their desires. They stand alone in a proud isolation, glorying in their strength, and their ruthlessness. These qualities have to be transmuted into that intelligent use of power which makes them powerful factors in the Plan, and magnetic centers of force, gathering workers and forces around them. An illustration of this can be seen in the work of the Master Morya, Who is the center, the magnetic attractive center, of all esoteric groups, conferring on them, by His power, the capacity to destroy that which is undesirable in the life of the disciples. Forget not that the work of stimulating that which is needed is one of the major tasks of a Master, and the power of a disciple to destroy that which limits him is greatly needed. Souls of this ray, as they come into incarnation through desire, *grasp*. This expresses the nature of the force demonstration employed. There is a measure of violence in their technique. They eventually "take the kingdom of heaven by force."

*Ray Two. The Energy of Love-Wisdom*

Souls on this ray use the method of "gathering in", or "drawing into". The soul sets up a vibration (little as we may yet grasp the real significance of that word) and that vibration affects its environment, and atoms of substance on all three planes are attracted to the central point of energy. The method is relatively gentle, when compared to the method of the first ray, and the process is somewhat longer whilst the overshadowing (carried forward prior to entering into

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

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

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

are the Masters **Morya** and K.H., the two working in the closest relation and expressing first and second ray energy.

The keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The Buddha summed up in Himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered (though not fully expressed) by humanity up to that time. He came forth as the flower or fruition of the past and as the guarantee of man's innate capacity. Christ, whilst able also to say "I am the light of the world," went further in His manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because He had released on Earth the cosmic principle of love. Love is an aspect of the will which is a point very little realized by the mass of men. It is the will to draw into itself or the will to attract into itself and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which He demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love released into the world the

deal with irritation, "imperial," as it is called by exponents of the first ray, such as the **Master M**.

We have nearly completed our first section under the heading Psychological Causes of Disease, and have very briefly, yet I believe suggestively, considered those problems which arise from the overactivity and wrong condition of the astral body. All I can do in this short treatise is to generalize, because most of the statements I may make are, in any case, so new and revolutionary (from the standpoint of orthodox medicine) that it will take time for even this first inner structure of ideas and this somewhat new formulation of truth to make its impact upon the thinkers of the race. Then, if accepted as hypothetical possibilities by the open-minded among them, a long period of time must elapse before there has been enough investigation, leading to definitely formulated conclusions, which will make the ideas of popular recognition and use. In saying this, I am not reflecting critically upon the medical profession. The money-grasping specialist and the charlatan are rare; they of course exist, as do the corrupt and the undesirable in every profession. Where are they not to be found? The closed minds are many; but again, where are they not found? The pioneers along the new lines of thought and the man who has grasped some of the New Age concepts have often equally closed minds and see nothing but the new ways, modes and methods, and throw overboard all the old, losing much thereby. The medical profession has one of the greatest and most beautiful records in the world of its purpose and field of activity, and has developed some of the greatest of the soul qualities--self-sacrifice, compassion and service. But the ways and the techniques of the New Age are hard to grasp. Much of the old ways have to be given up and much sacrificed before the new art of healing becomes possible.

tent manner. To their own engrossing concerns and worries are added those of their fellowmen with whom they may be en rapport.

4. Telepathically, and also with a developed sense of prevision, men are today adding the difficulties that belong to someone else, or to some other group of thinkers and of people, to *the difficulties that may be*. It is not sure that they *will be*.

These problems will demonstrate to you how intensely difficult it is for men to face up to life. It will be obvious that the problems of worry and irritation (called by the Master **Morya** "imperial") are many and must be considered.

Why are these difficulties of the astral body so "perilous" and so serious? Worry and Irritation are dangerous because:

1. They lower the vitality of the man to such a point that he becomes susceptible to disease. The scourge of influenza has its roots in fear and worry, and once the world settles down to freedom from the present "fearful" condition, we shall see the disease die out.
2. They are so highly infectious from the astral point of view that they lower in a peculiar manner the astral atmosphere, and thus make it hard for people--in the astral sense--to breathe freely.
3. Because the astral conditions of fear, worry and irritation are so widespread today that they might be regarded as *epidemic*, in a planetary sense.
4. Because irritation (I speak not here of worry) is inflammatory in its effects--and inflammation is hard to bear--and leads to much difficulty. It is interesting to note that certain forms of eye trouble are caused by this.

of Christ in every day life, and acting as consecrated servers of their fellowmen and as channels for love, and becoming aware only of the consciousness of the whole, they are focused on affirming a future perfection--mentally and vocally--in order to have good health and physical comfort. They regard it as their right and due, to be gained by affirmation, and forget the hard work necessary to bring about within themselves those conditions which will make the divine manifested Christ present. They need to bear in mind that good health will be normal and declarative if the inner consciousness is harmless (and the majority of these people are guilty of a superior spirit of criticism), if they are decentralized from the lower self in the three worlds, and if they are "focussed in heaven, thereby enabling the heavenly Son of Man Who is the Son of God to lead the heavenly life when far from the heavenly realm"--as an old Christian mystic, long forgotten, used to say. His words have been remembered by the **Master M**--and thus recalled to my attention.

Another school of thought, branding themselves untruthfully as occultists, are equally in error. They work, or rather profess to work, with the centers, only fortunately for them nature protects them often from themselves. They endeavor consciously to vitalize the centers, to burn away the protective web, and to raise the fires of matter before the fire of spirit has combined with the fire of the soul. They then fall victims to premature stimulation of the fires of substance before the balancing of the forces can take place. Disease, insanities, and many neurotic conditions, plus serious pathological conditions, then occur. Some of the glands become overactive; others are overlooked, and the entire glandular system and the dependent nervous system are in a state of complete imbalance.

*On Distribution of Force; Blood Transfusion.*

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

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

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

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

tiated disciples; the objective is the unfoldment of group awareness and of loving understanding, in order that the forms prepared and conditioned under the supervision of the Master R. may be sensitized and become increasingly conscious of reality through the development of an inner mechanism of light which--in its turn--will condition and develop the outer mechanism of contact. Ashrams on atomic levels are under the control of the Master M., Who fosters the will aspect within the developed forms and Who (as the *Old Commentary* expresses it) "adds darkness unto light so that the stars appear, for in the light the stars shine not, but in the darkness light diffused is not, but only focused points of radiance." The symbolism will be obvious to you though not the full significance.

Embracing, fusing and unifying the endeavor of all these groups of Ashrams, stands the living Christ, the Head of all Ashrams and the Master of the Masters, the Mediator between Shamballa and the Hierarchy and between the Hierarchy and Humanity. Will you gain some insight into the all-pervading conditions if I state that His work of mediating between humanity and the Hierarchy was perfected by Him and carried to a conclusion when He was last on Earth, and that He is now achieving facility in the higher mediatorship which will bring about a closer relation of the Hierarchy with Shamballa at this time. This mediatory work, based on the blending of the spiritual will (which He has already developed) with the universal will (which He is developing), marks for Him a goal which will be consummated when He takes the ninth initiation. These are great mysteries and I only indicate them in order to convey to you a sense of the synthesis of the whole scheme and a recognition of the urge-to-good which pervades every aspect of the planetary Life from the smallest atom of substance, through all the intermediate living forms, on and up to the planetary Logos Himself.

The will is too often regarded as a power by means of which things are done, activities are instituted and plans worked out. This general definition is the easiest for men

each of the "seven points of reception," the Masters' Ashrams within the ring-pass-not of the Hierarchy. These seven types of purpose embody the seven energies which will reorganize and redefine the hierarchical undertakings and thus inaugurate the New Age. These seven purposes might be called:

a. *The unknown, unseen and unheard purpose of Sanat Kumara.* It is the secret of life itself and is known only to Him alone. In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools--if true to their inaugurating impulse--will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. *The purpose underlying revelation.* This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of Sanat Kumara. The emphasis hitherto has been on the aspect of revelation, making it an effect of what the disciple has done with himself and by means of which he is enabled to be the recipient of revelation. Yet behind all the successive revelations of divinity down the ages is to be found one significant purpose; all of them are and will prove themselves to be aspects of the Great Revelation. It is through the processes of revelation that divinity is slowly dawning upon the human consciousness. It is a sevenfold revelation; each of the seven kingdoms in nature reveals one aspect of it, and each of these seven reaches revelation in seven or fourteen lesser revelations or phases.

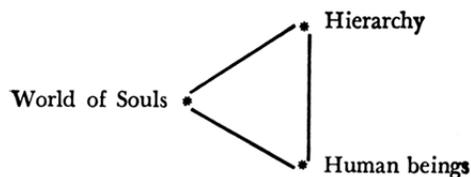
Ponder on this and learn to distinguish between *vision* (which is as much of the divine current revelation as a disciple can grasp in time and space) and *revelation* which is the synthesis of the divine expressive purpose. This is related to the will-to-good which is, in its turn, a complete expression of the love nature of Deity.

c. *The (as yet) unrecognized purpose which evoked the creative activity of our Planetary Logos.* This brought the

mediating place between Shamballa and Humanity. This position of the Hierarchy must never be forgotten.

*The seven Groups of Ashrams within the Hierarchy*

It is because the first Ray of Will or Power, through its Ashram, is related to Shamballa, that the Master **Morya** is the Head of all truly esoteric schools. In the esoteric enterprise and in the work done by disciples in the Ashrams, the Will is developed so that the Purpose may eventually be understood. He relates the three points of the triangle composed of the Hierarchy, the world of souls on the mental plane, and those human souls who (on all Rays) are ready for contact with the Hierarchy. They have made contact with their souls, and this is registered in the Hierarchy. The triangle is, therefore, as follows:



As the externalization of the Ashram proceeds, those souls upon the physical plane who are ready for enlightenment will find their way into the New Group of World Servers; this group will increasingly assume potent relation between the units of life within its periphery, the Ashram, and humanity. From one point of view the New Group of World Servers can be regarded not only as a relating group, but also as a great transforming station, dowered later (though not noticeably so at the present time) with two functions in relation to the Ashram:

1. One function is to enable "externalizing units of perfection" (the higher initiates and the Masters) to step down Their individual potency to such a degree that They will be able to work in physical objectivity on the earth, with no undesirable effects upon humanity. I refer to average and undeveloped human beings. Students should bear in mind that contact with Those Who are initiates of high degree

b. The energy of active intelligence from Humanity thus enabling the Masters to formulate the Plan.

10. The seven Ashrams are all concerned with the Plan.

11. The Master **Morya** is the Head of all esoteric schools which truly prepare an aspirant for ashramic contact and work. The reason that a first ray Master is thus the Head is because it is the Will aspect which is developed within the Ashram.

12. It is the service of the Plan which binds the seven Ashrams, with their subsidiary Ashrams, into the one great Ashram.

13. It is only within his ray Ashram that the will of the disciple is developed.

14. The magnetic, dynamic energy of the first aspect of divinity is found at the heart of each of the seven Ashrams, fed from a reservoir of will energy which is found at the heart of the great Ashram itself.

15. The forty-two subsidiary Ashrams are energized by the reservoir of will energy found at the heart of each of the major Ashrams.

16. The seven Ashrams express each the quality of their ray, one of the seven ray types.

If you will have these points in mind, the whole hierarchical theme will be recognized and correctly interpreted by you.

There was a time when (in the early history of the planet) there was no Hierarchy; there were only two major centers in the expression of the life of the Lord of the World: Shamballa and His embryonic throat center, Humanity. Shamballa was the head center. There was no humanity, such as we now know it, but only something so primitive that it is well nigh impossible for you to grasp its significance or factual expression. But the life of God was there, plus an inherent "urge" and a dynamic "pull." These two factors rendered the mass of men (if one may call them so) inchoately invocative, thus drawing from high spiritual centers certain developed and informed Lives Who--in in-

which in no way disturbs the calm procedures of the life of ashramic contacts. Rightly followed, it produces the possibility with which our third point deals.

*Impression on the mind of the disciple of hierarchical intent*

This is something far greater and more inclusive than the ability of the mind of the disciple to register the content of the minds within the Ashram with which he is affiliated or even the mind of the Master. The *purpose aspect* of the Plan begins to impress his now highly illumined abstract mind, for the integrated purpose--as far as the Hierarchy is concerned--begins slowly to impress him. Little by little, he begins to register impressions from Shamballa. With this I cannot deal; it concerns the growth which follows the fourth and fifth initiations, and therefore training given to a Master. With it you have no concern.

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

I have said that initiation is in reality a great experiment with energy. The life of the occult student is *consciously* lived in the world of energies. Those energies have always been present, for the whole of existence in all the kingdoms of nature is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation and find themselves voicing that irritation in loud words or in angry thoughts, that they are taking astral energy and using it. The use of this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the Master *Morya* has called "habits of residence which imperil the resident." It is when the aspirant recognizes that he himself is composed of energy units--held in coherent expression by a still stronger energy, that of integration--that he begins consciously to

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

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

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

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

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