

A PLANETARY AWAKENING

A Study Guide

Extracts from the teachings of Alice Bailey

The study guide can be used individually but it is ideally intended for group use. As we enter the Aquarian age the most effective forms of service and training will be undertaken collectively. Group study is often part of the process. The intermingling of auras that occurs in group work enables the members to forge an alignment and to contact energies that would not generally be possible otherwise. The group also stands as a protective mechanism whereby the fiery energies contacted can be more safely assimilated.

The study guide consists of extracts from the writings of the Tibetan and Alice Bailey that pertain to the various subjects in the book. It also includes questions that can serve as guidelines for group discussion or as an individual exercise. Writing down one's thoughts helps them to concretize and clarify, grounding the energy on the physical plane. The keeping of a spiritual diary is something that has been recommended by many different spiritual traditions and this could be a valuable exercise to undertake in conjunction with this study, especially during the five day period surrounding the full and new moons. As we become more deeply involved in spiritual practices, a channel is forged between the soul and personality and we become open to divine impression. Noting down our impressions in words serves to deepen and widen the channel.

In addition to the study guide we encourage students to undertake a set of spiritual practices based on the raja yoga techniques. By taking up a daily meditation practice we set ourselves on the path of transformation, which eventually becomes our way of life as we align ourselves within the divine circulatory flow of energy. The soul communicates with its reflection through rhythm and it is important therefore to begin to establish those rhythms in the daily life that allow the soul to express itself. If you are interested in taking up the spiritual practices, please contact us.

Suggested Reading List

Letters on Occult Meditation, From Intellect to Intuition, A Treatise on White Magic, The Bhagavad Gita, The New Testament, The Light of the Soul (Alice Bailey), *Concentration & Meditation: A Manual of Mind Development, Studies in the Middle Way* (Christmas Humphries), *Concentration: An Approach to Meditation* (Ernest Wood) and *The Buddha* (Karen Armstrong),.

CHAPTER ONE: A TIME OF TRANSITION

The Aquarian Age

All cycles are not as fundamentally important. The periods in a cycle that are of real moment are the termini, and those where overlapping and merging occur. They demonstrate on the physical

plane in great revolutions, gigantic cataclysms, and fundamental upheavals in all three departments of the Hierarchy.... At the points of merging in a cycle, cross-currents are found, and all the system seems to be in a chaotic condition. The middle part of a cycle where the incoming vibration is stabilised and the old has passed away, manifests in a period of calm and apparent equilibrium.

Letters on Occult Meditation, pp. 40-41

In an earlier instruction I pointed out that three ideas were involved in grasping the significance of these points of revelation and—once you have grasped them—they are beautifully clear and simple. The Procedure required for the manifestation of "light supernal" takes place when a transitory point of synthesis is reached and the seven energies are blended into one great energetic Light. These seven energies have ever, unitedly, created the "light supernal" upon the highest levels of divine expression, but that revealing light only finds Location when the seventh Ray of Ceremonial Order is active and in process of manifestation in the three worlds, and necessarily, therefore, upon the seventh plane, the physical plane. Such a manifestation inevitably takes place in moments of planetary crisis, when the seventh ray is active and when the Sun is in Aquarius. Such a combination of relationships is being established now, for the seventh ray is rapidly coming into manifestation and the Sun is in Aquarius, for the Aquarian Age is just beginning. The Objective of this combination (which has occurred six times during the period of the fifth root-race) is to bring about illumination and the establishment of order upon the Earth....The movement to bring Him—from the angle of the masses—emanates, therefore, from the astral plane. The plans for His coming are being laid in the higher correspondence of that plane, the buddhic plane, or the plane of pure reason.

...from the planetary angle, great and momentous events are imminent, as the planetary Logos is taking a cosmic initiation; the energy which produces order and which magically brings spirit and matter together (the energy of the seventh ray) is already organising human affairs and these three great coinciding events in time and space make it possible for the seventh ray energies to reach a high point of fused activity and of blended cooperation.

The result will be the creation of a direct channel for the precipitation of "light supernal" into the three worlds and its dominant focussing upon the physical plane. Thus will be brought about the new civilisation and the new world order, and the new approach to divinity will be rendered possible; the initial steps will then be taken to create the "new heavens and the new earth." You will need here to discriminate carefully between symbols and facts; more, I need not here indicate.

Discipleship in the New Age, Vol. II, pp. 425-27

The functioning of the Law of Loving Understanding will be greatly facilitated and speeded during the Aquarian Age which we are considering; it will eventuate later in the development of a world-wide international spirit, in the recognition of one universal faith in God and in humanity also as the major expression of divinity upon the planet and in the transfer of the human consciousness from the world of material things to that of the more purely psychic. This will lead in time and inevitably to the world of spiritual realities....

Destiny of the Nations, pp. 47-49

...this age will be predominantly the age of worldwide discipleship.

Ibid., p. 111

The future will see right relationships, true communion, a sharing of all things (wine, the blood, the life and bread, economic satisfaction) and goodwill; we have also a picture of the future of

humanity when all nations are united in complete understanding and the diversity of languages — symbolic of differing traditions, cultures, civilisations and points of view — will provide no barrier to right human relations. At the centre of each of these pictures is to be found the Christ.

Ibid., p. 152

In the Aquarian Age (which is now so near, relatively speaking), there will be an externalisation of the inner Ashram upon the outer plane. Disciples, initiates and world disciples will meet for the first time in human history as disciples, recognising each other and recognising the Master of their group. The inner Ashram is a focus of souls, free and unlimited; the outer Ashram—under *the* future Aquarian experiment—will be composed of a focus of personalities and souls. Limitation will, therefore, exist; responsibility will require conscious recognition and there will be a necessary slowing down of both action and perception in the outer space-time world.

Discipleship in the New Age, Vol. I, p. 707

In the coming world state, the individual citizen—gladly and deliberately and with full consciousness of all that he is doing—will subordinate his personality to the good of the whole. The growth of organised brotherhoods and fraternities, of parties and of groups, dedicated to some cause or idea, is another indication of the activity of the coming forces. The interesting thing to note is that they are all expressive of some grasped idea more than of some specific person's determined and imposed plan. The Piscean type of man is an idealist along some line of human development. The Aquarian type will take the new ideals and the emerging ideas and—in group activity—materialise them. It is with this concept that the education of the future will work. The idealism of the Piscean type and his life upon the physical plane were like two separate expressions of the man. They were often widely separated and were seldom fused and blended. The Aquarian man will bring into manifestation great ideals, because the channel of contact between soul and brain, via the mind, will be steadily established through right understanding, and the mind will be used increasingly in its dual activity—as the penetrator into the world of ideas and as the illuminator of life upon the physical plane.

Education in the New Age, pp. 121-22

The Earth: A Living Organism

... the planetary Logos in this particular world cycle is undergoing an initiation which will shift His focus into the hierarchical centre, into that centre of energy which we call the Hierarchy; from that point of attained focus He will submit to the cosmic initiation for which His planetary work—creative and magnetic—has prepared Him. As He, in His Own essential nature, makes progress, every phase of His manifesting body, His expressive Personality, is involved, with the emphasis of the conditioning energies working out through the two centres at this time pre-eminently active; i.e., the centre which we call the race of men, Humanity, in which the energy of intelligence is focussed and critically active, and the centre where the love of God is demonstrated, the Hierarchy. In these two centres a great activity is on the move and a vital expansion or moving outward is taking place.

Discipleship in the New Age, Vol. II, p. 419

Therefore, my brothers, the closer relation of the Hierarchy to Shamballa, the stimulation of its own interior life, and the readiness of humanity for revelation and for certain unexpected development, will condition the cycle into which we are now entering. This is, therefore, the most amazing period in the history of humanity. Added to this, it must be borne in mind that we are entering another greater round of the Zodiac, and this coincides with the lesser zodiacal activity because Aquarius governs the greater immediate cycle of 25,000 years and is also the sign into

which the sun is now moving for a period of 2300 years—a most amazing happening and full of import in our planetary history; it is a coincidence of which our planetary Logos is well aware and of which He is making full and intelligent use. It is a cycle also wherein, for the first time, the three major planetary centres—Shamballa, Hierarchy and Humanity—are in direct and unimpeded relation, for today the alignment is correct and adjusted for the first time in planetary history. Even if this be only temporarily so, something has been initiated, the effects of which will never be lost. It is a cycle also in which the planetary Logos, having successfully taken initiation and thus affected His entire planetary life, has also established certain extra-planetary relationships which are necessarily incomprehensible to you and of no moment whatsoever to the individual human being, but which will eventually create a situation in which our planet will become a sacred planet. This process, as it unfolds and develops, will have a potent subjective and deeply spiritual effect upon every kingdom in nature and in the realm also of supernature.

The Externalisation of the Hierarchy, pp. 567-68

Shamballa

Little is known of Shamballa....

Only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about:

1. When the first great human crisis occurred at the time of the individualisation of man in ancient Lemuria.
2. At the time of the great struggle in Atlantean days between the "Lords of Light and the Lords of Material Expression."

This little known divine energy now streams out from the Holy Centre. It embodies in itself the energy which lies behind the world crisis of the moment. It is the Will of God to produce certain radical and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in conjunction with second ray force) that tremendous crisis — imminent in the human consciousness — which we call the second crisis, the initiation of the race into the Mystery of the Ages, into that which has been hid from the beginning....

I would also remind you that the use of first ray energy inevitably means destruction in the early stages but fusion and blending in the later and final results. If you study the nations of the world today from this angle, you will see this Shamballa energy of will working out potently through the agency of certain great outstanding personalities. The Lord of Shamballa in this time of urgency, from love of the life aspect and from understanding of the Plan as well as from love of humanity, is sending forth this dynamic energy. It is form destroying and brings death to those material forms and organised bodies which hinder the free expression of the life of God, for they negate the new culture and render inactive the seeds of the coming civilisation....

The energy of Shamballa is, however, so new and so strange that it is hard for human beings to know it for what it is — the demonstration of the Will of God in new and potent livingness.

Destiny of the Nations, pp. 12-14

Little is known of Shamballa except by Members of the Hierarchy to Whom that centre is the goal in the same way that the Hierarchy is, at this time, the goal for humanity. Shamballa is the directing centre for the Hierarchy. Little is really known of the will of God except by Those

Whose function it is to interpret and express that will through love, intelligently applied. They know what the immediate purpose is and Their major occupation is the working out of that will into manifestation.

Ibid., p., 24

The seventh ray is one of the direct lines along which this first ray energy can travel and here again is another reason for its appearance at this time, because, in the releasing of the life into the new and improved forms, the old ways of living, of culture and of civilisation have to be destroyed or modified. This is, all of it, the work of the first Ray of Will expressing itself predominantly at this present time through the seventh Ray of Organisation and Relationship.

Destiny of the Nations, pp. 121

It is therefore very essential that the emphasis is laid on the fact that no matter what the offshoots, the basic school of occultism is that one which has its root in the sacred centre of the planet, Shamballa. At that place, directly under the eyes of the One Initiator Himself, Who is—as is seldom realised—the highest expression of the Teaching Ray upon the earth, is found what might be termed the central office for the educational disciplinary training work of the Hierarchy. There will be found the Chohan Who is directly responsible for the various endeavours, and to Whom the Masters Who take pupils, and the Heads of the various occult schools are directly responsible. All proceeds under law and order.

Letters on Occult Meditation, p. 302

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

The Reappearance of the Christ, p. 39

Humanity: the Forerunners

There is, therefore, this unique difference between the expected coming of the Christ and the time when He came before: the world is full of groups working for human welfare. This effort, in the light of past aeons of human history, is a relatively new thing and for it the Christ must prepare and with this trend He will have to work. The "cycle of conferences" which is now swinging into full tide is part of the unique condition with which the Christ is faced.

Before, however, Christ could come with His disciples, our present civilisation had to die. During the coming century, we shall begin to learn the meaning of the word "resurrection," and the new age will begin to reveal its deep purpose and intention. The first step will be the emergence of humanity from the death of its civilisation, of its old ideas and modes of living, the relinquishing of its materialistic goals and its damning selfishness, and its moving forward into the clear light of the resurrection. These are not symbolical or mystical words but part of the general setting which will surround the period of Christ's reappearance; it is a cycle as real as the cycle of conferences now so busily organising. Christ taught us when He came before the true meaning of Renunciation or of the Crucifixion; this time His message will be concerned with the resurrection life. The present cycle of conferences is preparing men everywhere for relationships, even though today they may seem widely divergent in nature; the important factor is the general human interest and thought about establishing the need, the objectives involved, the means to be

employed. The resurrection period which the Christ will inaugurate and which will constitute His unique work—within which all His other activities will have their place—will be the outcome of the fermentation and the germination going on in the world of men at this time, of which the many conferences are the outer evidence.

It was these various unique conditions which the Christ faced during the years of war when the need of humanity forced Him to decide to hasten His coming. The unhappy state of the world as the result of centuries of selfishness and of the world war, the unique sensitivity which men everywhere were showing (as a result of the evolutionary process), the unique spread of knowledge about the spiritual Hierarchy and the unique development of group consciousness, showing itself on every hand in the multiplicity of conferences, confronted Christ with His unique occasion and presented Him with a decision which He could not avoid.

Ibid., pp. 22-23

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

Ibid., p. 133

The Emerging Avatars

We sense beauties and glories surrounding us that as yet we cannot revel in; they flit into our vision, and we touch the glory at a lofty moment only again to lose the contact and to sink back again into the murky gloom that envelopes. But we know that outside and further on is something to be desired; we learn also the mystery that that external wonder can only be contacted by withdrawing within, till the centre of consciousness is found that vibrates in tune with those dimly realised wonders, and with those radiant Souls Who call Themselves our Elder Brothers.

Letters on Occult Meditation, p. 257

A Master of the Wisdom is One Who has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom. He has worked His way through the four lower kingdoms:—the mineral, the vegetable, the animal and the human—and has, through meditation and service, expanded His centre of consciousness till it now includes the plane of spirit.

Ibid., p. 259

Much that is here written and which is conveyed in these pages is in reality concerned with the appearance of the Kingdom of God—an appearance which can now take place because of three factors:

1. The growth of that Kingdom on Earth, and the thousands of people who recognise its laws and endeavour to live in accordance with its rules and spirit.
2. The fact that the signs of the time and the wide-spread need of humanity have evoked the Christ, and that He has decided to reappear.
3. The invocative cry of humanity is ascending hourly to "the secret place of the Most High" and the Hierarchy plans to emerge when Christ appears and restores the rule of the Spirit on Earth. The hour for the restoration of the ancient Mysteries has arrived.

These facts have been widely given out, during the past two years, as the result of the cleansing of the Earth through the medium of the world war (1914-1945) and through the suffering to which humanity has been subjected (with an equally potent purifying effect, which will demonstrate later). It will then be possible for the Hierarchy, the Church of Christ hitherto invisible, to externalise itself and to function openly upon the physical plane. This will indicate a return to the situation which existed in Atlantean days when (to use Biblical symbology, Genesis Chaps. 2 and 3) God Himself walked among men; He talked with them and there was no barrier between the Kingdom of men and the Kingdom of God. Divinity was then present in physical form and the Members of the spiritual Hierarchy were openly guiding and directing the affairs of humanity as far as man's innate freedom permitted. Now, in the immediate future, and on a higher turn of the spiral of life, this will again happen. The Masters will walk openly among men; the Christ will reappear in physical Presence.

The Reappearance of the Christ, pp. 120-21

[The Hierarchy] is called by many names by many people. It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the Centre where the Masters of the Wisdom are to be found, as the Great White Lodge. From it come those who act as Messengers of the Wisdom of God,

Custodians of the truth as it is in Christ, and Those Whose task is to save the world, to impart the next revelation, and to demonstrate divinity. All the world Scriptures bear witness to the existence of this centre of spiritual energy. This spiritual Hierarchy has been steadily drawing nearer to humanity as men have become more conscious of divinity and more fitted for contact with the divine.

Ibid., p. 148

For some years now the spiritual Hierarchy of our planet has been drawing nearer to humanity and its approach is responsible for the great concepts of freedom which are so close to the hearts of men everywhere. The dream of brotherhood, of fellowship, of world cooperation and of a peace, based on right human relations, is becoming clearer in our minds. We are also visioning a new and vital world religion, a universal faith which will have its roots in the past, but which will make clear the new dawning beauty and the coming vital revelation.

Ibid., p. 149

The World Teacher

It is not for us yet to know the date or the hour of the reappearance of the Christ. His coming is dependent upon the appeal (the often voiceless appeal) of all who stand with massed intent; it is dependent also upon the better establishment of right human relations and upon certain work being done at this time by senior Members of the Kingdom of God, the Church Invisible, the spiritual Hierarchy of our planet; it is dependent also upon the steadfastness of the Christ's disciples in the world at this time and His initiate-workers—all working in the many groups, religious, political and economic. To the above must be added what Christians like to call "the inscrutable Will of God," that unrecognised purpose of the Lord of the World, the Ancient of Days (as He is called in The Old Testament) Who "knows His own Mind, radiates the highest quality of love and focusses His Will in His Own high Place within the centre where the Will of God is known."

The Reappearance of the Christ, p. 13

It is a fallacy to believe, as some do, that the main trend of Christ's work will be through the medium of the churches or the world religions. He necessarily will work through them when conditions permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He will use all possible channels whereby the consciousness of man may be enlarged and right orientation be brought about. It is, however, truer to say that it is as World Teacher that He will consistently work, and that the churches are but one of the teaching avenues He will employ. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts crystallisation and disturbs static conditions will come under the realistic activities of the Hierarchy which He supervises. He will be limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the attained point in evolution.

In the Middle Ages of history and earlier, it was the churches and the schools of philosophy which provided the major avenues for His subjective activity, but it will not be so when He is objectively and actually here. This is a point which the churches and organised religions would do well to remember. There is now a shift of His emphasis and attention into two new fields of endeavour: first, into the field of world-wide education, and secondly, into the sphere of

implementing intelligently those activities which come under the department of government in its three aspects of statesmanship, of politics and of legislation. The common people are today awakening to the importance and responsibility of government; it is, therefore, realised by the Hierarchy that before the cycle of true democracy (as it essentially exists and will eventually demonstrate) can come into being, the education of the masses in cooperative statesmanship, in economic stabilisation through right sharing, and in clean, political interplay is imperatively necessary. The long divorce between religion and politics must be ended and this can now come about because of the high level of the human mass intelligence and the fact that science has made all men so close that what happens in some remote area of the earth's surface is a matter of general interest within a few minutes. This makes it uniquely possible for Him to work in the future.

Ibid., pp. 17-19

The history of mankind is, in reality, the history of man's demand for light and for contact with God, and then the giving of light and the approach of God to man. Always the Saviour, the Avatar or the World Teacher issued forth from the secret place of the Most High and brought to man fresh revelation, fresh hope and a fresh incentive towards fuller spiritual living.

Ibid., p. 148

The Plan

The beauty of this synthesis and the wonder of this opportunity are surely apparent as we study what is here written and consider these aspects of the divine Plan. Great Forces, under potent spiritual leadership, are standing ready to precipitate Themselves into this human world of chaos, confusion, aspiration and bewilderment. These groups of energies are ready to focus and distribute themselves, and the Hierarchy is closer to mankind than ever before; the New Group of World Servers are also "standing attentive to direction" in every country in the world, united in their idealism, in their humanitarian objectives, in their sensitivity to spiritual impression, in their united subjective purpose, in their love of their fellowmen, and in their dedication to selfless service; the men and women of goodwill are also to be found everywhere, ready to be guided into constructive activity, and to be the agents (gradually trained and educated) for the establishment of what has never yet truly existed—right human relations.

Thus, from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living, where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there, and the power to work is adequate to the need. The three Full Moons which we have been considering are simply the three points in time through which the needed power is to be released.

Here, my brothers, is a picture of possibility. I seek to present it to you today because of world need; here is the ground for a sound, optimistic approach to the future; here is the assurance that the world can be rebuilt, that constructive action can be successfully taken, that enlightenment will increasingly make its presence obvious, and that humanity will indeed rise out of its unhappy past into a new world of understanding, of tranquillity, of cooperation and of renewed spiritual impulse.

It will not be easy. The spiritual energies which will be released will inevitably evoke opposition. Selfishness and hate, with their secondary effects of greed, cruelty and nationalism, are not dead nor will they die for a long time to come. In the post-war world these conditions must be ignored

and the New Group of World Servers and the men and women of goodwill must work together for an enlightened education, for a cooperative economic life, for right human relations in all departments of human experience, for clean political activity, for disinterested service, and for a world religion which will restore Christ to His rightful place in the hearts of men, which will take the pomp, the materialism and the politics out of the churches, and which will unify the spiritual intention of all the religions to be found in both hemispheres. This is a vast programme, but the number of enlightened men and women is also very great, and the power at their disposal ensures the ultimate triumph of their spiritual idealism.

The major need is to bring these people into a much closer relationship, to take those steps which will enable them to realise that they are an integral part of a group of directed and intelligent world servers, and yet to leave them free to work in their own way, each in his own place and chosen field of service, and to see all these phases of the work as supplementary to all others and as the working out of a divine Plan, originating in the Hierarchy of spiritual Lives. Their work will be consciously carried out under the direct guidance of Christ and His disciples.

The Externalisation of the Hierarchy, pp. 485-87

You might here ask and rightly so: What is this plan? When I speak of the plan I do not mean such a general one as the plan of evolution or the plan for humanity which we call by the somewhat unmeaning term of soul unfoldment. These two aspects of the scheme for our planet are taken for granted, and are but modes, processes and means to a specific end. The plan as at present sensed, and for which the Masters are steadily working, might be defined as follows:—It is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time. It will make available to every man all past achievements and knowledges, it will reveal to man the true significance of his mind and brain and make him the master of that equipment and will make him therefore omnipresent and eventually open the door to omniscience. This next development of the plan will produce in man an understanding—intelligent and cooperative—of the divine purpose for which the One in Whom we live and move and have our being has deemed it wise to submit to incarnation. Think not that I can tell of the plan as it truly is. It is not possible for any man, below the grade of initiate of the third degree, to glimpse it and far less understand it. The development of the mechanism whereby a disciple may be en rapport with Those responsible for the working out of the plans, and the capacity to know (and not just dimly sense) that tiny aspect of the whole which is the immediate step ahead and with which cooperation is possible, that can be achieved by all disciples and should be held as the goal before all aspirants.

A Treatise on White Magic, pp. 403-04

QUESTIONS:

1. From your observation of global events, what signs do you see that lead you to believe that we are entering a new age?
2. Humanity is said to hold a key role in present planetary affairs—what do you believe are the most important steps we can undertake to play our part more effectively in the current transition period?
3. What is your understanding of the Hierarchy? Do you believe its emergence, along with that of the World Teacher, is possible during the coming decades?

CHAPTER TWO: these extracts are related to the constitution of the individual, which forms the bedrock of all spiritual work.

The Etheric Body

THE CONSTITUTION OF MAN

Chart — The Seven Planes of Our Solar System, The Constitution of Man

Chart — The Seven Planes of Our Solar System, The Constitution of Man

The constitution of man, as considered in the following pages, is basically threefold, as follows:—

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

This aspect reflects the three aspects of the Godhead:

1. Will or Power.....The Father.

2. Love-wisdom.....The Son.

3. Active Intelligence.....The Holy Spirit.

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

II. The Ego, Higher Self, or Individuality.

This aspect is potentially

1. Spiritual Will.....Atma.

2. Intuition.....Buddhi,

Love-wisdom, the Christ principle.

3. Higher or abstract Mind.....Higher Manas.

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

The Ego reflects itself in

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

This aspect is also threefold:—

1. A mental body.....lower manas.

2. An emotional body.....astral body.

3. A physical body.....the dense physical and the etheric body.

The aim of evolution is therefore to bring man to the realisation of the Egoic aspect and to bring the lower nature under its control.

Initiation, Human and Solar, p. 1

THE PURIFICATION OF THE VEHICLES.

1. The physical body.

2. The emotional body.

3. The mental body.

LETTER X.

THE PURIFICATION OF THE VEHICLES.

November 7th, 1920.

The need arises these days for tested instruments. When Those Who guide human evolution at this period cast Their eyes over the race in the search for such instruments They see few as yet ready for the service required. But likewise They see some who, with a certain amount of training, will fill the need fairly adequately.

As evolution proceeds the polarisation of the race changes. Men are polarised now principally in their emotional bodies,—the feelings, desires, the concerns of the personality sway them. The emotional body is the focal point for the personality. It acts as the clearing house for all that concerns it, and as the junction of the lower and the higher. It is like a busy railroad terminus, that receives cargo from all directions and empties it into the great city of the personal physical plane life. Then, as progress is made, the scene shifts higher, and the mental body becomes the focal point. Later the causal body becomes the important unit, and later still comes the ultimate sacrifice of even that, until the man stands bereft of all that vibrates to the three worlds, and all is over as regards the personal life,—nought remains but the life of the Spirit, and the voluntary giving of that life for the helping of the world.

In the speeding up of evolution, certain things have to be brought about before the man can be used as a reliable instrument, true as tempered steel, for the helping of his race. Forget not that, as a rule, a man (when tested and tried) forms the best tool, because he comprehends [Page 334] utterly the race consciousness, and because he enters into the problems of the day in a manner more thorough than an Ego from an earlier period. Hence the Masters desire to use those of you who live now to heal the wounds of the present suffering generation. What then has to be done? The matter I now give contains nothing very unusual, but it does hold thought for consideration by any who may desire to help.....In preparing a soul for service the Guides of the race have to deal with each of the bodies:—

The training of the Physical Body.

This involves certain definite requirements:—

The building in of matter of the higher subplanes and the elimination of the lower and coarser matter. This is needed because it is impossible for those with coarse bodies to contact high vibration. It is impossible for the Ego to transmit the higher knowledge and guidance through a coarse physical body. It is impossible for the loftier currents of thought to impact the little evolved physical brain. Hence the refinement of the physical body is an essential. It is effected in various ways, all of them reasonable and utilitarian.

By pure food. This involves a vegetarian diet, chosen with wise discrimination; it requires the eating of only those vegetables and fruits that vitalise. Careful judgment shown in the choice of food, wise refraining from too heavy eating, and a little pure good food perfectly assimilated are all that a disciple requires. You ask what foods? Milk, honey, whole wheat bread, all the vegetables that contact the sun, oranges (above all, oranges), bananas, raisins, nuts, some potatoes, unpolished rice, and may I again reiterate, just as much of all the above as to insure activity.

By cleanliness. Much use of water, externally and internally, is vitally required.

By sleep. This should be always between the hours of ten in the evening and five in the morning, and as much as possible out of doors.

By sunshine. Contact with the sun should be much sought after, and the vitalisation that comes through its rays. The sun kills all germs and frees from disease.

When these four requirements are attended to adequately a definite process of elimination proceeds, and in the course of a few years the whole physical body shifts its polarisation gradually up until ultimately you will have a body composed of atomic subplane matter.....This may take several incarnations, but it should be borne in mind that at each fresh incarnation a body is taken of the exact quality (if I may so put it) as the one previously discarded at death. Hence time is never lost in building. Eventually two other methods will be available by which more rapid refining may be effected:—

The use of coloured lights. These lights are played on the body of the disciple and effect a shaking-out process and a simultaneous stimulation of the atoms. This cannot be done till further information is given anent the Rays; when a man's ray is known, stimulation will come from the use of his own colour, a building-in will be brought about by the use of his complementary colour, and disintegration of unwanted matter will be brought about by the use of an antagonistic colour. This knowledge will later on be communicated to the great bodies that hold [Page 336] custody of the Mysteries, the Church and the Masons. Wait, for the time is not yet. When the Mysteries are restored some of this information will be in the hands of the two bodies I refer to.

The stimulation of music. Certain sounds shatter and break. Certain other sounds stimulate and attract. When the key of a man's life is known, when the sound he responds to is recognised, then comes the possibility of the utilisation of sound in refinement. All that is at present possible to those of you who seek to serve is to attend to the above essentials and to seek contact with high vibration.

One more point I would like to give, and that is, that in the manipulation of electricity lies hid much that concerns the vivification of the bodies, especially just now of the etheric. The principal use the sun has is the vitalising of the etheric. The heat of the sun is electrical force adapted to the need of the great average majority in all the kingdoms of nature. As progress is made an intensification of this force will be possible in individual cases. Herein lies one of the secrets of initiation. In the old days the Rod of Initiation acted actually as a conductor of this force to the centres of the initiate; it was so constructed that it answered this purpose. Now, on a higher turn of the spiral, just the same need and purpose are served, though the method of application necessarily differs, owing to the change in the polarisation of the race. The polarisation is now no longer physical, but is either emotional or mental. The method of application differs in all three, and hence the safeguarding of the secret. It holds the mystery hid.

The refining of the etheric.

This coincides with that of the physical body. The method consists principally of living in the sunlight, in protection from cold, and in the assimilation of certain definite combinations of vitamins which before long will be given to the race. A combination of these vitamins will be formulated and made into tabloid form, with direct effect upon the etheric body. This will not be until that etheric vehicle is recognised by science, and definitely included in the training offered by the faculty of medicine. The study of etheric diseases—congestion and atrophy—will ere long

be a recognised study, and will lead to definite treatments and formulas. As before said, all that you can now do in sensitising the dual physical is to attend to the above rules, and allow time to bring about the remainder of the work.

The refining of the emotional body.

Here the method of procedure is different. The emotional body is simply a great reflector. It takes colour and movement from its surroundings. It receives the impress of every passing desire. It contacts every whim and fancy in its environment; every current sets it in motion; every sound causes it to vibrate unless the aspirant inhibits such a state of affairs and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self and therefore via the atomic subplane. The aim of the aspirant should be to so train the emotional body that it will become still and clear as a mirror, so that it may reflect perfectly. His aim should be to make it reflect only the causal body, to take on colour only in line with the great Law, and to move under definite direction and not just as blow the winds of [Page 338] thought, or rise the tides of desire. What words should describe the emotional body? the words: still, serene, unruffled, quiet, at rest, limpid and clear, of a quality mirrorlike, of surface even, a limpid reflector,—one that accurately transmits the wishes, the desires, the aspirations of the Ego and not of the personality. How should this be accomplished? In several ways, some at the direction of the aspirant, and some at the direction of the Master.

a. By the constant watching of all desires, motives and wishes that cross the horizon daily, and by the subsequent emphasising of all those that are of a high order, and by the inhibition of the lower.

b. By a constant daily attempt to contact the Higher Self, and to reflect His wishes in the life. At first mistakes will be made, but little by little the building-in process proceeds, and the polarisation in the emotional body gradually shifts up each subplane until the atomic is reached.

c. By definite periods daily directed to the stilling of the emotional body. So much emphasis is laid in meditation on the stilling of the mind, but it should be remembered that the stilling of the emotional nature is a step preliminary to the quieting of the mental; one succeeds the other and it is wise to begin at the bottom of the ladder. Each aspirant must discover for himself wherein he yields most easily to violent vibrations, such as fear, worry, personality desire of any kind, personality love of anything or anyone, discouragement, over-sensitiveness to public opinion; then he must overcome that vibration, by imposing on it a new rhythm, definitely eliminating and constructing.

d. By work done on the emotional body at night under the direction of more advanced egos, working under the guidance of a Master. Stimulation of vibration or the deadening of vibration follows on the application of certain colours and sounds. At this particular time two colours are being applied to many people for the specific purpose of keying up the throat and foremost head centre, namely, violet and gold.

Remember that the work is gradual, and as the polarisation shifts up, the moment of transition from one subplane to another is marked by certain tests applied at night, what one might term a series of small initiations that eventually will be consummated in the second great initiation, that marks the perfection of the control of the body of the emotions.

Four small initiations find their culmination in the initiation proper. These are the initiations on the emotional plane, called respectively the initiations of earth, fire, water and air, culminating in

initiation the second. The first initiation marks the same point of attainment on the physical plane. Each initiation marks the attainment of a certain proportion of atomic matter in the bodies. The four initiations, prior to that of the Adept, mark respectively the attainment of a proportionate amount, as for instance:—At the first initiation one-fourth atomic matter, at the second one-half atomic matter, and so on to the consummation. The intuition (or buddhi) being the unifying principle and thus welding all, at the fourth initiation the lower vehicles go, and the adept stands in his intuitional body, and creates from thence his body of manifestation.

The refinement of the mental body.

This is the result of hard work and discrimination. It necessitates three things before the plane of the mental unit is achieved, and before the causal consciousness (the full consciousness of the higher self) is reached:—

Clear thinking, not just on subjects wherein interest is aroused, but on all matters affecting the race. It involves the formulation of thought matter, and the capacity to define. It means the ability to make thought forms out of thought matter, and to utilise those thought forms for the helping of the public. He who does not think clearly, and who has an inchoate mental body, lives in a fog, and a man in a fog is but a blind leader of the blind.

The ability to still the mental body so that thoughts from abstract levels and from the intuitional planes can find a receptive sheet whereon they may inscribe themselves. This thought has been made clear in many books on concentration and meditation, and needs not my elucidation. It is the result of hard practice carried over many years.

A definite process brought about by the Master with the acquiescence of the disciple which welds into a permanent shape the hard won efforts and results of many years. At each initiation, the electrical or magnetic force applied has a stabilising effect. It renders durable the results achieved by the disciple. Like as a potter moulds and shapes the clay and then applies the fire that solidifies, so the aspirant shapes and moulds and builds, and prepares for the solidifying fire. Initiation marks a permanent attainment and the beginning of a new cycle of endeavour.

Above all two things should be emphasised:—

1. A steady, unshaken perseverance, that recks not of time nor hindrance, but goes on. This capacity to persevere explains why the non-spectacular man so frequently attains initiation before the genius, and before the man who attracts more notice. The capacity to plod is much to be desired.
2. A progress that is made without undue self-analysis. Pull not yourselves up by the roots to see if there is growth. It takes precious time. Forget your own progress in conforming to the rules and in the helping of others. When this is so, sudden illumination may come, and the realisation break upon you that the point has been reached when the Hierophant can demand your presence and bestow initiation upon you. You have, by hard work and sheer endeavour to conform to the Law and to love all, built into your bodies the material that makes it possible for you to stand in His Presence. The great Law of Attraction draws you to Him and nought can withstand the Law.

Letters on Occult Meditation, pp. 332-41

It is fundamentally necessary that the new groups which are inaugurating the new discipleship should eventually establish a telepathic rapport with each other. Later, when there is a closer

individual inter-relation, it will be possible to give definite teaching which will make this increasingly possible, but in the meantime a hint will have to suffice. It is foundational in nature and will have to be accepted and somewhat understood prior to successful work in all these pioneering groups. Think outwardly towards each other in love. Just simply that, my brothers—simply and humbly that and no more than that at present. Can you accept such a simple rule—apparently simple? In this way the etheric body of this group of disciples will be animated by the golden energy and the light of love and thus a network of light will be established which will form a focal point of energy in the etheric body of humanity itself and eventually in the planetary etheric body also.

Discipleship in the New Age, Vol. I, p. 80

It is a fact that omnipresence, which is a law in nature and based on the fact that the etheric bodies of all forms constitute the world etheric body, makes omniscience possible. The etheric body of the planetary Logos is swept into activity by His directed will; energy is the result of His thoughtform playing in and through His energy body. This thoughtform embodies and expresses His world Purpose. All the subhuman forms of life and the human forms up to the stage of advanced man are governed by divine thought through the medium of their energy bodies which are an integral part of the whole.

Telepathy and the Etheric Vehicle, p. 7

The medium through which the thought currents or impressions (from no matter what source) must pass in order to make an impact upon the human brain is the planetary etheric body. This is fundamental in its implications. This etheric vehicle makes all relationships possible, because the individual etheric body is an integral part of the vital body of the planet. This vital body is the medium also of all instinctual reactions, such as an animal will evidence when danger is around. The closer that this etheric body is interwoven (if I may use such a word) with the dense physical vehicle, the clearer will be the instinctual reaction—as in the illustration which I have given and which is based upon millennia of such reactions; the greater also will be the sensitivity and the more aptitude will there be for telepathic contact and recognition of the higher impressions. It might also be added that the etheric body of a disciple or even of an advanced person can be so handled and dealt with that it can reject much that might otherwise impinge upon it, pass through it or use it as a channel. This training is automatic; evidence of it can also be seen in the ability which the human mechanism possesses to tune out all contacts and impressions that it may not need, to which it is so accustomed that they do not even register, and all that it deems undesirable or not fit for consideration. The reason that true telepathic contact between minds is not more prevalent is due to the fact that few people think with an adequate clarity or with the energy required; they do not create true, concise or powerful thoughtforms or—if they do—these thoughtforms are not correctly directed towards the intended objective. When a man is a disciple and deliberately seeks to be impressed by his soul, by the Master or by the Spiritual Triad, the task of the impressing agent is relatively simple; all the disciple has to do is to develop right receptivity, plus an intuitive intelligence which will enable him to make correct interpretations, and to recognise also the source of the communication or impression.

Ibid., pp. 114-15

NO QUESTIONS

CHAPTER THREE: The Law of Rebirth

The Western races must move forward into spiritual supremacy, without obliterating the Eastern contribution, and the functioning of the Law of Rebirth holds the clue to this and demonstrates this necessity. The tide of life moves from East to West as moves the sun, and those who in past centuries struck the note of Eastern mysticism must strike and are now striking the note of Western occultism.

Glamour: A World Problem, p. 179-189

The Law of Cause and Effect is of far greater importance than the Law of Rebirth, because it necessitates action upon the part of the aspirant, and that action inevitably conditions the future. There is nothing he can do about the Law of Rebirth but submit to it and be grateful that opportunity continues to present itself.

When Christ reappears, our knowledge will become more true and realistic; we shall know that we are eternally related to the souls of all men, and that we have a definite relationship to those who reincarnate with us, who are learning with us the same lessons and who are experiencing and experimenting with us. This proven and accepted knowledge will regenerate the very sources of our human living. We shall know that all our difficulties and all our problems are caused by our failure to recognise this fundamental Law, with its responsibilities and obligations; we shall then gradually learn to govern our activities by its just and restraining power. The Law of Rebirth embodies the practical knowledge which men need today to conduct rightly and correctly their religious, political, economic, communal and private lives and thus establish right relations with the divine life in all forms.

The Reappearance of the Christ, p. 120

Time has to be grasped by you in its cyclic nature and in the inevitable swing of the pendulum between past and future as they both affect the present; secondly, in the adjustment which you have to make in the present in relation to these two. Later, as you come to know yourself more wisely and to comprehend the working out in the present life of the established habits, qualities and tendencies brought into expression in past lives, you will find yourself increasingly being conditioned by emerging tendencies which are the effect of soul contact and soul impulse. These concern the future. You will then come to a fresh understanding of time and to a sense of the urgency and importance of each moment in the present.

Discipleship in the New Age, Vol. I, p. 208

Death: the Great Liberation

Death itself is a part of the great illusion and only exists because of the veils which we have gathered around ourselves. You, as a worker in the field of glamour (which is the new field in which humanity has consciously to work), have been deeply honoured and trusted. Death comes to all, but not for you should there be the usual glammers and distresses. I would say to you, my brother, look not back at the past. In that direction lies glamour and distress. It is the usual direction and the line of least resistance for the majority. But such is not the way for you. Look not either to revelation or the imparted illusory comfort of those who hover on the dividing line between the seen and the unseen. That way is not the way for you. You are not a distressed and bereaved disciple looking anxiously at the separating veil and hoping for some sign to come through which will convince you that all is well. Such, I reiterate, is not the way for you.

Reach up to the heights of the soul and, having sought and found that pinnacle of peace and that altitude of joy whereon your soul immovably stands, then look into the world of living men—a threefold world in which all men, incarnate and discarnate are found. Find there that which your soul can and will recognise. The glamours of one's own distress, the maya of the past distorts one's point of view. Only the soul stands clear from illusion, and only the soul sees things as they are. Mount, therefore, to the soul.

Discipleship in the New Age, Vol. I, p. 463

There is a connection with the first ray aspect which is will, and that of death. Death is now the result of the will of the soul. Eventually it has to be the result of the united will of the soul and the personality and when that happens there will be no fear of death. Ponder also on this.

Ibid., p. 669

Pacifism, as interpreted by you, has no place in its [Hierarchy's] ranks. The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who know that reincarnation is a basic law of nature and that there is no death. The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of freedom in human action, the death of truth and of the higher spiritual values. These are the vital factors in the life of humanity; the death of the physical form is a negligible factor in relation to these, and one easily righted again through the processes of rebirth and fresh opportunity.

The Externalisation of the Hierarchy, p. 232

QUESTIONS:

1. Please tell us your understanding of the Law of Rebirth and how this doctrine has changed your approach to life.
2. In Buddhist teachings it is said that the moment of death is one of supreme spiritual opportunity. Are you taking any steps in your daily life to prepare for this event?

CHAPTER FOUR: The Seven Ray Energies

Each student, as he takes up the study of the rays, must steadily bear in mind that he himself-as a human unit-finds his place on one or other of these rays. The problem thus produced is a very real one. The physical body may be responsive to one type of ray force, whilst the personality as a whole may vibrate in unison with another. The ego or soul may find itself upon still a third type of ray, thus responding to another type of ray energy.

Esoteric Psychology, Vol. I, p. xxiv

These rays are in constant movement and circulation, and demonstrate an activity which is progressive and cyclic and evidences increasing momentum. They are dominant at one time and quiescent at another, and according to the particular ray which is making its presence felt at any particular time, so will be the quality of the civilisation, the type of forms which will make their appearance in the kingdoms of nature, and the consequent stage of awareness (the state of consciousness) of the human beings who are carried into form life in that particular era. These embodied lives (again in all four kingdoms) will be responsive to the peculiar vibration, quality, colouring and nature of the ray in question. The ray in manifestation will affect potently the three bodies which constitute the personality of man, and the influence of the ray will produce changes in the mind content and the emotional nature of the man and determine the calibre of the physical body.

I am aware, therefore, that in giving out this relatively new teaching upon the rays I may, in my endeavour to shed fresh light, temporarily increase the complexity of the subject. But as experiment is made, as people are studied in the laboratories of the psychologists and the psychoanalysts in connection with their ray indications, and as the newer sciences come into wise use and their proper sphere, we shall gain much and the teaching will find corroboration. We shall see emerging a new approach to the ancient truths, and a new mode of investigating humanity. In the meantime let us concentrate upon the clear enunciation of the truth anent the rays, and seek to tabulate, outline and indicate their nature, purpose and effects....

... the study of the rays will clarify our knowledge as to the nature of man. Modern psychology, experimental and academic, has done much to gather information as to how a man functions, what is the nature of his reactions, the calibre of his thought apparatus and the quality of his physical mechanism, the mode of his thinking and the sum total of complexes, psychoses, neuroses, instincts, intuitions and intellectual fixations which he undoubtedly is. Medical psychology has also given us much, and we have learnt that the human being is entirely conditioned by his instrument of expression and can express no more than his nervous system, brain and glands permit. We find, however, that some of the theories, even the best proven, break down, given varying conditions. The field covered by psychology today is so vast, its schools so many and varied, and its terminology so cumbersome, that I can make no attempt to deal with it here.

The indebtedness of the world to the trained psychologists cannot be estimated, but unless there is a key idea interjected into the whole field of thought, it will fall of its own weight, and produce (as it is already producing) problems, complexes and diseases of the mind which are direct results of its own methods. The knowledge we now have of how men work on the physical plane as integrated personalities, and of how they can be expected to work, given certain conditions, is broad and sound, and the wideness of its grasp can be somewhat gauged if we compare what we know today with what was known a hundred and fifty years ago. But it has been largely based upon a study of the abnormal, and upon the form aspect (this latter being the true scientific method), and is therefore limited and circumscribed when it is put to the test in the last analysis and in the light of the undoubtedly existent supernormal. What I seek to do, and the contribution I seek to make to the subject, have to do with the emphasis we shall lay upon the nature of the integrating principle found within all coherent forms and on that which can (for lack of a better word) be called the soul or self. This principle, which informs the body nature and expresses its reactions through the emotional and mental states, is of course recognised by many schools of psychology, but remains nevertheless an unknown and undefinable quantity. They find it impossible to discover its origin; they know not what it is, whether or no it is an informing entity, detached and separate from the body nature; they question whether it is an integrated energetic sum total brought into existence through the fusion of the body cells, and therefore, through the process of evolution, constituting a thinking, feeling entity; or whether it is no more than the aggregated life and consciousness of the cells themselves.

Ibid., pp. 3-6

These two groups of rays might be related to each other as follows:

Rays 1. 3. 7 are the great rays connected with the form, with the evolutionary process, with the intelligent functioning of the system, and with the laws controlling the life in all forms in all the kingdoms in nature.

Rays 2. 4. 6 are the rays connected with the inner life, expanding through those forms,—the rays of motive, aspiration and sacrifice. Rays pre-eminently of quality.

Rays 1. 3. 7 deal with things concrete and with the functioning of matter and form from the lowest plane to the highest.

Rays 2. 4. 6 deal with things abstract, with spiritual expression through the medium of form.

Ray 5 . . . forms the connecting link of the intelligence.

Ibid., p. 89

Ray Analysis From the Tibetan

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

However, only when a man is highly developed and nearing the Path of Discipleship is it possible for the esoteric student accurately to surmise what his ray may be. People of all kinds and professions are found on all the rays. The conflict in a disciple's life is found to lie in the fact that the ray of his soul and the ray of his integrated personality are posed against each other. At the same time, his emotional nature, his mental equipment and his physical brain are also controlled by some one or other of the rays and in this fivefold relationship lies hid much of the problem of the evolving human being. The Tibetan tells the members of His group which five rays condition them and students will learn much by a study of what He says. In the cases where I happen to know the disciple concerned personally and something of his problems, it was amazingly interesting to me to note how infallibly right the Tibetan was in His diagnosis of the rays involved. In reading these instructions will you please remember that though the Tibetan usually speaks of the soul, He also uses the word "ego" interchangeably, meaning thereby the spiritual ego and not the personal ego of the psychologists.

(Foreword to *Discipleship in the New Age, Vol. I*, p. xiii-xiv, by Alice Bailey)

Your mental body, my brother, is upon the fourth Ray of Harmony through Conflict. Hence your power to harmonise, to unify and to comprehend. At the same time (thus indicating soul purpose), it took a fourth ray mental nature (with its love of harmony through conflict) to handle the particular task which your soul assigned, and the undertaking upon which you are engaged in the aiding of the Plan.

Your second ray astral body greatly facilitates your work, giving you understanding and harmlessness; your emotions thus do not interfere with your judgment and your decisions. But the combination of a fourth ray mental body and a second ray emotional vehicle requires careful watching so as to preserve the first ray balance as you grow older and tendencies crystallise into habits. The only way to do this is to deepen and establish the soul contact which (although of the first ray) is, as you will remember, the first subray of the second ray.

As you have already guessed, your physical body is on the seventh ray. Hence your Masonic opportunity and your ability to organise and to rule. I would remind you all that when the statement is made that the physical body is upon the seventh ray, it means that the atoms of the brain, in particular, are coloured and motivated by seventh ray energy. So it is with all the rays upon which a physical vehicle may be found. This provides a definite opportunity to those so

constituted at this time in connection with the seventh ray, as it is coming into influence so rapidly. At the same time it provides a problem—that unending problem of the balancing of forces which is the major task of the initiate or of those in training for initiation. Viewing you, therefore, as a complete unit, your rays are:

1. The soul ray—the first Ray of Power or Will.
2. The personality ray—the second Ray of Love-Wisdom.
3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

Discipleship in the New Age, Vol. I, p. 168

One of the things which I seek to do today is to give you an analysis of the rays which determine your personality equipment so that you can balance your development to the best possible advantage, and know with what forces you can work. Another point also will emerge in time and that is the nature of the adjustment you will have to make to relate yourself to your co-disciples. These adjustments will be along the lines of innate predispositions and their utilisation to the best advantage in order to bring about an understanding which will lead to good and creative activity.

Then, my brother, I will give you and all in my group a meditation which will aid you in balancing your problem of interior ray inter-relation and, in this way, we shall gather together some ray meditations which may prove of value not only to yourself but to others, if used with due care. This is a thing which I have long wanted to do.

It is known to you that your major rays are the second and the seventh. The latter gives to you, if you can but understand it and choose to use it rightly, the power to take the light which is in you and in the pupil, and apply it to the enlightening of physical plane living, for the seventh ray is the ray controlling spirit-matter relationships.

Your mental ray is that of the fourth, the Ray of Harmony through Conflict, of beauty through order, and of unity through understanding. This, being on the line of your soul ray, will tend to bring about rapid contact with the soul, via the mind, if you apply yourself with diligence to the task involved. Your whole life problem is, therefore, that of relationships, both within yourself and in your chosen field of service. This is naturally true of all, but your particular battlefield in this connection lies in the reconciling of the forces warring within your own nature and in your particular environment. It is not the Kurukshetra of the "pairs of opposites," wherein Arjuna sits in the middle and seeks to balance the warring forces. It is the battlefield of higher relations—those between the soul and the personality, and between what you are in this life and the environment in which you find your chosen field of service. Your personal release lies in the production of harmony through conflict, and your best technique is to produce this harmonising influence within your environment as the result of your inner conflict, silently waged in the shrine of the mind.

Your astral or emotional body is on the sixth ray, so that again you have a line of force direct from the soul. In your case, this sixth ray energy shows itself predominantly as devotion to duty as realised, and to responsibility as recognised, and not so much in devotion to persons or even ideals. This has constituted a paramount balancing factor in your life.

Your problem will appear more clearly to you when I tell you that the ray of your physical body is the second.

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

This means that your entire equipment is along the second ray line of force and, therefore, much wise balancing is required. But how can this be done? And along what line of difficulty will the problem, which this situation brings about, be expected to emerge? I wonder if I can make it clear to you by pointing out that as the vehicles of the lower nature are on the same line as the soul influence, two difficulties will be present and should be recognised:

1. The influence of the ego or soul will come so easily at your particular point in evolution that the chances are that you will not recognise it; its vibration will be similar to the accustomed notes of your various bodies. You have, therefore, to train yourself in the art of differentiation so that you can recognise at will the various tones of your three bodies and can easily distinguish when there is present the tone of the soul, and react to its note or vibration. The secret of the power to distinguish the nuances of any particular line (such as your predominating line of 2-4-6) is through an increasing, planned sensitivity.

2. Where all lines of influences are related and similar, there will always be a tendency to negativity and a failure (except in moments of emergency) to assume a positive attitude—particularly towards the soul. What is needed in your case is more of the positive vibration of the first ray line of force, and to this line your seventh ray personality is the only open door. The inauguration of a regime of the power aspect of love would greatly help you. The understanding, identifying aspects of love are yours in great measure; much will come to you however if you use the will aspect of love through the medium of your seventh ray personality. I do not here refer to the will-to-love, my brother. That you have. I refer to the power-to-love and, through love intelligently and powerfully applied, to evoke right conditions in your environment. I would have you ponder on this and do the following first ray meditation....

Ibid., pp. 179-180

The ray of the mind, the fourth ray, is the controlling ray of your personality, and that means that the power to react to soul illumination is yours. The goal of your meditation should be light. I would point out, however, that in your case it is one of quiet reflection and inner recollection, preserved at all times. This permits you to be a channel for the inflow of light to your personality and, through your personality, to your environment. 196

In connection with your personality rays, I would point out that the ray of your mental body is that of the fourth, which facilitates your task of responding to the light of the soul, for it gives you a mind nature which can react easily to your second ray soul, for it is on the same line of force. At the same time, it makes your mind a focal point for soul force in your fifth ray personality, which is itself a mental ray. The building of the antahkarana should constitute for you no real problem.

Your astral body is on the sixth ray. This gives you a one-pointed attitude to life and primarily, in your case, to the things of the spiritual world. You are definitely "on your way" and with a quite satisfactory simplicity are going forward. This ray also enables you to make a fairly facile soul contact, should you so desire. Your rays, therefore, are:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the fifth Ray of Concrete Science.

3. The ray of the mind—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the sixth Ray of Devotion or Idealism.
5. The ray of the physical body—the third Ray of Active Intelligence.

What, therefore, constitutes your major difficulty, for you are not satisfied yourself with your progress, and rightly so?

The main reason lies in your fifth ray personality, wherein the emphasis is laid upon the critical, analytical mind. This leads you to watch and criticise and to argue with yourself and with circumstances. It also lies in your third ray physical body which, again upon the mental line, increases the activity of your critical personality. It is yourself, however, whom you mainly criticise, but this can be as wrong and as unnecessary as criticising others. If you will let your soul influence your personality more definitely, working through your fourth ray mind and your sixth ray astral body, studying and utilising these lines of least resistance, you will make rapid progress towards that goal you have set yourself in this life—the integration of soul and personality.

Ibid., pp. 196-98

As you know, your soul ray is the second ray, for your basic nature is essentially love-wisdom. Your personality ray is the first, the Ray of Will or Power. That has been for a long time subordinated to the past ray of your soul, that of devotion to the soul, to the Hierarchy, to humanity as well as to yourself. Your problem of personality emphasis has changed from that of the continuous impressing of your personality attitudes, ideas and desires upon your environment (as was the case in your last life) to an occasional cyclic and almost violent emphasis upon some individual. This is now only occasional (relatively speaking). You are learning to leave others free—a hard lesson for a first ray personality, animated as yours is by knowledge and goodwill.

The ray of your mental body is also the first ray. This means that your intelligent mind can dominate at need and can be far more powerful in expression than it usually is. It is always an interesting and an easy matter for the soul to control and illumine the mind when the first and the second rays are as closely related as they can be in your case.

As your emotional body is, however, on the sixth ray (as was your soul when you came into incarnation) it is there that the emphasis of the soul has been and there has been for you the line of least resistance. Now the line of least resistance should be the mind, and your major objective in life and in meditation should be the mind, and increased illumination—this in order to render increased service to your fellowmen. Hence the meditation which I have outlined for you and which I would ask you to follow. It is brief and powerful.

Your physical body is also on the first ray, so you can see how powerful a combination you have for service, if you can truly comprehend your problem and work with a sense of synthesis. It is not so much the mystical union, my brother, to which you should aspire for that is progressively proceeding, but an intensified illumination of the concrete mind. Therefore, your rays are as follows:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the first Ray of Power or Will.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the first Ray of Power.

It is this powerful first ray combination of forces in your equipment which has produced the emotional instability of which you have ever been conscious. But the shift of your soul energy on to the second ray will now most definitely offset this and lead to a condition of focussed stability. This will probably also better your physical condition.

Ibid., pp. 219-220

I will now indicate to you the nature of the five rays which condition you at this time. Of two of them, you already have some knowledge—your second ray soul and your seventh ray personality. In many ways you know more about the soul ray which conditions you than you do about your seventh personality ray. Knowledge of this latter ray must come to you through the art of healing, and your soul has rightly led your personality into its right line of activity.

Your mental body is on the fifth ray. This is definitely what I might call a "left over" from the fifth ray personality in which you functioned in your previous incarnation. This fifth ray mind gives you the enquiring, questioning nature which is one of your outstanding characteristics—a great asset when rightly used; a major problem and real deterrent to the inflow of soul light when over-emphasised. Eight years ago it was thus over-emphasised.

Your astral body is on the sixth ray and this is one of the factors which links you so closely to several of your fellow disciples. Both your major rays, as you will have noted are the same as R.S.W. You can see how potent a part you can play in this life if the force or influence which flows through you, via your emotional nature, is rightly directed by your soul. Being on the same line of energy as the soul—2, 4, 6—a line of least resistance for soul force is found.

Your physical body is upon the seventh ray. This should give you facile expression of your personality purpose upon the physical plane. Therefore, in dealing with yourself, you have the following ray forces to consider:

1. The egoic ray—the second Ray of Love-Wisdom.
2. The personality ray—the seventh Ray of Order or Magic.
3. The ray of the mental body—the fifth Ray of Concrete Science.
4. The ray of the astral body—the sixth Ray of Devotion.
5. The ray of the physical body—the seventh Ray of Order or Magic.

It is of value to students to study what rays are not represented in the personality equipment. I commend this to your attention and also the implications based upon the fact that the three rays of your three bodies correspond sequentially to the three planes in the three worlds of your personality endeavour.

Ibid., pp. 350-51

You have, as you have oft been told by me, only one major problem and that is connected with your physical body. Let me indicate to you your ray forces and then, I believe, increased light will be thrown upon your problem.

Your mental body is a first ray one and this is what makes you a real occult student. Your soul's contact is so definite and real that your mental body builds no barriers between the soul and your personality or between you and your co-disciples. Mentally, you always understand and are inclusive. I do not mean theoretically but in fact. But your astral body is also upon the first ray which is an unique occurrence and rarely to be found. It is here that the sense of separateness enters in, for that first ray tendency does to you two things:

- a. It feeds your sense of separateness and thus tends to isolate you.
- b. It fosters your fear of attachment.

Thus you are oft emotionally and astrally detached and isolated from those who love you and from your fellowmen. Hence there is a continuing conflict between your loving soul and your isolated, lonely, astral vehicle. The solution will be immediately clear to you.

Your physical body is on the seventh ray. Ponder, therefore, the interior relations and the exterior effect of your ray forces as tabulated below:

1. The soul ray—the second Ray of Love-Wisdom.
2. The personality ray—the third Ray of Active Intelligence.
3. The ray of the mind—the first Ray of Power.
4. The ray of the astral body—the first Ray of Power.
5. The ray of the physical body—the seventh Ray of Ceremonial Order.

You will note how much your soul has to do with the lines of energy which are all definitely related to the first ray: 1-3-7. You will consequently be encouraged also to note how much your life of love does control your work and service. I am aware of it. Am I commending you or stimulating you, my brother? Perhaps both. Dwell much in thought upon these facts in the months which lie ahead.

Ibid., pp. 369-70

As you know, your rays—soul and personality—are the first and fifth; this in itself presents a problem, for it produces a preponderance of force upon the line of the major first ray. Fortunately for you, it was the aspect of organisation and the tendency to the occult life which were expressed through these energies and not the destroyer aspect or the over-critical mind, as might have been the case. You are not destructive; your outstanding qualities, if I might so express it, have been the power to organise and rule, and also love of the hidden realities.

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

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

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

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

1. The soul ray—the first Ray of Will or Power.
2. The personality ray—the fifth Ray of Concrete Science.
3. The ray of the mental body—the fourth Ray of Harmony through Conflict.
4. The ray of the astral body—the second Ray of Love-Wisdom.
5. The ray of the physical body—the third Ray of Active Intelligence.

Ibid., pp. 401-02

QUESTIONS:

1. The esotericist is always taught to work from the universal to the particular. It is helpful, in this regard, to understand somewhat the cosmic origin of the rays and how they impact and color all forms of life. Please tell us, in your own words, what this teaching means to you.
2. The subject of the rays is a new area of study for many people yet we are told it will come to qualify and condition the new and incoming psychology. The ancient Delphic injunction, "Man, know thyself" enjoins each one of us to do all we can to understand our intrinsic nature. From your study of this brief introduction to the rays, do you have any inkling of some of the ray energies that might be controlling you? (It might also be helpful to read *Tapestry of the Gods* by Michael Robbins, www.makara.us/)

CHAPTER FIVE: Glamour and the Seven Rays

I would remind you also that the life of the disciple is ever a life of risks and of dangers, entered into willingly and deliberately in the cause of spiritual unfoldment and the service of humanity. But I would ask each of you to watch your emotional life and reactions with greatly increased care; I would ask you to watch particularly for the least outcropping of glamour. I would call your attention to the fact that the emergence of emotional conditions or of glamour in your life-expression need not necessarily indicate failure. There is only failure if there is identification with these astral conditions and a succumbing to old rhythms. The success of the meditation work assigned and regularly followed may be proved to you by the appearance of these undesirable conditions; they must be then recognised for what they are, and evoke in you that "divine indifference" which permits the emotion or the glamour to die of attrition, because deprived of the "feeding-power" of the attention. The whole history of true emotional control is to be found in the sentence just given. The process of achieving this control constitutes one of the most difficult periods in the life of the disciple and quite one of the longest from the angle of time. For this you should be prepared. Particularly is it difficult at this time to triumph over emotion because of the intense emotional condition of the entire human family and the widespread fear and terror for which the energy of the Black Lodge of Adepts is responsible. This definitely complicates your problem and that of all disciples: it tends to foster a most potent glamour. So I beg of you to proceed with courage, joy, understanding, extreme caution and—at the same time—with speed.

Discipleship in the New Age, Vol. I, pp. 88-89

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

eliminating. Get therefore to work, my brothers, and clarification of the problem must inevitably ensue.

That which is the opposite pole of illusion is, as you well know, the intuition. The intuition is that recognition of reality which becomes possible as glamour and illusion disappear. An intuitive reaction to truth will take place when—along a particular line of approach to truth—the disciple has succeeded in quieting the thoughtform-making propensities of the mind, so that light can flow directly, and without any deviation, from the higher spiritual worlds. The intuition can begin to make its presence felt when glamour no longer grips the lower man, and a man's low or high desires, interpreted emotionally or self-centredly, can no longer come between his brain consciousness and the soul. Fleeting moments of this high freedom come to all true aspirants at times, during their life struggle. They have then an intuitive flash of understanding. The outline of the future and the nature of truth sweeps momentarily through their consciousness, and life is never again exactly the same thing. They have had their guarantee that all struggle is warranted and will evoke its adequate reward.

Glamour: A World Problem, pp. 66-67

One point of interest I would indicate:—as long as the polarisation is purely physical or purely emotional, no need for meditation is ever felt. Even when the mental body is active, no urge arises until the man has run through many changes and many lives, has tasted the cup of pleasure and of pain through many incarnations, has sounded the depths of the life lived entirely for the lower self and found it unsatisfying. Then he begins to turn his thought to other things, to aspire to that which is unknown, to realize and sense within himself the pairs of opposites, and to contact within his consciousness possibilities and ideals undreamt of hitherto. He has come to a point where success, popularity and diverse gifts are his, and yet from their use he derives no content; always the urge within persists until the pain is so severe that the desire to reach out and up, to ascertain something and someone beyond, overcomes all obstacles. The man begins to turn within and to seek the source from whence he came. Then he begins to meditate, to ponder, to intensify vibration until in process of time he garners the fruits of meditation.

Letters on Occult Meditation, pp. 9-10

Each aspirant must discover for himself wherein he yields most easily to violent vibrations, such as fear, worry, personality desire of any kind, personality love of anything or anyone, discouragement, over-sensitiveness to public opinion; then he must overcome that vibration, by imposing on it a new rhythm, definitely eliminating and constructing.

Ibid., p. 338

How does man, the victim of his desires and lower nature become man, the victor, triumph over the world, the flesh and the devil? It is brought about when the physical brain of the incarnated man becomes aware of the self, the soul, and this conscious awareness only becomes possible when the true self can "reflect itself in the mindstuff." The soul is inherently freed from objects and stands ever in the state of isolated unity. Man, however, in incarnation has to arrive, in his physical brain consciousness, at a realization of these two states of being; he has consciously to free himself from all objects of desire and stand as a unified whole, detached and liberated from all veils, from all forms in the three worlds. When the state of conscious being, as known by the spiritual man, becomes also the condition of awareness of the man in physical incarnation then the goal has been reached. The man is no longer what his physical body makes him, when identified with it, the victim of the world. He walks free, with shining face (I. Cor. 3) and the light of his countenance is shed abroad upon all he meets. No longer do his desires swing the flesh into activity, and no longer does his astral body subjugate him and overcome him.

The Light of the Soul, pp. xiii-xiv

Overcome fear, my brother; kill out suspicion and those vile children of fear—nervousness, foreboding, worry and that instant jumping to conclusions which are dire and full of disaster. Achieve that inner poise which faces all that comes in the light of the Eternal. You are immersed so oft in the terror of the moment (yes, terror is the word I wish to use) that the astral turmoil permits not the clear light of truth and of knowledge to shine in. Both are yours. You are wise and experienced in many ways. Sympathy, understanding, loyalty to the cause of occult truth and steadfast endeavour (plus selfless thought) are yours and these qualities are recognised. How else your inclusion in this group of mine? But much hindrance comes through fear.

Discipleship in the New Age, Vol. I, pp. 504-05

No fear or worry or care shake the emotional body of the aspiring servant of all. He cultivates serenity, stability, and a sense of secure dependence on God's law. A joyous confidence characterises his habitual attitude. He harbours no jealousy, no cloudy grey depression, and no greed or self-pity, but—realising that all men are brothers and that all that is exists for all—he proceeds calmly on his way.

Letters on Occult Meditation, p. 346

Relinquish the pride of mind which sees its way and its interpretations to be correct and true, and others false and wrong. This is the way of separation. Adhere to the way of integration which is of the soul and not of the mind.

Esoteric Psychology, Vol. II, p. 108

I would like also to point out with all the clarity and power at my disposal, the very deep necessity for humility and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion.

Discipleship in the New Age, Vol. I, p. 95

QUESTIONS:

1. What steps are you making to free yourself from emotional control?
2. Has your study of the glammers associated with the different ray types given you any deeper understanding of your ray make-up?
3. What can you do, in cooperation with your group, to help dissipate the overriding glammers in our world?

CHAPTER SIX: The Transfer of Ray Energies

As you know, there are at this time, two minor rays (which are rays of attribute) affecting powerfully the destiny of mankind. These are the sixth Ray of Abstract Devotion or Idealism and the seventh Ray of Ceremonial Magic or Organisation. The sixth ray began to pass out of manifestation in 1625 after a long period of influence, whilst the seventh Ray of Ceremonial Order began to come into manifestation in 1675. There are three points to be remembered in connection with these two rays and their effects upon the race of men. (I am not here dealing with their effects upon the other kingdoms in nature.)

1. The sixth ray is as you know, the most powerful in manifestation in this time and a very large number of people are responsive to its influence. It is still the line of least resistance for the majority, particularly in the Aryan race, for the reason that when in process of time and through evolution the influence of a ray has become potent, it is groups that are primarily affected and not just individuals. A rhythm and a momentum is then set up which lasts a long time and which gains power through the very force of organised numbers. This truth will emerge more clearly as we proceed with our studies. Suffice it to say that the sixth ray people are the reactionaries, the conservatives, the die-hards and the fanatics, who hold on to all that is of the past and whose influence is potent to hinder the progress of humanity into the new age. Their name is legion. They provide, however, a needed balance and are responsible for a steadying process which is much needed in the world at this time.

2. The seventh ray is steadily gaining momentum and has for a long time been stimulating and enhancing the activity of all fifth ray nations. If you bear in mind that one of the major objectives of seventh ray energy is to bring together and to relate spirit and matter and also substance and form (note this distinction) you can see for yourself that the work of science is closely connected with this endeavour and that the creation of the new forms will definitely be the result of a working interaction between the rulers of the fifth, the second and the seventh rays, aided by the help — on demand — of the ruler of the first ray. A large number of seventh ray egos or souls and also of men and women with seventh ray personalities are coming into incarnation now, and to them is committed the task of organising the activities of the new era and of ending the old methods of life and the old crystallised attitudes to life, to death, to leisure and to the population.

3. The result of the increasing flow of seventh ray energy plus the decreasing influence of the sixth ray — which shows itself as a pronounced crystallisation of the standardised and accepted forms of belief, religious, social and philosophic — is to throw the millions of people who do not respond to either of the above influences through egoic or personality relation, into a state of bewilderment. They feel entirely lost, are gripped by the idea that life holds for them no desirable future, all that they have learnt to cherish and to hold dear is rapidly failing....

You have often been told that these events — for the emergence or disappearance of a ray influence is an event in time — are a matter of slow development, are psychic in nature, and are governed by law. The length of time in which a ray appears, manifests and does its work and finally disappears is one of the secrets of initiation, but — as time elapses and the nature of time itself is better understood — the period and the time equation of the minor rays of attribute will be established but that time is not yet, although the intense interest taken today in the phenomena of time indicates a growing awareness of the problem itself and of the need for understanding the relation of time, both to space and to event. It will be realised before long that time is entirely a brain event; a study of the sense of speed as registered by the brain, plus the capacity or incapacity of a human being to express this speed, will, when properly approached, reveal much that today remains a mystery.

At this time, the whole world is embroiled in the chaos and the turmoil incident upon the clashing of the forces of the sixth and the seventh rays. As one ray passes out and another comes into manifestation and their impact upon the earth and upon all the forms in all the kingdoms of nature has reached the point where the two influences are equalised, then a definite point of crisis is reached. This is what has occurred today, and humanity, subjected to two types or forms of energy, is thrown "off centre" and hence the intense difficulty and tension of the present world period. The cause of this is not only the impact of the two types of energy, beating upon the forms of life with equal force, but also that the energy of humanity itself (which is a combination of the fourth and fifth rays) is swept into the conflict. To this must also be added the energy of

the animal kingdom (again a combination of the energies of the third, fifth and sixth rays) for this governs the animal or physical form of every human being. You have, therefore, a meeting of many conflicting forces and the world Arjuna is faced with a stupendous battle — one that is recurrent and cyclic but which will, in this particular era, prove a decisive and determining factor in the age old conflict between material domination and spiritual control. The forces playing upon the planet at this time are of supreme importance. If you will bear in mind that the sixth ray works through and controls the solar plexus (being closely related to the astral plane, the sixth level of awareness) and that the seventh ray controls the sacral centre, you will see why there is so much emotion, so much idealism and so much desire mixed up in connection with the world conflict and why also — apart from the storms in the political arena and the religious field — that sex and its various problems has reached a point of interest in the human consciousness where a solution of these difficulties, a fresh understanding of the underlying implications and a frank dealing with the situation is inevitable and immediate....

Both of them [the sixth and seventh rays]... express themselves through a higher and lower form or forms. One of the higher expressions of the out-going sixth ray is to be found in Christianity, the spirit and principles of which were embodied for us in the life of the Master Jesus, Who was, in His turn, inspired and over-shadowed and used by His great Ideal, the Christ. In the word "idealism" you have the keynote of this ray — idealism taking form, providing a living example and indicating to the race of men their own divine potentialities. In the appearance of the Christ, the divine ideal for the race, as a whole, was presented for the first time...

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

In the same connection, among the lower aspects of the sixth ray are to be found all forms of dogmatic, authoritative religion as expressed by the organised and orthodox churches. All formulated theologies are the lower expression of the higher spiritual truths because they embody the mind reactions of the religious man, his confidence in his own personal mind deductions and the surety that he is obviously right. They do not embody the spiritual values as they truly exist....

It should be here remembered that there are divine attributes and ray characteristics which have hitherto never been revealed to the minds of men or sensed by them in their highest moments of inspiration; this is due to the lack of sensitivity of even the most advanced of the sons of men. Their apparatus remains inadequately developed and so unable to respond to these higher divine qualities. Even the Christ Himself and other Members of the Great White Lodge are preparing Themselves to register these divine attributes and consciously to merge Themselves in a still higher process or scale of evolution; it will be obvious to you that the little conclusions of the little minds are some of the most dangerous factors today in world affairs.

It will also be apparent to you how the lower and the higher expressions of a ray are closely related to each other and how easily the higher loses its hold and the lower comes into manifestation — something that evolution itself must eventually adjust.

It is harder to differentiate between the higher and the lower expressions of the seventh Ray of Ceremonial Order, for this ray is only in the process of manifestation and we know not as yet what its major expressions will be, either higher or lower. Human reactions have their place and — as I have earlier pointed out — even the Masters Themselves do not and cannot foretell what the results of the impacts of force may be nor what may eventuate as a result, though They can

frequently determine the probable happenings. If I say to you that the higher expression of the seventh ray is white magic, do you really understand what I mean? I question it. Have you any true idea of what is intended by these two words? I doubt it. White magic is realistically the power of the trained worker and executive to bring together into a constructive synthesis the "within and the without" so that that which is below may be recognisably patterned upon that which is above. It is the supreme task of bringing together in accordance with the immediate intent and plan and for the benefit of the evolving life in any particular world cycle:

1. Spirit and matter.
2. Life and form.
3. The ego and the personality.
4. The soul and its outer expression.
5. The higher worlds of atma-buddhi-manas and the lower reflection of mind — emotion and the physical nature.
6. The head and the heart, through the sublimation of the sacral and the solar plexus energies.
7. The etheric-astral planes and the dense physical plane.
8. The intangible subjective levels of existence and the outer tangible worlds.

Such is the task of the white magician and as evolution proceeds and becomes more complicated and complex it will nevertheless be more rapid and more accurately defined in the mind of the magician. All, therefore, that is conducive to human sensitivity and to increased awareness is the work of the white magician; all that tends to produce better forms through which the living principle of deity can express itself is the work of the white magician; all that serves to thin or tear away the veil between the worlds wherein those who have no physical bodies live and move and work and the worlds of outer form is the work of the white magician. Of all this type of work there is always much, but never more so than at this time owing to the coming into manifestation of this ray of the magician (black and white), the seventh ray. Hence the rapid growth of the sense of omnipresence and the recognition of the non-existence of time in relation to reality....

If you have followed intelligently what I have said, two points will emerge with clarity in your minds in relation to the initial and immediate activity of these two rays — the sixth and the seventh. First, that entire groups of people are increasingly susceptible to their influence and this inevitably leads to these groups (responsive to either the sixth or the seventh ray forces) being in opposition to and antagonistic to each other. The problem is that, owing to the developed sensitivity of the race, this antagonism is now upon a world-wide scale. Hence much of the present conflict of ideas, and the opposing ideologies, and hence also the feud between the old inherited traditions and the ancient forms of civilisation, of government, of religion on the one hand and of the newer emerging ideas on the other. These new concepts should usher in the New Age and will eventually revolutionise our modern life and standards. They will relegate the old ideas to the same position as the ideas which governed the race one thousand years ago have today assumed in our consciousness.

Second: The situation is still further complicated by the fact that both these rays influence and express themselves (as is ever the case) in a dual manner and have always a lower and a higher form of manifestation, which is a correspondence in this connection to the personality, and the egoic expression of every human being. In the case of the out-going ray, the higher form (which is ever the first to manifest in germ) is rapidly disappearing or is being absorbed into the newer idealism, thus contributing all that is best to the new presentation of truth so that the emerging culture will be properly rooted in the old. The lower forms are, however, tenacious and dominant and because of this they definitely constitute today the major problem of the Hierarchy, so much so that they require the calling in of the first ray (or the Shamballa force) in order to effect their

destruction. Bear this in mind as you study the world situation. The lower forms of the seventh ray expression are still in an embryonic stage...

In spite of these facts, the higher and more living energy of the seventh ray is the most active at this time and its resultant idealism and consequent New Age concepts are playing upon the sensitive minds of the race and preparing humanity for a great and much needed change. The work of the Ray of Ceremonial Order is to "ground" or make physically visible the results of bringing spirit and matter together. Its function is to clothe spirit with matter, producing form.

The Destiny of the Nations, pp. 28-47

It may be of value here if I give you the following statement as to the activity, or non-activity, of the rays, begging you to bear in mind that this statement refers only to our Earth and its evolutions:

Ray One	Not in manifestation.
*Ray Two	In manifestation since 1575 A.D.
*Ray Three	In manifestation since 1425 A.D.
Ray Four	To come slowly into manifestation after 2025 A.D.
*Ray Five	In manifestation since 1775 A.D.
Ray Six	Passing rapidly out of manifestation. It began to pass out in 1625 A.D.
*Ray Seven	In manifestation since 1675 A.D.

Ibid., p. 40

This instruction on the rays is of deeper significance than can as yet be comprehended. Careful systematic study and a sane refraining from the forming of rapid deductions will be the wisest way in which to approach its consideration. It is not possible for me to deal with the definite human psychological applications at this early stage. I am occupied with starting a general outline, with the impartation of ideas, with the grounding of a few basic concepts in the consciousness of the reader, and with an attempt to clothe this most abstruse and difficult subject in such a form that some new rhythm of thought may be set in motion, and some new realisations be grasped and held. These concern at present a prototypal cosmic process, and will lead eventually to an understanding of the part an individual may play in a stupendous cosmic whole. We begin with the universal and end with the particular, which is ever the truly occult method....

This out-going ray of devotion to the ideal, and the incoming ray of magical order or organisation are largely responsible for the type of man's consciousness today. Man is essentially devoted (to the point of fanaticism) to whatever may be the goal of his life's attention. This goal may be to achieve discipleship, or to raise a family, or to get money, or to achieve popularity, or any other objective to which he consecrates his time and energy; but whatever it may be, to it he devotes all that he is or has. Man also is essentially and inherently a producer of law and order, though this quality is only just beginning to make its presence felt. This is because mankind is, at last, becoming mentally centred, and hence we have in the world at this time the many and varied attempts to straighten out affairs along business, national, economic, social and other lines, to produce some system and order, and to bring about the re-arranging of all energies with the objective (unrealised consciously as yet) of inaugurating the New Age. Owing, however, to defective mental control and to an almost universal ignorance as to the laws of thought, and in addition, to a profound lack of knowledge as to man's own nature, man works blindly. The ideals sensed are not correctly interpreted by the mind nor applied in such a way that they are of general and appropriate application. Hence the confusion and the chaotic experimentation going on, and hence also the imposition of personal authority to enforce an individual's idea of the ideal.

The need today is for sound teaching as to the laws of thought, and the rules which govern the building of those thought-forms which must embody the ideas sent forth from the universal divine Mind. Men must begin on the subjective planes of life to work out the needed order. When this is realised, we shall have every important group of men engaged in world affairs, or in the work of government in all its branches, aided on the mental plane by trained thinkers, so that there may be right application and correct adjustment to the Plan. This time is as yet far away, and hence the distortions and misrepresentations on earth of the Plan as it exists in heaven, to use the Christian phraseology.

It was the realisation of the present world need for illumined thinkers and subjective workers which prompted Those Who guide so to direct the incoming spiritual energies that the formation of the esoteric groups everywhere came about; it led also to the publication of the mass of mystical and Oriental literature on meditation and allied topics which has flooded the world today. Hence also the effort that I, a worker on the inner side of life, am making to teach the newer psychology in this treatise, and so show to man what is his equipment and how well suited he is to the work for which he has been created, and which he has as yet failed to comprehend. The force and the effect of the seventh ray influence will, however, reveal to him the magical work, and the next twenty five hundred years will bring about so much change and make possible the working of so many so-called "miracles" that even the outer appearance of the world will be profoundly altered; the vegetation and the animal life will be modified and developed, and much that is latent in the forms of both kingdoms will be brought into expression through the freer flow and the more intelligent manipulation of the energies which create and constitute all forms. The world has been changed beyond belief during the past five hundred years, and during the next two hundred years the changes will be still more rapid and deep-seated, for the growth of the intellectual powers of man is gathering momentum, and Man, the Creator, is coming into possession of His powers.

Esoteric Psychology, Vol. I., pp. 72-83

QUESTIONS:

1. What signs do you see in the world that relate to the passing out of the influence of the sixth ray?
2. What evidence do you see of the impact of the seventh ray?
3. Have you experienced the effect of these changing ray energies in your own life?

CHAPTER SEVEN: Money, the Crux of the Problem

It is useless, my brothers, to meditate along lines which will aid in preparing the world for the coming of the Hierarchy and for the reappearance of the Christ unless, again, that preparation is an integral part of your own constant daily endeavour, and is not just simply wishful thinking and the formulation of a hopeful theory anent the future of humanity. It is useless for you to meditate in order to reorient money, for instance, towards spiritual work (and by "spiritual work" I do not here refer to the work of the churches and of the world religions) unless all the monies which you individually have to handle are dedicated to right usage, the fulfilment of your right obligations and the covering of your karmic responsibilities, plus the constant recognition of the relation of all money to the spiritual future of the race and the requirements of the hierarchical Plan. There must always be, in your consciousness, a recognition of the needs of all men, and this must be true of all spiritually-minded people, of all true esotericists and of the religiously inclined man

whose heart and understanding are more divinely inclusive than are the hearts of the average followers of any religious doctrine, enunciated by the theologians of any faith.

It must be realised that money is the energy which can set in motion and make possible the activities of the New Group of World Servers—no matter what their colour, caste or church. Money does not yet lie in their hands. Their need for it is great. Millions are needed to spread the required knowledge of the hierarchical Plan; millions are needed to further the work of men of goodwill; millions are needed to educate the masses in the fact that He for Whom all men wait is on His way back to ordinary visibility. The billions which are spent at present on luxuries, on expensive and unnecessary objects of desire, the billions (and, my brother, it is billions, as world statistics show) which go towards the purchase of candy, liquor, tobacco, jewellery and expensive furs, the millions which go in the violent search for excitement and for ceaseless nightly pleasure and, finally, the billions which go the way of armed conflict in all nations must be deflected towards those expenditures which will make the plans of the Hierarchy possible, which will aid humanity in its search for the new, spiritual and free way, and which will therefore bring into being the new civilisation. Billions are required to overcome the materialism which has dominated mankind for untold aeons; billions are also needed to bring about the reconstruction of human affairs and thus purify and beautify our modern world to such an extent that the Christ can appear among men; through the wise expenditure of the financial resources of the world in the many fields of human betterment and uplift, the Christ will be enabled to "see of the travail of His soul and be satisfied."

Discipleship in the New Age, Vol. II, pp. 225-26

QUESTIONS:

1. If money is indeed the "crux of the problem" in terms of the work to be done, what steps are you taking in your personal life to use this golden lighted substance more wisely?
2. Consider the world scene and visualize the changes in attitude needed to move into the new age. We're told in the teachings that in order for the World Teacher to reappear humanity must first implement the attitude of sharing. What signs do you see that humanity is beginning to respond to this impulse?

CHAPTER EIGHT: Towards a New Manner of Relationship

During the next two hundred years the old influences under which we have been living will gradually die out, and the new potencies will make their presence felt. Three things we are told will characterise the coming Aquarian age, and they will be made possible through the influence of the three planets governing the three decanates of this sign. First, we shall have the activity of Saturn, producing a dividing of the ways and a proffering of opportunity to those who can avail themselves of it. We shall have, therefore, a period of discipline and a cycle wherein choices will be made, and through these discriminating decisions humanity will enter into its birthright. This influence is now being strongly felt.

Then, later, we shall have, through the influence of Mercury in the second decanate, the pouring in of light, of mental and spiritual illumination, and a truer interpretation of the teaching of the Lodge of Messengers. The work of the first decanate will enable many to make those choices and efforts which will enable them to raise the lower energies into the higher centres, and to transfer the focus of their attention from below to above the diaphragm. The work of the second decanate

will enable those who are thus ready to fuse the personality and the soul, and thus, as I earlier pointed out, the light will shine forth and Christ will be born within them.

During the third decanate we shall see the rule of Brotherhood inaugurated, and Venus controlling by intelligent love; the group and not the individual will be the important unit, and unselfishness and cooperation will steadily take the place of separativeness and competition.

In no department of life will these coming great changes show more potently than in the attitude of man towards sex, and in the readjustment of the marriage relationship. This new attitude will gradually come about as the slowly developing science of psychology comes into its own. As man comes to understand his own threefold nature, and as the nature of consciousness and the depth of his own subconscious life are more truly grasped, there will take place, gradually and automatically, a change in the attitude of men towards women and of women towards their destiny. This needed change will not be the result of legal measures, or of decisions by the people's representatives to meet the disasters of the hour; these changes will come slowly, as the result of the intelligent interest of the next three generations. The young people now coming into incarnation, and those who will come during the next century, will prove themselves well equipped to handle this problem of sex, because they can see more clearly than the older generation, and will think in wider and larger terms than is common today. They will be more group-conscious and less individualistic and selfish; they will be more interested in new ideas than in the ancient theologies, and will be freer from prejudice and less intolerant than are the bulk of the well-meaning people of today. Psychology is only just come into its own, and only now is its function beginning to be understood; in one hundred years time, however, it will be the dominating science; and the newer educational systems, based on scientific psychology, will have completely superseded our modern methods. The emphasis in the future will be laid upon the determining of a man's life purpose. This will be brought about through an understanding of his ray, through an analysis of his equipment (and of this, vocational psychology is the faint first beginning), through a study of his horoscope, and through giving him a sound grounding in mind control, as well as training his memory to the impartation of information. The processes by which he can integrate his personality and raise and purify his living qualities will receive careful attention, and all to the end of making him group-conscious and useful to his group. This is the factor of importance. Synthesis, physical purity, decentralisation and group good will be the keynotes of the teaching imparted. Emotional control and right-thinking will be inculcated, and where these are present a knowledge of spiritual realities will be automatically acquired and the life subordinated to the group purpose. Man's relations to others will then be intelligently directed, and his relation to the other sex will be guided not only by love and desire, but by an ordered intellectual appreciation of the true significance of marriage. The above applies to the intelligent, well-intentioned majority whose standards will have developed as the decades pass, so that they will embody the dreams and ideals of the most advanced visionaries of today. The unthinking, the idle and the stupid will still be found, but evolution proceeds apace and order is on its way.

Esoteric Psychology, Vol. II, pp. 292-94

QUESTIONS:

1. When we look at the world and the present state of planetary relationships we see that there is a general state of flux and change within this area of life, as we break away from the structures of the past. What changes do you envision within this field of relationships as we enter into Aquarius?
2. What do you believe will be the impact that the coming externalization of the Hierarchy will have upon this important area of life?

CHAPTER NINE: Seeking the Way

The Path of Meditation

The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step for the following reasons:

1. Visualisation is the initial step in the demonstration of the occult law that "energy follows thought." This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the direction of energy. The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work. The visualising of what might be called "directed process" goes on in a more focussed manner and in the area directly around the pineal gland. The pineal gland then becomes the centre of a magnetic field which is set in motion—in the first place—by the power of visualisation. At that point, energy is gathered by the disciple and then directed with intention to one or other of the centres. This focussed thought produces inevitable effects within the etheric body and thus two aspects of the creative imagination are brought into play.

2. The power to visualise is the form-building aspect of the creative imagination. This process falls into three parts, corresponding somewhat to the creative process followed by Deity Itself:

- a. The gathering of qualified energy within a ring-pass-not.
- b. The focussing of this energy under the power of intention, i.e., at a point in the neighbourhood of the pineal gland. The energy is now focussed and not diffused.
- c. The despatch of this focussed energy by means of a pictorial process (not by an act of the will at this time) in any desired direction—that is, to certain centres in a certain order.

This process of energy direction can become a spiritual habit if disciples would begin to do it slowly and gradually. At first, the visualising process may seem to you to be laboured and profitless but, if you persevere, you will find eventually that it becomes effortless and effective. This is one of the most important ways in which a Master works; it is essential, therefore, that you begin to master the technique. The stages are:

- a. A process of energy gathering.
- b. A process of focalisation.

c. A process of distribution or direction.

The disciple learns to do this within himself and later to direct the energy (some chosen and particular kind, according to the demand of the occasion) to that which lies without himself. This constitutes, for example, one of the major healing techniques of the future. It is also used by the Master in awakening His disciple to certain states of consciousness, but with these you have naught to do.

3. The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination "pictures a form" through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thoughtform building. It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired.

Discipleship in the New Age, Vol. I, pp. 89-91

The emphasis upon the importance of meditation follows naturally upon the realisation by the student of the absolute necessity for the domination of the Personality by the Ego.

Letters on Occult Meditation, p. 9

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.

Ibid., p. 12

Only that which we know for ourselves becomes inherent faculty. The statements of a teacher, no matter how profoundly wise he may be, are but mental concepts until experimentally part of a man's life. Hence, I can but point the way. I may give but general hints; the rest must be threshed out by the student of meditation for himself.

I shall now be very practical. I speak for the man on the Probationary Path, who has therefore an intellectual grasp of what has to be accomplished. He realises approximately his place in evolution and the work to be done if he would some day pass through the portal of Initiation. In this way what I will say will teach the majority who study these letters.....The man undertakes to meditate and seeks to conform to the necessary rules. Let me give a few preliminary hints:—

The aspirant seeks daily a quiet spot where he can be free from interference and interruption. If wise, he will always seek the same spot, for he will there build up a shell around it that will serve as a protection and make the desired higher contact more easy. The matter of that spot, the matter of what you might term the surrounding space, becomes then attuned to a certain vibration (the man's own highest vibration, reached in consecutive meditations) which makes it easier for him each time to start at his highest and so eliminate a long preliminary keying up.

The aspirant composes himself to a position in which he can be unconscious of his physical body. No hard and fast rules can be laid down as the physical vehicle itself has here to be considered,—it may be handicapped in some way, stiff or crippled. Ease of posture is to be aimed at, coupled with alertness and attention. Slothfulness and laxness lead a man nowhere. The position most suitable for the average is cross-legged upon the ground, sitting against something that affords support to the spine. In intensest meditation or when the aspirant is very proficient and the centres rapidly awakening (perhaps even the inner fire pulsating at the base of the spine) the back should be erect without support. The head should not be thrown back as tension is to be avoided, but it should be held level, or with the chin slightly dropped. When this is done, that tenseness that is the characteristic of so many will be gone and the lower vehicle will be relaxed. The eyes should be closed and the hands folded in the lap.

Then let the aspirant note if his breathing is regular, steady and uniform. Should this be so, let him then relax his entire person, holding the mind positive and the physical vehicle supple and responsive.

...Then let him three times intone the sacred Word, breathing it forth gently the first time and thereby affecting the mental vehicle; more loudly the second time, thereby stabilising the emotional vehicle; and in a still louder tone the final time, acting then upon the physical vehicle. The effect upon each body will be threefold.

Ibid., pp. 60-62

Should a man seem in any one incarnation to make spectacular progress it is due to the fact that he is but demonstrating what has already been earlier acquired (the manifesting forth of innate faculty, acquired in previous incarnations) and is preparing for a fresh period of slow, careful and painstaking endeavor. He recapitulates in the present life the processes surmounted in the past, and thus lays the foundation for renewed effort. This slow and laborious effort, which is the consistent method of all that evolves, is after all but an illusion of time and is due to the fact that consciousness is at present for the majority polarised in the lower vehicles and not in the causal. The states of consciousness succeed each other apparently slowly, and in their slow progression lies the chance for the Ego to assimilate the fruit of these stages. It takes a long time to establish a stable vibration, and it takes as long to shatter it, and to impose another and still higher rhythm. Growth is one long period of building in order to destroy, of constructing in order to disorganise later, of developing certain rhythmic processes in order to later disrupt them, and to force the old rhythm to give place to the new. What the Personality spends many thousands of lives in establishing is not going to be lightly altered when the Ego—working in the lower consciousness—seeks to effect a change. The shifting of polarisation from emotional to mental, and thence to the causal and later to the three-fold Spirit inevitably entails a period of great difficulty, of violent conflict both internally and with the environment, intense suffering and apparent darkness and disruption—all these things characterise the life of the aspirant or the disciple.

Ibid., pp. 81-82

The advanced man is the man who is linking up the two major centres,—the head and the heart,—into one, synthetic instrument, and whose throat centre vibrates to the same measure. Then you have will and love blended in harmonious service, and the lower physical activity is transmuted into idealism and altruism. When this stage is reached, the man is ready for the awakening of the inner fire. His bodies are refined enough to withstand the pressure and the onrush; they contain nothing dangerous to its progress; the centres are keyed high enough to receive the acquisition of fresh stimulation. When this has been done, the hour of initiation comes when the would-be server of humanity will stand before his Lord, with purified desire, consecrated intellect, and a physical body that is his servant and not his master.

Ibid., p. 86

Meditation should have the effect of bringing all three bodies more completely under the control of the Ego, and lead to a co-ordination and an alignment, to a rounding-out and a symmetrical development that will make a man of real use to the Great Ones. When a man realises that mayhap he is too much centralised on the mental plane he should definitely aim at making all his mental experiences, aspirations and endeavours matters of fact on the physical plane, bringing the two lower vehicles under control of the mental and making them the instruments of his mental creations and activities.

Ibid., p. 97

He has to direct the attention of the creative impulse to the mental plane. In so doing, if successful, he will turn the activity of the divine fire to the throat centre and its corresponding head centre, instead of to the lower organs of generation. Therefore, it will be apparent to you why—unless a man is very advanced—it is not wise to spend much time in meditation during the earlier years. There was wisdom in the old Brahmanical rule that a man must give his early years to household endeavour, and only when he had fulfilled his function as a man could he go on to the life of the devotee. This was the rule for the average. With advanced egos, pupils and disciples, it is not so, and each must then work out his own individual problem.

Ibid., p. 106

Patanjali's Teaching The Steps to Union

1. The yoga of action, leading to union with the soul is fiery aspiration, spiritual reading and devotion to Ishvara.

...Raja Yoga stands by itself and is the king science of them all; it is the summation of all the others, it is the climax and that which completes the work of development in the human kingdom. It is the science of the mind and of the purposeful will, and brings the higher of man's sheaths in the three worlds under the subjection of the Inner Ruler. This science coordinates the entire lower threefold man, forcing him into a position where he is nothing but the vehicle for the soul, or God within. It includes the other yogas and profits by their achievements. It synthesises the work of evolution and crowns man as king.

Raja Yoga, which Patanjali primarily deals with, includes the effects of all the other [yogas]. It is only possible when the others have been worked with, but not in the sense of working with them in this life. Evolution has brought all the sons of men (who are ready to be chelas or disciples), through the various races, and whilst in the Lemurian race (or else on the preceding chain or

greater cycle) they were all hatha and laya yogins. This resulted in the development and control of the dual physical body, dense and etheric.

...Patanjali says that three things will bring this about, coupled with the following of certain methods and rules, and these three are:

1. Fiery aspiration, the domination of the physical man so that every atom of his body is afire with zeal and endeavor,
2. Spiritual reading, which has reference to the capacity of the mental body to see back of a symbol or to touch the subject lying back of the object,
3. Devotion to Ishvara, which relates to the astral or emotional body, the whole heart poured out in love to God—God in his own heart, God in the heart of his brother, and God as seen in every form.

Fiery aspiration is the sublimation of karma yoga. Devotion to Ishvara is the sublimation of bhakti yoga, whilst spiritual reading is the first step to Raja Yoga.

"Devotion to Ishvara" is a large and general term covering the relation of the personal self to the higher self, the Ishvara or Christ principle in the heart. It covers also the relation of the individual Ishvara to the universal or cosmic Ishvara; it deals with the realization of the soul in man that it is an integral part of the Oversoul. This results in group consciousness which is the objective of the kingly science.

Devotion involves certain factors which it is valuable for the devotee to realize.

1. A capacity to decentralize oneself, to change one's attitude from self-centredness and selfishness to one of outgoing to the loved one. All things are counted as loss provided the object of one's devotion is attained.
2. Obedience to the beloved object once that beloved is known. This has been called in some translations "complete obedience to the Master" and this is the true and accurate translation but in view of the fact that the word Master connotes (to the occult student) one of the adepts, we have chosen to translate the word as "Ishvara," the one God in the heart of man, the divine Jiva or "point of divine life" at the centre of man's being. This is the same in all men, whether savage or adept; the difference only lies in degree of manifestation and of control. Complete obedience to any guru or mahatma in the sense of complete subjugation of the will is never taught in the true science of yoga. Subjugation of the lower man to the will of the inner God is taught and all the methods and rules of yoga are to this specific end. This should be carefully borne in mind. "Spiritual reading" is the most significant and occult preliminary thereto.

Every form is the result of thought and of sound. Every form veils or conceals an idea or concept. Every form, therefore, is but the symbol or attempted representation of an idea and this is true without exception on all the planes of our solar system, wherein forms are found whether created by God, man or deva.

One object of a disciple's training is to enable him to ascertain that which lies back of any form in any kingdom of nature and thus ascertain the nature of the spiritual energy which brought it into being. The vastness of this cosmic symbolism will be apparent to even the most superficial thinker and the beginner upon the path of chelaship has to learn to separate the many forms into

certain specific groups standing for certain basic ideas. He has to interpret the ideas lying back of specific symbols, and he has to look for the specific impulse latent in every form. He can begin practically to do this in the environment and in the place where he is. He can look for the idea which his brother's form veils; he can search for God behind the body of any and every man.

Thus the sutra under consideration takes the aspirant into the most practical part of life; it brings him face to face with three basic enquiries and as he seeks to answer them aright, he will inevitably equip himself to tread the path. These three enquiries are:

1. Towards what objective do all the longings and aspirations of my soul trend, towards God, or to things material?
2. Am I bringing my entire lower nature under the control of Ishvara or the true spiritual man?
3. Do I see God back of every form and circumstance in my daily contacts?

The Light of the Soul, pp. 119-125

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

30. Harmlessness, truth to all beings, abstention from theft, from incontinece and from avarice, constitute yama or the five commandments.

32. Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara constitutes nijama (or the five rules).

Ibid., p. 117

Manifesting the Vision: The Path of Service

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

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

Should bereavement come your way, smile through it all; it will end in a rich reward and the return of all that has been lost. Should scorn and despisings be your lot, smile still, for only the look of commendation that comes from the Master is the one to seek. Should lying tongues take action, fear not, but forge ahead. A lie is a thing of earth and can be left behind as a thing too vile

to be touched. The single eye, the unalloyed desire, the consecrated purpose, and the ear that turns in deafness to all earth's noise—such is the aim for the disciple. I say no more. I but desire that you do not dissipate needless force in vain imaginings, feverish speculations and troubled expectations.

Letters on Occult Meditation, pp. 44-45

Any man who is ready for occult meditation must have demonstrated first for many lives his intelligent willingness to serve and to work among the sons of men. Unselfish service is the bed-rock of the life of the occultist, and danger lurks when it exists not, and occult meditation carries a menace.

Ibid., p. 48

One thing that is oft overlooked by the pupil when he enters upon the path of probation and starts meditation is that the goal ahead for him is not primarily the completing of his own development, but his equipping for service to humanity. His own growth and development are necessarily incidental but are not the goal. His immediate environment and his close associates on the physical plane are his objectives in service, and if in the endeavour to attain certain qualifications and capacities he overlooks the groups to which he is affiliated and neglects to serve wisely and to spend himself loyally on their behalf he runs the danger of crystallisation, falls under the spell of sinful pride, and mayhap even takes the first step toward the left-hand path. Unless inner growth finds expression in group service the man treads a dangerous road.

Ibid., p. 115

This law is the imposition upon the planetary rhythm of certain energies and impulses which emanate from that sign of the zodiac into which we are steadily moving. Therefore, there is no escape. It is the effect of this force which, in some countries, is regimenting the masses in such a way that the individual serves the group by a forced negation of his personal self. His own ideas, his own personal well being and his own individuality are subordinated to the whole, and he is rendered relatively futile from the angle of his soul unfoldment. He is forced to conform, willingly or unwillingly to group conditions. This is one of the lowest manifestations of the impact of this law upon the human consciousness. In its highest expression, we have the service rendered upon the planet in all the kingdoms of nature by the Hierarchy of Masters. Between these two extreme expressions, there is a vast distinction, but both are equally brought about by response (the one consciously rendered and the other unconsciously directed) to the Law of Service.

Esoteric Psychology, Vol. II, p. 119

The sign for the Aquarian Age is that of a man, carrying on his shoulders a jar of water so full that it pours over to all and sundry, and yet it diminishes not. The sign for this Law of Service is very similar, but the difference lies in this; that the man stands, perfectly balanced in the form of a cross, with arms stretched out and with the water pot upon his head. In this difference there lies much of real significance. The jar of water, posed upon the shoulders, is a sign of the burden of service. It is not easy to serve. Man is today only beginning to learn how to serve. The jar of water upon the head of the man, who has been upon the cross of sacrifice for so long a time that the position has become to him perfectly natural, indicates that the cross, which has upheld him for so long, has now disappeared. The man with the water jar upon his head indicates to us poise, equilibrium and balance. For this balance, the understanding of the Law of Magnetic Impulse has prepared him. That is the Law of Polar Union and its symbol is the originator of the zodiacal sign for the constellation Libra—balance and service. These are the two expressions of Divinity which are, today, man's next great objective.

Ibid., p. 120

This unfolding of what we might call "the consciousness of the heart" or the development of true feeling is the first step towards group awareness. This group awareness and this identification with the feeling aspect of all groups is the quality which leads to service—a service to be rendered as the Masters render it, and as the Christ demonstrated it for us in Galilee.

Ibid., pp. 122-23

Service can be briefly defined as the spontaneous effect of soul contact. This contact is so definite and fixed that the life of the soul can pour through into the instrument which the soul must perforce use upon the physical plane. It is the manner whereby the nature of that soul can demonstrate in the world of human affairs. Service is not a quality or a performance; it is not an activity towards which people must strenuously strive, nor is it a method of world salvage. This distinction must be clearly grasped, or else our whole attitude to this momentous demonstration of the success of the evolutionary process in humanity will be at fault. Service is a life demonstration.

Ibid., pp. 124-25

The first thing the soul has to do when contact has been made and the man knows it in his brain consciousness and owing to the active impression of the mind, is to make the man aware that he is a living principle of divinity, and then to prepare the lower threefold nature so that it can automatically submit to the Law of Sacrifice. Then it will offer no impediment to the life which must and will pour through it. This is the first and hardest task, and with this task the aspirants of the world are at this time engaged.

Ibid., p. 127

When the personal lower self is subordinated to the higher rhythms and obedient to the new Law of Service, then the life of the soul will begin to flow through the man to others, and the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness. As the flow of life becomes stronger through use, the effect will spread out from the small surrounding family group to the neighborhood. A wider range of contacts becomes possible, until eventually (if several lives have been thus spent under the influence of the Law of Service) the effect of the outpouring life may become nationwide and worldwide. But it will not be planned, nor will it be fought for, as an end in itself. It will be a natural expression of the soul's life, taking form and direction according to a man's ray and past life expression; it will be coloured and ordered by environing conditions,—by time, by period, by race and age.

Ibid., p. 128-29

The server's efforts will be turned in two directions:—

1. To the task of helping others to "stand in spiritual being", as he himself is learning to stand.
2. To aiding the individual to express his service in his chosen field as he desires to express it, and not as the onlooking helper deems that he should do it. *Ibid.*, p. 132

The Hierarchy waits with patience the fruition of its efforts, after doing all that can be done on all planes. This constant attention and watchful waiting must be emulated by all disciples. Dwell constantly in the House of Quiet, my brother, yet lessen not your service. It is all a question of inner orientation and of attitude; it is not a question of outer exoteric activity.

Discipleship in the New Age, Vol. I, p. 577

The attitude following action.

What should this attitude be? Utter dispassion, utter self-forgetfulness, and utter occupation with the next step to be taken. The perfect server is he who does to the utmost of his ability what he believes to be the Master's will, and the work to be done by him in co-operation with God's plan. Then, having done his part, he passes on to a continuance of the work, and cares not for the result of his action. He knows that wiser eyes than his see the end from the beginning; that insight, deeper and more loving than his, is weighing up the fruit of his service; and that judgment, more profound than his, is testing the force and extent of the vibration set up, and is adjusting that force according to the motive. He does not suffer from pride over what he has done, nor from undue depression over lack of accomplishment. At all times he does his very best, and wastes not time in backward contemplation, but steadily presses forward to the accomplishment of the next duty. Brooding over past deeds, and casting the mind back over old achievement, is in the nature of involution, and the servant seeks to work with the law of evolution. This is an important thing to note. The wise server, after action, pays no attention to what his fellow servants say, provided his superiors (either incarnating men and women, or the Great Ones Themselves) prove content or silent; he cares not if the result is not that which he anticipated, provided that he faithfully did the highest thing he knew; he cares not if reproach and reproof assail him, provided his inner self remains calm and non-accusing; he cares not if he loses friends, relatives, children, the popularity once enjoyed, and the approbation of his environing associates, provided his inner sense of contact with Those Who guide and lead remains unbroken; he cares not if he seem to work in the dark and is conscious of little result from his labours, provided the inner light increases and his conscience has nought to say.

Letters on Occult Meditation, pp. 348-49

The Great Invocation

Forget not that They also use this great Invocation and that not a day goes by that the Christ himself does not sound it forth.

Discipleship in the New Age, Vol. II, p. 167

On the surface, the beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that, behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to Earth, called by Christians the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God, and finally the self-evident truth that only through Humanity itself can the divine Plan work out.

This Plan calls mankind to the expression of Love and challenges men to "let their light shine." Then comes the final solemn demand that this Plan of Love and Light, working through mankind, may "seal the door where evil dwells." The final line then contains the idea of restoration, indicating the keynote for the future and that the day will come when God's original idea and His initial intention will no longer be frustrated by human freewill and evil—pure materialism and selfishness; the divine purpose will then, through the changed hearts and goals of humanity, be achieved.

This is the obvious and simple meaning and it ties in with the spiritual aspiration of all men everywhere.

There are deeper implications and upon them I will later touch, but the clarity of spiritual desire and aspiration is expressed in these words in such a form that its use offers no barrier to the different types of mind which may receive it. Only those who recognise no subjective or inner world, and who reject the concept of an inner world of causes being responsible for the outer world of effects, will deny its truth and usefulness; such people are fortunately few and far between.

It is apparent, therefore, that the first three stanzas or verses invoke, call for or appeal to the three aspects of divine life which are universally recognised—the mind of God, the love of God, and the will or purpose of God; the fourth stanza points out the relation of humanity to these three energies of intelligence, love and will, and mankind's deep responsibility to implement the spread of love and light on Earth.

Right here the work of the Triangles—so close to the heart of the Hierarchy at this time—becomes obvious. Through the network which the Triangles are creating, light or illumination is invoked by the daily work and attitude of the Triangle members; thus light can indeed "descend on earth" and goodwill, which is the love of God and basically, the will-to-good, can also stream forth in fuller livingness into the hearts of men; thus they are transformed in their lives and the era of right human relations cannot be stopped. This is an era hitherto only dimly sensed and which only the forward-thinking people of the world have desired. Thus through the "centre which we call the race of men" the Plan of love and light works out and strikes the death blow to evil, selfishness and separateness, sealing it into the tomb of death forever; thus also the purpose of the Creator of all things will be fulfilled.

No one can use this Invocation or prayer for illumination and for love without causing powerful changes in his own attitudes; his life intention, character and goals will be changed and his life will be altered and made spiritually useful. "As a man thinketh in his heart so is he" is a basic law in nature; the constant turning of the mind to the need for light and the prospect of illumination cannot and will not be ineffectual. Also, as the work of the Triangles grows and the network spreads all over the Earth, the idea of a downpouring of light and goodwill (which is the immediate aspect of love required today among men) can be looked for; nothing can prevent the appearance of the expected results, for the eternal law holds good. The illumination of men's minds, so that they can see things as they are, can apprehend right motives and the way to bring about right human relations, is now a major need; the motivating power of goodwill is an essential to right action; given these two—light and love—it will not be many decades before the idea of right human relations will have become the ideal of the masses and will be rapidly taking form in all national, public and community affairs. The history of humanity has been that of the apprehension and the use of ideas as applied to human living and as expressing forward moving concepts; today the two ideas needed are light upon our way and practical goodwill.

Ibid., pp. 167-69

SUGGESTIONS:

1. Institute a 15-20 minute daily meditation practice using the raja yoga technique.
2. Observe the weekly Thursday and Sunday group meditations for the reappearance of the World Teacher and the Evocation of Money for Hierarchical Purposes.
3. Link-up each day at 12 noon, 5 o'clock and the sunset hour with the worldwide serving group (see appendix of *A Planetary Awakening*).
4. How do you define service? What do you believe to be your service work at this time?

CHAPTER TEN: Meditation at the Full Moon

I would, therefore, ask all of you who are my disciples to endeavour to make a contact with me at the time of the Full Moon each month. Make sacrifice in order to establish this monthly relation as I will make my adjustments to contact you. May I emphasise the necessity for holding the thought of that contact for three whole days prior to the Full Moon itself, with aspiration and with confidence and then for three days afterwards with expectancy. May I point out the prime importance of making this a group activity and not a personal contact. Enter upon the work with the realisation of your group relation with your fellow disciples and with me, for only in so far as you seek to contact me as a disciple in my group will the measure of your success be rated. This contact is not of the same nature as that direct and individual contact between a chela and his Master. Many of you are linked with your own Master, though temporarily working in my Ashram; your contact with me is intended to be a group contact and, as a group, you will seek to strengthen the tie between us. This, therefore, is an act of group service to be rendered selflessly and with no personal expectancy. Owing to the pressure of time and of urgency in service, I am one of several teachers who have pledged themselves for the next few years to keep the twelve hours prior to the Full Moon of each month open for contacts with their disciples, so that at any time during that twelve hours, the world servers and disciples can make an attempt to reach us. This will somewhat facilitate your work for you need not, therefore, keep the exact hour of the Full Moon, unless this is easily possible. Service in the world these days requires constant pressure and attention and the work is strenuous. It may not always be possible for you to make your approach at the exact hour of the Full Moon, though you can at that hour always—silently and interiorly—lift up your heart and eyes to the Eternal. But at some hour during the preceding twelve hours, you can make your approach. When you do so rightly, you will find me waiting. Go to your work with clear vision, a loving heart and an understanding love. Much can then be accomplished.

Discipleship in the New Age, Vol. I, pp. 29-30

You sense this group of mine most potently and particularly at the time of the Full Moon. It produces collective heart expansion. This I think also you know and have at times experienced. It should deepen your love for your fellow disciples and should destroy all barriers between you and them. If it does not do this, then the whole activity is kept on the level of theory and mentation and is not practically expressed. What I say to you here I say to all disciples.

Ibid., pp. 333-34

First, lay the emphasis of your attention upon the full moon work. Prepare for the work to be done at that time throughout the entire month, working with deliberation and scientifically each day with the thought in your mind of those five climaxing days of esoteric work each month. Build towards the full moon moment, when, in company with your fellow disciples, you make your "approach" and can be the recipient of certain forces which you must learn to wield.

Ibid., p. 434

Perhaps some of you may get increased light upon the usefulness of the attempt if I tell you the interesting fact that—at the time of the full moon—it is almost as if a door suddenly opened wide, which at other times stands closed. Through that door, ingress is possible; through that door or opening, energies can be contacted which are otherwise shut off; and through that door approaches can be made to the planetary Hierarchy and to reality which are at other times not possible. In this statement, you have the rude outlines of a Science of Approach which has been little known up to the present time, even to advanced disciples, but which it is intended during the New Age to develop. It is a part of the true and emerging technique of the Path.

I would like somewhat to change your work in connection with your full moon contact. Two days before the time of the full moon, I will ask you to begin to cultivate that inner attitude of poised re-collectedness which will lay the right foundation for further work and which will help to shift the focus of the attention from the objective to the subjective work. It is an attitude more than an activity. Ponder on this phrase. It is a state of consciousness which can be carried forward, no matter what may be the outer activity or interests, and it involves no outer silence, or cessation of normal behaviour. It is part of the training which has for its goal the living (by the disciple) of a dual life—a life of active participation in world affairs and a life of intense mental and spiritual preoccupation.

Discipleship in the New Age, Vol. II, pp. 25-26

No cost is too great to pay in order to be of use to the Hierarchy at the time of the Full Moon of May, the Wesak Festival; no price is too high in order to gain the spiritual illumination which can be possible, particularly at that time.

Discipleship in the New Age, Vol. I, p. 629

There are crisis points at times of superlative tension in the meditative work of all hierarchical Ashrams. At the times of the new moon and of the full moon, all members of all the Ashrams meditate deeply in an invocative and evocative manner; their meditation, therefore, falls into two parts: the first part is evocative of inspiration from the Nirmanakayas with Whom they deliberately get in touch; the second part is invocative of the New Group of World Servers and enables them responsively to come under hierarchical impression. Three times a year—at the April, May and June Festivals*—there is a united hierarchical meditation led by the Christ; these Festivals are invocative of Shamballa or of that which lies beyond the Nirmanakayas and can only be safely carried forward in united meditation, under directed guidance and the highest possible inspiration. Each Ashram can approach the Nirmanakayas as a group at stated periods for which due preparation is made; only the entire group of Ashrams, the Hierarchy as a whole, can approach Shamballa. The New Group is invocative to the Hierarchy for purposes of impression and can be impressed by any Ashram through its disciples in that group; thus the great chain of contact and the great channel for the inflow of spiritual energy reaches from Shamballa to humanity and then, through humanity, to the three subhuman kingdoms; in this way, these lower kingdoms are "enlightened and raised." All this is accomplished through meditation, through invocation and evocation, carried forward in the spirit of worship, which is the fundamental method of spiritual recognition. Thus, creatively, the glory which is hidden in every form is evoked and slowly brought to exoteric manifestation.

Discipleship in the New Age, Vol. II, pp. 217-18

For you, as for all your group brothers, must come concentration upon the work of preparation for the Wesak Festival. Pure channels and released minds are the major requirement at this time, and I call you all to a preparatory purification and mental discipline. It is the growing inner momentum of aspiration and devotion and the increasing "lucidity" of the mind which must constitute the goal for all of you during the next few months, for it is the demand of the disciples of the world which will bring in that which the world needs, and the intensification of light in which the real light can be seen. There is occult power in the words: "And in that light shall we see light." The light of the disciples of the world is sorely needed at this time by the Hierarchy. Yes, needed, my brother.

Discipleship in the New Age, Vol. I, p. 298

SUGGESTIONS:

1. Try to come together each month (in group formation whenever possible), to meditate at the time of the new and full moons. Keep a spiritual diary of any impressions received during this time.
2. Place a special emphasis upon the observance of the Aries, Taurus and Gemini full moons—the period of the higher interlude of the spiritual year.

CHAPTER ELEVEN: Challenges on the Path

...at this juncture it may be wise to sound a warning note, to point out certain dangerous possibilities, and to put the student on his guard against an enthusiasm that may lead him along paths that will hinder development, and that may build up vibrations that will ultimately have to be offset. This entails delay and a recapitulation in work that (if realised in time) might be obviated.

Letters on Occult Meditation, p. 88

Until such time as you have among you a wise Teacher in physical person, and until it is possible for Him to gather around Him His students, thus affording them the protection of His aura and its stimulating vibration, and until such time as world conditions permit of a certain period of relaxation from the present strain and suspense, it will not be possible to impart forms, invocations and mantrams of a specific character; it will not be possible to arouse the centres ahead of the necessary evolutionary rate, except in a few individual cases where certain pupils (perhaps unconsciously to themselves) are being subjected to definite processes, which result in a greatly increased rate of vibration.

Ibid., p. 89

I am endeavoring to give you a general idea of the dangers incident to the too early development of the powers achieved in meditation. I seek to sound a note—not of discouragement—but of insistence upon physical purity, on emotional stability and on mental equilibrium before the student passes on to greater knowledge. Only as the channel opens to the intuition and closes to the animal nature can a man wisely proceed with his work. Only as the heart enlarges its capacity to suffer with all that breathes, to love all that is contacted, and to understand and sympathise with the least desirable of God's creatures, can the work go forward as desired. Only when the development is equable, only when the intellect runs not too far ahead of the heart, and the mental vibration shuts not out the higher one of the Spirit can the student be trusted to acquire powers that, wrongly used, may result in disaster to his environment as well as to himself.

Ibid., pp. 90-91

To the man therefore who undertakes wholeheartedly the process of occult meditation I would say with all conciseness:—

- a—Know thyself.
- b—Proceed slowly and with caution.
- c—Study effects.
- d—Cultivate the realisation that eternity is long and that that which is slowly built up endures forever.
- e—Aim at regularity.
- f—Realise always that the true spiritual effects are to be seen in the exoteric life of service.

g—Remember likewise that psychic phenomena are no indication of a successful following of meditation. The world will see the effects and be a better judge than the student himself. Above all, the Master will know, for the results on causal levels will be apparent to Him long before the man himself is conscious of any progress.

Ibid., pp. 93-94

Above all two things should be emphasised:—

1. A steady, unshaken perseverance, that recks not of time nor hindrance, but goes on. This capacity to persevere explains why the non-spectacular man so frequently attains initiation before the genius, and before the man who attracts more notice. The capacity to plod is much to be desired.

2. A progress that is made without undue self-analysis. Pull not yourselves up by the roots to see if there is growth. It takes precious time. Forget your own progress in conforming to the rules and in the helping of others. When this is so, sudden illumination may come, and the realisation break upon you that the point has been reached when the Hierophant can demand your presence and bestow initiation upon you. You have, by hard work and sheer endeavour to conform to the Law and to love all, built into your bodies the material that makes it possible for you to stand in His Presence. The great Law of Attraction draws you to Him and nought can withstand the Law.

Ibid., p. 340-41

At all times a student should guard against continuing his meditation when any fatigue is felt, and should stop at the first indications of trouble. All these dangers can be guarded against by the use of common-sense, and by remembering that the body must ever be trained gradually and be built slowly. In the scheme of the Great Ones, hurry has no place.

Ibid., p. 104

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

Ibid., p. 105

...the matter of prime importance to each student is not the fact of a particular teacher's personality but the measure of truth for which he stands, and the student's power to discriminate between truth, partial truth, and falsity.

...with increased esoteric teaching comes increased exoteric responsibility. Let each student with clarity therefore take stock of himself, remembering that understanding comes through application of the measure of truth grasped to the immediate problem and environment, and that the consciousness expands through use of the truth imparted.

...a dynamic adherence to the chosen path and a steady perseverance that overcomes and remains unmoved by aught that may eventuate, is a prime requisite and leads to the portal admitting to a kingdom, a dimension and a state of being which is inwardly or subjectively known. It is this state of realisation which produces changes in form and environment commensurate with its power.

These three suggestions will merit a close consideration by all, and their significance must be somewhat grasped before further real progress is possible. It is not my function to make individual and personal application of the teaching given. That must be done by each student for himself.

A Treatise on White Magic, p. 3

Psychological Stress

Energy may pour into the force centres in these cases, but because there is no directing intelligence it will run riot and we then have those sad cases which strew the path of occult endeavour and have brought the work of the Lodge into disrepute—cases of over-emphasized personalities, of superstitious devotees, of credulous followers of leaders, of fanatical unbalanced idealists, and of those warped minds which arrogate to themselves powers which are not theirs. Men and women become swayed by astralism and wander in the vale of illusion regarding themselves as different from other men, placing themselves upon a pedestal far above average humanity. They fall consciously into the sin of separateness. Add to the above category, the cases of sex perversion, brought about by over-stimulation of the sacral centre, the cases of neuroticism and over-sensitivity and emotionalism, brought about by the premature vitalisation of the solar plexus centre, and lastly the cases of insanity, brought about by over-stimulation of the brain cells through unwise meditation work, and it will become increasingly clear why it is deemed necessary to proceed slowly and to develop the mental processes as well as the spiritual nature.

A Treatise on White Magic, pp. 193-94

Over-stimulation of the brain cells is necessarily one of the results of the merging, by an act of will, of the fires which circulate in the human body. Such stimulation can produce insanity and the breaking down of the cellular structure of the brain, and through the over-activity of the cell life can also induce that internal friction between them which will eventuate in brain tumors and abscesses. This cannot be too strongly reiterated.

Ibid., p. 590

A human being is also predisposed to trouble if he has succeeded (as a result of a long evolutionary history) in awakening in some fashion, however slight, the centres above the diaphragm. The moment that that occurs he becomes subject, for a long cycle of lives, to difficulties connected with the heart or with the nervous system in its various branches. Frequently an advanced human being, such as an aspirant or a disciple, may have freed himself from the inherited taints, but will succumb to heart trouble, to nervous disorders, mental imbalance, and overstimulation. They are classified occasionally as the "diseases of the Mystics."

Esoteric Healing, pp. 55-56

Diseases of the nervous system, due to the flow of energy to all parts of the body, directed by either the personality, some aspect of the personal lower self, or by the soul, via the brain, are many and become acute as the disciple nears initiation or becomes an initiate. Apart from the physiological ills which this produces, there are many other conditions brought about by this inflow of force. The disciple becomes, for instance, overstimulated, and therefore overactive; he becomes unbalanced, and when I say this I do not refer to mental imbalance (though that can happen), but to overdevelopment and overexpression in some part of his nature. He can become extravagantly overorganised through the medium of some overactive centre, or underorganised and inactive. He is therefore subject to the imbalance of the glandular system, with all its attendant difficulties. His overstimulation or his undevelopment, where the centres are

concerned, normally affects the glands, and they in their turn produce character difficulties which necessarily, in their turn, produce environmental problems as well as personality handicaps.

Esoteric Healing, p. 124

QUESTIONS:

1. What have you learned about the challenges of the path? What steps are you taking to face these challenges and move forward?

CHAPTER TWELVE: Discrimination and Liberation

Go forward with discrimination where your unfoldment is concerned, and with love and understanding where your group is concerned.

Discipleship in the New Age, Vol. I, p. 78

You are about to enter upon a period of fuller service. Much of your life has hitherto been given to objective activities and you have forced yourself to meet immediate needs. Now your work should become more subjective and more far-reaching in its effect and scope. This will only be possible if you learn the difficult lesson (peculiarly difficult to you) of leaving undone much that has hitherto been done, and by the exercise of a wise and most careful discretionary discrimination.

Ibid., p. 150

The lessons to be learnt by all disciples (before they can work with power in the world) might be expressed as the need to gain discrimination between

1. Primary principles and secondary principles, or between two rights:
 - a. A greater and a lesser right.
 - b. That which is right for you but which may not be right for others.
2. Between one's personal dharma, obligation and individual duties and one's group responsibilities and relationships.
3. Between the needs which group work evidences and demands and those of the individual.
4. Between essentials and non-essentials.

So the task is hard, my brother, and the problems have—as you well know—to be solved alone. There are phases of inner experience upon which no one may intrude, not even the interested and sympathetic teacher, or the Master Himself. Should they so intrude, the richness of the possible experience remains unattained. For you, the keynote to your essential emergence, radiant and free, is silence and patience and not too great a use of the analytical mind. Love reveals far more clearly and definitely (in your case) than analysis. Within the limits of your own horizon, you see clearly. Within the limits of your range of contacts, you must love deeply, and upon loving deeply must your emphasis be set.

Discipleship in the New Age, Vol. I, pp. 296-97

Disciples need to learn discrimination in the use of the instruments which they should use to free themselves from limitations and liabilities. There is too much loose talking re "calling in the soul"

or similar terms. Yet it is not the soul which must be called in; for you, the use of the mental processes (which you possess in full measure for your need) will clarify the issue. Reason out the causes of your sense of frustration and of blocking—both materially and spiritually. Specify to yourself the nature of your grievances against life and place before yourself your paralleling sources of content. Cultivate a sense of the relative values, comparing your life of adequate possibility of expression, your wherewithal to provide the three necessities of life (a roof, food and warmth) and your environing conditions with those which today face countless millions and in which and through which they must triumph. Where is your triumph, my brother? Initiation is a process of graded triumphs and I seek to aid you towards that process.

Ibid., p. 493

The outstanding characteristic of the disciple and the aspirant under the old regime was devotion. The race had, of necessity, to achieve a different and right orientation to the world of spiritual values, and hence the effort of the Hierarchy during the past twenty centuries was to lay the emphasis upon the realm of religious values.

The Destiny of the Nations, p. 110-111

Once in the recent history of the group who compose part of my Ashram I gave a certain injunction to a brother. I told him to go forward with his group work in forgetfulness of me. I forbade him to take me into his mind or to ponder upon me as his friend, his teacher and his brother on the Way. His pondering upon me and the offering of his devotion as a result in no way affected the facts. I was his brother, his teacher and his friend. It was a hard saying, and he suffered much in the effort to meet my requirements. Why did I give to him this suggestion, amounting almost to a command? Because his loving estimation of me and his belief that I was in constant touch with him was becoming a detriment to independent spiritual life, his own life as a soul; his devotion to service was based on his devotion to me and he spent much time studying my words, and not enough time in serving humanity; or, if he served, he did so because I expected it and it pleased him to please me. This situation could not go on without serious danger to his progress on the Path.

He forgot three things: First, that his soul and my soul were one soul and that (on the soul plane) we were equals. The difference between us was one of capacity for soul expression in the three worlds. Ponder on this thought. Secondly, that I am much occupied with world work and, with the exception of the time of the Full Moon Approaches I cannot and do not occupy myself with any of you, as individuals. I am not seeking to get in touch with you, except once a month and then only with the group as a whole. I am not engaged ever in speaking words of wisdom and of cheer to any of you, except in one or two cases of dire need and difficulty, such as have not arisen in connection with any of you lately. Thirdly, that there is a potent thoughtform of me upon the astral plane, built by the thousands who have read my many words, and whose thoughts at such times are turned towards me in gratitude or criticism, in devotion or dislike. Thoughts, brother of mine, are things; they are creative, creating and created entities, and every time anyone sees this thoughtform of me and responds to it, he increases its strength and power. From its magnetic aura, my disciples and followers must free themselves, for it is but man's thought of me, and not I myself. It can side-track and delude you; it can speak good words of mediocre cheer and encouragement, but they are not my words, and this I would have you bear in mind.

Discipleship in the New Age, Vol. I, pp. 567-68

Of these mysteries you, the teacher and leader, may be aware but the pupil remains unmoved when presented with them. He simply does not recognise them. The outer imposition of silence and mystery is focussed consequently around the teacher in the mind of the taught and only serves to distract his attention from the reality to an imposed glamour surrounding the teacher. I

would have you ponder on this, my brother, for your service is needed, but is today—if you will permit me to say so—handicapped by the intensity of your devotion and the psychic pulsation of your solar plexus. You will recognise the condition to which I here refer. It affects also at times the quality of your impact upon people and occasionally the fruitfulness of your service. The careful and considered following of the group meditation should do much to relieve the situation and so release you for fuller service.

Discipleship in the New Age, Vol. II, pp. 511-12

The glamour of devotion causes many probationary disciples to wander circuitously around in the world of desire. This is primarily a glamour which affects sixth ray persons and is particularly potent at this time owing to the age-long activity of the sixth Ray of Devotion during the rapidly passing Piscean Age. It is today one of the potent glammers of the really devoted aspirant. They are devoted to a cause, to a teacher, to a creed, to a person, to a duty, or to a responsibility. Ponder on this. This harmless desire along some line of idealism which confronts them becomes definitely harmful both to themselves and to others, because through this glamour of devotion they swing into the rhythm of the world glamour which is essentially the fog of desire. Potent desire along any line, when it obliterates the wider vision and shuts a man within a tiny circle of his own desire to satisfy his sentiment of devotion, is just as hampering as any of the other glammers, and is even more dangerous because of the beautiful colouring which the resultant fog takes on. A man gets lost in a rapturous mist of his own making, which emanates from his astral body and which is composed of the sentimentalising of his own nature about his own desire and devotion to the object of his attracted attention.

Glamour: A World Problem, pp. 77-78

The life of a disciple is a gradual but steady moving in towards the centre, and accepted disciples are definitely a part of the Hierarchy. The Hierarchy is a place of fusion of all souls upon the higher levels of the mental plane. Just in so far as a person comes under soul impression, then soul control and final identification with the soul, just so far does he move towards the centre of fusion. As your love for humanity increases and your interest in yourself decreases, so will you move towards that centre of light and love where the Masters stand in spiritual being.

Discipleship in the New Age, Vol. I, p. 682

In your thoughts as you endeavour very briefly to study this stage, there must exist a correlation between the chela, the Ashram in which he is working and the Master. This correlation and the growth of this triangular relationship is always brought about through a realisation of tension. There has been much given to students upon the theme of the thread, the sutratma and the antahkarana. This thread leads from the Hierarchy and a point of tension in that Hierarchy (such as the Master at the centre of any Ashram) to distant places, to many planes and into many hearts. This thread enables the disciple (if he has been permitted to learn how to use it) to return instantaneously to his centre of work and to reach at any desired moment the "Master of his life."

Ibid., p. 742

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

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

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.

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

Ibid., pp. 744-45

QUESTIONS:

1. One of the most important things we can do is to begin to view life and situations clearly, freed from the highs and lows of the astral plane and its distortions. To do this we must begin to cultivate our discriminative powers, by learning to stand in the center, taking the noble middle path that runs between the pairs of opposites. Please tell us something of your understanding of this noble middle path.

CHAPTER THIRTEEN: Initiation

The goal of initiation is held out by the Masters to all Their disciples and They stand ready to give the needed instruction. I would remind you at this early stage that only that which you know for yourself and experience consciously within yourself is of importance and constitutes the truth for you. That which may be told you by others, even by me, serves no vital purpose, except to enhance or corroborate an already known truth, or to create illusions or responsibility until it is either rejected or experienced by you in your own consciousness. Do you understand what I mean?

Initiation might be defined at this point as the moment of crisis wherein the consciousness hovers on the very border-line of revelation. The demands of the soul and the suggestions of the Master might be regarded as in conflict with the demands of time and space, focussed in the personality or the lower man. You will have, therefore, in this situation a tremendous pull between the pairs

of opposites; the field of tension or the focus of the effort is to be found in the disciple "standing at the midway point." Will he respond and react consciously to the higher pull and pass on to new and higher areas of spiritual experience? Or will he fall back into the glamour of time and space and into the thralldom of the personal life? Will he stand in a static quiescent condition in which neither the higher trend nor the lower pull will affect him? One or other of these three conditions must distinguish him and must succeed upon an earlier and vacillating experience wherein the disciple vibrates between the higher and the lower decisions. It is at this process, the Master presides. He is able to do nothing because it is the disciple's own problem. He can only endeavour to enhance the desire of the soul by the power of His directed thought. The personality can also do nothing, for at this point both the physical body and the astral vehicle are simply automatons, waiting responsively for the decision of the disciple, functioning in his mental body. Only the disciple can act upon the mental level of consciousness at this point of endeavour. Once he does so, the die is cast. He either moves forward towards the door of light where the Master takes his hand and the Angel of the Presence becomes potent and active in a way which I may not describe to you, or he drops back temporarily into the life condition of the lower man; glamour and maya settle down anew upon him and the Dweller on the Threshold inserts himself between the disciple and the light from the open door and renews activity. The disciple either awakens suddenly to a wider grasp of reality and a deeper understanding of the Plan and his part in it, or the "veils of earth" close over his head; the vision fades and he reverts into the life of an ordinary human being, probably for the period of the incarnation wherein the opportunity was offered to him. Should he, however, go forward through that door, then (according to the initiation which becomes possible) will be the revelation and its attendant consequences. The revelation will not be the revelation of possibilities. It is a factual experience, resulting in the evocation of new powers and capacities and the recognition of new modes and fields of service. These powers are conditioned by past developments and the presence of these capacities, plus a freedom of movement "within the bounds of the Hierarchy" which lie far beyond anything which he may have dreamed, become his. New hierarchical contacts are now possible to him; new responsibility is laid upon his shoulders and new "fields of potency" become available for his use in world service.

Discipleship in the New Age, Vol. I, pp. 91-93

It is essential that one thing be grasped by all of you, prior to undertaking work with me. It is that in a group of disciples such as this, the large majority have already taken the first initiation and are being prepared for one of the later initiations. There is nothing surprising in this statement or any particular cause for elation or for pleasure. An immense number of the world aspirants evidence—through their aliveness to the spiritual issues, through the intensity of their aspiration and through their struggles to be good, self-sacrificing and wise—that the life of the indwelling Christ is most definitely moving in them and is present in their hearts. The initiation of "spiritual fixation upon the physical plane" (as the birth at Bethlehem, the first initiation, is sometimes called) has already been undergone by thousands, and they are sincerely and definitely moving forward upon the Way. I would remind you here that many, many lives can elapse between the first initiation and the second—long, long interludes of silent and almost unapparent growth. You are in no way unique or far ahead of the senior world aspirants. In that lies cause for encouragement and humility. It is naturally not my intention to state who is being prepared for any particular initiation. That is a matter for each of you to discover for himself. It is a matter of interior orientation and not a matter of outside information.

One point anent the taking of the first three major initiations, I would like to refer to at this point. It is that they have always to be taken when in a physical body and upon the physical plane, thus demonstrating initiate consciousness through both mind and brain. This is a point not oft emphasised and sometimes contradicted.

I would like also to point out with all the clarity and power at my disposal, the very deep necessity for humility and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion. Undoubtedly all disciples, you among them, have speculated upon your status and standing upon the Path and upon the status of your co-disciples. That is, after all, both natural and human. Some of you are too humble in the personal sense and not in the sense of true humility. By that I mean that you are so afraid of pride and bombast and an over-estimation of your capacities that you are untrue to the realities and belittle the power of your souls. R.S.U. is a case in point and needs to walk humbly in the spiritual life which involves a correct recognition of place and opportunity and not this constant emphasis upon her inability to measure up. She owes it to my group of disciples and to me to see herself as she truly is—a disciple in preparation for a certain initiation and with much wisdom at her disposal. W.D.S. suffers from an inferiority complex which drives him to an exterior enforcement of his personality upon others and expresses itself in a subtle, spiritual jealousy of those who impress themselves upon his consciousness as his spiritual superiors. He needs to accept himself as he is, to be glad that there are those who guarantee to him the possibility of future unfoldment, because they have already achieved more than he has, and then to forget about himself as he accepts discipleship and finds himself so busy in true service that he has no time for ceaseless comparisons with others.

True humility is based on fact, on vision and on time pressures. Here I give you a hint and would ask you to think deeply on these three foundations of a major personality attitude which must be held and demonstrated before each initiation. I would remind you that there must always be humility in the presence of true vision.

Discipleship in the New Age, Vol. I, pp. 94-96

Disciples who have taken the second initiation are regarded as "probationary initiates," and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy. The first initiation is sometimes spoken of as the "Lemurian Initiation" and the second as the "Atlantean Initiation," but the third initiation—that of our Aryan race—is technically regarded by Them as the first initiation. This is a new angle upon which I would ask you to think. The term, therefore, of Accepted Disciple covers the stages of the first and second initiations; when a disciple has taken the third initiation, he is no longer technically an accepted disciple, even though he still remains in a Master's group until he has taken the fourth initiation. I am pointing out these technicalities so that there may be clarity and proportion in your thinking.

Discipleship in the New Age, Vol. I, p. 728

First Initiation

It is seldom realised that hundreds of thousands of people in every land have taken, or are preparing to take, this first initiation, called the Birth at Bethlehem, the House of Bread. Humanity, the world disciple, is now ready for this. Indications of the accuracy of the above statement can be seen in the re-orientation of people everywhere to things spiritual, their interest in human good and human welfare, the perseverance they show in their search for light and their longing and desire for a true peace, based on right human relations, implemented by goodwill. This "mind as it is in Christ" can be seen in their revolt against materialistic religion and in the widespread effort to be seen in Europe and elsewhere to return the land (Mother-Earth, the true Virgin Mary) to the people. It can be seen in the constant movement of people throughout the

world from place to place, symbolised in the Gospel story by the journey of Mary with the infant Jesus into Egypt.

The Destiny of the Nations, pp. 149-50

This one, called Little Chelaship, is related to the first initiation. This initiation is connected with the physical plane and, for a very large number of people (as I have several times pointed out) lies far behind. All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to the things of the spirit and to live by the light of that spirit. I believe that many who read my words will recognise these determinations as the basic motivation of their lives.

Discipleship in the New Age, Vol. I, p. 716

An Ashram is an international group; it is composed of souls in incarnation and out of incarnation; it is a synthesis of initiates of various degrees and of accepted disciples. The Masters do not regard those who have taken the first initiation as initiates. This is a point which needs re-emphasis.

Ibid., p. 728

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An Ashram is, therefore, representative of all stages of unfoldment, from the most advanced to beginners, such as those who read these instructions. The point of importance to each disciple in an Ashram is whether he can step up his consciousness and his conscious response to the ashramic vibration so that he does not hinder the planned activities of the Ashram.

Ibid., p. 728

The objective demands being made upon all disciples and therefore upon all of you, are not simply to enable you to live through the present period as successfully—emotionally, mentally and spiritually—as possible. It goes far deeper than that, or should. Apart from the demands upon your spiritual resources (incident to the particular initiation which it is desired that you take) there is also the demand upon all disciples to participate in the effort of humanity, as a whole, to take the first initiation with all the physical relinquishments, and the agony that ever precedes the birth of the Christ in the heart of the individual—only this time it is the hearts of all humanity. Preparatory to this first initiation, there has always to be—individually and now collectively for the first time—the denial of the lower self and the fervid acceptance by the personality of the loss of all the material factors which have held the soul a prisoner in the womb of time.

Discipleship in the New Age, Vol. II, pp. 243-44

Second Initiation

Then followed, as we are told in the New Testament, a cycle of thirty years wherein all we know is that the infant Jesus grew to manhood and could then take the second initiation, the Baptism in Jordan, and begin His public service. Today the many who in this life have taken the first initiation are entering the long silence of that symbolic thirty years wherein they too will grow to manhood and take the second initiation. This initiation demonstrates the complete control of the

emotional nature and of all Piscean characteristics. The thirty years can be looked upon as a period of spiritual unfoldment during the three divisions into which Aquarius (and consequently the New Age now upon us) will be divided. I refer to what is technically known as the three decans of each sign. In this sign the waters of the Piscean age will, symbolically speaking, be absorbed into the water-pot carried on the shoulder of Aquarius in the symbol which is distinctive of this sign, for Aquarius is the water-carrier, bringing the water of life to the people — life more abundantly.

Ibid., p. 151

The second initiation is closely related to the Hierarchy as a planetary centre and to the activity of the second ray. This initiation will produce in the initiate a growing sense of relationships, of a basic unity with all that breathes, and a recognition of the One Life which will lead eventually to that state of expressed brotherhood which it is the goal of the Aquarian Age to bring into being.

The Destiny of the Nations, p. 138

At the second initiation of the Baptism, the control of the astral body is broken; it is sacrificed in order that the intuition, the higher counterpart of the "propelling aspiration" (as it is sometimes called) may assume control.

Discipleship in the New Age, Vol. II, pp. 397-98

The second initiation is a profoundly difficult one to take. For those upon the first or second rays of aspect it is probably the most difficult of them all. The astral nature is deeply self-centred, and this the inflow of soul energy in the initiatory period intensifies; it is endowed with acute emotionalism and swift response to glamour.

Ibid., p. 525

Third Initiation

The third initiation is connected with Shamballa as a planetary centre and to the activity of the first ray. It should be borne in mind that this is the first initiation in which personality and soul are united and fused so that the two aspects form one unit. When this initiation has taken place, it happens that for the first time some of its broader group implications become a reality and henceforth constitute the motivating impulse of the initiate's life. Aspiration ends and the intensest conviction takes its place. It is interesting also to note that Venus now comes into control in the third decanate of the Aquarian Age. Venus is esoterically recognised as that mysterious force which is a blend of love and knowledge, of intelligence and synthesis, and of understanding and brotherhood. Within the Hierarchy itself, the two great Messengers who have embodied the dual Venusian energy were the Buddha and the Christ. The Messenger Who will later come and express the Shamballa urge to synthesis, the hierarchial aspiration towards love and the desire of humanity for intelligent activity with combined power will gather all into Himself. All these qualities will focus in Him, plus another quality or divine principle of which the race of men as yet knows nothing and for which there is, as yet, no name. He will be a great and potent Avatar and is not along the line of our humanity at all.

Ibid., pp. 140-41

At the third Initiation of Transfiguration, the control of the personality in the three worlds is broken in order that the Son of Mind, the soul, may be substituted finally for the concrete and hitherto directing lower mind. Again, through the Law of Sacrifice, the personality is liberated and becomes simply an agent of the soul.

Discipleship in the New Age, Vol. II, p. 398

QUESTION:

1. Take time over the course of your studies to consider the different initiations. Are you able to come to some determination as to your place on the path? If so, this will increase your understanding of your responsibilities and challenges. This consideration should be subjective and not shared with the group; simply hold these thoughts in mind and see what conclusions you reach over time.

CHAPTER FOURTEEN: Group Initiation

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

Discipleship in the New Age, Vol. I, p. 3

In the stress and strain of your group work let each of you bear in mind, for your encouragement, joy and dedicatory incentive, that you are in this particular group of disciples for preparatory training for initiation. I am entering upon an experiment in group initiation and this is somewhat a new enterprise for the Hierarchy to undertake, though in line with evolutionary development. In future ages, men and women will pass through the Portal of Initiation together, instead of alone and singly as has hitherto been the case. Group progress can, therefore, in this connection be furthered or held back by the effort of the individual group member. A member's difficulties can be enhanced by the united group stimulation; his strength and effectiveness can be increased by the strength, the power and the understanding of the group. Your united responsibility is, therefore, great and your opportunity for rapid progress is real and definitely unusual. When together you pass through the Portal and I present you to Those Whose task it is to lead you on your next step, there should eventuate such an enhancement of your powers to love, to intuit and to serve, that life will never again appear to be the same thing. You will grasp with surety then what now you dimly sense, and realise the wonder of group love, of group intuition and of group service; you will thus undergo a joint illumination, a shared response and a united effort. You will comprehend then that a line of exclusion may spiritually exist, indicating those who can pass on to the preparatory stage of group initiation and those who must approach that great event singly and alone. These latter belong predominantly to the Piscean Age. They take initiation as separate identities; you can take initiation in group formation.

Ibid., p. 76

When a group can think unanimously along these lines and work in unison, then the first step will have been taken towards group initiation which is the goal of the new discipleship. Group initiation involves:

1. The possession and recognition of a united vision to which the individual in the group subordinates himself.

2. The simultaneous rapport of the group members with the soul on its own level (that composite group soul which is composed of the soul of each individual member). This leads to group integration on soul levels.

3. The blended consecrated contact of the group personalities upon the three levels of personality expression—the mental, astral and etheric levels of awareness. Some group members contact each other on one level and some on another, but the aim should be a close contact on all three levels at will and all together when the group, as a group, demands it. This is a hard saying but later a clearer understanding will come of what this means and what it brings about.

4. The ability of the group to stand united and with no barriers between the group members of any kind. This will necessarily involve the sacrifice of personality reactions, ideals and plans. At present the varying ideals, attitudes and points of view separate disciples from each other. These must go.

There are, of course, other requirements but if you can understand the above and seek—to the best of your ability—to meet them, that is all that I ask at present. One of the great needs of all disciples and aspirants is the detached relinquishing of pet theories as to life, discipleship and the Plan; the preserving of that open mind which is ever ready for the unexpected presentation and able (when the spiritual vision is strong enough) to achieve a quick reversal of all preconceived ideals. This must be done when it is deemed spiritually wise and it involves also that waiting attitude which expects the new vision to appear, the newer truths to emerge into formulated clarity and the new potencies to become increasingly effective. Such attitudes are peculiarly difficult for those disciples who have the sixth Ray of Devotion and Idealism dominant in their energy equipment, for the ideals of a sixth ray aspirant crystallise most rapidly and are quickly distorted thereby. The temporary ideal (intended to guide the undeveloped aspirant) can become a barrier, separating him from truth and from the realisation of a truer vision.

So I would beg you, my disciples, to aim at a wide open simplicity which waits expectant of that new thing which is so ready today to precipitate but which is being hindered from so doing by the idealists of the world far more than by the man in the street. The latter is simpler in his reactions and more ready to grasp and see a way out of the immediate impasse than the mystic or the occultist because he thinks in terms of humanity. The disciples of the world (with their nicely formulated ideals and their neatly expressed idealistic concepts) are oft glamoured by the future beauty because they are oblivious of the present opportunity. Many of them will find out later that they have been left behind as far as registering the new truths is concerned. To this Christ referred when He said that it was not possible to put new wine into old bottles for that which is old will be destroyed by the expanding new life.

The initiate, therefore, stands ready, for what? For the instant recognition of what is new, for its immediate grasp and the treading of the new step in the unfoldment of the pioneering human consciousness, for the revelation—steadily and constantly presented—of the new and superseding concepts. These concepts possess a dynamic expulsive power and satisfactorily meet human need in the immediate cycle. He is ready for the instant relinquishing of all that seems futile and unnecessary and inadequate to the need of the hour, and for the reception of the power from on high which breaks and destroys that which has become crystallised, which has served its purpose and become old and useless; he is ready to work as a practical occultist (and not only as a mystical idealist) upon the levels of vision as well as upon the levels of practical human affairs.

Ibid., pp. 85-86

Before the end of this century, thousands will stand before the Initiator and take initiation in group form; they will pass through the door of initiation together and together take their vows. This statement applies to the second and the third initiations. The higher initiations will still be taken individually or in groups of three, but not more. When the Masters take the sixth initiation, They perforce take it alone at the "midway point" between Shamballa and the Hierarchy, apparently deserted by both attentive groups. There, in complete silence and in a condition of "isolated unity," They will make Their great decision. Then and only then will They become aware of the vast attentive spiritual audience which has awaited Their will.

Discipleship in the New Age, Vol. II, p. 337

The problem of group initiation must be, I know, one of difficulty for you to consider. Many questions must naturally arise. Can, for instance, the faults of a disciple keep the group back from initiation? The answer is no. The result of the dominant shortcomings of the members of the group being prepared for initiation only serves to eliminate them from the group temporarily, but it does not thereby hold back the group. The group moves forward through the door when all the necessary eliminations have taken place, and also when the group has developed certain capacities—as a whole and mutually. Let me specify some of these capacities, but without going into detail:

1. The capacity to be outward looking and interested in the reactions of life and of events upon humanity.
2. The steady tendency towards decentralisation, so that the personal self is handled with a just sense of proportion but is not regarded as the dominant factor in the daily life.
3. As a result of this decentralisation the aspirant grows increasingly towards a more complete fusion with the group. He knows himself to be an integral part of the group and with all that such a relationship involves.
4. He is becoming every day more integrated. This integration is a fourfold one:
 - a. His personality, in its various aspects, is integrated into one functioning whole.
 - b. He is achieving a pronounced relationship with the soul, and for this reason is becoming a soul-infused personality.
 - c. As a worker for humanity, he is blending always more closely with the group in training, and is becoming an integral part of it through similarity of aims, spiritual aspiration and trained techniques.
 - d. He is slowly being integrated into the very heart of humanity; this puts him in touch with the Heart of the Hierarchy and—through the Hierarchy—energies from the Heart of the Sun can reach him.
5. He indicates a growing sensitivity to all that is spiritually esoteric (forget not that there is an esotericism which is not spiritual, but which is strictly related to black magic); his inner hearing and his eye of vision are rapidly being brought into an occult focus.

These are simply some of the capacities unfolded by the individual aspirant and—if you study them with care—you will realise that they are of fundamental importance. It is the fusion of all

these capacities in group work which enables the group to seek initiation and to be welcomed through the slowly opening door by Those Who are to be found upon the other side.

Ibid., pp. 382

Another question which might well be asked is: Do all the members of the group have to be at the same point upon the Path of Discipleship, or can they be at many differing stages of discipleship or initiation? What you really mean when you ask this question is: Is the group—composed as it is of individuals—taking the same initiation? Are all its members at exactly the same point in evolution? By no means. A group should be (and is) composed of individuals at varying points of development; some may be preparing for the second initiation; others may be in training for the third initiation, and a few may be ready for the fourth or the fifth initiation. The nature of the initiation to be undergone is known only to the disciple and his Master; it is of no interest to the group itself; the diversity of the initiations for which preparation is being made tends to enrich the group content; the more ray types which are found functioning in the group, the more valuable will be its service. It is the bringing together of groups in preparation for initiation which has led to the present basic change in the methods of the Hierarchy. A would-be-initiate does not, at first, work solely under the care of the Master of a particular Ashram. Certain of the Masters (usually Masters like myself who have only lately passed through the fifth initiation) have been chosen to train and instruct aspirants on all the rays until after the third Initiation of Transfiguration.

Then and only then does the disciple-initiate pass into the Ashram of the Master of his ray— one of the senior Masters in connection with the seven major Ashrams. If he is a disciple in the Ashram of a Master Who is on one of the Rays of Attribute, the task of that Master is to prepare him for transition on to one of the major Rays of Aspect. This shifting and interchange is taking place all the time. When, for instance, the Master R. assumed the task of Mahachohan or Lord of Civilisation, His Ashram was shifted from the seventh Ray of Ceremonial Order to the third Ray of Active Intelligence; the majority of those who have taken the second and the third initiations were transferred with Him under what might be called a "special dispensation"; the rest of the members of His Ashram remained for tuition and training in service under that Master Who took His place as the central point of the seventh ray Ashram.

Ibid., p. 383

These three happenings will also indicate to you that, as far as the masses of men are concerned and the first two initiations are likewise involved, there is today and will increasingly be need for group initiation. It must be remembered that if these two earliest initiations are to be administered upon the physical plane by the Christ in His function as Initiator, that then the time factor must necessarily be involved, and that it will not be possible, therefore, to admit disciples one by one to initiation. Administration of the initiatory formula will have to be in group formation, and that—as you know—has necessitated drastic changes in the presentation of the training to be given to aspirants and disciples. People everywhere are joining groups of all kinds and working steadily in group formation; these can be regarded as preparatory classes in group fusion and group work. Among those in these many groups—functioning in every land—will be found those who form part of the subjective groups which the Hierarchy is everywhere forming upon all rays, on every plane and under many varying astrological aspects. Such a group is the one with which you are affiliated, objectively and subjectively; groups like the one to which you belong are far more common than you realise. The Masters are all working in a similar manner, where groups in preparation for initiation are concerned.

It is not easy to induce aspirants and disciples to function in this preparatory group formation and to make it the major interest in their lives, for they must at the same time fulfil as perfectly as may be their family and social responsibilities and their business obligations. None of you would

have been offered this opportunity had you not been capable of this dual life. I would ask you to study carefully the background of this present hierarchical undertaking (I had almost said, adventure) and fulfil your part in the preparatory work which is demanded.

Ibid., p. 410

Disciples ever take initiations alone, even when preparing for and taking group initiation. This is one of the paradoxes of the occult teaching which is not at all easily understood. It sounds entirely contradictory but is not so at all. It has not been easy to reach you either, because you have taken refuge from the tests in the work of your own group, rather than in the Ashram. In your own group you have sought forgetfulness and have not sought the protection and the love of your ashramic group. That is your privilege and your inalienable right. I would like, however, to point out to you that it is safer and wiser to take refuge in both the higher and the lower places of service, and to do this simultaneously. One place safeguards you as a soul and the other as a personality.

Ibid., pp. 521-22

QUESTION:

1. Are you attempting to work with a group on the outer planes? Please tell us something of your experience and what you have learned?
2. Are you aware of you inner group affiliations?

CHAPTER FIFTEEN: The Move Outward

We are also trying the experiment of externalising the Ashram. This is an effort which, if successful, will be the prelude to the manifestations of the Hierarchy upon Earth. This is one of the next intended undertakings, if and when the Forces of Light have driven the forces of evil and of aggression back to their "dark habitation." As time goes on I will convey information anent the work of the Masters' Ashrams, their planned externalisation and, eventually, the externalisation of the Hierarchy.

Discipleship in the New Age, Vol. II, p. 22

What is referred to is the externalisation of the Hierarchy and its exoteric appearance on Earth. The Hierarchy will eventually, under its Head, the Christ, function openly and visibly on Earth. This will happen when the purpose of the divine Will, and the plan which will implement it, are better understood and the period of adjustment, of world enlightenment and of reconstruction has made real headway. This period begins at the San Francisco Conference (hence its major importance), and will move very slowly at first. It will take time, but the Hierarchy thinks not in terms of years and of brief cycles (though long to humanity), but in terms of events and the expansion of consciousness.

Ibid., pp. 149-150

Then follows that stupendous event for which all soul-infused persons prepare—the externalisation of the Hierarchy and the reappearance of the Master of that Hierarchy, with the Personnel of which it is composed; this group of liberated and functioning souls will appear on earth as part of the manifested phenomena of the outer plane. This I have been dealing with in another section* and will not enlarge upon it here. The outposts of that Kingdom and the vanguard of disciples and initiates is already here.

The work or the radiatory activity of the Hierarchy is today more potent than at any time in human history. The Masters and Their disciples (under the guidance of the World Teacher of that period) were physically present on earth in early Atlantean times, and the radiation emanating from Them was protective, guarding and nurturing. Later, the Hierarchy withdrew into a subjective expression and humanity was—under the Law of Evolution—left to its own devices thus to learn the Way and tread the Path of Return through individual experiment and experience. The Masters (in this long interim) have not come forth to contact humanity on any large or group scale; many of Their senior disciples have, however, emerged at varying intervals and when needed; the World Teacher has also come forth to sound the key or note for each new civilisation and to express the results of the passing civilisation. Men have had, therefore, to find their way alone to the Hierarchy; in silence that Hierarchy has waited, until the number of "enlightened souls" was so great that their invocative appeal and their magnetic radiation reached a potency which could not be denied; the balance of equilibrium, attained between the Kingdom of God on Earth and the Kingdom of God in Heaven (to use Christian phraseology) became such that the "Gates of Return" could be opened and free intercourse established between the fourth and the fifth kingdoms in nature. The gates (and I am still speaking in symbols) are already opening and soon will stand wide open to admit the passing of the "Son of Man, the perfected Son of God," back to the place—our Earth—where He earlier demonstrated perfect love and service. But—as you know—this time He will not come alone, but will bring with Him the Heads of certain of the Ashrams, as well as a trained group of initiates and disciples.

These happenings are taking place today before the eyes of all men, even though much that is going on remains totally unrecognised over vast areas of the world of thought and by many millions of men. However, brother of mine, there are enough initiates and disciples working upon the physical plane at this time to ensure a recognition so extensive that the steady, consistent arousing of human expectation is guaranteed. Ponder on this and learn to recognise on every side the signs of human anticipation, and the pronounced indication of the approach of the Hierarchy.

Ibid., p. 408-410

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

From stage to stage, from crisis to crisis, from point to point and from centre to centre, the life of God progresses, leaving greater beauty behind it as it moves through one form after another and from kingdom to kingdom. One attainment leads to another; out of the lower kingdoms man has emerged, and (as a result of human struggle) the kingdom of God will also appear. The bringing in of that kingdom is all that truly concerns humanity today, and all living processes in mankind are bent towards preparing each individual human being to pass into that kingdom. The knowledge that there may be greater manifestations than even the kingdom of God may be inspiring, but that is all. The manifestation of the Kingdom of God on Earth, the preparing of the way for its great Inaugurator, the Christ, the making possible the externalisation of the Hierarchy upon Earth give us each and all a fully adequate task and something for which to live and work, to dream and to aspire.

The Rays and the Initiations, p. 738

March 1934

One of the results of the world condition at this time is the speeding up of all the atomic lives upon and within the planet. This necessarily involves the increased vibratory activity of the human mechanism, with a consequent effect upon the psychic nature, producing an abnormal

sensitivity and psychic awareness. It would be of value here to remember that the condition of humanity at this time is not the result of simply one factor, but of several—all of them being active simultaneously, because this period marks the close of one age and the inauguration of the new.

The factors to which I refer are, primarily, three in number:

1. This is a transition period between the passing out of the Piscean Age, with its emphasis upon authority and belief, and the coming in of the Aquarian Age, with its emphasis upon individual understanding and direct knowledge. The activity of these forces, characteristic of the two signs, produces in the atoms of the human body a corresponding activity. We are on the verge of new knowledges and the atoms of the body are being tuned up for reception. Those atoms which are predominantly Piscean are beginning to slow down their activity and to be "occultly withdrawn," as it is called, or abstracted, whilst those which are responsive to the New Age tendencies are, in their turn, being stimulated and their vibratory activity increased.
2. The world war marked a climax in the history of mankind, and its subjective effect was far more potent than has hitherto been grasped. Through the power of prolonged sound, carried forward as a great experiment on the battlefields all over the world during a period of four years (1914-1918), and through the intense emotional strain of the entire planetary populace, the web of etheric matter (called the "veil of the temple") which separates the physical and astral planes was rent or torn asunder, and the amazing process of unifying the two worlds of physical plane living and of astral plane experience was begun and is now slowly going on. It will be obvious, therefore, that this must bring about vast changes and alterations in the human consciousness. Whilst it will usher in the age of understanding, of brotherhood and of illumination, it will also bring about states of reaction and the letting loose of psychic forces which today menace the uncontrolled and ignorant, and warrant the sounding of a note of warning and of caution.
3. A third factor is as follows. It has been known for a long time by the mystics of all the world religions and by esoteric students everywhere, that certain members of the planetary Hierarchy are approaching closer to the earth at this time. By this I want you to infer that the thought, or the mental attention, of the Christ and of certain of His great disciples, the Masters of the Wisdom, is directed or focussed at this time on human affairs, and that some of Them are also preparing to break Their long silence and may appear later among men. This necessarily has a potent effect, first of all upon Their disciples and on those who are attuned to and synchronized with Their Minds, and secondly, it should be remembered that the energy which flows through these focal points of the Divine Will will have a dual effect and be destructive as well as constructive, according to the quality of the bodies which react to it. Different types of men respond distinctively to any inflow of energy, and a tremendous psychic stimulation is at this time going on, with results both divinely beneficent and sadly destructive.

It might be added also that certain astrological relationships between the constellations are releasing new types of force which are playing through our solar system and on to our planet and thereby making possible developments hitherto frustrated in expression, and bringing about the demonstration of latent powers and the manifestation of new knowledges. All this must be most carefully borne in mind by the worker in the field of human affairs if the present crisis is to be rightly appreciated and its splendid opportunities rightly employed. I have felt it wise to write a few words concerning the condition to be found in the world today especially in connection with esoteric, occult and mystical groups and the spiritualistic movement.

All true spiritual thinkers and workers are much concerned at this time about the growth of crime on every hand, by the display of the lower psychic powers, by the apparent deterioration of the physical body, as shown in the spread of disease, and by the extraordinary increase in insanity, neurotic conditions and mental unbalance. All this is the result of the tearing of the planetary web, and at the same time it is a part of the evolutionary plan and the providing of the opportunity whereby humanity may take its next step forward. The Hierarchy of Adepts has been divided in opinion (if so unsuitable a word can be applied to a group of souls and brothers who know no sense of separateness, but only differ over problems of "skill in action") over the present world condition. Some believe it to be premature and consequently undesirable and providing a difficult situation, whilst others take Their stand upon the basic soundness of humanity and regard the present crisis as inevitable and brought about by the developments in man himself; They look upon the condition as educational and as constituting only a temporary problem which—as it is solved—will lead mankind on the way to a still more glorious future. But there is, at the same time, no denying the fact that great and frequently devastating forces have been let loose upon the earth, and that the effect is a cause of grave concern to all the Masters, Their disciples and workers.

The difficulty can, in the main, be traced back to the overstimulation and the undue strain placed upon the mechanism of the bodies, which the world of souls (in physical incarnation) have to employ as they seek to manifest on the physical plane and so respond to their environment. The flow of energy, pouring through from the astral plane and (in a lesser degree) from the lower mental plane, is brought in contact with bodies that are unresponsive at first, and over-responsive later; it pours into brain cells which, from lack of use, are unaccustomed to the powerful rhythm imposed upon them; and humanity's equipment of knowledge is so poor that the majority have not sense enough to proceed with caution and to progress slowly. Therefore, they are soon in danger and difficulty; their natures are oft so impure or so selfish that the new powers which are beginning to make their presence felt, and so opening up new avenues of awareness and contact, are subordinated to purely selfish ends and prostituted to mundane objectives. The glimpses vouchsafed to the man of that which lies behind the veil are misinterpreted and the information gained is misused and distorted by wrong motives. But whether a person is unintentionally a victim of force or brings himself in touch with it deliberately, he pays the price of his ignorance or temerity in the physical body, even though his soul may "go marching on."

It is of no use at this time to close one's eyes to the immediate problem or to endeavour to lay the blame for the sad failures, the occult wrecks, for the half-demented psychics, the hallucinated mystics and the feeble-minded dabblers in esotericism at the door of their own stupidity, or upon the backs of some teachers, groups or organisations. Much blame can indeed be placed here and there, but it is the part of wisdom to face facts and to realise the cause of that which is everywhere transpiring and which can be stated as follows.

The cause of the growth of the lower psychism and of the increasing sensitivity of humanity at this time is the sudden inflow of a new form of astral energy through the rent veil which has, until a short while ago, safeguarded the many. Add to this the inadequacy of the mass of human vehicles to meet the newly imposed strain and some idea of the problem can be grasped.

Let it not be forgotten, however, that there is another side to the picture. The inflow of this energy has brought many hundreds of people into a new and deeper spiritual realisation; it has opened a door through which many will pass before long and take their second initiation, and it has let a flood of light into the world—a light which will go on increasing for the next thirty years, bringing assurance of immortality and a fresh revelation of the divine potencies in the human being. Thus is the New Age dawning. Access to levels of inspiration, hitherto untouched, has

been facilitated. The stimulation of the higher faculties (and this on a large scale) is now possible, and the coordination of the personality with the soul and the right use of energy can go forward with renewed understanding and enterprise. Ever the race is to the strong, and always the many are called and the few chosen. This is the occult law.

We are now in a period of tremendous spiritual potency and of opportunity to all upon the probationary path and the path of discipleship. It is the hour wherein a clarion call goes forth to man to be of good cheer and of goodwill, for deliverance is on the way. But it is also the hour of danger and of menace for the unwary and the unready, for the ambitious, the ignorant, and for those who selfishly seek the Way and who refuse to tread the path of service with pure motive. Lest this widespread upheaval and consequent disaster to so many should seem to you unfair, let me remind you that this one life is but a second of time in the larger and wider existence of the soul, and that those who fail and are disrupted by the impact of the powerful forces now flooding our earth will nevertheless have their vibration "stepped up" to better things along with the mass of those who achieve, even if their physical vehicles are destroyed in the process. The destruction of the body is not the worst disaster that can overcome a man.

The Externalisation of the Hierarchy, pp. 3-7

QUESTIONS:

1. Do you have any thoughts upon how this work can more readily be brought to larger public attention?

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