

Brief Conjectures on the Reappearance

by Samir Younés

Careful reading of the Tibetan's writings in conjunction with a thorough knowledge of world affairs are two necessary speculative activities, even if such speculation is likely to err for a lack of direct causal insight that is essential in understanding the implications contained in an event such as the reappearance of the Christ.

The following remarks concern five inter-related sets of events whose convergence is necessary for the reappearance. Naturally, the time scale of this convergence is measured and understood over the span of many generations. These five sets of events are: 1) the necessary cosmic connections; 2) the necessary earthly connections; 3) the work of the Anti-Christ; 4) forces that may retard or impede the reappearance; 5) the sequence of Christ's reappearance and that of other externalizing members of the Hierarchy.

With respect to the first set of events, The Tibetan's teachings have indicated that the necessary connections with cosmic entities (the Logos's linking up with the Avatar of Synthesis and the giving out of the last stanza of the Great Invocation; Christ's momentous decision in June 1945; the cosmic triangle overshadowing Christ's work, and other hints) have already been accomplished. This tremendous array of forces, we are told, is poised for manifestation when the necessary invocation on the part of humanity reaches sufficient qualitative intensity and sufficient density, in the sense of the number of individuals involved.

Regarding the second set of events, the necessary earthly connections are entrusted to the Hierarchy of Masters and to groups whose abilities and willingness render them invocative and receptive to Hierarchical impression (the NGWS, triangles, others trained in the science of invocation, people of goodwill, and the mass of suffering humanity). Though the Hierarchy is ready and poised to receive higher impressions and distribute them to humanity, it seems that humanity still needs to perfect its invocative powers in a sufficient quality and intensity for the reappearance to occur. This reappearance is part of the great reconstruction effort undertaken by the Great Ones, which the Tibetan states is necessarily a second ray activity.

The third set of events, preceding (and perhaps overlapping) the reappearance, is the work of that group of forces known as the Anti-Christ, which the Tibetan says is essentially a first ray activity. Much of this work, He affirms, will be destructive with the beneficial effects of sweeping the field of world affairs, allowing for subsequent reconstructive activity. In *Esoteric Psychology, Vol. I*, (p.74), The Tibetan mentions that much of the then present destruction (published in 1936) was due to the presence of a first ray disciple on the astral plane whose task it was to "clear the way" for four other Masters who would begin their work when "the task of the wreckers of form has been accomplished." These four other Masters, on the second, third, fifth and seventh rays, were to be "looked for" toward the end of the twentieth century.

This statement implies that the task of destruction directed by those forces known as the Anti-Christ are complete or nearing completion. Much more destruction, however, has occurred since

the end of the twentieth century. Clearly, The Tibetan is differentiating between two kinds of destruction, both of which are quite painful in the short term, with only one of them bearing long term beneficial results.

Several questions arise in this connection. Does the work of the Anti-Christ and that of the Christ in any way overlap? How is one to determine—from the standpoint of ordinary human consciousness—when the task of destruction has been completed? A brief perusal of the major world conflicts since World War II shows a massive degree of destruction of nations, groups, cultural and natural forms. Could all the wars of varying scales that have been waged since World War II have caused an invocation of sufficient power to evoke a divine response? Did the suffering of millions and the efforts of the New Group of World Servers using the Great Invocation, constitute a sufficient invocative appeal to warrant, hasten, or help the reappearance to some extent? Could the additional suffering, prayer, and intelligent invocative appeal carried forward since World War II have finally materialized the requisite invocation to evoke the higher response? It is at these levels that the necessarily limited vision of ordinary human consciousness causes frustration at the difficulty of seeing various causes and effects with respect to future happenings.

In relation to the fourth set of events, if the reappearance of the Christ is in part dependent on the establishment of some general sense of right human relations, then one who closely observes the worrisome state of world affairs cannot help but ask if the reappearance could be, or has been, delayed. This of course implies, or reveals, the dialectical nature of the relationship between Humanity and the Hierarchy. Teachings depend to a large extent on the students' willingness and capacity to receive. Hence, progress can move swiftly or be retarded depending on the qualities and efforts of the recipient.

Even the most cursory examination of the ways in which many powerful nations and groups have been cruelly and unjustly treating many weaker nations and groups over the centuries (especially over the past century and, more poignantly, since World War II), explains the current international antagonisms. The cruel and prolonged denial of rights has provoked extreme reactions. Collectively, humanity has not fostered a basic level of right human relations. Naturally, the problem is not in the understanding of right human relations but rather the lack, or refusal, to implement such relations. Examples of this abound—from the staggering powers of militarism, imperialism, extreme nationalism, national and group terrorism—to the repeated assaults on the United Nations and to an entrenched materialism that has reduced the world's reality to the metabolic processes of consumption.

Pertaining to the fifth set of events, clearly, the four Masters who will appear at the end of the twentieth century will externalize before the Christ. These four Masters (on the second, third, fifth and seventh rays) do not include the Master Jesus (sixth ray). But who will return first—the Christ or Jesus? The scale of Christ's task is planetary, while Jesus' task is regional, namely, as Messiah to the Jewish people.

Three of the various possibilities provide interesting conjectures.

Assumption I: If Jesus comes first and if He is recognized by the Jewish people, then one of His most difficult tasks would be to explain to Jews and Christians alike that although He is the Jewish Messiah, He is not the World Messiah Whom all nations await. For this reason, as well as many others, His mission presents great complexity, especially since most people who are unfamiliar with esoteric studies do not distinguish between the Christ and the Master Jesus. If Jesus returns prior to Christ, and if Christ decides not to take a physical vesture, then it is probable that no distinction would occur in the minds of many between the Jewish Messiah and the World Savior. This note, of course, refers only to the limitations of human understanding and not to the spiritual realities as seen by Jesus and the Christ.

Assumption II: Christ comes first. The problems related to his reappearance for Christians, Muslims, Hindus, Jews, and others are even more complex. For this reason, His reappearance without the physical vestures would have the salutary effect of avoiding the racial and racist overtones held by many believers. This is not to suggest that Christ's reappearance be judged from the narrow perspective of physical plane perceptions, only that this is an important consideration from the standpoint of ordinary human consciousness. Here, The Tibetan's statements that the Christ will be recognized by the few, applies in force, especially His statement in *Esoteric Psychology I*, (p.314) about the "Christ incarnated in the many." The remarkably intractable question remains: How would He be recognized at once as Maitreya, the Mahdi and the Christ? Might the inner senses of enlightened people from all religions simultaneously recognize the same Great Spiritual Entity, hence "justifying" His Truth for their co-religionists? Is humanity ready for a simultaneous corroboration by its religious leaders of the truth of the Christ as the same World Savior for all faiths? Or would this corroboration occur later, after His mission is completed?

Assumption III: They both appear together as they did before, with the exception that this time they are clearly two distinct Beings. This would present a remarkable event in human history. A Master of the Wisdom would be referring to the World Savior--not in a great but unseen mythical realm, but in the most clear immediacy--while He is in the flesh. Is it a form of wishful thinking to assume that humanity is ready for a revelation of such a nature as to explain the gradation in the Spiritual Hierarchy?

According to the Tibetan, Confucius is returning to fulfill a mission in China. What will be the role of Mohammad? Where is that "very advanced initiate" and senior disciple of the Master Jesus (as the Tibetan described him)? Is He preparing for a role within those regions that were strongly marked by His earlier work? These regions that are now in urgent need of Hierarchical help.

Needless to say, these brief remarks betray the limited perspective of ordinary conjectures. And though a student of esoteric philosophy could sense Hierarchical influence in one individual (e.g. John Paul II) or group, it is rare for an esoteric observer to recognize directly one of the Great Ones. The Tibetan counsels us that the four Masters could be "looked for" toward the end of the twentieth century.

