

# APPLICANTS AT THE PORTAL

Instructions, Meditations and Studies  
for disciples in the Ashram



*"Burn up the disciple in the fire of the will-to-love so that he is set free and the barriers to the inflow of the avataric force may be dissolved."*

Compiled and edited by

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## APPLICANTS AT THE PORTAL

A group-study program initiated and developed by

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Initials RSW (DINA I-II)

A disciple in the Ashram of Master DK

The work being done in this Ashram is more definitely concerned with three lines of activity. These are:

1. The preparation of the many combined Ashrams, leading to externalisation.
2. The formulation of the techniques and disciplines which will be of service to the initiate or disciple who is making the primary effort to function objectively, to work *before* the screen of life and not *behind* the scenes, as hitherto, and to develop that "*resistant capacity*" which is needed to withstand the violent impacts of physical plane living.
3. The mental and spiritual registration of the plans of the Christ, and the consequent development of that skill in action, which will permit these plans to materialise correctly.

Ray 1:

*"This is the Will which lies behind all initiatory activity."*  
(Esoteric Astrology, page 618)

*"In my going out and in my going in, I sacrifice myself to identify myself with the nature of the whole."*  
(Paraphrasing verses in Esoteric Astrology, page 616)

Ray 2:

*"The second Ray gives soul-expression and spiritual consciousness and also the power to pour out love and wisdom upon earth."*  
(Esoteric Astrology, page 137)

Ray 7:

*"The seventh Ray has sometimes been called a peculiar name by Knowers. It is regarded as the "Ray of Ritualistic Decency". It aids and inaugurates the appearing of a new world-order, based on spiritual drive and on aspiration, mental freedom, loving understanding, and a physical-plane rhythm, which provides opportunity for full creative expression. To bring this about, energy from Shamballa embodying the will-to-good, is fused and blended with the organizing energy of the seventh Ray, and then carried to humanity along the stream of love which emanates from the Hierarchy itself."*  
(Esoteric Astrology, page 445)

## TABLE OF CONTENTS

### SET 1

Set 1	A	Rule I (of 14 rules for disciples and initiates from the Ashram Series)
Set 1	B	Sixteen questions on Set I - (Ashram Series - Sets 17 – 18 – 19)
Set 1	C	List of Topic Headings

### SET 2

Set 2	A	The Tibetan's Statement of His wider group objective
Set 2	B-1	Letter of March 1952 on the Full Moons of April, May and June
Set 2	B-2	The Tibetans Message on the Full Moon of June 1949
Set 2	B-3	Energy of Right Human Relations
Set 2	B-4	Six Themes (three laws, three principles) related to the Work of the NGWS
Set 2	B.5	The Vision of the desired work within the body of the NGWS
Set 2	C-1	The Tibetan's Full Moon Instructions in 1936
Set 2	C-2	The Daily Ritual (and notes on the Full Moon Approach)
Set 2	D	Group instructions from "The Ashram Papers", No.10 (April 1942)
Set 2	E	Two questions: separating the "A at P" Group from the Arcane School
Set 2	F	Letter on the Principle of Unanimity
Set 2	G	The Tibetan's Wesak Message of 1935
Set 2	H	The Tibetan's June Message of 1949 – The Externalisation of the Ashrams

### SET BREATHING & MEDITATION

Breathing Exercise (13 exercises)  
Meditation Forms (6 forms)  
Tabulations: DINA I & II on Rays of Students

### SET 3

Set 3.A	Training for Group-Initiation (Letters DK & MW)
Set 3.B	Breathing exercises for pledged disciples
Set 3.B-1	Interpolated Note
Set 3.B-2	Comments and Suggestions on Breathing Exercises - by AAB
Set 3.B-3	The Assigned Breathing Exercise
Set 3.C	Antahkarana and meditation
Set 3.C-1	Outline of assigned work
Set 3.C-2	Foreword on the Antahkarana
Set 3.C-3	Assigned Alignment Work
Set 3.C-4	Exercise on Sutratma Alignment (Part I and Part II)
Set 3.C-5	Comments on Part II of Alignment Exercise
Set 3.C-6	Comments on Assigned Alignment Exercise & Diagram I
Set 3.C-7	Reflective Work on the Antahkarana
Set 3.C-8	The Dynamic Medication
Set 3.D	Antahkarana and Meditation (2)
Set 3.D-1	Points to have in Mind
Set 3.D-2	The Six Steps or Methods of Building the Antahkarana
Set 3.D-3	A summation of the Teaching on the Antahkarana: Concerning the Threads
Set 3.D-4	Building the Antahkarana
Set 3.D-5	The Results of Building the Antahkarana
Set 3.D-6	Important Supplemental Study References
Set 3.D-7	On Meditation and the Antahkarana

Set 3.E	Fusion-Tension-Testing
Set 3.E-1	On Fusion and Tension
Set 3.E-2	On Testing of Disciples and Disciple-Groups
Set 3.E-3	On Occult Obedience
Set 3.E-4	The Choosing of a Disciple

#### SET 4

Set A	The Tibetan's Group Instructions 1940, including Teachings on Meditation
Set B	Personal Instructions for DK's former Group-members and Meditations
Set C	Work to be done

#### SET 5

Set 5.A	Letter on group-work, on the will, the rays and the Full Moon
Set 5.B	Group Meditation
Set 5.C-1	Important series of instructions in General Instructions to the Groups of Nine
Set 5.C-2	The Tibetan's Interpretation of the Three Stages of Approach
Set 5.C-3	From the Tibetan's General Instructions to the Groups of "IX"
Set 5.C-4	The Great Approaches
Set 5.D	Quotations from Writings of Master DK and Master M
Set 5.E	Work to be done
Set 5.F	Poem: "The Calmness of the Soul"

#### SUPPLEMENT SET 5

The Great Invocation
The Tibetan's Instructions on the Second Stanza of the New Invocation

#### SET 6

Set 6.A-1	The Immediate Goal of our Planetary Logos
Set 6.A-2	Letter on the Astrology of Wesak and the Leo New Moon of 1955
Set 6.A-3	An Outline of Hierarchical Events for Wesak and August New Moon of 1955
Set 6.B-1	Avatars and Their Work - References to Sanat Kumara
Set 6.B-2	References to Influences of Planets at Wesak and in the Leo-Alignment
Set 6.B-3	The Principal Signs and Constellations at Wesak and Leo New Moon 1955
Set 6.B-4	Adaption of Form to the Life
Set 6.C-1	The Release of Atomic Energy
Set 6.C-2	On the Doctrine of Avatars

#### SET 7

Set 7.A	Invocation to the Flame (Comte de Gabalis)
Set 7.B	Continued Hierarchical Events for 1955, and Seventh Ray Instructions
Set 7.C	Definitions and the Relation of the Chakra to the Shaktis
Set 7.D	References on the Teachings of the Masters R and DK on Esoteric Astrology
Set 7.E	Four astrological Charts on the Leo New Moon of August 17, 1955
Set 7.F	Short quotations on Esoteric Astrology
Set 7.G	Rule 1 of 14 Rules (Papers from Nine Group Members)

#### SUPPLEMENT SET 7

Set 7.A	Letter on the Ashram's Reservoir of Thought and Initiations 1, 2 and 3
Set 7.B	Letter on the Ashram's energy and thought-power
Set 7.C	The Cup of Karma
Set 7.D	Letter on Rule 2 on Initiation (of 14 Rules)

Set 7.E            Letter DK on Rule 3 on Initiation (of 14 Rules)

**SUPPLEMENT SET 8**

Set 8.A	Letter on the Level of the Ashram Group and Vision
Set 8.B	Letter on Rule 4
Set 8.C	Letter on Rule 4 (concluding)
Set 8.D	Letter on Rule 11
Set 8.E	Letter on Rule 12
Set 8.F	Letter on Rules 13 and 14 – work of the Hierarchy in Aquarius

Set 1. Contents

**“APPLICANTS AT THE PORTAL” GROUP**

**SET I**

**THE FOURTEEN RULES FOR DISCIPLES AND INITIATES**

**CONTENTS**

- A. THE FOURTEEN RULES FOR DISCIPLES AND INITIATES (from The Ashram Series)
- B. QUESTIONS ON SET I - (ASHRAM SERIES - SETS 17 – 18 – 19) (of the Fourteen Rules for Disciples and Initiates)
- C. LIST OF TOPIC HEADINGS (AAB)

Set 1.A.

## **APPLICANTS AT THE PORTAL - SET I**

### **THE FOURTEEN RULES FOR DISCIPLES AND INITIATES**

#### **From THE ASHRAM SERIES – RULE 1**

The Tibetan Master DK:

I have called you from refreshment to labour at this time because the coming days are exceedingly busy ones for me as they are for all members of the Hierarchy. I seek to give you some further instructions for disciples and I desire also to add some further information anent the Hierarchy itself. Students at this time would do well. to remember that all basic and fundamental changes, taking place upon the physical plane, are necessarily the result of inner subjective causes, emanating from some level of the divine consciousness and, therefore, from some plane other than the physical. The fact that tremendous and unusual upheavals are taking place in the kingdoms of nature is attributed by man to other men or to certain forces generated by human thinking, frailty and ambition.

Is it not possible that these changes are being brought about as the result of certain profoundly important happenings upon inner planes of such advanced states of consciousness that all the average disciple can know about them is their word symbols and their much deleted effects - if I may use such a phrase to describe the happenings which are rending humanity today. The evil that is being wrought today on earth by certain evil members of the human family are effects of their response to the inflowing energies, and indicate their basic weakness and their prompt reaction to that which is counter to the good. Wherever the consciousness is focussed, there is the point of major emphasis and importance and this is true of the individual man and of humanity as a whole. The significance of the present happenings is interpreted (and necessarily so) in terms of human awareness and responsiveness. This world war and its inevitable consequences - good and bad ~ can be looked upon as concerned primarily with humanity, whereas such is not basically so. Humanity suffers and experiences as a result of the inner occurrences and the meeting of subjective forces and inflowing energies.

It is, of course, not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings, which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.
2. The Lords of Liberation, focussed in Their high place as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at Shamballa and the planetary Hierarchy.
4. The Buddha and His Arhats as They unitedly cooperate with Christ and His disciples, the Masters of the Wisdom.
5. The Hierarchy, the embodiment of the fifth kingdom in nature and its magnetic attractive rapport with the human kingdom, the fourth.
6. The effect of all these great groups of Lives upon humanity and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

There is, therefore, a line of descending energy which has its origin outside our planetary life altogether; the inflow of this energy, its inevitable effect under cyclic law and its consequences, as they work out upon the physical plane, have produced and are producing all the changes of which mankind is so terribly aware at this time. This swings into immediate conflict the past and the future; in this statement I have expressed the deepest esoteric truth which mankind is competent to grasp; it brings into a culminating struggle that Great White Lodge and the Black Lodge and opens the door to great contending energies which we can call spirit and matter, materialism and spirituality, or life and death. These words are, in the last analysis, as meaningless as the terms good and evil, which only have significance in the human consciousness and its inherent limitations.

These descending energies, as they pass through any of the major levels of consciousness which we call planes, produce reactions and responses, dependent upon the state of the conditioning consciousness and (strange as this may seem to you and well-nigh unintelligible) the effects upon the Hierarchy are even more compelling and transmuting than they are upon humanity. I would add also that the point of lowest descent of the energies has now been reached and the nature of the present opportunity is therefore changing. These energies have now passed what we might call the turning point, and have reached their point of ascension with all that that phrase implies. As they descend, they produce stimulation; as they ascent they produce transmutation and abstraction, and the one effect is as unalterable as the other. It is upon this inevitability of the ascending energies and the effects, which they will bring about that the entire hope of the future depends; nothing can arrest their return or their progress through the planes and back again to their source. Upon this dual process of descent and ascension the whole cyclic panorama of manifestation rests, and upon the inflow and activity of new and higher energies the whole fact of the evolutionary process depends,

It will, therefore, be apparent to you that the descent of energy brings with it - under that cyclic law "" certain new "inspirations", certain new "seeds of hope" for the future, and certain active Agents as well who are and will be responsible for the task of preparation, of fertilisation and of all the coming new age enterprises. These descending energies evoke also the obstructing forces, and I would here remind you that these obstructing evil forces are met with upon the highest spiritual levels because they are - in their turn - evoked by the impelling impact of the coming Avatar Whose "note is heard ahead of Him and His energy spreads before Him". This is a great mystery and can only be understood (and then merely theoretically)

if you bear in mind that all our planes - even the very highest - are the sub-planes of the cosmic physical plane. When this fact is somewhat grasped, there comes a simplification of thought.

As a consequence of all this, great and fundamental readjustments are going on within the Hierarchy itself and within that intervening area of the divine consciousness to which we give the name (as far as humanity is concerned) of the Spiritual Triad - an area covered by the higher mental planes, the buddhic and the atmic levels of awareness and of divine activity. The down-pouring avatic stimulation is enabling certain of the Masters to take some of the major initiations and to do so far earlier than would otherwise have been possible. Thus a great process of ascension and of spiritual attainment is under way, though as yet only its faint beginnings can be traced, owing to the intensity of the point of conflict. Hence also many probationary disciples are finding their way into the ranks of accepted disciples, and many disciples are taking initiation. To this fact of hierarchical upheaval - paralleling and intensifying the upheaval upon the physical plane - can be traced the process of preparation which I have instituted among you, thus hastening the period and point of attainment, provided I receive due cooperation from you.

As regards the Hierarchy itself, speaking esoterically and technically, its Members (many of Them) are "being abstracted from the middle point of holiness and absorbed into the council of the Lord". In other words, They are passing onward into higher work and are becoming custodians of the energy of the divine will and not simply custodians of the energy of love. They will work henceforth as power-units and not just as units of light. Their work becomes dynamic instead of being attractive and magnetic and is concerned with the life-aspect and not just with the soul or consciousness aspect. Their places are being taken - under the Law of Ascension - by Their senior disciples, the initiates in



Their Ashrams, and (under the same great process) the place of these Initiates, Who are thus being "raised" to more important work, is being taken by disciples and probationers. It is this truth, misinterpreted and shockingly travestied, which lies behind the teaching anent "Ascended Masters", thus prostituting and bringing down almost into the realm of cheap comedy one of the most notable happenings which has ever taken place upon our planet.

There is, therefore, owing to the inflow of energy from extra-planetary sources, a general shifting of the focus of consciousness of embodied and disembodied lives at this time; this shift is one of the prime factors producing the present disruption. Students today are searching for the causes in human motives, in past history and in karmic relationships. To these they add the so-called factor of wickedness. All these factors, of course, exist but are of lesser origin and are inherent in the life of the three worlds. They are themselves set in motion by far deeper seated factors, latent in the relationship between spirit and matter and inherent in the dualism of the solar system and not in its triplicity. This dualism, as far as our planet is concerned, is profoundly affected by the will-purpose of the Lord of the World and by the intensity of His one-pointed thought.

He has succeeded in achieving a point of tension, preparatory to bringing about stupendous changes in His life-expression, within His vehicle of manifestation, a planet. This point of invocation will be evocative of great happenings, and will involve every aspect of His nature, including the dense physical; this of necessity involves also all that concerns the human family for "in Him we live and move and have our being". Those three words or phrases express the triplicity of manifestation for "Being" connotes the Spirit aspect, "moving" the soul or consciousness aspect and "living" signifies appearance upon the physical plane. Upon that outer plane the basic synthesis of incarnated life is to be found.

It will be apparent to you, therefore, that in this achievement of planetary tension it is not life in the three worlds that is the sphere of this tension but the realm of hierarchical activity. The shift, resulting from this point of tension, the "moving", which is its consequence, is in the realm of soul experience and soul awareness. The secondary effect can be noted in the human consciousness by the awakening which has been going on among men - an awakening to the higher spiritual values, to the trends and ideologies which are everywhere appearing and to the clear lines of demarcation which have emerged in the realm of human determinations and objectives.

These are all the results of great changes in the field of the higher consciousness and are conditioned by the soul of all things, lying largely in the realm of the anima mundi; of this great sum-total, the human soul and the spiritual soul are but aspects or expressions.

It is these changes in the "moving, shifting realities" of the soul consciousness and spiritual awareness of the Members of the Hierarchy which is responsible for the new trends in the life of the Spirit and the new methods in training disciples - in such an experiment, for instance, as externalising the Ashrams of the Masters.

It is this new approach to life conditions as a result of the inflow of new energies, which is producing the universal trend towards group-awareness and its highest result in the human family is the taking of the first steps towards group-initiation. Such a thing as group-initiation was never heard of prior to the present time, except with the higher initiations emanating from the Shamballa centre. Group-initiation is based upon a uniform and united group-will, consecrated towards the service of humanity and based upon loyalty, cooperation and inter-dependence. In the past, the emphasis was upon the individual, his training and approach to initiation, and his solitary admittance to the Temple of Initiation. But this individual concentration will, in the future, give place to a group-condition, which will enable several disciples, unitedly to move forward, unitedly to stand before the Initiator, and unitedly and simultaneously achieve the great realisation, which is the result and the reward of successful discipleship.

In the first thesis, which I presented to the public I outlined the Rules for Applicants, summarising the past propositions and indicating the individual preparation and requirements. These will now apply to the probationary groups of disciples and not to accepted disciples. They must and will remain still the character and purificatory objectives of the dedicated individual but are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognised as the main conditioning qualities of all disciples.

These same rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform and which they must follow and obey together. The Hierarchy into which they will enter when full acceptance and demonstration has been shown will be the same Hierarchy, characterised by the same soul awareness, animated by the same spiritual activity, functioning under the same laws but conditioned by two progressive and evolutionary developments:

1. A much closer contact - invocative and evocative – with Shamballa and, therefore, a fuller responsiveness to the WILL aspect of divinity.
2. An invocative attitude on the part of humanity, based on a fundamental decentralisation of the selfish human consciousness and a rapidly awakening group consciousness.

In reality, this means that the Hierarchy will be more closely related to the Great Council at Shamballa and very much more closely interrelated with humanity so that a dual fusion will be taking place. This will bring about that integrative process which will be the quality of the New Age and inaugurate the Aquarian phase of planetary history.

I would now like to bring into a close relation the earlier imparted Rules for Applicants and the new Rules for Disciples, embodying the new group activity and group discipleship, resulting in group-initiation.

These rules are fourteen in number. (See Initiation, Human and Solar, pages 192-208. AAB) Today I will simply give you first of all the rule for the individual disciple and then its higher corresponding rule for groups in preparation for group initiation, reminding you that such groups are ever composed of those who have taken the first initiation and the name of these is Legion. They are to be found in every country. There are not, however, so many who are ready for the new era of group initiation.

#### **Rule I.**

1. For Applicants:

*"Let the disciples search within the heart's deep cave. If there the fire burns bright, warming his brother yet heating not himself, the hour has come for making application to stand before the door."*

2. For Disciples and Initiates:

*"Within the fire of mind, focussed within the head's clear light, let the group stand. The burning ground has done its work. The clear cold light shines forth and cold it is and yet the heat, evoked by the group love, permits the warmth of energetic moving out. Behind the group there stands the door. Before them opens out the WAY. Together let the band of brothers onward move - out of the fire, into the cold and toward a newer tension".*

#### **Rule II.**

1. For Applicants:

*"When the application has been made in triple form, then let the disciple withdraw that application and forget it has been made."*

2. For Disciples and Initiates:

*"The Word has now gone forth from the great point of tension: Accepted as a group! Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the point of all that is within the content of the group's united life."*

#### **Rule III.**

1. For Applicants:

*"Triple the call must be and long it takes to sound it forth. Let the disciple sound the cry across the desert, over all the seas and through the fires, which separate him from the veiled and hidden door."*

2. For Disciples and Initiates:

*"Dual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation issue forth from the deep centre of the group's clear, cold light. Let it evoke response from the bright centre, lying far ahead. When the demand and the response are lost in one great SOUND, then move outward from the desert, leave the seas behind and know that God is Fire,"*

#### **Rule IV.**

1. For Applicants:

*"Let the disciples tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving."*

2. For Disciples and Initiates:

*"Let the group see, that all the eighteen fires die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the WILL. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn".*

#### **Rule V.**

1. For Applicants:

*"Let the applicant see to it that the solar Angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky".*

2. For Disciples and Initiates:

*"In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The Macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, 'My soul and thine'".*

#### **Rule VI.**

1. For Applicants:

*"The purificatory fires burn dim and low when the third is sacrificed to the fourth. Therefore) let the disciple refrain from taking life and let him nourish that, which is lowest with the produce of the second".*

2. For Disciples and Initiates:

*"Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching Life that floods the fourth when the fifth is known. The fifth feeds on the fourth. Let then the group - merged in the fifth - be nourished by the sixth and seventh and realise that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life."*

#### **Rule VII.**

1. For Applicants:

*"Let the disciple turn his attention to the enunciating of those sounds which echo in the hall where walks the Master. Let him not sound the lesser notes, which awaken vibration within in halls of Maya."*

2. For Disciples and Initiates:-

*"Let the group life emit the WORD of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters but, having passed beyond that lesser stage, have linked themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God."*

### **Rule VIII.**

1. For Applicants:

*"When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle."*

2. For Disciples and Initiates:-

*"Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole and these the group must know. When this is realised and the Law of the Supplementary Seven is understood, let the group understand the Three and the ONE. This they can do with the united breath and the unified rhythm."*

### **Rule IX.**

1. For Applicants:

*"Let the disciple merge himself within the circle of the other selves. Let but one colour bland them and their unity appear. Only when the group is known and sensed can energy be wisely emanated."*

2. For Disciples and Initiates:

*"Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then, at the place of tension, in that darkest point, let the group see a point of cold clear fire and in the fire - right at its very heart - let the One Initiator appear, Whose star shone forth when first the Door was passed."*

### **Rule X.**

1. For Applicants:

*"The Army of the Voice, the Devas in their serried ranks work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army works within the veils of maya".*

2. For Disciples and Initiates:

*"The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard and let the brothers onward move within the Sound, and let them know the meaning of the O M, and let them hear that O M as it is sounded forth by HIM Who stands and waits at the very centre of the Council Chamber of the Lord."*

### **Rule XI.**

1. For Applicants:

*"Let the disciple transfer the fire from the lower triangle to the higher and preserve that which is created through the fire at the midway point."*

2. For Disciples and Initiates:

*"Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the WORD which will carry out that task. Let them destroy by their dynamic WILL that, which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done."*

### **Rule XII.**

1. For Applicants:

*"Let the disciple learn the use of the hand in service; let him seek the mark of the Messenger in his feet and let him learn to see within the eye, which looks out from between the two".*

2. For Disciples and Initiates:

*"Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward WAY and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group".*

#### **Rule XIII.**

1. For Applicants:

*"Four things the disciple must learn and comprehend before he can be shown the inmost mystery: first, the laws of that, which radiates; the five meanings of magnetisation make the second; the third is transmutation or the secret lost of alchemy; and, lastly, the first letter of the Word, which has been imparted, or the hidden name egoic".*

2. For Disciples and Initiates:

*"Let the group get ready to reveal the hidden Mystery.  
Let the group demonstrate the higher meaning of the lessons learnt and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that, which is dynamic carry the group together towards the higher Three where the Will of God holds sway; let Transfiguration follow transformation and may transmutation disappear. Let the O M be heard right at the centre of the group, proclaiming God is all".*

#### **Rule XIV.**

1. For Applicants:

*"Listen, touch, see, apply and know."*

2. For Disciples and Initiates:

*"Know, express, reveal, destroy and resurrect".*

These are the rules for group initiation and I am dealing with them, preparatory to your getting a fuller understanding of the Laws of Group Life with which I have dealt in one of my later Instructions.

I will in the future take these rules and monthly teach you somewhat of their meaning and indicate to you their significance as far as you can grasp them. These instructions are written for future disciples towards the end of this century. They are not written as your special privilege and will go out to the general public who will not understand, but thus they will be preserved. They will form part of the last volume on the Seven Rays.

Today we are to begin our study of the fourteen rules, for those who are seeking initiation, in one or other of its degrees. In one of my earliest groups, I gave the rules for those proposing to enter the grades of discipleship. I would like for a minute to deal with the significance of the word "Rule" and give you some idea of its occult meaning. There is much difference between a Law, an Order or Command and a Rule and you should ponder these distinctions with care. The Laws of the universe are simply the modes of expression, the life impulses and the way of existence or activity of the ONE in Whom we live and move and have our being. There is no avoiding these laws in the last analysis and there is no denying them, for we are eternally swept into activity by them and they govern and control (from the angle of the Eternal Now) all that happens in time and space. Orders and commands are the feeble interpretations, which men give to what they understand by law. In time and space and at any given moment and in any given location, these commands are issued by those who are in a position of authority or who seem to dominate or are in a position to enforce their wishes. Laws are occult and basic. Orders are indicative of human frailty and limitation.

Rules are, however, different. They are the result of tried experience and of age-long undertakings and - assuming neither the form of laws or the limitations of command - they are recognised by those for whom they exist and hence evoke from them a prompt intuitive response. They need no

enforcement but are voluntarily accepted and are put to trial in the belief that the witness of the past and the testimony of the ages warrants the effort required for the expressed requirements.

This is true of the fourteen Rules, which we are now going to study. I would remind you that only the initiate consciousness will truly comprehend their significance but also that your effort so to do will develop in you the beginning of that initiate consciousness, provided you seek to make practical and voluntary application of these rules to your daily lives. They are susceptible of three forms of application - physical, emotional and mental - and of a fourth application, which is best designated by the words "The response of the integrated personality to soul interpretation and understanding".

Another point, which I would call to your attention, prior to interpreting this rule, is that your group endeavour must be to seek group-application, group-meaning, and group-light. I would emphatically emphasise the words "group light". We are dealing, therefore, with something basically new in the field of occult teaching and the difficulty of intelligent comprehension is consequently great. The true significances are not the simple ones, which appear upon the surface. The words of these rules would seem to be almost tritely familiar. If they mean exactly what they appear to mean, there would be no need for me to be giving you hints as to their underlying significances and ideas. But they are not so simple.

To sum up, therefore: these Rules are to be read with the aid of a developing esoteric sense; they are related to group initiation in spite of their having individual application; they are not what they appear to be on the surface - trite truisms and spiritual platitudes.

They are rules for initiation, which, if followed, will take the disciples and the group through a major spiritual experience; they embody the techniques of the New Age, which necessitate group-activity, group-procedure and united action. Earlier I said that these rules are the result of tried experience and my use of the word "new" in this connotation is related to human knowledge but not to the initiatory procedure, That has always existed and always at the great crises of initiation, disciples have moved forward in groups even though they have not been aware of so doing. Now disciples can become so aware and the various ray ashrams will not only present their groups (large or small) to the Initiator but the personnel of these groups will now be aware of the fact of group presentation. They will also have to grasp the fact of the *extent of their knowledge being dependent upon their decentralisation*. I would ask you, as a part of my ashram, to ponder and reflect upon and discuss this last statement.

Let us now proceed to a consideration of Rule I:

#### **Rule I.**

*Within the fire of mind, focussed within the head's clear light, let the group stand. The burning ground has done its work. The clear, cold light shines forth and cold it is and yet heat - evoked by the group love - permits the warmth of energetic moving out. Behind the group, there stands the Door. Before them opens out the WAY. Together let the band of brothers onward move - out of the fire, into the cold, and toward a newer tension.*

It would be profitable if we took this Rule I - sentence by sentence - and tried to wrest from each its group significance.

#### **I. *Within the fire of mind, focussed within the head's clear light, Let the group stand.***

In this sentence, you have the idea of intellectual perception and of focussed unity. Intellectual perception is NOT mental understanding but is in reality the clear cold reason, the buddhic principle in action and the focussed attitude of the Spiritual Triad in relation to the personality. I would call your attention to the following analogies:

Head	Monad	Atma	Purpose
Heart	Soul	Buddhi	reason
Base of Spine	Personality	Manas	Spiritual activity

In these words, you have, therefore, the position of the personality indicated as it stands at the penetrating point of the antahkarana as it contacts the manas or lower mind and is thus the agent of the purpose of the Monad, working through the Spiritual Triad which is – as you know - related to the personality by the antahkarana.

The heart as an aspect of pure reason requires careful consideration. It is usually considered to be the organ of pure love but - from the angle of the esoteric sciences - love and reason are synonymous terms and I would have you reflect upon why this should be.

Love is essentially a word for the underlying motive of creation. Motive, however, presupposes purpose, leading to action and hence in the group life task of the incarnating Monad, there comes a time when motive (heart and soul) becomes spiritually obsolete because purpose has reached a point of fulfilment and the activity set in motion is such that purpose cannot be arrested or stopped. The disciple cannot then be deterred and no hindrance or difficulty is hard enough to prevent his moving forward. Then we have the eventual destruction of what Theosophists call the causal body and the establishing of a direct relation between the Monad and its tangible expression upon the physical plane. The head centre and the centre at the base of the spine will be in direct unimpeded relation; monadic will and personality will, will be also in a similar unimpeded relation, via the antahkarana. I would always have you remember that the will aspect is the final dominating principle.

In the group application of these ideas, the same basic and profound development must take place and a group of disciples must be distinguished by pure reason, which will steadily supersede motive, merging eventually into the will aspect of the Monad - its major aspect. It is, technically speaking, Shamballa in direct relation with humanity.

What, therefore, is the group-will in this ashram of mine? Is it present in any form vital enough to condition your group relations and to unite you all into a band of brothers - moving forward into the light? Is the spiritual will of the individual personality of such strength that it negates the personality relation and leads to spiritual recognition, spiritual interplay and spiritual relation? It is only in consideration of these fundamental effects of standing as a group in "the head's clear light" that it is permissible for each of you to bring into the picture personal sensitivities and thought and this because of a group temporary limitation.

What is it, therefore, my brother, which prevents you - as an individual - having direct approach and direct contact with me without being dependent upon an intermediary? One or two of you HAVE direct approach; and another of you has it but knows it not; two of you are well intentioned and are hard-striving disciples, but never for a second do you forget yourselves. One of you has had a problem of glamour but now is pre-occupied with the problem of spiritual ambition - a spiritual ambition which is working through a very small personality; some of you could make rapid progress but are too prone to inertia - perhaps I could say that they do not care enough. I am mentioning no names but each of you can place himself. All of you desire to move forward and possess a strong inner spiritual life - hence my finding the time to work with you. But the group antahkarana is still incomplete and the aspect of pure reason and of the heart does NOT control. The evocative power of the Spiritual Triad is not, therefore, adequate to hold the personality steady and the invocative power of the personality is non-existent - speaking from the angle of the group personalities which make up the personality aspect of the ashram. This is a factor with which you oft feel I have not to deal. It can only become a potent factor certain personality relations are adjusted and inertia is overcome. Then and only then can the "group stand"

## 2. The burning-ground has done its work.

Here there is quite apt to be misunderstanding. To most people, the burning ground stands for one of two things:

a. Either the fire of the mind, burning up those things in the lower nature of which it becomes increasingly aware.

b. Or the burning-ground of sorrow, agony, horror and pain, which is the characteristic quality of life in the three worlds, particularly at this time.

But the burning ground referred to here is something very different. When the blazing light of the sun is correctly focussed on, or through a glass, it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana, and not specifically through the soul, it produces a blazing fire, which burns up all hindrances in a steady sequential process. Wording it otherwise, when the will aspect streams from the Monad and focuses through the personal will (as the mind can grasp and realise it) it destroys as by fire all elements of self-will. As the energy of Shamballa streams out and makes a direct contact with humanity (omitting the transmission via the Hierarchy, which has hitherto been customary), you have what is to be seen in the world today – a destructive conflagration, or a world burning-ground.\* When the antahkarana of this group is rightly constructed, then the individualised group-will will disappear in the full consciousness of the monadic purpose or clear directed will. These are points, which the disciple for initiation has to consider as he prepares for the higher initiations and these are the points, which any group or ashram in preparation for initiation has also to consider.

(\* Since Wesak 1944, Shamballic energy now streams forth via Hierarchy.)

The secret of the higher initiations lies in the trained use of the higher will. It does not lie in purification or in self-discipline or in any of the expedients, which have acted in the past as interceptors of the truth. This whole problem of the Shamballic will is in process of revelation, and will eventually alter the entire approach of the disciple in the New Age to initiation.

Some years ago, I asked one of the members of one of the Groups of IX to write on this theme and to indicate (through reflective study and esoteric understanding) as much as he could on the theme of the "Way into Shamballa". This he has not yet done and perhaps what I shall here be writing may serve to him to do so. I have asked AAB to see that he gets this Instruction. In this concept of the new and future section (if I may so call it) of the Way or the Path with which the modern disciple is faced, lies the secret of the coming revelation and of the spiritual dispensation, which will emerge as humanity constructs the new world civilisation and begins to formulate monadic will upon its distorted reflection, the individual will, deeply deserves consideration.

For long, aspirants have noted and been taught the effect of the will upon the astral, or emotional body. It is one of the primary and most elementary of the initial tensions, and is taught upon the Probationary Path. It leads to the purifying and the re-organising of the entire psychic and emotional life, as the result of its destructive action. "If you will only think", "if you will only use a little will" and "if you would only remember that you have a mind", we say to the children of the race and to beginners upon the Path of conscious Return. Little by little, then, the focus and the orientation shifts out of the astral life and from the emotional level of consciousness into the mental and consequently into the reflection of the world of purpose, found in the three worlds. When that stage has been somewhat developed, then there follows, upon the Path of Discipleship and of preparation for initiation, an effort to grasp and understand the higher aspects of this mental process and the will aspect of the egoic life begins to influence the disciple. The petals of sacrifice unfold and the sacred sacrificial aspect of life is revealed in its beauty, purity, simplicity and in its revolutionising quality. Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the distortion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist - transmutation, and transformation. The result is the assimilation of the individual and the egoic will into the purpose of the Monad, which is the purpose - undeviating and unalterable - of the One in Whom we live and move and have our being. This is the field of the true burning for our "God is a consuming Fire". This is the burning bush or the burning tree of life of the biblical symbolism. This highest of all the fires, this deeply spiritual and hitherto seldom recognised burning ground has its effect summed up for us in the next phrase or sentence of Rule 1.

3. The clear, cold light shines forth and cold it is and yet the heat - evoked by the group love - permits the warmth of energetic moving out.



In these words you have the key to group initiation. The light of the higher initiations can stream in when it is evoked by the group-love. That light is clear and cold, but produces the needed "heat", which is a symbolic word used in many of the world Scriptures to express living, spiritual energy. I said "spiritual energy", my brother, and not soul force and herein lies a distinction, which you will, some day, have to grasp,

This group-love is based upon the egoic aspect of the will to which we give the name "sacrificial love". This does not connote happy relationships between individual members of the group. It might, presumably, lead to unhappy, outer, superficial interplay but basically it leads to an unalterably staunch loyalty, underlying the surface of the outer life. The Master's influence as He seeks to aid His disciple always produces transitory turmoil - transitory from the angle of the soul but frequently appalling from the angle of the personality. Similarly, the projection of the life and influence of any senior disciple into the periphery or aura of the aspirant or lesser disciple is - in its degree - likewise disturbing and upsetting; this is a point which you should have carefully in mind, both as regards your own reactions and training and any effort which you may call forth in the life of a probationary disciple or lesser disciple in your own sphere of influence. These intrusive influences and their consequent effects, which are produced upon you as an individual or a group by a Master or a senior disciple are usually interpreted by you in personality terms and are very little understood. They are, nevertheless, aspects of the higher will in some or another higher disciple and are beating upon your personality will and evoking the sacrificial will of the ego and hence lead to a period of temporary discomfort instead of learning the needed lesson of receiving and handling force.

Where, however, real love exists, it will produce the lessening of the personality will, the evocation of the sacrificial, egoic will and a constantly growing capacity to identify the group with the will or purpose of the Monad.

The progress of the group is, therefore, from one burning-ground to another - each burning-ground being colder and clearer than the preceding one, but producing sequentially the burning fire, the clear, cold lighted fire and the consuming divine fire.

Thus in parable, the truth goes out and gradually the initiate grasps the uses of heat, warmth, light and energy; he arrives at an understanding of self-will, sacrificial will and Shamballic purpose and only LOVE (self-love, group-love, and finally divine-love) can reveal the significance of these symbolic words of the occult paradoxes, which confront the true aspirant as he attempts to tread the WAY.

The remainder of this rule I will take up with you next month, but what I have here given will suffice, will it not, for at least one month's reflection and for your group-discussion, if you so choose.

As we resume our studies of the rules to be followed by those receiving initiate-training, I would remind you of certain things, some of them already touched upon but requiring re-emphasis. You have probably not remembered what I have said on these matters. Any usefulness, which these rules may have for you will be dependent upon your grasping few basic ideas and then proceeding to make them factual as far as in you lies.

First, I would call your attention to what should be the basic attitude of the would-be initiate: It should be one of purpose, governed by pure reason and working out in spiritual activity. That is a sentence easily written but what, specifically, does it convey to you? Let me enlarge upon it somewhat. The attitude of the initiate in training should be one of right spiritual motive - that motive being the intelligent fulfilment of the will-aspect of divinity, or of the Monad. This involves the merging of your personality self-will into that of the sacrificial will of the Soul and this, when accomplished, will lead to the revelation of the divine will. Of this Will, no one who is not an initiate has any conception. It means, secondly, the release of the faculty of spiritual perception and of intuitive understanding, which involves the negation of the activity of the lower concrete mind, of the lower personal self and the subordination of the knowledge-aspect of the Soul to the clear pure light of divine understanding. When these two factors are beginning to be active upon the physical plane, motivated from the high source of the Monad, and implemented by the pure reason of the intuition.

It will be apparent to you, therefore, that these higher spiritual faculties can only be brought into play when the bridging antahkarana is beginning to play its part. Hence the teaching, which I am giving on the construction of the rainbow bridge and hence my request to all of you to start studying the Fourth Degree teaching upon the antahkarana as given by me in the Esoteric Section.

These rules are in reality great Formulas of Approach but they indicate approach to a specific section of the Path and not approach to the Initiator. I would have you reflect upon this distinction. The “Way of the Higher Evolution” lies open to the aspirant to the Greater Mysteries but he is oft bewildered in the beginning and frequently questions in his mind the difference between the progress or evolution of the personality towards the soul-consciousness and the nature of the progress, which lies ahead and which is essentially different to the unfoldment of pure consciousness. Had you grasped the fact that after the third initiation, the initiate is NOT concerned with consciousness at all, but with the fusion of his individual will with the divine will? He is not then occupied with increasing his sensitivity to contact or with his conscious response to the environing conditions but is becoming increasingly aware of the dynamics of the Science of the Service of the PLAN. This distinctive realisation can only come when his fused and blended personality and soul-expression of will has disappeared in the blazing light of the divine Purpose – a Purpose, which cannot be frustrated even if at times delayed as it has been during the past 55 years.

I realise that much of that I have said above must seem meaningless to you because the finished contact between soul and personality has not been brought about and the will-aspect in manifestation is not yet understood in its three phases: Personality, Egoic and Monadic. But, as I have earlier told you, I write for those disciples and initiates, who are now coming into incarnation and who will be in the full flower of their consciousness and service at the latter end of this century. All that you can do is to make the effort to understand. It will have its effect, even if your brains register it not.

In the last analysis, these Rules or Formulas of Approach are primarily concerned with the Shamballa or life-aspect. They are only Formulas or embodied techniques at present extant, which have in them the quality, which will enable the aspirant to understand and eventually express the significance of the words of the Christ, “Life more abundantly”. These words relate to contact with Shamballa; the result will be the expression of the will-aspect. The whole process of invocation and evocation is tied up with the idea. The lesser aspect is ever the invoking factor and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process but in time and space it might be broadly said that the lesser ever invokes the higher and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension, displayed by the invoking element. This many fail to realise. You do not work at the evocative process. That word simply connotes the response of that, which has been reached. The task of the lesser aspect or group is invocative and the success of the invocative rite is called evocation.

When therefore, your life is fundamentally invocative, then there will come the evocation of the will. It is only truly invocative, when personality and soul are fused and functioning as a consciously blended and focussed unit.

The next point, which I seek to make, is that these Formulas of Approach or Rules deal with the unfoldment of group-consciousness, because it is only in group-formation that, as yet, the Shamballa force of the Will can be tapped. They are useless to the individual under the new initiatory dispensation. Only the group, under the proposed new mode of working and of group-initiation, is capable of invoking Shamballa. That is why Hitler, the exponent of the reversed reaction to Shamballa (and consequently the evil reaction) had to gather round him a group of like-minded people or personalities. On the upper arc of the evocative cycle (Hitler being the expression of the invocative arc of the Shamballa force), it requires a group to bring about evocation.

We now come to my third point in relation to the Rules or Formulas and their objective. They are concerned – above everything else – with group-initiation. They have other applications but as far as you are concerned here lies their usefulness.

What, my brother, is group-initiation? Does it involve the taking of initiation by every member in the group? Can one person have so extensive an influence that he can hold up or delay or even prevent (in time and space) the group initiation? The group need not necessarily contain members, who have all taken the same initiation. By this I mean that the necessary initiation of all the members simultaneously into the same group development is not required. Basically, what I am endeavouring to say anent these Rules has relation to the third initiation - the initiation of the integrated personality. They necessarily, however, have a correspondence to the second initiation, and are consequently of more general interest, for it is that initiation which faces so many aspirants today - the demonstration of the control of the formidable emotional nature.

I would ask you to think much about this point, which I have just made. Group initiation means that the bulk of the members are correctly oriented; that they are proposing to accept the discipline which will prepare them for the next great expansion of consciousness, and that none of them can possibly be deviated from their purpose (note that word with its first ray or Shamballic implications), no matter what is happening in their environment or their personal life. You need to reflect on this if you desire to make the needed progress.

In these short instructions, which aim only at a "tentative indication" (note that phrase), it is not necessary to enter into explicit details. In any case, if the Formulas or Rules are not intuitively clear to your minds, anything I could say would only hinder and frustrate my purpose.

Finally, these Formulas or Rules are susceptible of three forms of application or interpretation and I would have you remember this, because you can thereby discover where your individual focus of attention is and if you are consequently functioning as an integrated personality. Remember always that only an integrated personality can achieve the needed soul focus. This is a fundamental requirement. These three forms of application are physical, emotional and mental in nature. But those words in their simplest connotation have true reference to the task of achieving one or other of the higher initiations. The only way their significance can truly appear is by grasping the following meanings:

1. The physical application refers to the usage by the group of the given knowledge and intuitively perceived information in such a way that the needs of the larger group, of which the group itself is a part, are constructively served. The consummation of this ideal is to be found in the activity of the Hierarchy itself, which, from progressive point to progressive point, finds itself in the position of intuitive interpreter and force transmitter between the centre of Shamballa and Humanity. The individual initiate, on the way to one or other of the higher initiations, has in his lesser degree to achieve the same dual function and thereby fit himself for the wider cooperation.

2. The emotional application has definite reference to the world of meaning, interpreted in a group sense. At present, well-meaning aspirants are satisfied if they are able to interpret their personality conditions, events and happenings in terms of their real meaning. But that still remains an individual reaction. The aspirant who is seeking to comprehend these Rules is more interested in seeing the situations which he contacts in terms of a world whole, and in searching for their meaning in terms of their group significance. This serves to decentralise him and to convey into his consciousness some aspect of that larger whole, and this in its turn contributes to the expansion of the consciousness of humanity as a whole.

3. The mental application has to be grasped and considered in terms of the "great light." It must be remembered that the mind is the organ of illumination. Therefore it might be asked: Do the united mental processes of the group as a whole tend to throw light on human problems and situations? How much does the light of the individual group member aid in this process? How much light do you, as an individual, register and therefore contribute to the greater light? Is the group light a dim flicker or a blazing sun?

Such are some of the implications lying behind the use of these familiar words, and the careful consideration of their meaning might bring about a definite expansion of consciousness. This expansion normally follows certain clear and definite stages:

1. A recognition of the goal. This goal is often expressed under the word "the door." A door permits entrance into some place larger than the area covered by the standing room of the would-be initiate. This statement refers to the "door of incarnation" through which the incarnating soul enters into life - limited and restricted from the angle of the soul. The door of initiation admits "into a larger room" or sphere of extended expression.
2. The approach, under regulated and imposed and well-tried rules, of the entering one towards an envisioned goal. This involves conformity to that which has been tried, known and demonstrated by all previous initiates.
3. The arresting of the steps of the initiate before the door in order that he may "prove himself to be initiate" prior to entry.
4. The passing of certain tests in order to demonstrate fitness.
5. Then comes the stage of entrance - under due and set rules and yet with full freedom of action. You will see, therefore, why ever the need for understanding is emphasised.

Before proceeding to study the final phrases of Rule One, I would call your attention to the fact that the initiate has faced two major tests, symbolically described as "the burning ground" and the "clear cold light." Only after he has successfully passed these can he - or the group, when considering group initiation - move forward and outward into the wider reaches of the divine consciousness. These tests are applied when the soul grips the personality and the fire of divine love destroys the loves and desires of the integrated personality. Two factors tend to bring this about: the slow moving forward of the innate conscience into greater control, and the steady development of the "fiery aspiration" to which Patanjali makes reference. These two factors, when brought into living activity, bring the disciple into the centre of the burning ground, which separates the Angel of the Presence from the Dweller on the Threshold. The burning ground is found upon the threshold of every new advance, until the third initiation has been taken.

The "clear cold light" is the light of pure reason, of infallible intuitive perception and its unremitting, intensive and revealing light constitutes a major test in its effects. The initiate discovers the depths of evil, and at the same time is enticed forward by the heights of a growing sense of divinity. The clear cold light reveals two things:

1. The omnipresence of God throughout nature, and therefore throughout the entire personality life of the initiate or of the initiate group. The scales fall from the eyes, bringing about – paradoxically - the "dark night of the soul" and the sense of being alone and bereft of all help. This led (in the case of the Christ, for instance) to that appalling moment in the Garden of Gethsemane, and which was consummated on the Cross, when the will of personality-soul clashed with the divine will of the Monad. The revelation to the initiate of the ages of severance from the Central Reality, and of all its attendant implications, descends upon the one who is attempting to stand "in isolated Unity," as Patanjali (to quote him a second time) calls the experience.

The omnipresence of divinity within all forms pours in upon the consciousness of the initiate, and the mystery of time, space and electricity stands revealed. The major effect of this revelation (prior to the third initiation) is to bring to the disciple a realisation of the "great heresy of separateness," as it focusses in him, the separated fully conscious individual - aware of his past, conscious now of his ray and its conditioning power, focussed in his own aspiration, and yet part of the great whole of nature. From that moment onward he knows that divinity is all there is, and this he learns through the revelation of the inherent separateness of the form life, through the processes of "the dark night of the soul" and its culminating lesson of the significance of isolation and the freeing process which brings about the merging into unity through the emission of the sound, the cry, the invocation, such as the cry of the Christ upon the Cross symbolised. His exact words have not been transmitted to us. They vary for each ray, but all bring about the recognition of divine merging, in which all-separating veils are "rent from the top to the bottom" (as The New Testament expresses it).

2. The omniscience of the divine Whole is also brought home to the initiate through the medium of the clear cold light, and the phases of "isolated experience," as it is sometimes occultly called, is forever ended. I would have you realise what this can mean in so far as possible to your present consciousness. Up till the present, the initiate-disciple has been functioning as a duality and as a fusion of soul-energy and personality-force. Now these forms of life stand exposed to him for what they essentially are, and he knows that - as directing agencies and as transitory gods - they no longer have any hold over him. He is being gradually translated into another divine aspect, taking with him all that he has received during the ages of close relation and identification with the third aspect, form, and the second aspect, consciousness. A sense of being bereft, deserted and alone descends upon him as he realises that the control of form and soul must also disappear. Here lies the agony of isolation and the overpowering sense of loneliness. But the truths revealed by the clear cold light of the divine reason leave him no choice. He must relinquish all that holds him away from the Central Reality; he must gain life and "life more abundantly." This constitutes the supreme test in the life cycle of the incarnating Monad; and "when the very heart of this experience enters into the heart of the initiate, then he moves outward through that heart into full life expression." Such is the way that the Old Commentary expresses this. I know no other way in which to bring the idea before you. The experience undergone is not related to form, nor is it connected with consciousness or with even the higher psychic sensitivity. It consists of pure identification with divine purpose. This is made possible because the self-will of the personality and the enlightened will of the soul have both equally been relinquished.

#### 4. Behind the group there stands the Door. Before them opens out the Way.

Note how this passage reverses the usual presentation. Hitherto, in the occult books, the Door of Initiation has been presented as ever moving forward ahead of the initiate. He passes through door after door into a wider experience and expansion of consciousness. But in the initiate consciousness, after the first two initiations, this is not the realisation. It is simply the adhering to an old form of symbolism with the implied limitations of the truth. I would here remind you that the third initiation is regarded by the Hierarchy as the first major initiation, and that the first and second initiations are initiations of the Threshold. For the bulk of humanity, these first two initiations will for a very long time constitute major initiatory experiences, but in the life and realisation of the initiate-soul, they are not. After the two initiations of the threshold have been undergone the attitude of the initiate changes and he sees possibilities and factors and revelations which have hitherto been totally unrealised and unknown, even to his consciousness at his highest moments.

The door of initiation looms large in the consciousness of the neophyte; the higher Way is the determining factor in the life of the initiate of the third degree. It is the Transfiguration; and a new glory pours through the transfigured initiate who has been released from every type of grip by either the personality or the soul. For the first time, the goal of the higher Way and the attainment of Nirvana (as the Oriental calls it) appears before him, and he knows that no forms and no spiritual complexes and no pull by either soul or form, or by both united, can have any effect upon his attaining his final destination.

I would like for a moment to refer here to the door symbology as the initiate begins to grasp the inner meaning of those simple words. For long the teaching, given in the clear cold light, anent the door and the emphasis put upon the presentation of the door lying ahead of the aspirant has been made familiar, but that has been working with the lower aspects of the symbolism, even if aspirants did not realise it; they have been taught the fact of the light in the head, which is the personality correspondence to the clear cold light to which I refer. At the very centre of that light, as many aspirants know theoretically or factually by inconstant experience, is a centre or point of dark indigo blue - midnight blue. Note the significance of this in view of what I have been saying anent the "dark night," the midnight hour, the zero hour in the life of the soul. That centre is in reality an opening, a door leading somewhere, a way of escape, a place through which the soul imprisoned in the body can emerge and pass into higher states of consciousness, untrammelled by form limitations; it has also been called "the funnel or the channel for the sound"; it has been named the "trumpet through which the escaping A.U.M. can pass." The ability to use this door or channel is brought about by the practice

of alignment; hence the emphasis laid in the Arcane School as it attempts to train aspirants and disciples upon this exercise.

Once alignment has been achieved, it will be realised (remembering the symbolism of the head, the light and the central opening) that many occasions arise in meditation when "behind the group there stands the door; before them opens out the Way." This is the lower correspondence of the higher initiate-experience with which our rule is dealing.

Again, this time in relation to the soul, comes the repetition of the discovery of the Door, its use and its appearance, finally, behind the initiate. This time the door must be found upon the mental plane, and not as earlier upon the etheric level; this is brought about by the aid of the soul and of the lower mind and through the revealing power of the clear cold light of the reason. When discovered, the "revelation of a terrible though beautiful experiment" faces the initiate. He finds that this time alignment is not his need, but the definite undertaking of a creative work - the building of a bridge between the door, which lies behind and the door, which lies ahead. This involves the construction of what is technically the antahkarana, the rainbow bridge. This is built by the disciple-in-training upon the basis of his past experience; it is anchored in the past and firmly grounded in the highest, rightly oriented aspect of the personality. As the disciple then creatively works, he finds that there is a reciprocal action on the part of the Presence, the Monad - the unity, which stands behind the Door. He discovers that one span of the bridge (if I might so call it) is being built or pushed forward from the other side of the gulf separating him from experience in the life of the Spiritual Triad. This Spiritual Triad is essentially, to the initiate, what the threefold personality is to the man in physical incarnation.

I wonder if I have succeeded in giving you at least a general idea of the possibilities lying ahead of the disciple, and incited you to definite conscious response to those possibilities. I cannot do other than speak in terms of consciousness, even though the life of the Triad - leading in its turn to identification with the Monad, as the personality life leads eventually to soul control and expression - has taught to do with consciousness or sensitivity as those terms are commonly understood. Yet remember how, in all my teachings upon occult unfoldment, I have used the word IDENTIFICATION. This is the only word I have found which can in any way convey the complete unity which is finally achieved by those who develop a sense of unity, and who refuse to accept isolation; separateness then fades out entirely. The isolated unity achieved is unity with the Whole, with Being in its totality. This cannot as yet convey much to you.

5. Together let the band of brothers onward move - out of the fire, into the cold, and toward a newer tension.

Here, in very brief form, certain basic instructions are given. Each of them indicates the new attitudes imposed upon all who have taken initiation. They cannot be interpreted in terms of the Path of Discipleship or of Probation. The ordinary and easily-arrived-at significances mean little to the initiate mind. Let me briefly consider them so that clarity of concept, though not of detail, may prevail.

a. *Out of the fire.* This is a symbolic way of indicating that the personality life is definitely and finally left behind. It is this phrase, which gives the clue to the initiation, which is referred to in this Rule. Each of these Rules contains within itself the clue to the particular initiation to which reference is being made. *The Rules are not placed in their right order*, having sequential reference to the seven initiations. The intuition of the aspirant must be invoked if he is to arrive at right knowledge. I shall sometimes indicate the initiation involved, but not always, as it would profit not. The clue to the seventh initiation, which lies ahead for such high Beings as the Christ would be of no service to you at all. The clue to the initiation of the Transfiguration can be of importance, as it involves the personality, and many of you in the not so distant future (from the angle of the aeonial life cycle of the soul) will face that. The secret of the third initiation is the demonstration of complete freedom from the claims and demands of the personality. It does not involve the achievement of a completely perfect expression of the spiritual life, but it does indicate that the service of the initiate and his life demonstration - regarded in a broad and general way, from the angle of the life-tendency and of entire dedication to humanity - remains untouched by the limitations, still existent, of the personal lower self.

b. *Into the cold*. This means that the focus of the life is now in the realm of clear truth and of pure reason. The life of the initiate is being rapidly transferred out of the egoic centre, the soul vehicle, on to the level of the buddhic life or state of being. Note, I do not say "of consciousness." This is formless, but preserves the fruitage of form experience. It is being oriented towards a realised unity and identification with the life aspect of divinity, and yet preserves its own recognised and achieved identity. On this level of pure impersonality and of right orientation the group stands, obedient to the rule which governs this particular stage of development.

c. *Toward a newer tension*. The interpretation of the phrase presents difficulty. This is owing to the false impression, which the word "tension" conveys at this time. It is associated in the minds of the reading public with the thought of nerves, with points of crisis, with courage and with fatigue. Is this not so? But in reality tension, occultly understood, is not associated with these aspects of personality reaction at all. The esoteric significance of tension (as far as I can explain it by limiting words) is "focussed immovable Will." Right tension is the identification of brain and soul with the will aspect, and the preservation of that identification - unchanged and immovable - no matter what the circumstances and the difficulties.

You can see, therefore, how far ahead of present attitudes and goals this teaching is. Identification with the soul and with the Hierarchy is dependent upon the ability of the disciple rightly to love. It is the emergence of the second divine aspect, for love is the expression of group life, and that is rare indeed to find in these days. Right tension indicates the emergence of the first aspect, of the will, and this is seldom to be found as yet, save among the more advanced disciples and initiate members of the Hierarchy.

Love governs the Way into the life of the Hierarchy and is the foundation for all approach to, and appreciation and acceptance of truth.

Will governs the Way into Shamballa and is the foundation for all approach to, appreciation of and identification with, Being.

This developed will expresses itself as tension, esoterically understood. It embodies the ideas of orientation, implacable determination, an ability to wait and to preserve intention and orientation unmoved by aught, which may occur. It also involves the determination to take the intended action (always of a creative nature and based on loving understanding) at the psychological moment (right timing), or that exact moment which the psyche or soul determines to be correct. Here you have one of the interesting transferences of meaning and of relationship, which occur in the Ageless Wisdom. The Son or soul emerges into manifestation with the concurrence and aid of the Mother or of the matter aspect. This is to you a most familiar truth. In the next stage, that of initiate-development, the Son, in its turn, becomes the feminine or negative aspect and, demonstrating as the Psyche, enables the initiate to bring into expression another divine aspect - that of the will. Until the fourth initiation is undergone, it is the soul as a "focal point for descending light and for ascending radiance." This dual activity reveals the nature of the will. Note how this phrase from an ancient writing describes the antahkarana.

It is not possible in these brief instructions to deal adequately with the will aspect of divinity, nor would it profit at this time. Aspirants have to learn the nature of the will by the power of inner illumination and by certain intelligent recognitions. They learn the nature of the self through the aid of the personality, the shadow or distortion of the divine will. They pass from the expression of the will, which is purely selfish, self-sufficient and self-focussed, to the grasp of the group will and to the effort to embody that group will. This group will is always concerned with that which is not the will of the separated self.

As this ability to be selflessly decentralised grows and develops, the aspirant reaches a point where the group life and the group good is seen as an integral part of a much greater Whole. This greater Whole is Being Itself, divorced from form but ever working through form whilst in manifestation, and working with planned purpose. The realisation then grows that intelligence and love are not enough, but that they must be supplemented and implemented by will, which is active intelligent purpose, lovingly applied.

The difficulty of this subject is inherent in the fact that basically (no matter how strange this may seem) love is the line of least resistance for the developed human being. It is the governing principle of the present solar system. Will is the governing principle of the next or coming solar system, which will be brought into manifestation through the agency of those human beings who - in this solar system - arrive at the full expression of the will aspect. Then, in the coming consummating manifestation, love will be to the will aspect what intelligence is, in this solar system, to love. (Rays and Initiations pages 25/47)

Djwhal Khul



Set 1.B.

## **APPLICANTS AT THE PORTAL – SET I**

### **QUESTIONS ON SET ONE**

#### **Ashram Series - Sets 17-18-19 of the Fourteen Rules for Disciples and Initiates**

1. What do you regard as of major importance to you: A Law, an Order or A Rule?
  - a. State why?
  - b. Is it possible to be responsive to all three?
  - c. If so, which aspect of yourself is controlled by each of them? (see page 8)
2. How do you propose to "seek group-application, group-meaning and group-light"? What do these phrases mean to you? (page 8)
3. What is the penetrating point of the Antahkarana "as it contacts the lower mind and becomes the agent of the purpose of the Monad"?
4. If the WILL is not fixed intention or focussed determination, what is it, esoterically speaking? (p. 9)
5. What is the deepest esoteric truth, which humanity can grasp at this time? (page 2)
6. Can you define "inspiration" and "seeds of hope" as used on page 2?
7. We read on page 2 that the Members of the Hierarchy are "being abstracted from the middle point of holiness and absorbed into the Council of the Lord". What does this mean?
8. What is the difference, esoterically speaking, between dynamic, attractive or magnetic work?
9. Why must motive be superseded by Pure Reason in the Disciple's development? How does this relate to the gradual negation of the personality will by the Spiritual Will?
10. What causes the individual's and group's "burning ground" in the Esoteric sense?
11. Why is group-love called "sacrificial love"? With this in mind, wherein lies your present "burning ground", if any? (pages 4, 9, 10, 14)
12. The phrase "door of initiation" is constantly used. What exactly does it mean to you?
13. The Tibetan constantly uses the word "tension". What does tension mean esoterically? Think through its significance with regard to:
  - a. The Individual
  - b. The Group
  - c. The Ashram
14. In what manner do you think that the initiate recognises the omnipresence and omniscience of God?
15. At the third initiation, complete freedom from personality control is demonstrated. What does this mean in reality? Is the personality completely finished and "killed out"?

16. The Tibetan says, "Wherever the Consciousness is focussed, there is the major emphasis and importance and this is true of the individual man and of humanity as a whole". (see page 1) In an instruction given elsewhere He says, "Vision must give place to intuitive focussed perception - a very different thing". In the light of those quotations and the understanding gleaned from trying to answer the foregoing questions, please answer the following:

What would be the difference in the life-emphasis for the individual or group if the point of focus is:

- a. On the vision?
- b. On the Plan?

Set 1.C.

**AAB's list of TOPIC HEADINGS**

to be used in study of all the Sets of  
The Fourteen Rules for Disciples and Initiates.

ALIGNMENT

The AUM

CONSCIOUSNESS

DISCIPLESHIP

EVIL

EXPANSION

FORMULAS OF APPROACH

GROUP

HIERARCHY

INITIATION

DOOR OF INITIATION

TESTS FOR INITIATION

INVOCATION AND EVOCATION

KNOWLEDGE

NEW TRENDS

PERSONALITY

PLAN

PROPHECY

PURPOSE

REVELATION

TENSION

WILL

**“APPLICANTS AT THE PORTAL” GROUP**

**SET II**

**TABLE OF CONTENTS**

**A.** THE TIBETAN’S STATEMENT OF HIS WIDER GROUP-OBJECTIVE. (All His Ashramic groups.)

**B-1.** A LETTER TO THE GROUP (Applicants at the Portal) (MW, 3/1952)

**B-2.** The June Full Moon Message of 1949. (DK)

**B-3.** The energy of Right Human Relations. (MW)

**B-4.** The Six Themes related to the Work of the NGWS. (MW)

**B-5.** The Vision of the desired work within the body of the NGWS. (MW)

**C-1.** THE TIBETAN’S TEACHER INSTRUCTIONS OF 1936: Preparatory Instructions for Synthesis and corporate efforts of Ashramic groups for esoteric participation at Wesak.

**C-2.** DAILY RITUAL (DK)

**D.** THE TIBETAN’S GROUP INSTRUCTIONS FROM “THE ASHRAM PAPERS”, No. 10 (DK, 4/1942)

**E.** SOME QUESTIONS ANSWERED. (MW)

**F.** A LETTER ON THE PRINCIPLE OF UNANIMITY. (Letter to General Eisenhower, MW. 2/1952.)

**G.** THE TIBETAN’S WESAK MESSAGE OF 1935.

**H.** THE TIBETAN’S JUNE MESSAGE OF 1949. (The Externalisation of the Ashrams.)

**APPLICANTS AT THE PORTAL GROUP**

**SET II**

**THE TIBETAN'S STATEMENT OF HIS WIDER GROUP OBJECTIVE –  
WITH US AND WITH ALL HIS ASHRAMIC GROUPS.**

“At present the main objective of our joint work will be group-integration and the setting up of that inter-communication between the group-members, which will result in the needed telepathic interplay and in the establishing of that golden network of light, which will serve to create a powerful focal point. This focal point will be the agent for the revitalisation spiritually of the etheric body of humanity as a whole. This is an essential and important statement. This focal point will, in its turn, serve as a focal point for the revitalising of the etheric body of the planet with new power and fresh impulse.”

“I have here stated the wider and more important of my objectives, which are – as you see – entirely impersonal. I would commit this particular objective to your intelligent consideration. I would have you begin your new work with this objective and goal in your defined consciousness. I, therefore, state the objective clearly so that your minds may be tuned to mine – as far as that may be practically possible. Let your horizons be wide, my brothers, and your humility great. I am here speaking individually to you, for you are as yet (the majority of you) individually polarised and the group-polarisation lies ahead.

### A LETTER TO THE “APPLICANTS AT THE PORTAL” GROUP

Dear Brothers:

At this time of the year all disciples, - and particularly accepted disciples, - are turning their thoughts to the needed preparations for participation in the Three Great Planetary Approaches during the FULL MOONS of April, May and June. All of us are fully familiar with the special significance of each of these Festival months, particularly as given in the Tibetan's book “The Reappearance of the Christ.”

For several years there has been much work done to make an intensive effort in 1952 for a wider distribution and an informed use of the Invocation by the general public – especially so during the coming three FULL MOON periods. This intensified present effort with the Invocation closely parallels a similar effort launched by the Tibetan, which climaxed at the Wesak of 1936. The Invocation, which was widely distributed was a particular Stanza of the Great Invocation in use at that time. Some of our members will perhaps recall the very successful work accomplished, both esoterically as well as exoterically.

In the event of the 1952 Hierarchical effort as was true in 1936, the Tibetan tells us that certain great Extra-Planetary Forces stand ready and waiting to pour Their energies into the planet, particularly into humanity for its blessing and healing, as well as certain psychical energies, which are needed now by the progressive elements for the founding of the new civilisation and culture, which is to be carried out by the New Group of World Servers. These psychical energies are those, which are termed by the Tibetan as “The Five Specialised Energies” and which He tells us will be assuming great potency during the year 1952.

The Tibetan's request for a wider spread use of the Invocation by the general public in both events of 1936 and 1952 was to provide for the needed greater invocative appeal arising from the ranks of the intelligentsia – the NGWS – as well as the trained invocative work of groups of disciples, during these unusually high cycles of especial Spiritual Opportunity. The mass-appeal is, as He states, already present providing the great supporting “organ point” of the desire appeal. But, in such high cycles of spiritual tension and consequent opportunity, the mentally focussed aspirational appeal is particularly needed. As we know, Hierarchy blends these aspirational desires and thoughts with Its level of conscious invocation and lifts them to the Christ as He focuses the whole of the invocative appeal in the Great Triangle of Light.

We know that the depth of the penetrating descent of these evoked energies into humanity depends, to a large extent, upon the united group-efforts of the disciples of the world, either consciously so or not, to aid in the invocatory process, and their ability to receive, hold and distribute these energies.

In ashramic groups such as ours, the Tibetan tells us that the success of our efforts depends upon our group-unification. For, nothing less than this can penetrate into and participate in the ashramic work. To channel anything there must be ingress into that, which emits. Therefore, this would mean that there is needed a focus of triadal energies, which can only be accomplished in united group-formation, and, in our case, under stimulation of the Master. He provides that stimulation to his ashramic groups, particularly at the April, May and June FULL MOON Approaches.

Beginning in the spring of the climaxing year of 1936, the Tibetan requested that a certain daily ritual of subjective work be observed by His own personal group of disciples and at the same time offered them a more intimate approach to Him at the FULL MOON periods. In these instructions, the Tibetan's effort was to draw his group more clearly into His ashramic preparations, as far as it was able to respond, and in concert with all of the Hierarchy. He said that these instructions served to heighten the group's vibratory rate and more closely integrated it as a group, and also brought its approach to Him and the ashram into a higher focus. It would seem that such a highly focussed effort

is needed now if this group chooses to grasp the present opportunity to serve as an effective channel for the invoked energies in the present great Hierarchical effort.

Because the "A at P" group, at its inception by DK was asked by him to take its place on the periphery of His ashram, and there to receive His advanced work formerly given to His personal group, - this work to be adapted to the needs of the group and the immediate cycle of the Plan's need, - it is fitting and correct, not only for the needed service, but for the training, which was requested, that this group should receive the Tibetan's 1936 esoteric instructions. They will be found elsewhere in this set of papers. However, it must always be remembered that it is ever a matter of individual choice, whether or not one participates in any particular suggested group-service. But, if one so chooses to accept any of the Tibetan's training, one is expected to follow His instructions with care.

Perhaps it is not necessary to give this warning, but, in order to provide for all contingencies, the group-members should be reminded that this more intimate FULL MOON Approach to the Master given in this set, as well as the FULL MOON Approach contained in our Set 1 of the Tibetan's instructions, are not to be passed on to other aspirants or even to those we may consider to be disciples. These approaches are only permitted by disciples in group-formation who are in training and affiliated with the ashram or working from within its confines. This is not to say that disciples who are not in ashramic training groups do not at times contact with their Master, but this approach is dependent upon other factors, and not the least of these is a high degree of soul-fusion producing the light, which can be seen by the Master and according to the need of the disciple in His service the Master always working with the soul of the disciple and not with the personality.

In order to familiarise the group with this paralleling work of 1936, a copy of the Tibetan's Wesak Message of 1935 will be included in this set. Also, separate from this letter, will be given the reasons for first starting this group as an esoteric section of the Fourth Degree of the Arcane School, and why almost immediately after the invitations to this group were sent out, AAB separated it from the School at the precise instructions of DK. Furthermore, there will be separately answered the question: Why are disciples with a soul ray other than the second ray, and who also may recognise they are from another specific ashram, included in a training-group affiliated with and held on the periphery of a subsidiary ashram of a second ray Master?

### THE TIBETAN'S JUNE FULL MOON MESSAGE - 1949

It may be useful if together we examine a thread of thought, which serves the group's interest as presented in the 1949 June message. Here the Tibetan enumerates seven types of energy with which the Hierarchy works, modifying their inpouring energies and stimulative effects as They seek to adjust them to the varying needs of humanity. Trained disciples learn to cooperate in this adjusting service. He also gives more detailed information on the "Five Specialised Energies", which He only briefly described in His June message of 1948.

As we know, the primary extra-planetary energy received now by the whole Planetary Hierarchy at the Wesak is that aspect of the great Will Ray called the Will-to-Good. This made its appearance only recently (1945 – 1946) and is brought by the cooperative aid of the Avatar of Synthesis. He carries the synthesising quality of the great Will Ray, and not its destroying aspect, the Will-to-Power, - this energy being received via the great Triangle of Light formed by the Buddha, the Lord of the World and the Christ.

For our present thread of thought, at this point it may be useful to quote from the June 1948 message:

*"This spiritual energy (the Will-to-Good) passes through the ashrams of all the Masters of Wisdom, the Disciples of the Christ. During the interim between reception (at Wesak) and distribution (June Full Moon) it has been transformed into the energy of goodwill and into that light, which will illumine the minds of men."*

It will be remembered that the Tibetan has told us that goodwill characterises all the ashrams of the Hierarchy.

Furthermore, He says:

"This outpouring of spiritual energy (the Will-to-Good) into the Hierarchy passes through groups, that is, the ashrams of all the Masters of the Wisdom, the Disciples and the Christ. It is then transformed and transmuted by them so as to meet adequately the needs of the different types of people who compose humanity and who are represented in the ashrams by different Masters. This energy (the Will-to-Good) passes through all the Masters and through all their disciples so that all – at their many different stages – may receive the needed stimulation. They precipitate certain specialised aspects of this newly received energy, and they, therefore, will be peculiarly active in the coming period. Five of the Masters and Their five ashrams are primarily involved in this preparatory work."

This period of preparatory work, we will recall, is termed by the Tibetan: "The Stage of the Forerunner of the Christ."

The thought comes that this great act of service of transforming, transmuting and transmitting the energy of the Will-to-Good by the Planetary Hierarchy involves first of all – starting when the Sun begins to move North-ward – a united, fused and blended, and highly focussed effort of the entire Hierarchy in order to attain to the needed state of high spiritual tension for receiving energy.

Secondly, a powerfully sustained holding of the energy while using it in a dynamically creative meditation for transmuting the energy into the specialised quality of energy, which the ashram represents.

Thirdly, a focussed, purposefully directed out-pouring of the new qualified energy – made available to the graded ranks of disciples for transmission into their fields of service, into the great fields of endeavour of the NGWS, and to humanity in general. The disciples within the various ashrams participate in this great meditative, reflective and active work according to their perceptive abilities or level of consciousness. Our five day observance of each FULL MOON period is somewhat analogous



in concept and process of working but scarcely can bear comparison in its creative power. Nevertheless, these efforts by the disciples working in the world of human affairs, and particularly such ashramic groups as this is, are vitally needed by the Hierarchy as conscious channels of transmission.

The Tibetan gave a clarifying comment on ashramic meditation, particularly as regards its work as the three Full Moons, which we are here considering. This instruction was published in the April issue, 1950 of the Beacon. It is as follows:

### **Ashramic Meditation**

This is based upon the evocation of human response to the higher spiritual values. It concerns itself with the creation of those conditions wherein these new values can, under the divine Plan, flourish. It is focussed on that immediate aspect of the Path, which humanity needs to tread, and its intent is to swing into creative activity the desires, aspirations, reflections and concentrated meditation of men at wherever may be their particular point in evolution so that a mighty, coherent and invincible movement will be instituted, which must and will result in the creation of the new heavens and the new Earth. This is one way of expressing the significance of the coming of the Kingdom of God on Earth, and the creation of a new order and way of life.

There are crisis points 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 NGWS 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 NGWS (New Group of World Servers) 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 sub-human 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.

In the destruction of the old world order and in the chaos of these modern times, the work of the new creation is going forward. The task of reconstruction, leading to a complete reorganisation of human living and to a fresh re-orientation of human thinking, is taking place.”

To return to the five specialised energies, which DK enumerates, we find that they are, briefly:

1. The Energy of Love-Wisdom – transmitted by the Master KH and His Ashram.
2. The Energy of Will or Power – transmitted by the Master M and His Ashram.

3. The Energy of Active Intelligence – transmitted by the English Master who works under the direction of Master R in His office as Mahachohan.

4. The Energy, which produces Order – transmitted by the Master R and assisted by the 3<sup>rd</sup>, 5<sup>th</sup> and 7<sup>th</sup> ray Masters and Their Ashrams.

5. The Energy of Right Human Relations – transmitted by DK and His Ashram.

As we have noted before, DK tells us that He acts as the “liaison officer between those active and conscious disciples, who are working in the world of outer affairs and Those directly responsible to the Christ for the desired work of preparation.”

Since this new group (A at P) is held on the periphery of DK’s Ashram for training purposes and recognised and self-initiated ashramic service, duplicating the responsibilities of His personal group of disciples, now called the New Seed Group; and provided that the individual members wish to participate in this present ashramic service, we can readily see from the above that this service would of necessity require that we not only seek to prepare ourselves to receive the great incoming spiritual energy of the Will-to-Good, according to our capacity, but also to translate this in our hearts and minds as best we can into the energy of goodwill. More than this, being affiliated with DK’s Ashram, we will receive at the June distribution, according to our capacity, this energy qualified in its five specialised aspects in order to aid in its distribution. Therefore, it would seem fitting that we reflect on the significance of these energies so that they may find points of ingress into our consciousness in order that we may be a more conscious group-channel.

## THE ENERGY OF RIGHT HUMAN RELATIONS

Again, for the thread of thought, which we are pursuing together, let us re-examine the energy expressed through the Master DK and His Ashram. He tells us, he is working under the three great Lords of the Hierarchy – the Christ, the Manu and the Mahachohan – as do all the ashrams. His Ashram is on the 2<sup>nd</sup> ray of Love-Wisdom, and it is a subsidiary ashram of KH's, utilising basically the Wisdom aspect of that primary ray energy. As such, it is not only related to the 2<sup>nd</sup> ray, but also to the 1<sup>st</sup>, 3<sup>rd</sup>, and 7<sup>th</sup> ray energies, which provide the natural line of descent (in contrast to the 2<sup>nd</sup>, 4<sup>th</sup> and 6<sup>th</sup> line of descent) along which the great dynamic energy of the Will-to-Good may be channelled. We will recall that this is the 2<sup>nd</sup> aspect of the great Will ray. He tells us that His Ashram is not involved with the dual work of Love-Wisdom at this time because of the particular service He is rendering in this cycle. Because the great Love ray is a highly dangerous energy (were you not surprised, my brothers? – I was), its full force creating great conflicts, since there is always the opposing force present, that primary ashram will be the last to externalise. The present cycle of preparation for the Reappearance of the Christ will greatly clear the way.

This clarifies for us the information that the present descent of the Christ energy into the astral plane is creating a great turmoil. In an unpublished letter the Tibetan states that the future of the outer agencies with which His work is associated, depends upon their ability to rightly receive and skilfully handle this energy of the Will-to-Good. As we view the fact of these rays, which are being utilised by the Tibetan's Ashram, we realise that the energy of Right Human Relations, which He and His Ashram transmit, is a highly synthetic energy, and that this synthesis is accomplished through the energy of Wisdom.

It may be of interest here if one of the Tibetan's definitions of Wisdom be given. For His purposes of high-lighting His exact meaning, He starts with a short explanation of intuition, then follows one on Love and ends with that of Wisdom. It is as follows:

"In connection with the "seed-groups", which are fusing and blending in humanity at this time and which – in their totality constitute the nucleus of the fifth kingdom, the distinguishing quality is the ability to respond intuitively to higher impression and to present the mind (with which humanity was endowed in an earlier process) to the light of the intuition and hence achieve illumination. This intuition is a blend of the two divine qualities of buddhi-manas or intuitive spiritual understanding (involving interpretation and identification) and the higher abstract mind, which is essentially the power to comprehend that, which is not concrete or tangible but which is, in reality, an innate recognition of the lower aspects of the divine Plan for man, but – as the seed-groups grow and develop – the narrowness of this partial view will become increasingly apparent. God's Plan is all-embracing and His purposes inclusive of all forms of life and their relationships. This quality of the seed-groups is described in current esoteric literature as love-wisdom (the heart-nature and the higher mind) and this is descriptive of the future groups. It is NOT love, however, as usually understood or wisdom as men generally defines it.

"The love is free of emotion and of the astralism, which is distinctive of the solar plexus life, which most people live. Love, esoterically and in reality, is perceptive understanding, the ability to recognise that, which has produced an existing situation and a consequent freedom from criticism. It involves that beneficent silence, which carries healing in its wings and which is only expressive when the inhibition-aspect of silence is absent and the man no longer has to still his lower nature and quiet the voices of his own ideas in order to understand and achieve identification with that, which MUST be loved. Can you follow the beauty of this concept and comprehend the nature of this silent depth of true understanding?

Wisdom is the sublimation of the intellect but this involves the sublimation of the higher, as well as of the lower aspects of the mind. It is a blend of intuition, spiritual perception, cooperation with the Plan and spontaneous intellectual appreciation of that, which is contacted and all this is fused and blended

with and by love, which I have defined above, plus that esoteric sense, which must be unfolded before the second initiation can be taken. I call this especially to your attention. Seek to understand and perceive the subtle evidences of the esoteric sense and then define it and explain its processes and evidences, invoking as you do so the higher sensibilities.”

From the above it will be seen that these ray-relationships, which produce this synthesis energy of Right Human Relations are also those of the “five specialised energies”, but synthesised by the wisdom energy. Hence, as has been stated before, the need for five masters in DK’s ashramic work. They not only aid in receiving these specialised energies, but also aid in the planning for their proper blending and distribution in the work of the ashram and its cooperative station as *liaison* between the other ashrams, which at this time are working particularly with humanity and “those active and conscious disciples, who are working in the world of outer affairs” and who are found in the advanced echelons of the NGWS.

DK tells us His Ashram is peculiarly prominent during this “Cycle of the Forerunner”, because He discharges the duties of “Liaison officer”. This cycle of prominence is rather analogous to the various cycles of activity of the rays of attribute. Such was the 6<sup>th</sup> ray of the Piscean Age now rapidly receding as a dominant influence. And such also is the 7<sup>th</sup> ray now coming in its full sweep and being utilised fully and to great advantage in the plans of the Hierarchy for its coming externalisation. This “liaison” work of His Ashram, and hence its prominence, is due to the fact that He and the Ashram transmit the Energy of Right Human Relations. It is that primary energy, which is needed NOW in this highly intensive and active cycle and the disciples of the world are required to transmit this energy out into the main areas of human affairs.

Often, the Tibetan has called our attention to the fact that one ashram is more important than another, just as is the case with the rays. It is the Plan, which calls forth a constant adjustment of relationships. At this time there is terrific intermingling and adjustment of ashrams and disciples – all in perfect cooperation and distribution of the work for the tremendous effort Hierarchy is now making in its plans for externalisation. Constantly we are reminded to rid ourselves of the sense of uniqueness.

DK’s overall ashramic task for this cycle is to lay the foundations for this gradual externalisation and, therefore, His Ashram will spearhead the way into this externalisation. As one of our Senior members of the “A at P” has aptly phrased it, DK is like a great General at the front of a wide-spread battle, directing many divisions under Him with their various Heads or Commanders, all perfectly coordinated for carrying out the Plans conceived and given out by the Joint Chiefs of Staff, who must necessarily work in the rear of activities until certain decisions have been won or secured. Battles are won in the last analysis by those in the ranks. It is the disciples in the world, who will either delay or hasten the great work in according to their ability to grasp the vision and direct their skill in action.

The Tibetan tells us that the Energy of Right Human Relations “is a magnetic type of energy and draws men together for betterment and right understanding.” Briefly summarised, this energy is magnetic, synthetic, dynamic yet cohesive and intelligently expressed in scientifically detailed psychical inter-relationships. This energy is externalised through living organisms, which are made adequate for carrying and anchoring the new creative ideas by the focussing and organising ritual of the 7<sup>th</sup> ray. These organisms carry that pervasive energy, “which draws men together for betterment and right understanding.” As such it is that specific energy, which expresses the Laws and Principles dealing with the psyche or soul-nature – those Laws, which govern the group-life and inter-relationships of the Community Life of the Great White Lodge represented on our Earth by the Planetary Hierarchy.

We have been told many times that the Ashram of DK is largely concerned with establishing the foundations for the new civilisation and culture of the Aquarian Age. This is the great preparatory work, which must be done before the externalisation of the ashrams can take place on any significant scale and which necessarily precedes the Reappearance of the Christ. An ashram cannot be externalised unless its members, who are functioning together on the physical plane, are fully expressing these Hierarchical community Laws and Principles in their own group-life and service.

Furthermore, it is by the study of these Laws and the gradually acquired skill in action in applying them in inter-relationships in the body of humanity by pervasive and intelligent means, which are to be particularly understood by the NGWS, that the foundations of the new civilisation and culture will be laid.

While the Tibetan's Ashram is primarily concerned with laying these foundations, we have witnessed His aid given to the primary concerns of all of the Hierarchy for this cycle by giving out the expanded teaching on the Ancient Wisdom:

- a. the information of the NGWS,
- b. the survey of the world problems,
- c. the three Stanzas of the Great Invocation,
- d. the understanding and the impulsing of the Goodwill movement, and
- e. the re-affirmation of the age-long expectancy of the Reappearance of the Christ.
- f. The Triangle work, while serving a larger purpose, is peculiarly connected with His own ashramic work.

All of these teachings were absolutely necessary and basic before the full swing of His own ashramic work could take place. We will recall He reorganised and greatly expanded His Ashram as late as 1946 for Its huge task in this cycle. All this foregoing work, which has been started, will be continuously needed with the public for a long time to come for, collectively, it throws a vast net-work of light around the world and provides the needed climate of consciousness in which the hard task of this new cycle of Hierarchical activity can take place.

However, these groups, which are affiliated with DK's Ashram, are necessarily concerned, as a group, with the furtherance of His particular ashramic service – the work of understanding and laying the foundations of the new civilisation and culture within – and in cooperation with – the NGWS. Some disciples are so placed that they can also work in an individual service, but they usually find it is related in some way to that of the group's service. However, the group-service parallels the advanced training for disciples given under the Master's stimulation and subjective attention and aid. These two streams of activity enable the group-members to work eventually with greater power and certainty as serving disciples and also, in due time, to work from within the ashram in which their own souls place them and to do so in conscious participation in the particular part of the Plan for which these ashrams are responsible. This is the larger goal of all such "affiliated" ashramic groups.

Our group has chosen for its group-service project the "Study of the Six Themes". The instruction in which the Tibetan gave out these Six Themes was published in the June-July 1950 issue of The Beacon. You will remember each member received a copy of this issue. For our convenience a mimeographed copy of this instruction will be included in our next set of papers, which will be coming to you fairly soon. The almost unanimous choice of this project for our group-service is most propitious for it patently fits in with the work of DK's Ashram.

Here in New York, seven of our members have been working together on the research material suggested by the Tibetan for the study of these Six Themes. This material includes the "Fourteen Rules for Disciples and Initiates" and these Rules will continue to be sent out as planned. The work of the seven here was started as a service to the group and the next group-letter will carry the results of that surveying work.

Set 2.B-4.

## THE SIX THEMES RELATED TO THE WORK OF THE NEW GROUP OF WORLD SERVERS

*(We regret that the next page of the original PDF file was only partially readable.)*

The Tibetan states that study and meditation on these Six Themes

... the organisation on a world-wide  
... the NGWS and "under due and proper preparation ... with all hierarchical work the first  
... given by the esoteric groups. In  
... to this group we will discover the  
... for this "due and proper organisation"

... group-letter of March 1951, the Six Themes represent  
... each pair consisting of a Law and a Principle.  
... statements of the three Laws and Principles  
... subsidiary Laws and Principles  
... embodies the reference material suggested  
... throughout our whole study that the ... the three becoming the seven as  
... making ten in all. Therefore, we have  
... ascertained and consciously studied  
... Master", for these are "the basic Laws

Therefore, we must assume (if these premises are accepted) that there must be organised - in the near future - a group of men and women in every country who, under due and proper organisation, will "simultaneously and unanimously" meditate upon those juridical measures and those basic laws upon which the rule of Christ will be founded and which are essentially the laws of the Kingdom of God, the fifth kingdom in the evolutionary and natural processes of planetary unfoldment. (DNA2, 236/237)

... our study we will discover that  
... ten ray energies, which are familiar to us for our study of Volume II the "Treatise on the Seven Rays"  
We recognised here the three great primary rays and the seven subsidiary rays. The ... meditation on these ten ray energies and  
... through these ten Laws of group-work and  
... stand and apply their meaning in our  
... manifestation on the physical  
... which will lay the foundations for the "New ...

Furthermore our work will reveal to us how these ten energies and ten Laws are expressing in the ten great fields of human endeavour within which the NGWS are concerned, and which will become increasingly evident as the ... passes further into the Aquarian Age.  
Again, these ten groups find their expression in a grouping of three and seven.  
The latter are fully exoteric, having to do with the new education, government, whereby psychology, economics, the new world religion, philosophy ... The three are more subjective in expression and have to do with the public ... dissipators of glamour, and the new ... technique, of which their influences are felt in the seven.

... we will ... the very significant fact that these ten large groups (is about any organisation), which characterise the great group of the NGWS are but outer reflections of an inner reality of activity on subjective levels of ten fully organised inner groups and of a subjective aggregation of force, which must perform become objective. The objectification of the inner pattern and aggregation of force (ten forces) will be greatly aided by the due and proper organisation of semi-esoteric groups working on these group-laws and their implications and carrying their pervasive effects into the body of the

NGWS. Thus, in brief, we have an expected and coming beautiful synthesis of the already perfected pattern on the inner side with the outer, which is now in the process of forming but which is as yet only partially seen in the rapid unfolding of the new ideas, which we see happening today in the NGWS.

To sum up, our study will reveal to us – quoting from the Tibetan:

1. Each of the ten groups of endeavour (in the great group of the NGWS) has its inner counterpart.
2. This inner counterpart is a completed whole.
3. These ten inner groups, forming a group, are each of them expressive of or governed by ten laws, embodying the controlling factors in group-work. (A law is only an expression or manifestation of force, applied under the power of thought by a thinker or group of thinkers.)
4. These ten inner groups, embodying ten types of force, and working synthetically to express ten laws, are an effort to bring in new and different conditions, and hence produce a new civilisation. This, the new age, the Aquarian Age, will see consummated.
5. The outer groups are a tentative and experimental effort to see how far humanity is ready for such an endeavour.

From the above it is clearly evident that our group-project will also prepare and equip us to comply with the Tibetan's request, in due and proper time, that we make a widespread effort to present to the general public a comprehensive survey of all the material available on the work of the NGWS.

In the March 1951 letter to the group, information was given on the seven years cycle of the Capricornian energies, which specifically stimulate the work of the NGWS and which with each cycle flows in with increasing power. A rereading of page one, and the top paragraph of page two of that letter will make it possible not to repeat that information here. The next cycle occurs in 1956 and it was with our group's project in mind on the study of these Laws and Principles that all this information was brought to the group's attention. It was with the hope also that enough work could be done in the intervening time before February 1956 that we could do an effective piece of work with the public regarding the information available to this group on the NGWS, each member serving where they wish to serve in this matter. However, if we work with the vision of the projected organisation, our group-project will go beyond 1956. By the time that the next seven (year) cycle of 1963 arrives, a FULL MOON date, bringing in great potencies of energy, a certain work will be possible, which will be of tremendous significance. It can only be suggested here, but eventually it will be seen as the beginning of definite assistance to the externalisation of the Hierarchy.

As was sketched above, the wider implications of our group-project are to help bring about the expected synthesis between the inner and outer great groups. Synthesis is always brought about by a focussing force. Or the physical plane, but more accurately on the etheric, the Seventh Ray is the focussing and balancing force through the ritual of organisation. We have seen how the Wisdom aspect of the Second Ray working through the USE of the qualities as given in DK's definition of the Wisdom energy brings about the synthesis of energies called the Energy of Right Human Relations. The above are examples of a focussing force needed for synthesis.

Originally, the synthesis of relationship between the dynamic organisation of these ten great inner groups with the outer large groups in the body of the NGWS was to have been focussed by the experimental ten esoteric seed groups of nine disciples (briefly described in the first chapters of DNA I) and these disciples to eventually establish semi-esoteric seed-groups in the body of the NGWS. The Tibetan in cooperation with a few other interested Masters tried this experiment. It failed. The Tibetan said that among other factors it was largely the liability of the disciples concerned to grasp the vision and each to make it his own. This vision should have become as much a part of us as our hearts within our bodies. Thus the other factors of the individuality, which, when not sublimated, wreck havoc, could not have prevailed.

Another, but DIFFERENT, focus with disciples is being attempted to bring about this desired synthesis between the inner and the outer. In this attempt we can play a dynamic and effective part – provided we grasp the vision, collectively and individually, and apply the great fusing power of Love-Wisdom. If our group-members do not wish to try further on this great group-project – a service asked by the Tibetan – this hierarchical work will be carried on from another esoteric focal point now rapidly forming. The work will go on for the Tibetan has pledged Himself to this work of laying the foundations for the new jurisdiction of the Christ.

## QUOTES ON THE SIX THEMES

*One page (indicated above) of the Mary Walters papers could not be read.  
A search of the AAB books on the words "six themes" gave us the next additional quotes:*

The teaching - along special lines - of the New Age presentation of esoteric truth, necessary in preparation for initiation, will continue; it is essential that the second volume of Discipleship in the New Age should reach the public. This new teaching (or rather this new sequence of teaching) in its timed presentation consists, as you already know, of **six themes** or subjects:

Instruction on Meditation.  
Teaching on Initiation.  
Training in Telepathy.  
Teaching anent the Etheric Body.  
The Problems of Humanity.  
The Externalisation of the Ashrams.

You will continue to receive these papers, not as an affiliated member of my Ashram, but only as an intelligent, trained aspirant who is privileged to be used in building up the needed thoughtforms anent the correct aspects of the teaching so that the seed or germ may be truly implanted in the human consciousness and thus truly grow and influence the coming age. Forget this not. (DNA2, 77/78)

The whole point, brother of mine, is that in both connections the incentive towards activity lies with the individual and there is no imposing authority. The only authority recognised is the truth as it emerges in the human consciousness, in any world or historical cycle. Today more truth is being recognised (and incidentally, repudiated) than at any other time in human history. Men have attained the point in evolution where they are able to know the truth if and when presented, because the concrete human mind is now more highly responsive to abstract truth, and therefore to the next evolutionary presentation. It is this which the Totalitarian Powers, the unconscious (and I mean that, brother of mine) agents of the Black Lodge are fighting; they will not win; in the long run they cannot, for the human spirit is eternally sound and sane.

I would have you consider these suggestions with care and thus prepare yourselves for an elucidation of the spiritual laws and principles, as themes for meditation. I herein present to you six themes for group meditation; this is essentially your next consideration if the "unanimous and simultaneous" meditation, which can be immediately effective is organised and developed. (DNA2, 238/239)

The New Group of World Servers will talk in other terms and their emphasis will be upon:

1. The Law of Right Human Relations.
2. The Principle of Goodwill.
3. The Law of Group Endeavour.
4. The Principle of Unanimity.
5. The Law of Spiritual Approach.
6. The Principle of Essential Divinity.



If you will study the many books, which I have written, you will discover that they have been basically occupied with the rules which govern the ability to do group work - which is the work to which the Hierarchy is eternally committed. I have given you:

- a. the Rules for Disciples in A Treatise on White Magic,
- b. the Rules for Aspirants in Initiation, Human and Solar,
- c. the Rules for Disciples and Initiates in A Treatise on the Seven Rays, Volume V.
- d. In other volumes you will find the Rules for Group Work.

All these rules are, in essence, modes of conduct which, when imposed upon, impressed upon and followed up by an aspirant, will enable him to reach an understanding of spiritual law and of the nature of the Kingdom of God. All these are preparatory to the establishing of the new dispensation on Earth. (DNA2, 237)

## THE VISION OF THE DESIRED WORK WITHIN THE BODY OF THE NGWS

After we have worked and meditated on these Laws and have realised their implications as applied to group inter-relations and its life and have sought to translate them into terminology understood in present day human affairs, we can set about the needed organisation of groups throughout the world. The time-limits before we do this rests entirely on our ability to encompass the needed work. However, as noted previously, we do have a specific part of our work to discharge in 1956.

As was earlier indicated, the plan (and it is a definite hierarchical pattern for certain kinds of work) is for each member of our group, who possibly can, to form his own group or groups, which will in like fashion study these Laws and Principles. These semi-esoteric groups necessarily should be made up of people with occult knowledge and the members will be drawn from the body of the NGWS. This implies the ability of our members to recognise such members. These groups will be small – of three, five, seven or nine members – and we will understand the reason for this as well as the technique of forming them. They are the specific new age groups to which the Tibetan refers in DNA1. Not, however, in the sense that the work of the old groups of Nine was to have been presented, though that work will be needed to be generally understood as we gather the information on the ten great groups unfolding within the activities of the larger NGWS.

These groups with which we are concerned are to present the Laws and Principles of the “new jurisdiction” upon which the new civilisation and culture will rest and to more clearly define the newer approaches to the ten areas of activity of the NGWS. These living, dynamic ideas of group-relations and livingness will be translated by these thinking and meditating groups, as said before, into terms of speech that will be readily understood and which can be applied to human affairs. Gradually these groups will make themselves effective by the spoken or written word wherever the need to opportunity is presented. Though semi-esoteric, they **MUST NOT BE SECRET OR CLANDESTINE IN ANY WAY**. This new terminology, replacing both the difficult occult terms and the strictly mystical terms, will bring a new vitalising effect for presenting these most ancient truths. This new terminology will become as well-known and accepted by the thinking public as that of “men of goodwill”, “the forces of light”, telepathy, unification, fusion, teleological principle, higher integration, etc., which were formerly recognised only by a small specialised thinking group of men and women.

The Tibetan has told us that “Inner work that does not work out in this world period into objective activity upon the physical plane is wrongly oriented and inspired.” Furthermore, He has written: “The need is for a group, who can interpret to humanity the new and compelling forces, which are occupied with the precipitation of the new vision, the new world order, and the new age ideals”. ... “The creative meditation of the NGWS has for its objective the creation of the new civilisation of the new world order.” Thus, the vision for carrying out these needs will establish a network of light and applied thought throughout the world within the body of the NGWS. In this process, other disciples will be discovered by us, whose racial and national culture may be entirely different from ours and hence we see the need for non-sectarian terms.

The plan for the living organisation of these small semi-esoteric groups in the body of the NGWS carries an infusion of “spiritual livingness”. It is a “seeding” process. The influence will be that of a pervasive quality emanating from these focal points of group-energies or seed-energies, and generated by the work, thought and meditation and skilful spreading of these living dynamic ideas.

These groups correspond, but with a more specialised and spiritually potent influence, in the etheric body of humanity as does the Triangle-work of the Tibetan with its influence on the etheric body of the planet. Just as we have seen that the Triangle-work is semi-esoteric and pervades that great body of men of goodwill, so are these small groups intended to be semi-esoteric in nature, pervading the greater body of the NGWS. It amounts to a loose outer, but living organisation of this great group. We would be engaged, brothers, in assisting in the great hierarchical work of externalising the inner organised forces within this great group of servers, the small groups acting as channels and points of

reception of these inner forces. These groups of meditative reflective thinkers would be analogous to the human family as are those specialised groups of Hierarchical contemplatives, called the Nirmanakaya's, to Hierarchy – they could contact “the raincloud of knowable things”. Thus we would be participating in bringing to a higher order the great meditative planetary process. All the above may be reverently compared to the highly organised nervous system to impression by spiritual energies as well as to human need.

This great vision of the planetary meditation, reflective and creative process is set forth for us in the Tibetan's instructions carried in the March, April and June-July 1950 issues of the Beacon. By re-reading them we may gain a clearer thought as to the place of these semi-esoteric “seed-groups” on this great planetary process.

Such briefly and only in part is the vision of that, which lies ahead of us if we choose to grasp the opportunity. What has been written here serves only, at this time, to help us grasp the fact of the vision, which is held in the greater plan and particularly as is held in DK's Ashram, as the ashram and the Master seek to work with and serve this immediate cycle of preparation. Each must ascertain the vision for himself as he studies and reflects upon the material, which is available to this group. To grasp the vision and hold it, while each, if he wills, strives to make it his own, requires the greatest possible fusion and unification. Much can be accomplished towards this fusion through the individual acceptance of the Tibetan's esoteric instructions, which prepare us for participation in the great hierarchical work during the next three FULL MOON periods.

All of us have watched with anxious eyes, particularly during the past year and a half, the peculiar balancing and the resultant terrific strains of the opposing forces in all walks of human relations. We have seen how this has produced immobility of forward action and accomplishment. We have watched ancient hatreds in nations surge to the surface, obscuring and opposing the good ready and waiting for them. We have watched the difficult and arduous work of those seeking to clarify issues, striving to find the highest principle, which can be enunciated. We have seen the efforts in certain areas of conflict toward “intelligent compromise”, and recognition and willingness “to work with things as they are for the present need”, which the Tibetan tells us (is) the great needed quality in workers in this great cycle of preparation. In exercising this great ability to make intelligent compromise, we can walk the noble middle path, the way being then gradually cleared on all sides for harmonious solution producing the needed good for all. Fanatics on ideas, either to the left or to the right, are the greatest possible hindrance to the working out of hierarchy's plans.

As we see this world situation of peculiar balancing of forces, we are reminded that the inpouring energies always stimulate that area where the consciousness and individuality is polarised. Thus, for instance, the great potency of the Seventh Ray can produce highly integrated organisations of the forces of hate and crime, which are polarised in the emotional and lower mental levels, as well as producing the same organised activity for the areas of growing light. The terrific inpouring of the manasic energy, which focussed at the December FULL MOON of 1951 stimulated the energies of the lower concrete mind as it did those higher levels of the abstract and intuitional mind – again according to polarisation. Everywhere, the Masters are searching for those in whom the seeds of the intuitional mind can be found in order to train them for this higher service to the race to offset the separative effects due to the rapid development of the concrete mind of humanity. The advanced training of DK's work, which we are privileged to receive has even this in view.

If this search is not aided on a rather large scale by the trained disciples of the Masters, we will be confronted by an age of high concrete level development giving rise to this to the thickest kind of kama-manasic illusion adding to the already dense areas of glamour and maya present on the planet. The World Dweller on the Threshold for humanity will be of such a tenacious nature and of such gigantic size, producing such a *fiery* conflict in all areas of human relationships, that, instead of the human race going forward into a great enlightened and abundant Aquarian Age, an awesome and terrifying destruction can ensue about which the race has been warned over and over again by all its great Teachers.

In any such widely spread balancing of forces where there is a clear realisation by the many of that, which frees the human spirit from the angle of spiritual values and that, which imprisons the human spirit from the angle of material conditions, there is produced a “burning ground” at the “middle point”, the centre between the opposing forces, where is seen the fiery conflict and struggle. This is true for the individual human spirit at each crisis of the “three burning grounds”, which must be crossed, as well as for groups, nations and humanity as a whole. That which is needed is the invocation of the Higher Will, the Spiritual Will, evoked NOT through the modifications of the self-interested mind, but by a realised identification with a greater need. This releases the greater needed energy, which in turn reveals the choice, which should be made. There is then a consequent determination or steady drive to reach the “door”, which leads into a larger area of realisation, liberation and identification, and growing light. There then follows the gradual absorption of the lesser good, “the lesser light” by the greater light.

This year of 1952 has been called the Year of Decision – not only by esotericists, but by writers and commentators on world affairs – and the effects of this decision will be seen, according to various prognostications, from 1953 to 1956. Well might we call this year the Crisis of Opportunity. As esotericists, we know the opportunity offered to humanity at this great year’s cycle of the Three FULL MOONS of April, May and June. Supposedly, because of our knowledge and hence responsibility, we are in the advanced echelons of the NGWS. Perhaps each of us, if we are to accept this hour of opportunity to help clear the way for the Forces of World Salvage, may see that an individual clearing in all phases of our life expression will hasten the process as we prepare ourselves, as a group, with the special instructions of the Tibetan. Let us lend our aid in invoking and distributing the great Will-to-Good energy at this time of world stalemate and conflict when the Light through the Greater Door streams forth and is made available to humanity at this high cycle of the year through the combined efforts of the Hierarchy as It serves The Forces of Light.

May the fires of Love reveal that joy and that light of the soul as we seek to know and express that true group-integrity, one to another, as we stand together in our desire to serve the higher Good.

Your brother – Marian Walter.  
2 Beekman Place – New York 22, N.Y.

Set 2.C-1.

## PREPARATORY INSTRUCTIONS FOR SYNTHESIS AND CORPORATE EFFORTS OF ASHRAMIC GROUPS FOR ESOTERIC PARTICIPATION AT WESAK

### The Tibetan's 1936 Instructions

I seek above everything else to have you lay your major emphasis upon the work to be done at the time of the Full Moon. Upon the fulfilment of these instructions you are asked to concentrate. Seek so to work that search for phenomena is NOT your prime pre-occupation and expectation. The desired results are other than seeing or hearing.

### Concerning the Full Moon Contact

I particularly wish to speak about the work that I desire you should do at the time of the full moon during the coming year. This aspect of your work should become increasingly potent and interesting. I regard it as of major importance in the group endeavour, and if I, your teacher and friend, (under the pressure of the present world opportunity) can spare the time to aid the Group in this particular way, it is surely not too much to ask that I receive reciprocal attention.

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 like somewhat to change your work in connection with your full moon contact in all the Groups.

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 a part of the training, which has for its goal the living (be the disciple) of a dual life – a life of active participation in world affairs and a life of intense mental and spiritual pre-occupation.

(NOTE: For clarification of the following paragraph. The groups were following a Daily Ritual, on instruction by the Tibetan, which was designed to develop the capacity for the dual life of the present day disciple and orient him to Hierarchy, (the five o'clock contact) in preparation for greater esoteric participation. The assigned Daily Ritual will be found following this instruction. M.W.)

Make a most definite effort during these two days to step up your consciousness a little higher at each of the three spiritual points in each day:

- \* at the early morning meditation,
- \* at the noonday recollection, and
- \* at the sunset hour of contact.

This means – if you follow instructions correctly – that you subject your subtle bodies to six equal points of spiritual stimulation and that you do it consciously. Then at some hour on the day of the full moon, but prior to the exact hour, if that hour is not possible, follow the procedure outlined below:

1. Centre the consciousness in the head.

2. Imagine yourself as retreating even more consciously within towards that point of contact where personality – soul and the teacher in the world of souls can meet and become one.

3. Then hold yourself as poised and steady as possible, preserving that detached poise as fully as may be during the following process, which is carried forward silently by the creative activity of the imagination.

a. Image or visualise yourself as standing before a golden or ivory door.

b. See that door slowly open, revealing a long low room with three windows – one looking east, one looking west and one looking north. Seated before the eastern window on a low carved chair (but looking towards you, and therefore sitting with his back to the window) you may visualise your Tibetan Brother, in deep meditation, seeking to contact you and all for whom he is, as a teacher, responsible.

c. Then picture yourself as advancing slowly up the long room (which is his study and work room) and then standing before him. See also your group brothers standing with you. Then each of you can constitute himself, in his imagination, as spokesman for his Group and offer the group in service and deep consecration to the service of the Plan.

d. When you have accomplished this, imagine that you see me rising from my chair. Then as a group, all of us face the East and say together the Great Invocation. Endeavour consciously to follow my lead as we say the words, and listen with care, using the imagination. This will involve intense concentration.

Do this until the time of the Full Moon of May, for it is a preparatory exercise in order to train you all in esoteric participation. Make a careful analysis each month of your success or failure to carry out this discipline, and note with exactitude all reactions, results and phenomena. Success will depend upon your ability to achieve a strong mental re-orientation and focus, to keep detached from brain activity, and yet at the same time, to preserve the waking brain attentiveness.

The resultant effects, reactions, and the registering of any realisation must be noted for the two days succeeding the time of the full moon, for the seeping through of information and knowledge is often a slow process, owing to the inadequate alignment of the bodies. I am asking all of you now functioning in the groups to cooperate in this and telling AAB to keep full records of the united group results. The May Full Moon will inaugurate the first real united effort to synthesise subjectively the existing groups. This synthesis and corporate effort will become an annual endeavour as time goes on, and will take place regularly each Wesak Festival.

That this momentous year of 1936 may see each of you go forward with renewed inspiration is my earnest prayer. That you may permit no slackening of your efforts or any lessening of your devotion or of your struggle to achieve, is my deep and earnest hope. That you may all arrive at a closer group interrelation and at a more correct soul alignment and a more rapid contact with myself is my sincere wish, based on the present need in the world for intelligent cooperating workers and assistants to aid the Plan.

Your Brother – THE TIBETAN.

Note: At the time of this 1936 instruction, we are only observing the Wesak Festival – the instructions on the observance of the three Full Moons of April, May and June coming some years later. In view of our present observance of these three full moon periods and the importance of the entire period of the three months, the group will understand the need of extending the above instructions of the Tibetan's over this entire hierarchical effort. Our effort will be to synchronise our work, in as far as we are able, with the Tibetan's information on the Ashramic meditation, and which is included in the letter to the group at the beginning of this Set II.

Set 2.C-2.

## THE DAILY RITUAL

1. Morning Meditation.
2. Keep the noon recollection, by linking up with the soul and by saying the disciple's invocation:

*May the energy of my divine Self inspire me  
And the light of my soul direct.  
May I be led from darkness to light,  
From death to immortality,  
From the unreal to the Real.*

3. At five P.M. every day, follow the instructions given. As you say the words requested, put the whole force of your soul and your mind behind them. Regard the work you are then doing as a profoundly useful act of service, which you are rendering in cooperation with the Building Forces of the Universe:

*May the power of the One Life pour through the group of all true servers.  
May the Love of the One Soul characterise the lives of all, who seek to serve the Great Ones.  
May I fulfil my part in the One Work through self-forgetfulness, harmlessness and right speech.*

Note: (The Tibetan calls this the "sunset hour of contact". We are told that the Christ and Hierarchy observe this hour daily, intoning the Great Invocation for humanity. In this hour of contact, the group may care to add to the above the repeating of the Great Invocation. M.B.)

4. Finally, as you fall asleep at night, you might say the Gayatri to yourself.

If these instructions are followed with care, it should be possible to do a wider and deeper work; but the group rhythm must be soundly established before further instructions can be given. Let Joy enter into all your undertakings.

That the Light of your souls may indeed direct you, and that we may all stand together in that Light, is the desire of your teacher and Brother – The Tibetan.

### **Note: On the instructions of the Full Moon Approaches of Sets I and II**

The full moon approach as given in this Set II should be used with that given in Set I of the Tibetan's Instructions. On careful study you will see that they fit together quite properly and have been so used for some years by the Tibetan's personal group.

Begin the approach after the meditation given in Set I. This insures the needed alignment of heart and head and the group's soul fusion. Take up points a, b, and c, of Set II (the visualisation of entering His study, etc.)

Then interpolate points 1, 2, 3 and 4 of Set I. (Again we see the creative use of the faculty of visualisation), and end with point d, of Set II where the repeating of the Great Invocation is done, following the lead of DK and in concert with the entire group.

As the Tibetan enjoins us, do all the above "with the simplicity of a little child" – but the invocation work is done with "intense concentration".

M.W.

Set 2.D.

**From "ASHRAMIC PAPERS" – No. 10  
pages 1 & 2 - April 1942**

I would like to take up with you what it is that the Masters are seeking to do at this time with their groups of disciples. This is a matter of paramount importance to the world from the angle of the Master. Never forget that, in all our discussions and in all your efforts to understand, I am endeavouring to decentralise you by giving you one point of view as far as I can, stepping it down until it can come within your range of comprehension.

Today, therefore, as far as the disciples in the world are concerned, the one thing, which the Masters are endeavouring to bring about is the stimulation of the flame of the Spirit in them so that they may set the world on fire. The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire, which is today devastating the world, the fire of spirit must be opposed, distributed and effectively used by the disciples of the Masters. The task of Shamballa, in relation to the Hierarchy, is similar in nature but expresses itself upon a higher level. They dispense the ultimate fire of the Will. The fire, which must, in the final analysis, be used by the disciples in the world is the fire of the Will-to-Love.

This fire is not what you think it is. The Will-to-Love means the love of the greater Whole and the ability to do that, which is needed for the good of the group in the right way and with the needed skill in action. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective. He works and prepares for the future.

It is, in other words, the loving intention to fire the entire world with the new idea of the "spirit of relationship," beginning with the disciple's own self, his family and immediate group. This is the Will-to-Fire.

I would have you ponder on these thoughts. To bring about and render effective this fiery stimulation, the disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is. The fire of the material aspect (the fire of the personality) is still too prevalent and too powerful in the lives of aspirants. It renders them harmful. I would remind you that the fire of the mental plane (that is, of the mind) is the reflection (and the distorted reflection) of the fire of spirit.

Some disciples use only the fire of the mind; in their highest and best moments, they attempt to use the fire of love to offset the fires of the critical mind but at the best it is no spontaneous flow but a laborious effort to be nice, to refrain (through drastic disciplining of themselves) from uttering the things which their critical minds say or to act upon the opinions they may have formed through the use of the fire of mind. This fire is always directed at a brother and the effort to refrain from the use of this fire inevitably creates a gap or barrier. Among the majority of aspirants, there is no true love in action but only much personality effort to be non-critical. Their concentration is upon the recognised and basic need to be non-critical because it is right so to be, and there is a reward for those who achieve it, but the concentration is not based upon the effects upon others when the fire of the mind is let loose with its destroying, burning and damaging effects.

The Masters are, therefore, anxious to "burn up the disciple in the fire of the will-to-love so that he is set free and the barriers to the inflow of the avataric force may be dissolved." Why is this? Because it is the disciples in the world and not the mass of men who today hinder the Coming of the Avatar and render useless His intention. He dare not come until the disciples and aspirants in the world bring about the needed changes in themselves, for the reason that there would not be "enough of the will-to-love with the fiery essence."



Set 2.E.

The following is quoted from the Tibetan:

THE LIGHT OF THE TRIAD  
IS AN ASPECT OF THE SPIRITUAL WILL  
AND STREAMS FROM SHAMBALLA.

### Some Questions Answered

#### Question 1

Why are disciples with a soul ray other than the 2<sup>nd</sup> ray, who also may recognise that they are from another ashram, or destined for another, included in a training group affiliated with and held on the periphery of a subsidiary ashram of a 2<sup>nd</sup> ray Master?

#### Answer 1

Ashramic training groups, such as the New Seed group and the "A at P", are always held on the periphery of the ashram, which is responsible for their specific training, and for a number of reasons. First of all, the members are in training and not yet able to function consciously from within the ashram.

Such training groups under the care of the master of a teaching ashram serve all the ashrams in preparing the disciple members; its members being either from or destined for the various ashrams and not necessarily to be absorbed within the ashram giving that training.

In each case there is a definite reason why the soul of the disciple has attracted its personality toward the place or circumstance, where it will contact a specific energy of a teaching ashram.

- a. For instance, a 1<sup>st</sup> ray soul usually draws its personality to the influence of a 2<sup>nd</sup> ray teaching ashram in order to absorb and demonstrate the Love quality of that ashram for a needed balancing and this to be accomplished and demonstrated in brain awareness.
- b. Or, for example, a disciple from or destined for KH's or R's ashram will be drawn to the 2<sup>nd</sup> Ray energy of a teaching ashram to balance out the experience of personality ray expression in a former incarnation.
- c. Or it may be to more quickly prepare the disciple for a specific service in an ashram – which may or may not be one friend on his soul's ray. This may even involve a shift of the soul ray on to a sub-ray of that ray.

The point is, all this training is intended to become part of the brain awareness and is a factor underlying this comparatively new method of training in group-formation. The numbers of aspirants and disciples who are ready for this training are rapidly increasing. Also, the need for trained disciples to work in outer affairs is very great in the rapidly advancing plans of Hierarchy. Only group training will fill the need. Furthermore, it provides the conditions for gaining experience in group-life, which is needed in order to be able to function effectively in the group-life of the ashram.

When a disciple is ready to function from within an ashram, either that which has given the training or another, he is transferred in agreement with the Soul of the disciple and the recognising and acquiescing personality, the Master of the absorbing ashram and the Master Who has overseen his training. Sometimes the shift from the soul's ashram into the training ashram took place when the disciple entered the training group – the training being needed for an opportunity seen on the inner side, which the disciple could prepare for, if the personality cooperated with the soul. Again, after a period of training, the soul is shifted to its own ashramic centre, for various reasons, but the disciple in incarnation still serves the ashramic plans of the training ashram – the next life bringing him within the work of his own ashram.

In 1946, in some unpublished instructions, the Tibetan made the following statement:

*“A great experiment is being attempted in the Arcane School. It is an endeavour to lift off the shoulders of the Masters, the training of aspirants for discipleship and thus prepare them to take their stand upon the periphery of an Ashram – in this case Mine. I am thus lifting much along this line off the shoulders of the Masters. Masters such as KH and M deal only at this time with trained disciples – such are the exigencies of world work.”*

These training groups are also called “affiliated groups”. This grows out of the fact that the group’s service work is always affiliated with the training ashram’s own service and responsibility to the Plan. Part of the group’s training is in this service, voluntarily rendered, and takes the form of group projects, which fit in with the cycle of the needs of the unfolding ashramic plans. Such service, as we have seen, is never imposed, but is often suggested or requested by the Master. It remains with the group to accept or reject according to the recognition of the need. Such has been the case with the “A at P” decision to work with the “Six Themes” requested by the Tibetan. The letter to the group in this Set II attempted to set forth how this project fits in with the “vision” of service as held in the Tibetan’s ashram. A study of the quotation from Set I, page 1 of the Tibetan’s instructions and included as the first page in Set II (this Set) reveals somewhat this “vision” in the larger objective of the Tibetan with His training groups.

## **Question 2**

Why was the “A at P” separated from the Arcane School after the invitations went out to those, who were felt to be qualified and ready for this work?

## **Answer 2**

When the Tibetan learned that the “A at P” had been started as an esoteric section of the Fourth Degree of the Arcane School, He informed AAB (Mrs. Alice Bailey) that this was not what He intended. He wished this group to take its place as soon as possible on the periphery of His ashram and not later on. He told her that since it was to receive His advanced instructions, which gives the needed training for group initiation that it could not, of course, be given in the School as the School was not His ashram.

To understand the Tibetan’s full meaning and intentions for the “A at P” the following quotations from AAB’s Autobiography, pages 270 and 272 should be given.

*“There is no true esoteric school today, which is giving training for initiation. Those who claim to do so are deceiving the public. Training in the life of discipleship, academically understood can be given. Training in the life of the initiate has still to be ascertained individually, and through contacts in the world of spiritual being.”*

*“The Masters are not responsible for the Schools now in existence or in the process of forming.”*

The same above circumstances occurred with the starting of the work of the Tibetan with the groups of Nine in 1931. In their beginning they were considered as the Fourth degree of the Arcane School. A little later on, the Tibetan separated them from the School for the same reasons. Furthermore, disciples outside the School were to be added, as is true today with this new group. All this is a matter of record in the papers of the Tibetan’s personal group.

These two instances of what, from an uninformed point of view, may be called “mistakes” grew naturally and properly out of the “cautious spirit” of AAB – a quality, which DK tells us is so greatly needed in the one who is transmitting ideas. AAB never presumed where the Tibetan’s work was concerned. Both so-called mistakes were later corrected on precise instructions by DK and no harm was done.

When the “A at P” members accepted the offer of the Tibetan’s advanced training work, which prepared for group initiation and received Set I of His Instructions, the group formally took its place in the periphery of His Ashram. At the group’s first full moon approach to DK, using His instructions, the members received His full stimulation with the usual varied results within the group.

The name of the group, “Applicants at the Portal” was given to us by the Tibetan and carried special significance for us. It describes those who voluntarily have taken their stand on the periphery of an ashram and who are accepting training for group initiation and ashramic participation.

This means that these disciples have recognised, what is for them, their next needed step and also they have recognised what has been offered. They have recognised the quality of energy, that of the ashram; and “the spiritual contact”, which the Master offers in requesting this group. Thus we are “Applicants” to the ashramic specific training, participate in its service responsibilities and ashramic consciousness.

“At the Portal” carries the connotation of “the door of initiation” as well as that of entering into an ashram. It is entering into a larger area of realisation and light and identification with it. By self-initiated efforts, individually ascertained from the teaching given, participation in the group life and service, and by fulfilling the Soul’s demands in the life’s circumstances, the disciple becomes self-initiated. Each widening of his consciousness increases the group’s light and He learned to respond constructively to his group brothers’ needs. The wider objectives of the Master for the group become the disciple’s objectives, as he gradually ascertained them. He learns that the higher arc of the “Rainbow Bridge” is approached and built out of the living lighted substance generated in the group-life, evoked by that Triadal Light and three-fold spiritual Will, which ever streams from the ashram, as he responds to the Master who seeks to draw His groups of applicants nearer to Him. Eventually his quality of energy vibrates harmoniously and in appropriate synchronised rhythm with that, which is generated within the ashram and thus the Portal spontaneously opens to him.

Set 2.F.

### **The Letter on the Principle of Unanimity**

The enclosed letter, which endeavoured to convey the new age approach to the Principle of Unanimity, and by implication the Last of Group Endeavour, was written in response to a recognised opportunity and apparent need. It was also an effort to “anchor” these ideas in a certain area of human activity.

In a short time this letter, with a suitable covering letter, will go out to about twelve more leaders, who have expressed themselves publicly in such a manner, which could lead one to believe they would be open to these newer ideas.

A number of people (including the seven, who have been researching on the Six Themes) have received copies of this letter and have taken this Principle and Law into their meditation as a service with relation to this specific application and area of expression. In other words, “energy follows thought” and their thought will serve to fortify the presented Principle and Law.

This letter is included here, so that any of our members, who are interested, may add their quota of thought-energy to this project.

Marian Walter.

## PRINCIPLE OF UNANIMITY LETTER

February 10<sup>th</sup>, 1952. 2 Beekman Place, New York 22, N.Y.

General of the Army  
Dwight D. Eisenhower,  
Supreme Headquarters Allied Powers in Europe (SHAPE),  
Rocquencourt, France.

Dear General Eisenhower:

You recently made a timely and common-sense plea for economic and political union of the western European countries and suggested "a constitutional convention be called to examine and actually cope with the problems".

Further, you stated the crux of the problem in this January 22<sup>nd</sup> news conference, when you said, "It is high time the leaders of Europe recognise that there are going to remain to the bitter end some very tough problems. They must find a principle, a basic objective, and a broad outline on which all can agree".

The above underlining is mine and it is about your idea of finding a principle, a basic objective on which all can agree, that one American citizen is herein responding.

As you know, the objective of all past efforts for collective security has been to assure the POWER of one group of nations against the power threat of another nation or nations. Naturally, the implementation of such alliances was primarily based on the recognition of complete sovereignty of each member nation and the maintenance of the status quo.

From this concept of the Principle of Sovereignty slowly evolved our present concept of the Principle of Unanimity as applied to international alliances; a principle gradually formulated as an insurance for concert of action to provide the pooling of effective power needed for defending and maintaining the collective security and power of the member nations.

History has revealed that when these concepts of sovereignty and unanimity were the a priori base for maintaining collective security, they have proved to be the prime weaknesses, which lead to final failure. Such were the major weaknesses in the League of Nations and today they are being dramatically demonstrated in the Security Council of the United Nations where the VETO was instituted to preserve the sovereignty and unanimity of its members, principally of the so-called "Big Five".

With this realisation we now see a growing acceptance of a Federation of the free states of Europe in contrast to a Confederation – a willingness to accept limitations of sovereignty in the interest of greater security and well-being for all concerned through a closer unification.

However, the Principle of Unanimity need not be a "straight-jacket" leading to a form of tyranny over signatory members, but a useful means for obtaining a central core, durable under stress and strains, for retaining essential unity. I believe, as do a growing number of people, that this great principle, when rightly applied, can be of great value in resolving the present conflict of European problems provided its present concept is evolved to a higher moral level. In doing so, it can open the way for finding "that principle, that basic objective, on which all men can agree" and thus give the basis for a broad outline upon which a constitutional convention can be called.

Would not an objective upon which effective unanimity can be realised be comprised of a statement of a recognised truth so that a spontaneous and unanimous acceptance be obtained? Such a truth can be so stated that its recognition would be unequivocal because it would be instinctively known as truth. Thus it would appeal to the hearts and minds of all peoples, who long to unite in mutual trust to preserve freedom and secure peace under democratic processes.

Would not such a revised concept of the Principle of Unanimity whereby a recognised, deeply felt truth is stated, fill the present direful need and go far to quickly erase the old boundaries of relationships, which have so long limited free interchange of European national energies? I believe it could give now a trusted basis for eliminating old suspicions and distrust. If such a statement of truth as an objective were to be proclaimed now, it could be the point of leverage to lift into the needed perspective for right solution the present day complexity of problems so deeply and painfully rooted in history.

Also, would not such an objective provide the spiritual force, which you indicated is so sorely needed? It could focus the world's attention on the fact that the unification of the free states of Europe is basically motivated by a will-to-good. Such a motive engenders goodwill, the powerful energy, which finds its eventual release in bringing about right human relations in all fields of human endeavours.

As you have repeatedly indicated, the people of Europe need a positive challenge for uniting. The planners for European Unity need to "raise their sights" to find the natural catalyst for unity, which lies inherent in the best instincts of humanity. They need to listen and feel the heart-beat of the people. Uniting for defensive purposes, at best, even though needed, is only a negative challenge. Also, Europe's defensive reflexes are "bone tired" and she longs to use her spiritual reflexes in response to a challenge of greater vision.

Furthermore, such an objective, based on a statement of truth, is a synthesising instrument whereby different homogeneous units can be brought together in a new form of ordered relationships, retaining their essential individualities, but forming a new and different whole or state of homogeneity. I feel that you were pressing forward to invoke immediately this synthesising means if the idea of European Unity is not to founder on those "tough problems" to which you referred.

Might not such a synthesis provide the climate in which the spiritual life could flower, the economic life burgeon into greater plenty, the political life render greater justice and the military forces be freely unified for the maintenance and defence of the peace? This is not utopian vision, for Europe has in abundance the spiritual, mental and material resources to attain this resurgence of life once the artificial barriers are removed. Besides, "where there is no vision, the people perish"; an ideal is ever needed to beckon humanity on to greater efforts of self-realisation of its essential divine nature.

The birth of a United States of Europe inevitably recalls that of the United States of America. One recalls those three great men, Franklin, Adams and Jefferson to whom was assigned the task of drawing up our own great unifying statement, The Declaration of Independence. Is it within the realm of possibility to entrust the present needed statement of truth and vision to the "Three Wise Men", Sir Edwin Plowden of Britain, M. Jean Monnet of France and Mr. W. Averill Harriman of the USA? These men are not as much in the arena of politics as they are in the roles of recognised advisers to governments.

Very likely, the ideas presented in this letter are not new to you and you may have seen them stated far more expertly, but I have seen no discussion of them in the reports from abroad. If, in your judgement, these ideas have merit and are worthy of further consideration, I believe, sir, you are the right man to present them at a propitious time to those leaders of European planning, who could find the means for implementing them.

If I am not misjudging the nature of your present mission, I believe these suggestions could very properly come from you. Besides, I feel you are eminently qualified to do so, not only because of your demonstrated grasp of the many problems involved, but for your fine sense of timing and your own unique prestige.

With deep appreciation of your services and leadership, I am,  
Very sincerely yours, (signed) Mrs. L. Rohe Walter.

Set 2.G.

## THE TIBETAN'S WESAK MESSAGE FOR 1935

Brother of Mine,

The Month of May this year is one of the deepest significance to all who are affiliated with the Great White Lodge (as are all true esotericists) in that the Wesak Festival takes place and this year it is of moment and deep import. The period is one of prime interest and rare opportunity and the Lodge of Masters has been preparing for it for six months. May I also add that the Buddha Himself in His high place and the blessed Lord Maitreya (known to Christian disciples as The Christ) have been in close communication with each other and cooperating in order to bring about a receptivity on the part of the human family to a possible outflow of spiritual force, which may serve to turn the tide of the present distress, depression and uncertainty and thus inaugurate an era of peace and of soul-culture. This item of information is of interest, is it not, brother of mine? They may be the enunciation of a great truth but of that you have no personal assurance. Your belief in their accuracy is dependent upon your recognition of their intrinsic possibility, and upon your confidence in my veracity, past and present, and in the correctness of AAB's transmission of my words.

When however you realise that - in connection with these Festivals every May - I am presenting you an opportunity to serve and to bring about the desired objective of peace. It is possible for us, each of us, - in our small measure to cooperate in the intended Plan, and therefore what I have to say takes on another aspect and lays the responsibility of materialising that Plan upon the earth upon the shoulders of each and all of us. The work has been brought about through an intensive effort in two directions, - one the effort of the Hierarchy to impress that Plan upon the minds of men and to convey the needed power and understanding to effect the intended work, and secondly the effort of all disciples and aspirants to respond and bring through into manifestation that which is waiting on the subjective side of life. How, therefore, is that work at this time going forward?

This planet of ours, the Earth, is at this time the focal point of much attention on the part of the Administrators of the Plan Who today are working in conjunction with certain types of force and with certain Spiritual Entities other than those to be found at this time Within the ring-pass-not of our planetary life. May I give here one hint without proceeding to elaboration? This hint can be accepted or rejected according to the intuition of the individual student.

The Buddha has a special function at this time as an interplanetary mediator, and in this capacity (at the coming May Festivals) He will attempt to bring certain Spiritual Beings into touch with our earth Hierarchy. They have expressed Themselves as willing to aid in the present crisis. That aid, if the effort proves successful, will come in the form of a much increased spiritual inflow of energy of a kind more potent and of a quality somewhat different to any at this time pouring into and through our planetary life. Those aspirants and disciples who can train themselves to the realisation of an increased spiritual responsibility and can preserve an inner quietness and a focussed esoteric attentiveness can be swept into this tide of spiritual force and can then and thus serve humanity's need. As transmitters they meet that need; as interpreters they increase the capacity of the human being to respond and to understand.

In order to effect this transmission of force, a peculiar interchange of ideas and of cooperation is going on between the Lord Buddha and the Lord Maitreya, and They are subjecting Themselves to a most definite form of training in order to present to these interested Spiritual Beings Who are seeking to help the planet, more adequate channels of service. Three Masters from each of the seven ray groups of Masters are in Their turn attempting a closer cooperation with the Great Lords in preparation for the opportunity to be presented. These twenty-three spiritual forces are banded together to act as a group channel of service on the day of the Wesak Festival and particularly at the hour of the full moon.

A call has been sent out to the entire Hierarchy of Masters to prepare Themselves for an intensive "Holy Month" of accelerated service, and all of the Masters on the Seven Rays - no matter what Their departmental work may at this time be - are getting into immediate cooperation and close contact with the three Masters on Their particular Ray who are acting as the ray intermediaries. The service is new and peculiar and as to its particular nature there is no need for me to explain as I should not be understood.

In Their turn, the Hierarchy of Masters is calling to all working initiates and disciples and to all aspirants of mental focus to cooperate as fully as they can in an intensive effort to increase the receptivity of humanity to the new forces which can be released to perform their benevolent synthesising work during the month of May.

To this intensive cooperation we are called. Should the two Great Lords and the focussed and attentive Hierarchy succeed in producing What might be regarded as a form of planetary alignment and the needed open channel through which these extra-planetary energies can pour, it still remains for the disciples of the world and for the New Group of World Servers to act as the medium of transmission and communication between the world thinkers and this inner spiritual group of Workers. We have, therefore, the focussed Hierarchy in deep attentiveness under the group composed of the two Lords, the twenty-one chohans and the Masters of the seven rays. We have the disciples of the world and the New Group of World Servers given the opportunity to focus in their turn and act as a channel of transmission. We have also the unhappy and bewildered world of men, waiting in eager expectancy for an event which can take place if the aspirants of the world measure up to the opportunity.

One item of esoteric information is of interest here. The period of the Wesak Festival on the inner planes in 1936 and 1937 was extended to cover five days, - two preceding the Festival itself, and two succeeding the Festival. The Wesak hour is of momentous import. The two days of preparation are to be known as "days of renunciation and detachment". The day of the Festival is to be known as the "day of safe guarding" whilst the two succeeding days are called the "days of distribution". These words mean something different to the Hierarchy of Masters than they do to us and it is fruitless (as well as forbidden) to elucidate them in their deepest meaning. They mean, however, five days of a most intensive effort in service, leading to the renunciation of all which could hinder our usefulness as channels of spiritual force. It means that after due preparation, dedication and upward striving for the first two days, on the day of the Festival itself we simply regard ourselves as the recipients of, or the custodians of, as much of that inflowing spiritual force as we can possibly hold. As channels, we must be prepared to forget ourselves in the service of touching, containing and holding force for the rest of humanity. We must regard the Festival itself as a day of silence (I refer to an inner peace and silent solemnity that can be preserved unbroken though the outer man may be serving with his speech and spoken interest), a day of service carried forward entirely on esoteric levels, and of complete self-forgetfulness in the remembrance of humanity and its need. During that period, two thoughts only will hold our constant attention, - the need of our fellow men and the necessity of providing a group channel whereby the spiritual forces can be poured through the body of humanity under the expert guidance of the chosen members of the Hierarchy.

Remember, brother of mine, no matter who we are or where we may be placed or what is the nature of our environment, no matter how isolated we may feel or apart from those who may share our spiritual vision, each of us can that day and for the period immediately following and preceding it, work and think and act in group formation, and function as a silent distributor of force.

You will, if you respond to my suggestion, begin to prepare yourselves for this act of service from the time you receive this communication.

For two days prior to the full moon, we will hold the attitude of dedication and service and seek to assume that attitude of receptivity to that which our soul will impart which will make us of use to the Hierarchy. The Hierarchy works through *groups of souls*, and the potency of this group work is to be tested out. These groups in their turn contact and feed the waiting dedicated attentive personalities. On the day of the full moon, you will each of you attempt to hold yourselves steadily in the light. We will not formulate to ourselves what will happen nor will we look for results or for tangible effects.



The test of your success will be demonstrated in the Wesak Festival of 1936. You will this year recognise that all you seek is to be simply a channel for the transmission of force to a waiting, needy world, and that there are Those, who need such channels in Their work.

On the two succeeding days, the focus of our attention will be steadily turned away from ourselves but also from the inner subjective planes to the outer world, and our efforts will be to pass on, or to pass through, that measure of spiritual energy that may have been contacted. Our work then in this particular and peculiar field of cooperation will then be ended.

This effort of the Hierarchy is a five days effort, preceded by a most intensive period of preparation. The Work of getting ready for the opportunity starts for the Hierarchy exactly at the hour when "the sun began to move northward." But They tire not as do human beings and it is not possible for the human aspirant to keep up so long a period of preparation, no matter how deep his devotion. Your effort must start in April, beginning on April 18<sup>th</sup> at the time of the full moon. It must take the form of a definite thought-process in preparation for the coming five days of meditation. None of this is compulsory, nor can it be made so. I but offer you the opportunity to share our labour of love.

During the five days we look to you to help, as we look to all esoteric groups, some of whom could cooperate consciously, some unconsciously.

When the Great Lord was on Earth, He told His disciples that successful spiritual effort of a healing nature went not forth except by prayer and fasting. Will you ponder on these words? This is a group effort towards a vast group healing and by prayer (sanctified desire, illumined thought and intense aspirational longing) and by the discipline of the physical body for a short period and for a definite objective, the work can be done. (Esoteric Psychology Volume II, pages 684/688)

I call you therefore to a month of inner silence, of introspective thought, of self-control and of meditation, to self-forgetfulness and attentiveness to opportunity and not to your own inner aspiration to achieve.

I call you to concentrate upon the world-need for peace, mutual understanding and illumination and to forget utterly your own needs - mental, emotional, and physical.

I call you to prayer and to fasting though along what lines your abstinence should go is for you to decide.

For the five days of meditation, I call you to a more complete "fasting", to a grave silence, to an inner focalisation, to a purity of thought and to an active spirit of loving kindness, which will make of you a pure channel.

Thus will the work of the Hierarchy be facilitated and the door be opened to the regenerative forces of those extra-planetary Beings who offer Their help at this time and particularly during 1936. The response of this Festival will submit a gauge of opportunity for the guidance of the Great Ones.

One practical thing also I will ask of you. Will you say, each night and morning, with all your heart's desire and with the attention of your mind as well, the following words. Their united saying will set up a rhythm and a momentum of great potency.

*"Let the Forces of Light bring illumination to mankind  
Let the Spirit of Peace be spread abroad  
May men of good will everywhere meet in a spirit of cooperation  
May forgiveness on the part of all men be the keynote at the time  
Let power attend the efforts of the Great Ones  
So let it be, and help us to do our part". (1)*

These words sound simple, but the forces of Light are the name for certain new Powers, which are being invoked by the Hierarchy at this time and whose potencies can be brought into great activity in

the May Full Moon if due effort is made. The Spirit of Peace, which is invoked is an interplanetary agent of great power whose cooperation has been promised if all aspirants and disciples can cooperate to break through the shell of separation and of hatred, which holds our planet in thrall.

May I therefore close with these simple words: *Please give us your aid, my brothers.*

#### THE TIBETAN

(1) The Stanza of The Great Invocation in use at that time. We may use it now, if the individual so chooses, adding the Stanza now in use, during our present period of observance through the three months of April, May and June. (M.W.) (See also Esoteric Psychology, Volume II, page 649)

Set 2.H.

## **THE TIBETAN'S JUNE MESSAGE – 1949**

**Under the general heading of**

### **THE EXTERNALISATION OF THE ASHRAMS**

#### **Organisation of the Ashrams into form on Earth**

June 1949

I would ask you, at the time of this Full Moon of June 1949 to spend a little time in visualising the situation, which is likely to come about on Earth if, and when (as a result of the preparatory work done by and for humanity), the Hierarchy is externalised or manifests itself as a definite and recognised organisation upon the physical plane. What will happen in the world if and when the Masters of the Wisdom function objectively and physically among people in - for instance - our great cities? For millions of years, They have worked behind the scenes, utilising the minds, brains and physical equipment of Their disciples in order to carry out Their beneficent purposes. Such workers under hierarchical inspiration are by no means mediumistic in their nature, but have established a right relationship with their own souls and with the Master of their Ashram. They are responsive to hierarchical impression; they know the plans which the Masters are endeavouring to carry out, and their cooperation is willingly and consciously given; they are left entirely free to work as they see fit - after due recognition of the information and the inspiration given.

Will this system of working on behalf of humanity come to an end? In what manner will the effective and needed changes be made? How will the proposed organisation take place? Of how much of these changes and organisation will average humanity be aware? These and many similar questions almost automatically arise in your minds, and it is essentially necessary that the creative imagination of the advanced man, of aspirants, of probationary disciples (as well as that of the working disciple), does not run riot, creating those thought-forms which could intervene between the true vision and the work to be done, and interfere therefore with the needed manifestation. It is exceedingly important that the following facts should be realised: the thinking of those who are preparing humanity for the reappearance of the Christ must be most closely guarded and controlled; wishful thinking and the formulation of plans in line with ordinary human methods and techniques must not be permitted at this time. The first lesson, therefore, which you have to learn in this work of preparation, is controlled thought and sensitivity to hierarchical impression.

The sole task which confronts you and all aspirants and disciples, is to prepare humanity for two events:

1. The organisation of certain of the Masters' Ashrams in the different countries of the world wherein they can render effective service.
2. The reappearance of the Christ at a date somewhat later than the externalisation of the Ashrams and their physical plane organisation.

How, where, when and in what manner the Masters will make Their appearance is none of your affair.

Their plans are laid, and They look for and expect no unthinking and unintelligent obstructions and assumptions from those to whom the task of preparation is committed.

They have seen to it that the teaching of the New Age has been given to aspirants and disciples in the world, for distribution;

They are rapidly admitting new disciples into Their Ashrams, and as fast as is desirable and permissible (for the Hierarchy works ever under law);

They are passing them into the halls of initiation.

At the same time, competent disciples are searching the world for sensitive and willing aspirants; these disciples are laying their emphasis upon intelligence and spiritual freedom, working out as free and understanding cooperation; these disciples will not be sidetracked by the devotion - unintelligently expressed - of the neophyte upon the occult way. It is occult students for whom search is now being made, and not mystics; it is for clear-thinking men and women that the call has gone forth, and not for the fanatic or for the person who sees nothing but the ideal, and who is unable to work successfully with situations and things as they are, and who cannot, therefore, apply the necessary and unavoidable compromise.

The coming or the advent of the Hierarchy on earth will not bring the sudden and the beneficent changes which the enthusiastic desire. Every necessary evolutionary move is always a slow move. At no time will the Hierarchy infringe the natural processes of evolutionary growth or the normally slow development of the various kingdoms in nature towards divine expression. The Masters will, however, take advantage of all the points attained by these kingdoms, and They will (at certain critical times) utilise the more advanced specimens of the natural types - in a selective process - in order to bring in something new, better or different. This applies to the human kingdom just as much as it does to the vegetable, for instance. There is a line of thought for you in this statement.

One major technique employed by the Hierarchy is a constantly applied stimulation. Of this, the effect of the sun upon all life-forms is a symbol. It must however be remembered that the Masters have, therefore, to apply such stimulation scientifically, working first in one direction and then in another, modifying the stimulation and the inpouring stream of energy to meet a need; this They do in order to produce the desired result, and to bring to fruition that which is latent within the individual. They work with seven major types of energy; five of these are now in full use and two of them are rapidly coming into effective service. It must be borne in mind that I am here referring to the use of stimulating, vivifying, fructifying and mutable energies under what is called (esoterically) "scientific impression." These energies are:

1. The energy of prana; this is the life-giving energy from the Sun which deals out both life and death, health and disease, according to the quality of the substance or material form upon which it makes its impact. This impact and its results are today entirely automatic in application and effectiveness, and are regarded as functioning "below the threshold of the consciousness" of humanity, and necessarily of the Hierarchy. Its rhythm is established and its effects are well known and proven. The direction of this energy will eventually be in the hands of that great planetary centre, Humanity; therefore, to mankind will then be committed the responsibility for its distribution to the sub-human kingdoms in nature.

2. The energy of the emotions or that of the astral plane. This energy is today in a condition of extraordinary activity, producing basic changes upon all sides, stimulating desire (both good and bad), and governing, via the solar plexus centre, all that lies below the diaphragm in the human vehicle of expression upon etheric and physical levels. This, when combined with a powerful inflow of the energy of prana, produces and stimulates every aspect of the animal magnetism with which every physical form is equipped; when combined with the energy of mind, it produces a magnetic personality, and this in both the good and the bad sense.

3. The energy of the mental plane. This is rapidly coming into an unique potency and its effects today are reaching down into the very depths of humanity, thus bringing to the surface the mental capacity which is latent in and hitherto unused by the masses of men everywhere. It can be described as pouring into the human consciousness by means of four divisions of mental energy:

a. The energy of ideological thought.

b. The energy of religious formulations; these are in process of creating great changes in the minds of men concerning the religious concepts of the world and the new spiritual values.

c. The energy, which is today producing the struggle for freedom and liberation from envionring conditions. This may express itself as the world fight (at this time) for the freedom of the will of men, as it expresses itself in the press, in speech, in government, or in the struggle for a deepened spiritual life for man. This "energy of liberation" was sensed, registered and voiced for humanity by Franklin D. Roosevelt in The Four Freedoms, so much discussed by men today; he thereby laid the foundation for the new civilisation and the new world culture.

d. The energy of the spiritual Hierarchy of the planet, as it is applied today by the Hierarchy in the transmutation of the sad and sorry past of humanity into the glorious prospect of the New Era. This is, as you may well imagine, a sevenfold energy, emanating from and directed by the seven major Ashrams, under the direction of the Christ and of the senior Masters and Chohans, deciding in council the method, the extent and the quality of the distribution of the energy involved; They decide also where it should make its impact so as to achieve the best and the most constructive results. It is with this sevenfold energy that the Hierarchy will work in preparation for its physical plane manifestation and for the reappearance of the Christ.

4. The energy of humanity itself, organised and directed by the advanced thinkers and workers in all and every (and this I reiterate) branch of human executive work; in every educational process and in all political regimes. I would most definitely emphasise the widespread nature of this energy contact because esoteric students have very frequently the erroneous idea that the Hierarchy works only through the medium of esoteric and so-called occult groups. The more advanced a man may be, the more sensitive to impress he becomes, and the human race has now reached a point of sensitivity never before attained. This has happened through the agency of the energies listed above. Disciples and aspirants and the intelligentsia everywhere and in every land are today - consciously or unconsciously - responsive to these four energies; the closer they are affiliated with some Ashram in the Hierarchy, the more the sevenfold hierarchical energies can be distributed to the rest of the human family. It is therefore in this field that the major hierarchical endeavour will - during the next fifty years - express itself. Here, consequently, lies the fundamental problem confronting the Hierarchy, for these energies must be most carefully directed and their resultant impact most scientifically considered if over-stimulation is to be avoided (trusted).

5. The energy of the second aspect of divinity, vaguely called by the mystics of the past era "the Christ consciousness." This naturally focusses through the Christ Himself, standing as the Representative in the Hierarchy of the solar energy of love-wisdom. It is a form of peculiar, magnetic energy of which mankind today knows little; nevertheless, upon this energy much speculation has been permitted and many false thought-forms have been built. It is a dangerous energy because of its exceeding potency and also because this inflowing energy has to use the vehicle of the substance of the three lower worlds, and its area of influence is on the three lower planes of human existence. This at first necessarily produces conflict, and its first major conflict is now impending. I have dealt with this conflict elsewhere when discussing with you the fourth Ray of Harmony through Conflict. The use of this second fundamental energy (which is the primary energy of our present solar system, focussing upon our planetary life) presents to Christ Himself a great test of His skill in action; its use constitutes the major test or task which faces Him when He reappears and has the responsibility of releasing its potencies on earth. The task of all disciples is consequently to promote wisdom, and this they must learn to do under the influence of the Buddha. He taught the primary lesson of mental discrimination and detachment - two basic qualities which must be called into activity during this amazing preparatory period with which all aspirants are today confronted.

These are, therefore, the points, which all groups of disciples and spiritual workers must learn to present to seeking humanity.

I will deal with this theme in greater detail when covering the teaching to be given, in a future series under the heading of IV.1. (They concern) the creating and the vitalising of the new world religion.

This theme lies at the root of all that is new: discrimination between the mental approach and the soul approach, thus learning that true detachment which was symbolically but erroneously applied by all monastic orders throughout the world (both occidental and oriental) during the past few centuries, applied therefore in time and space but having no relation to the inner spiritual import. The true monastic spirit and discipline will emerge later in the historical processes of humanity.

6. The energy of the first divine aspect (that of will or power) now being applied with the most scrupulous care by Shamballa. This energy of the will is - as you have been taught - the potency of the life in all beings; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence, clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilisation. It is an exceedingly dangerous energy and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of God.

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

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

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

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

The division of labour is here of great interest. In my June message for 1948, I referred to the five specialised energies, which were at that time released to carry forward their impersonal task. Each of these energies is concerned with the desired organisation, for it must ever be remembered that though the organisation which we are considering is concerned with the interior or subjective work of the Hierarchy, the repercussions and the resultant effects will take place on earth, with physical plane effects, because the old occult truism "as above, so below" will be rapidly and objectively demonstrated. This result and the effects produced will constitute one of the modes whereby the Hierarchy will prove its factual presence on earth.

The Ashram of the Master K.H. is already assuming an increased stimulating potency, but it will nevertheless be one of the last to manifest objectively on the physical plane. The mission of that Ashram is to produce the energy, which will make possible and definite the reappearance of the Christ. That reappearance is the major preoccupation of the Master K.H. and His group of initiates and disciples. The first step taken by the Ashram was embodied - as far as all of you are concerned - in the pamphlet entitled The Reappearance of the Christ (Wesak Message, May 1947). To this must be added the vitalisation and the stimulation of the two-thousand-year-old thought-form, which men, down the centuries, have created in anticipation of His coming or advent. The movement toward

expectancy and preparation is now rapidly gaining momentum. This was the first concrete result of the combined desire of this second ray Ashram. However, the work being done in this Ashram is more definitely concerned with three lines of activity. These are:

1. The preparation of the many combined Ashrams, leading to externalisation.
2. The formulation of the techniques and disciplines which will be of service to the initiate or disciple who is making the primary effort to function objectively, to work *before* the screen of life and not *behind* the scenes, as hitherto, and to develop that "resistant capacity" which is needed to withstand the violent impacts of physical plane living.
3. The mental and spiritual registration of the plans of the Christ, and the consequent development of that skill in action, which will permit these plans to materialise correctly.

Within the second ray Ashram of the Master K.H. and His affiliated groups (such as the Ashram for which I am responsible) it is the energy of wisdom, which is being effectively used. It might be said that this dual energy, hitherto a fused and blended energy, is today working as a true duality. The energy of wisdom is active within all the Ashrams (on all rays and under all the Masters); the energy of love is directed primarily towards the third great planetary centre, Humanity, stimulating the aura of that mass of living units so that their "magnetic appeal will be the outstanding quality of their divine approach." The directing Agents for this dual activity are the Master K.H. and a chosen group of His senior initiates and disciples, of whom I am not one, because I have another task committed to me.

The Master K.H. is therefore constantly in close association with the Christ, the Head of the Hierarchy. Christ is today, with the aid of the Lord of the World and the Buddha, preparing Himself for the most difficult task with which He has ever been confronted. It is not a matter of the Christ issuing forth from the High Place where He is today to be found, and suddenly appearing among men; it is not a case of His taking infant form and growing into His work with advancing years; it is not a case of His being instantly recognised and acclaimed by millions of miserable human beings awaiting liberation. None of these ideas or hopes form any part of His plan, nor are they possible. No Member of the Hierarchy, and certainly not its Supreme Head, attempts to bring about results which are doomed to failure; presented thus, they would be bound to fail, because the point of sensitivity of humanity makes failure inevitable - if success is expected along these most ordinary lines.

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

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

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

ordinary high potency and, at the same time, keep it in a condition in which He can move outward on the physical plane among men.

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

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

On the physical plane, the initiates and the disciples working in the Ashram of the Master Morya are primarily occupied with the expression of synthesis in the world of politics and of government, and with offsetting wrong approaches to synthesis, seeking to preserve freedom in unity. It is a subjective synthesis for which they work - a synthesis, which will express itself in an outer differentiation. This synthesis will define the many aspects of the essential, basic unity which, working out under the stimulation of the energy of synthesis, will bring about eventual peace and understanding on earth - a peace which will preserve individual and national cultures, but which will subordinate them to the good of the whole of humanity.

We come now to the preparatory work being done by the Master Who started what is called by you "the labour movement." This is regarded by the Hierarchy as one of the most successful attempts in all history to awaken the masses of men (in the brackets called middle class and lower class) to general betterment, and thus set up a momentum, which would, occultly speaking, "swing them into light."

Along with the development of the labour movement, mass education came into being, with the result that - from the angle of developed intelligence - the entire level of conscious awareness was universally raised. There is still much illiteracy, but the average citizen in all the western democracies and in the Soviet Union is as well educated as the intellectual man in the Middle Ages. You have, in this activity, an outstanding instance of how the Masters work, for (to the average onlooker) the labour movement arose from within the masses and the working classes; it was a spontaneous development, based upon the thinking and the teaching of a mere handful of men who were regarded primarily as agitators and trouble makers; they were in reality a group of disciples (many of them unconscious of their esoteric status) who were cooperating with the Law of Evolution and also with the hierarchical Plan. They were not particularly advanced disciples, but they were affiliated with some Ashram (according to their ray), and were therefore subject to impression. Had they been advanced disciples or initiates, their work would have been futile, for their presentation of the Plan would not have been adapted to the level of the intelligence of the then totally uneducated masses composing labour.

This Master works primarily with the intelligentsia, and He is therefore a third ray Master - upon the Ray of Active Intelligence. His Ashram is occupied with the problems of industry, and the goal of all the thinking, all the planning and all the work of impressing receptive minds is directed towards spiritualising the concepts of the labour party in every country, and of industrialists, thus turning them towards the goal of right sharing, as a major step towards right human relations. This Master therefore cooperates with the Master R. - Who is the Head of the third ray Ashram, and Who is also one of the



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

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

The Ashram of this Master is therefore occupied with worldwide economic problems, and also with a direct attack upon the basic materialism to be found in the modern world. The problems of barter and exchange, the significance of money, the value of gold (a basic symbol of the third Ray of Active Intelligence), the production of right attitudes towards material living, and the entire process of right distribution are among the many problems dealt with in this Ashram; the work done is enormous and of great importance in preparing men's mind for the return of the Christ and for the New Age, which He will inaugurate. Capitalists and labour leaders, financial experts and thinking workers, and members of all the differing ideologies, which are prevalent in the world today are to be found actively working within this Ashram. Many of them are what the orthodox religious man or the hide-bound occult student would regard as non-spiritual, yet all of them are in reality deeply spiritual in the correct sense, but they care not for labels, for schools of thought nor for academic, esoteric teaching. They exemplify within themselves a livingness, which is the hallmark of discipleship.

The time has come when the first and major principle governing true esotericism must be grasped as conditioning all hierarchical workers: RIGHT MOTIVE.

The time has come when the quality of ashramic work is recognised, first of all, as being: SELFLESS SERVICE.

The time has come when men everywhere must realise that entry into a Master's Ashram is dependent upon INTELLIGENCE, plus right motive and service.

When these three factors are present in any human being, the Masters know that good material is presented to Them for training. Today the world is full of such men and women, and in them lies the dominant hope of the future.

One more point I would like to discuss. Through the work of this Master and His Ashram the "sealing of the door where evil dwells" will come about, because it is essentially this group which (if I dare so express it) is coping with raw materialism and the false values, which it engenders. The door has to be sealed by a vast mass of coordinated human forces, and not by one or two enlightened men. This fact must be grasped by you. The energy of love-wisdom, the energy of the second ray, can and will bring in the Kingdom of God; the energy of the divine will can and will galvanise with its dynamic potency the entire human family to the point where a group transition will take place from the fourth into the fifth kingdom. It is nevertheless this third ray energy, as wielded in the Ashram of this English Master, under the direction of the Mahachohan, the Lord of Civilisation, which will force a right attitude toward materialism, which will bring about a balance between the material values and the spiritual,

and which will eventually thrust back into futility the Forces of Evil which have for so long distracted the world of men. I am choosing my words with care.

You will note, therefore, how the three divine aspects are united in one great movement to bring in the Kingdom of God, and that the first step towards this longed-for consummation is the appearance of the Masters upon the physical plane, and then, somewhat later, the reappearance of the Christ.

We now come to a consideration of the vast Ashram controlled by the Master R. He is the Lord of Civilisation and His is the task of bringing in the new civilisation for which all men wait. It is a third ray Ashram, and therefore enfolds within its ring-pass-not all the Ashrams to be found upon the third Ray of Active Intelligence, upon the fifth Ray of Concrete Science and upon the seventh Ray of Ceremonial Order. All these Ashrams are working under the general direction of the Master R. He works primarily through the Masters of these three types of ray energy. He Himself at this time is occupied with seventh ray energy, which is the order-producing energy upon our planet.

This is the Ray of Ceremonial Order, and through the activity of its energy, when correctly directed and used, a right rhythm is being imposed upon all aspects of human living. An effort is being constantly made to arrest the ugly chaos of the present and to produce the ordered beauty of the future. The major weapon now being used by the combined Forces of Evil is chaos, disruption, lack of established security, and consequent fear. The potency of these evil forces is exceedingly great because they belong to no one group of people and to all the ideologies. The chaos produced by indifference, the chaos produced by uncertainty, the chaos produced by fear, by starvation, by insecurity, by watching others suffer innocently, and the chaos produced by the warring and conflicting ambitious elements in every nation (without exception) - these are the factors with which the Master R. is attempting to deal; the task is one of supreme difficulty. The entire rhythm of international thinking has to be altered, and that constitutes a slow and arduous task; the evil personalities, which, in every country, are responsible for the chaos and uncertainty, have eventually to be replaced by those who can work in cooperation with the rhythm of the seventh ray, and thus produce ordered beauty.

The task is further complicated by the fact that in the substitution of order for chaos, national cultures must be preserved and the outline of the new civilisation presented to the people. This major Ashram is therefore confronted with two elements in every land and nation: those people who hold on to the bad old things of the past, and those who work for the extreme opposite of this point of view and for that which is new. Under the influence of this seventh ray energy balance has to be brought about and preserved, so that the "noble middle way" of right action and of right human relations can be safely trodden. The task of the Master R. is, however, lightened by the fact that the seventh ray is now coming into activity and its potency is increasing year by year. His task is also aided by the intelligent work done by the Ashram of the English Master Who works consistently with the awakening and the arising masses.

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

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

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

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

You have, therefore, this dynamic type of energy channelled through the Ashram for which I am responsible. This Ashram works also in close cooperation with that of the Master R. because the intelligent activity of the energy of goodwill is our objective, and its expression through intelligence, applied with wisdom and with skill in action, is the task demanded of all men and women of goodwill throughout the world. When the Labour Movement is swept by the energy of goodwill, basic changes in world affairs will take place. I would ask all workers for goodwill to attempt to reach labour in all countries with these ideas, correctly presented.

I have tried here to give you some idea of the synthesis of this hierarchical work for humanity, and thereby give to all men and women of goodwill the needed courage to go forward.

You ask me (and rightly) of what use is all this information to men and to the aspirant who is trying to serve? The one thing which humanity needs today is the realisation that there IS a Plan which is definitely working out through all world happenings, and that all that has occurred in man's historical past, and all that has happened lately, is assuredly in line with that Plan. Necessarily also, if such a Plan exists, it presupposes Those Who are responsible for the originating of the Plan and for its successful carrying forward. From the standpoint of average humanity, who thinks in terms of earthly happiness, the Plan should be something joyful and something, which would make material life easier. To the spiritual Hierarchy, the Plan involves those arrangements or circumstances which will raise and expand the consciousness of mankind and enable men, therefore, to discover the spiritual values for themselves and to make the needed changes of their own free will, and thus produce the demanded betterment of the environment, consistent with the unfolding spiritual recognition.

Nothing of true value is to be gained by any arbitrary or autocratic activity on the part of the spiritual Hierarchy. That is one of the lessons to be learnt, as the work of the totalitarian powers - in the past and today - and its effects are noted. Under the totalitarian system, freedom is curtailed or abolished, the free will of the individual is denied and prevented expression, the individual is regarded as the appurtenance of the all-powerful State and held in that position by police regimentation; individual development is of value only in so far as the interests of the State are served, but the individual himself - as an independent divine unit of humanity - is non-existent, from the totalitarian point of view.

Would you, therefore, have the spiritual Hierarchy of our planet work along totalitarian lines, enforcing peace and comfort, taking steps to arrest evil by force and working for the material well-being of men?

Or would you have the Masters lead humanity itself, through right understanding, to take the needed action, even if it involves trial and error and a much slower process? Would you have mankind standing on its own feet as intelligent agents of the divine Plan?

Or would you have them treated as irresponsible children who must be energetically protected against themselves? Is it not better for the rapidly awakening intelligence and activity of men (in every land) to be trained to recognise the essential unity of all human beings, and so be led to take the action needed which will endorse that unity, which will work for the entire group of human beings in all lands everywhere, and which will also and at the same time preserve the individual and the national cultures, alongside a universal civilisation and a world-wide system of divine recognition? It is toward this general freedom and the intelligent activity of the free individual that the Hierarchy is steadily and successfully working; the concept of unity and of united activity for the good of all is far more widely

grasped and understood than you perhaps realise. The totalitarian approach works toward an imposed unity and one which will include all peoples and bind them down to a uniformity of belief - politically, economically and socially - and which will and does basically ignore the spiritual values, putting the State in the place of that divine spiritual centre where spiritual reality is to be found.

The method of the Hierarchy is to work through individuals and through groups for the production of such a widespread spiritual recognition that men everywhere will accept as factual the inner government of the planet, and will work together for the founding of the Kingdom of God in objective manifestation on Earth - and not in some distant time and some vague heaven. This is no mystical or impossible dream, but is simply the recognition and the externalisation of that which has been forever present, which definitely took objective form when Christ was with us two thousand years ago, and which will proceed to universal recognition when He is with us again in the immediate future.

Therefore, all who work and struggle for the good of humanity and under the direction of the Hierarchy, take heart and renew your courage. The Hierarchy not only STANDS (as oft I have told you), but It is approaching daily and yearly closer to humanity. The power of the focussed, spiritual unity of the Hierarchy can be felt today in many ways; it is largely responsible for the patient effort of all humanitarian workers and of all who vision unity in the face of great odds, and in spite of the fatigued lethargy and the pessimism which conditions, too hard for human endurance, have imposed upon men's minds. The Hierarchy stands and works. The Masters are working according to Plan - a Plan which is founded in the past history of the race and can there be traced; a Plan which necessitated because of human selfishness, the drastic horror of the war (1914-1945); a Plan which today can and will bridge the gulf which now exists between the unsatisfactory, selfish and material past and that new future which will demonstrate a large measure of world unity, and which will steadily and with skill in action substitute the spiritual values for those which have hitherto held sway.

The guarantee of this is the developing intelligence of men everywhere fighting blindly for freedom and for understanding, and receiving ever the inner assurance, knowledge and aid of Those Who are working out (as always) those situations and conditions wherein mankind can best arrive at divine expression. (Externalisation of the Hierarchy pages 652/673)

The material goal, which all who love their fellowmen and serve the Hierarchy must ever have in mind and at heart is the defeat of totalitarianism. I do not say the defeat of Communism, but the defeat of that evil process which involves the imposition of ideas, and which can be the method of the democratic nations and of the churches everywhere, just as much as it is the method of the U.S.S.R. This we call totalitarianism. I would ask you to have this distinction clearly in your minds. Your material goal is the defeat of all that infringes human free will and which keeps humanity in ignorance; it applies equally to any established system - Catholic or Protestant - which IMPOSES its concepts and its will upon its adherents. Totalitarianism is the basis of evil today; it is found in all systems of government, of education; it is found in the home and in the community. I refer not here to the laws, which make group-relations sound, possible and right; such laws are essential to community and national well-being and are not totalitarian in nature. I refer to the imposition of the will of the few upon the total mass of the people. The defeat of this undesirable tendency everywhere is your definite material goal.

Your spiritual goal is the establishing of the Kingdom of God. One of the first steps towards this is to prepare men's minds to accept the fact that the reappearance of the Christ is imminent. You must tell men everywhere that the Masters and Their groups of disciples are actively working to bring order out of chaos. You must tell them that there IS a Plan, and that nothing can possibly arrest the working out of that Plan. You must tell them that the Hierarchy stands, and that It has stood for thousands of years, and is the expression of the accumulated wisdom of the ages. You must tell them above all else that God is love, that the Hierarchy is love, and that Christ is coming because He loves humanity.

This is the message, which you must give at this time. And with this responsibility I leave you. WORK, my brothers.

Your friend, teacher and co-disciple, DJWHAL KHUL (The Tibetan).

## **BREATHING EXERCISES AND MEDITATION FORMS**

### **CONTENTS**

BREATHING EXERCISES: 13

MEDITATION FORMS: 6

## BREATHING EXERCISE NO. 1

1. Stabilize yourself as a soul as high in the head as possible.
2. Take six long, slow breaths, taking care always to draw in the abdomen all the time and not at any time to inflate it. Draw these breaths from the very base of the spine, and visualize the breath as rising up the spinal column.
3. Take twelve very rapid short nasal breaths, with the abdomen drawn in using the nostrils alternately (first the right nostril and then the left) and visualize the prana as accumulating behind the ajna centre between the eyebrows.
4. Each time (that is twelve times) expel the breath as rapidly as possible, visualizing it as passing out through the ajna centre. This must be an act of the creative imagination.
5. The nasal inhalation and subsequent exhalation is done very quickly and does not involve the rest of the body. It is a quick and shallow taking in and an equally quick and shallow exhalation, with the mind all the time centred upon the ajna centre. In this way there will be a clearance of all obstructions through the medium of the expelled breath, All this exercise is aided by the use of the imagination.

You can do this exercise twice a day but no more, for it is very powerful. It will soon bring into greater vibratory activity the quiescent ajna centre.

## BREATHING EXERCISE NO. 2

1. Sit erect, or stand before an open window.

2. Take six long breaths, drawing in the abdomen as you do so, and carry the breath, by your thought, from the base of the spine to the throat. Do this without strain, easily and naturally, but at the same time, keep focussed, and cultivate a dynamic imagination plus will attitude. Think hard whilst you take these six breaths.

3. Then take one long breath, and as you do it, carry your thought this time to the head centre, not the ajna centre. After a long inhalation (made without effort however,) in the ensuing interlude focus your consciousness in the head.

Then breathe out, sounding audibly the O.M. and flood your mental body with the pure light of the soul. In the ensuing interlude after this inhalation say to yourself,

*"May the light of my soul shine upon my way, and through me to others."*

4. Take another similar breath. Again, after a focussing interlude sound the O.M. and pour love, upon a stream of pure rose light, on to the astral body, saying as you do so,

*"May the love of the soul pour through me to all."*

5. Repeat the process this time flooding the etheric or vital body with golden prana, pouring it through your entire body from the head to the feet. This should help your physical condition. See this tide of golden prana cleansing and vitalising your body and then say

*"May the joy of the Lord be my strength."*

You may repeat this exercise in its last three stages only twice more. But it is not suggested that you should. It should depend upon the reactions you find to the exercise after you have done it for a month.

6. Sound the O.M. seven times, drawing the breath (with a deflating abdomen) from the center at the base of the spine to the head center. And breathing it out on the sounded O. M. to all the world.

### **BREATHING EXERCISE NO. 3**

1. Inhale a full breath, carrying it up from the base of the spine up the right hand channel through the corresponding right nostril. As you do so, do not think of the breath, but of the lifting of the energies up to a high point of contact.
2. Then the interlude, which must be held for as long a time as is comfortably possible. During the interlude you dedicate the personality to the Service of the Soul.
3. Exhale through the left nostril, carrying the breath down in the imagination to the base of the spine, and then visualize the whole personality as being flooded with the soul's acceptance and understanding.
4. Then again the interlude, wherein you, the personal self, absorb what the soul has to give.

Do this three times slowly, beginning with the right nostril, and exercise the power of your thought behind it.



#### BREATHING EXERCISE NO. 4

1. Inhale from the base of the spine up the spinal column seven times, drawing a long steady breath up the central passage into the head. This will be imaginative.

Then at the last breath - Retain the breath whilst you say the mantram:

*"More radiant than the sun, purer than the snow;  
subtler than the ether is the Self, the Spirit within my heart.  
I am that Self. That self am I."*

2. Exhale and send the energy of the subjective breath to the heart centre in the spine.

3. Inhale again in the same fashion.

Retain the breath whilst you say the mantram of the Disciples Degree:

*"May the energy of the Divine Self inspire me and the light of the soul direct."*

4. Exhale and send the energy thus stored up to the throat centre.

5. Inhale again in the same fashion.

Retain the breath whilst you say the words:

*"In that Light shall we see light."*

6. Exhale and send the subjective energy to the ajna centre.

Repeat this exercise twice but no more and not more often than once a day.

## **BREATHING EXERCISE NO. 5**

A breathing exercise, which will blend and fuse the energies of the centres above the diaphragm. No thought of the centres below the diaphragm need enter your mind.

1. Inhale on the count of 8. As you do so, visualize the energy of the heart centre (in the spine) being raised to the head.
2. During an interlude of 12 counts endeavour to FEEL the energy of love filling all your being.
3. Exhale on the count of 10 and as you do so, breathe out that love-force.
4. Then follows an interlude of 12 counts wherein you seek to know yourself as love eternal.
5. Then inhale on the same count of 8 and carry the energy of the throat centre to the head.
6. During the interlude of 12 counts, you endeavour to see yourself as creating in, and cooperating with, the magical work of the Great Ones.
7. Exhale on the count of 10 and see the energy you have generated energizing the world.
8. Again during the interlude of 12 counts, know yourself to be at one with the Plan.
9. Again inhale on the count of 8 and this time, gather up the energy of the ajna centre (the one between the eyebrows) into the centre at the top of the head.
10. Repeat the usual interlude and during its length dedicate your consecrated personality to group-work.
11. As you exhale on 10 counts, send this energy to your Group.
12. During the usual interlude KNOW yourself to be the soul and its mechanism.

## **BREATHING EXERCISE NO. 6**

1. Take eight short breaths, which are largely in the nature of sniffs. These will constitute one long breath and as you take them, visualize the colour yellow and thereby enable yourself to hold the thought within the head.
2. An interlude wherein you recognize yourself to be a disciple. Ponder on this.
3. Exhale by means of one long breathing out, and see the threefold nature flooded with light and life by the soul.
4. An interlude wherein you register alignment.

Repeat this exercise six times, at the beginning of your meditation.

## **BREATHING EXERCISE NO. 7**

Perform this in front of an open window wherever possible, taking ten deep breaths - inhalation and exhalation - as in singing, and therefore without inflation of the abdomen.

Then take ten deep breaths, - inhalation and exhalation - with the abdomen drawn in and with no inflation whatever below the diaphragm.

Then take twenty shallow breaths, more in the nature of sniffs, - ten with the left nostril and ten with the right.

## BREATHING EXERCISE NO. 8

1. Take seven long breaths of a purifying nature as in singing, inhaling and exhaling slowly.

2. Then, holding the consciousness steady in the head, take one long breath, and as you do so, gather up all the energies in the body from the base of the spine up into the head. Use the imagination and the power of visualization in so doing. ·

3. Next, sound the AUM audibly, and as you thus exhale, send the garnered energies, plus the soul-energy of the head centre itself, straight to the heart centre.

As you do so see a band of bright yellow light connecting the head and heart. Remember that the heart centre is in the spine and that the yellow light extends downward from the top of the head thru the medulla oblongata to the heart centre in the spine.

4. This exercise must only be done three times a day and only once each time.  
At the close of it say:

*"May the love of my soul and the power of my consecrated will be poured forth on all I meet."*

5. Then sit for a few minutes in perfect silence as the cleansing vivifying stream does its work.

## BREATHING EXERCISE NO. 9

Start by imagining (for great is the power of the creative imagination) that you are carrying the forces, which are entering through the solar plexus to the head centre between the eyebrows.

1. Inhale as you count six, and imagine, as you do so, that you are gathering up the force of the solar plexus (through the act of inhalation to the head)  
Picture it as rising there.

2. Then, in the interlude of ten counts, think of those forces from the astral plane as being lost and merged in an ocean of intelligent love.  
On their way up they have been blended with the active force of your awakened heart centre.

3. Then exhale for eight counts and as you do so, realize that these forces are pouring out through the centre between the eyebrows onto the world.  
As you exhale also sound the Sacred Word, the O M, and so breathe out blessing upon the world.  
The centre between the eyebrows is that of the integrated dedicated threefold personality.  
Therefore:

Inhalation	6 counts	Gather up forces to Head.
Interlude	10 counts	Forces blended and used.
Exhalation	8 counts	The O.M. in blessing.
Interlude	10 counts	Realization of work done.

This will aid in closing the solar plexus and in stabilizing the emotional body and consciousness, and incidentally should improve the general physical condition.

This breathing exercise you may do four times.

## BREATHING EXERCISE NO. 10

1. Inhale through both nostrils simultaneously, on the count of eight (8).
2. Hold the interval on the count of ten (10),  
and as you do so, dedicate the creative throat centre to the service of humanity.
3. Exhale on the count of eight (8)  
and send the imagined stream of egoic energy and of personal force out to the world  
through the medium of the throat centre.
4. Hold the interval on the count of ten (10),  
and as you do so, focus again your consciousness mentally in the head.

Repeat this a second time,  
only connect your thought with the heart centre instead of with the throat centre.

Repeat it a third time,  
using the centre between the eyebrows instead of the throat or heart centres.

**BREATHING EXERCISE NO. 11**  
**FOR EMOTIONAL INSTABILITY AND IRRITATION**

When emotional upset is present, when you are irritated or excited, retire within yourself for five minutes, seeking seclusion. Breathe slowly naturally and rhythmically. The procedure then is as follows:

Relax for one minute,  
Then raise the consciousness into the head, deliberately refusing to pursue the undesirable line of thought, though not fighting the inclination or rationalizing about it at all. When the consciousness is steady in the head, visualize the colour blue, sound the Word mentally (inaudibly) and say,

*"There is a peace that passeth all understanding.  
It abides in the hearts of those who dwell in the Eternal.  
My home is there and from that point I govern."*

Then, on the breath carry the colour blue from the head, via the spine, to the solar plexus center, and discharge it there by an act of the will. Immediately withdraw the consciousness to the heart center by an inhalation.

The affirmation, if it may be so called, is simply intended to facilitate the focussing of the will, and so lead to that discharge or impact of the will force that acts in a dynamic way upon the astral body, being an expression of the will-aspect of the soul, via the mind.

This formula of the magical work is most potent but at present the aspirant is only permitted to use it three times in the space of twenty-four hours, so as to put no undue strain upon his bodies, nor is he permitted to pass them on to anybody.

Any use of this formula should be noted, and the results carefully marked. At least five minutes should be given to the use of this exercise in order to make it effective. Much depends upon the primary quieting and focussing of the attention in the head.



**BREATHING EXERCISE NO. 12**  
**FOR DEPRESSION AND LACK OF VITALITY**

When depression is present and the vitality of the emotional nature is lowered, retire within yourself for five minutes, seeking seclusion.

Breath naturally, slowly and rhythmically.

The procedure then is as follows:

Relax for one minute, then raise the consciousness into the head, deliberately refusing to pursue the undesirable line of thought, though not fighting the inclination or rationalizing about it at all.

When the consciousness is steady in the head, visualize the colour orange, tending towards flame-colour, holding the consciousness in the head and say:

*"May the energy of my soul permeate me.  
May the flame of my eternal life burn and purify.  
May the radiant life of my divine Self energize and stimulate me  
that I may express this radiance in joyous living."*

Then, on the breath carry the orange colour from the head via the spine, to the solar plexus center and discharge it there by an act of the will.

Immediately withdraw the consciousness to the throat center by an inhalation.

The affirmation, if it may be so called, is simply intended to facilitate the focussing of the will, and so lead to that discharge or impact of the will-force that acts in a dynamic way upon the astral body, being an expression of the will-aspect of the soul, via the mind.

This aspirant is permitted to use it only three times in twenty-four hours, so as to put no undue strain upon his bodies nor is he permitted to pass them on to anyone.

Any use of this formula should be noted, and the results carefully marked. At least five minutes should be given to the use of this exercise in order to make it effective.

Much depends upon the primary quieting and focussing of the attention in the head.

**BREATHING EXERCISE NO. 13**  
**FOR GLAMOUR AND EMOTIONAL CONFUSION**

Should the condition be one of glamour, of emotional confusion and fog, should there be a sense of instability to see clearly the following procedure will be of profit.

Center the consciousness in the head.  
Visualize a beam of clear white light.  
Center that light between the eyebrows and,  
using the creative imagination, project the  
light into your surrounding aura, via the right eye,  
mentally sounding the Sacred Word and saying:

*"May the light of my soul irradiate my path,  
clarify my way,  
and make clear that, which is hidden."*

The affirmation, if it may be so called, is simply intended to facilitate the focussing of the will, and so lead to that discharge or impact of the will-force that acts in a dynamic way upon the astral body, being an expression of the will aspect of the soul, via the mind.

This formula of magic work is most potent, but at present the aspirant is only permitted to use it three times in the space of twenty-four hours, so as to put no undue strain upon the bodies, nor is he permitted to pass it on to anyone.

Any use of the exercise should be noted and the results carefully marked.

At least five minutes should be given to the use of this exercise in order to make it effective.

Much depends upon the primary quieting and focussing of the attention in the head.

## SUGGESTED MEDITATION (1)

1. Achieve alignment as far as possible through the attempt consciously to realise that you are NOT the body, nor the emotional-astral nature, nor the mind.

2: Assume, by the use of the imagination, that you ARE the soul, seeking to integrate more closely with the personality.

Have at-one-ment as your goal, knowing that the first steps have been taken in your case.

3. Then, as the Soul, sound the OM three times soundlessly, and inaudibly, breathing forth into the three aspects of the lower nature - physical, astral and mental - and listening inwardly for the sound of the O M.

4. Then say:

*"More radiant than the sun, purer than the snow,  
subtler than the ether is the Self, the Spirit within my heart.  
I am that Self. That Self am I."*

5. Holding the consciousness as high in the head as possible, then meditate for ten minutes on the seed thought for the month.

6. Repeat the Great Invocation:

*May the Forces of Light bring illumination to the world.  
May the spirit of peace be spread abroad.  
May men of good will everywhere meet in a spirit of cooperation.  
May power attend the efforts of the Great Ones.*

7. Close with the words:

*"May the energy of my divine self inspire me and  
(may) the light of the soul direct.  
May I be lead from darkness to light, from the unreal to the Real, from death to immortality."*

8. Sound the O M three times audibly, as the soul.

## MEDITATION OUTLINE (2)

This outline is to supersede the one at present in use (C.M.1.) for those students who are entering their second year in this group.

1. See that breathing is gentle, rhythmic and natural.
2. Withdraw the outgoing consciousness (via the avenues of the five senses) to a point of consciousness within the head.
3. Raise that consciousness as high as possible and endeavour to realise yourself as a son of God.
4. Holding that realisation as steadily as possible, then use the following prayer.

### Invocation to the Flame.

*I call upon thee O living God, radiant with illuminating fire!  
O unseen parent of the sun! Pour forth thy light-giving power and energize thy divine spark.  
Enter into this flame and let it be agitated by the breaths of thy holy spirit,  
Manifest thy power and open for me the temple of Almighty God, which is within this fire!  
Manifest thy light for my regeneration,  
and let the breadth, height, fullness and crown of the solar radiance appear,  
and may the God within shine forth!*

(from Comte de Gabalis)

5. Make the sign of the Cross, after studying C.M.4.
6. Repeat obligation. C.M.2.
7. Meditation upon verse chosen by yourself from your monthly meditation study paper.
8. Invocation C.M.3.

### SUGGESTED MEDITATION FORM (3)

1. Achieve comfort and then using the creative imagination to its fullest extent and with the consciousness centered as high in the head as possible, align yourself with:

- a. The soul, who is the solar angel, the angel of the Presence.
- b. With that intuitional aspect of yourself, which should pour down via the soul and the mind and fertilize and illumine the emotional nature with its qualities of devotion and imagination.
- c. The Monad, thinking of this as the one spark in the bosom of the Father.

2. Then return, in consciousness, to the center of the head - not the Ajna center. Don't use that center any more.

3. Sound the Sacred Word three times, audibly and three times inaudibly, breathing out the power of that word audibly and inaudibly, to the Ajna, the throat, and the heart centers.

4. Take the following seed-thoughts for your meditation-work during the next few months:

First and Second Month                      Duality is envisioned by the seer.  
He sees the Presence,  
He sees and seeing knows that He exists  
and likewise that the seen exists.

Third and Fourth Month                      The knower blends the two in one.  
He sees the Presence as himself  
and merges with its light.

Fifth and Sixth Month                      Behind that Presence gleams that awful radiance,  
which shrouds the One and Only.  
Before the Presence stands the aspirant.

Seventh and Eighth Month                      Within that Presence, through the merging process,  
is peace; is union the end of fear, the end of difference.  
Joy, Love and Light exist.

The Tibetan.

When the eight months are completed, write and tell me what you feel the results.

## A TRIPLE MEDITATION (4)

### I. As a Servant I ascend:

1. Achieve physical, emotional and mental alignment.
2. Then sound the OM three times audibly and three times inaudibly.
3. Then say:

*"More radiant than the sun, purer than the snow,  
subtler than the ether is the Self, the Spirit within my heart.  
I am that Self, that Self am I."*

### II. As a Brother, I achieve poise or equilibrium.

#### 1. The salutations to the Masters:

- a. Salutations to the Master DK.
- b. Salutations to the Master KH.
- c. Salutations to the Master M.
- d. Salutations to the Hierarchy of Masters.
- e. Salutations to the Christ, the Master of all the Masters.

#### 2. Then say the following obligation:

*"I seek a Way; I yearn to know.  
Visions I see, and fleeting deep impressions.  
Behind the Portal, on the other side, lies that, which I call home,  
for the circle has been well-nigh trod, and the end approaches the beginning."*

*"I seek a Way. All ways my feet have trod.  
The way of Fire calls me with fierce appeal.  
Naught in me seeks the way of peace;  
naught in me years for earth."*

*"Let the fire rage; the flames devour. Let all the dross be burnt;  
and let me enter through that Gate,  
and tread the Way of Fire".*

#### 3. Think of the Soul as a twelve-petalled egoic lotus, demonstrating the qualities of:

- a. Knowledge, through the brain.
- b. Love, through the emotional nature.
- c. Sacrifice, through the mind.
- d. Endeavour to identify yourself with that Self.

### III. Stage of the practicing Disciple:

#### 1. Think of the Soul or the self as:

- a. Illuminating the mind.
- b. Controlling the emotions.
- c. Energising the physical plane life through service.

#### 2. Visualise the Group symbol of a golden lotus.

#### 3. Close with the Great Invocation and the O M sounded seven times.

## MEDITATION FORM (5)

- O M.            Salutation to the Master M.
- O M.            Salutation to the Master K.H.
- O M.            Salutation to the Master R.
- O M.            Salutation to the Christ.
- O M.            Salutation to the Master within the head and the heart.

*As one who seeks to serve the Divine Will,  
I offer myself as a channel for spiritual energy.*

*May the Holy Ones whose pupils we aspire to become, so strengthen us,  
that we may give ourselves without reserve seeking nothing,  
hoping nothing for the separated self.*

### SEED THOUGHT.

1st Month O M. - - - Harmlessness (This changes from time to time. Just not it is.)

2nd Month O M. - - - Service.

3rd Month O M. - - - There is one reservoir of thought, a common purpose.

4th Month O M. - - - There is one consciousness, a common brotherhood.

5th Month O M. - - - The many forms within the one form, a common good.

6th Month O M. - - - The definite realization of brotherhood would lead to harmlessness.

*Oh, Thou Who givest sustenance to the Universe,  
From Whom all things proceed, and to Whom all things return,  
Unveil to us the face of the true Spiritual Sun,  
Hidden by a disk of Golden Light,  
That we may know the Truth, and do our whole duty,  
As we journey to Thy Sacred Feet.*

Then I take the School - its leaders, my own group by name -  
the secretaries and their groups generally - then the Trust,  
the Publishing Company, the Beacon, The School, the Tibetan's books, the blue Pamphlet.  
Then the people I want specially to help.

O M

## SPECIAL MEDITATION (6)

1. Alignment.

2. Sound the Sacred Word three times.

3. Say:

*“More radiant than the Sun,  
purer than the snow,  
subtler than the ether,  
is the self, the Spirit within my heart.  
I am that self. That self am I.”*

4. Meditate on the seed-thought for the month.

5. Visualize a golden lotus between the eyebrows for two minutes.

6. Say the closing benediction.

7. The Sacred Word.



**APPLICANTS AT THE PORTAL**

**SET III**

**Study Work Based on the Tibetan's Antahkarana Instructions  
Implemented for Those on the Path of Discipleship**

**CONTENTS**

**3. WORK TO BE DONE**

**3.A LETTERS (DK & MW)**

- A-1: Introductory Letter of DK (Externalising of Hierarchy, Ashrams and preparing group-work)
- A-2: Letter of M.W. (10/1953) Training for Group-Initiation

**3.B: BREATHING EXERCISES FOR PLEDGED DISCIPLES ONLY**

- B-1: Interpolated Note
- B-2: Comments and Suggestions on Breathing Exercises - by AAB
- B-3: The Assigned Breathing Exercise

**3.C: ANTAHKARANA AND MEDITATION (1)**

- C-1: OUTLINE OF THE ASSIGNED WORK (The Daily Meditation; The Study Work; The Monthly Meditation Report; Work to be sent in)
- C-2: Foreword on the Antahkarana
- C-3: Assigned Alignment Work
- C-4: Exercise on Sutratma Alignment (Part I and Part II)
- C-5: Comments on Part II of Alignment Exercise
- C-6: Comments on Assigned Alignment Exercise & Diagram I – in Relation to Building Antahkarana
- C-7: Reflective Work on the Antahkarana
- C-8: The Dynamic Medication

**3.D: ANTAHKARANA AND MEDITATION (2)**

- D-1: Points to have in Mind
- D-2: The Six Steps or Methods of Building the Antahkarana
- D-3: A partial Summation of the Teaching on the Antahkarana: Concerning the Threads
- D-4: Building the Antahkarana
- D-5: The Results of Building the Antahkarana
- D-6: Important Supplemental Study References
- D-7: On Meditation and the Antahkarana

**3.E: FUSION–TENSION–TESTING–CHOOSING–OBEDIENT DISCIPLES (DK)**

- E-1: On Fusion and Tension
- E-2: On Testing of Disciples and Disciple-Groups
- E-3: On Occult Obedience
- E-4: The Choosing of a Disciple

Set 3. Work to be done.

## **APPLICANTS AT THE PORTAL GROUP**

### **WORK TO BE DONE**

### **CONTENTS**

#### **OUTLINE OF THE ASSIGNED WORK**

##### **I. The Daily Meditation**

- a. The Breathing Exercise
- b. The Alignment Exercise
- c. A reflective period on the processes or stages of building the Antahkarana
- d. The Dynamic Meditation on Rule I of the fourteen rules
- e. The Tibetan's Group Reflective Meditation from set I of the Tibetan's Instructions.

##### **II. The Study Work**

- a. The Tibetan's Antahkarana Instructions
- b. The supplemental References (C, pages 2, 3)
- c. Diagram I – In connection with the Alignment Exercise and the Antahkarana Instructions
- d. Rule I of the Tibetan's Fourteen Rules
- e. Miscellaneous Study Papers contained in the set.

##### **III. The Monthly Meditation Report**

- a. The Breathing Exercise
  - (1). If performed with ease or difficulty
  - (2). If any marked results are felt
  - (3). Your Understanding of what is taking place
  - (4). Any questions on the Exercise.
- b. The Alignment Exercise
  - (1). The Understanding of its use as related to the Sutratma and to the Antahkarana
  - (2). Report on any centres unusually active due to following the exercises.
- c. Brief notes reflecting on the building stage
- d. Comments on your understanding of the Tibetan's reflective meditation
- e. Reports on the group Full Moon approach to the Exercises
- f. Suggestions for carrying out our group-work together.

##### **IV. Work to be sent in**

A paper on Rule I of the Fourteen rules for Disciples and Initiates. (If notes have been kept regularly during the six weeks meditation and study on this rule the writing of this paper should take but short duration.)

Please note that none of the assigned work given in this Set is to be passed on to student as outside our group. This includes the long diagram and the esoteric teaching contained in the letter accompanying this set.

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## APPLICANTS AT THE PORTAL GROUP

### SET III

#### INTRODUCTORY LETTER

The main intent of the previous section was to provide members of the New Group of World Servers with a vision of the important role esotericism will play in the redemption of humanity. I further indicated the general way in which this knowledge would be applied, i.e. the conscious distribution of extraplanetary energies by groups at cyclic intervals based on the full moon periods. However, I did not go into specifics because of the dangers of this type of work for the unprepared. Therefore, I laid the emphasis upon a need for deeper study and indicated what was necessary to know in order to cooperate with this work. The required study is embodied in the curriculum of the preparatory schools. If nothing else, at least it served to stress that the externalisation of the Hierarchy is a far more esoteric process, and will involve far more esoteric work, than most students presently realise. The purpose of these schools is not the development of the aspirants or disciples involved, but is to equip them so that they have externalised. It is the trained occultists within the New Group of World Servers who will salvage mankind. The bridging work that they are doing is very important, but the Hierarchy seeks to train them also to work more consciously in the world of energies and forces and so play their part in establishing *the divine circulatory flow* between Hierarchy and humanity.

This section, however, does not go out to members of the New Group of World Servers per se. As you know, within the New Group of World Servers are several smaller groups, who are closer to the Hierarchy. Of this group DK says:

*It has now been deemed possible to form groups within the New Group of World Servers whose members can begin to prepare themselves to express both the phenomenal and the impulsive, the negative and the positive, the material and the spiritual with such a measure of success that, in due time, there can exist on earth a replica of the Hierarchy, its methods and techniques of work. Such is the purpose of the groups which I have formed, and of other groups throughout the world who - in a different way and form, and employing perchance a different phraseology - yet are motivated and actuated as are the seed groups for which I have made myself responsible. (EXH 34)*

He further lists several reasons for the importance of this group, but there are two reasons, which I would like to emphasise. They are:

1. They constitute the germ of life, which will result in the emergence of the Hierarchy at a later date upon the Earth.
2. They will constitute in the future an aspect of the Hierarchy and its work upon the outer physical plane.

This group is more esoteric than the New Group of World Servers:

*What is it that I and Those Who are working on the inner side are seeking to do with these groups? What is the larger objective? The groups have not been formed to train individuals. They have been formed (each of them) as seed groups for a definite and specific end. They are organised to provide channels in the world for the distribution of certain peculiar types of force, which will work out into manifestation in specific ways. Energy has always been manipulated by the Hierarchy and distributed in the world of men. I refer to the energies used in relation to the awakening of the human consciousness, to the integration of the world of souls with the world of men; I refer to the activities whereby the human kingdom can become a great station of light and a powerhouse of spiritual force, distributing it to the other kingdoms in nature.*

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

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

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

*But it was felt that it should also be possible to focus the light still more intensively through smaller and more carefully chosen and selected groups. Through these much smaller groups of disciples, the phenomenal appearance of certain types of energy could be expressed; certain powers could be unfolded and a more specialised experiment be possible. Peculiar powers could be studied and focussed, intensified light and power could be so clearly demonstrated that the sons of men would come to recognise the influence and to give proof of the supernormal which is the heritage of future centuries.*

*These groups constitute the germ of a great experiment. If successful, they will, in the course of the next 275 years:*

- 1. Anchor on earth certain types of the higher forces, which the race needs and which are not yet active.*
- 2. Develop the six supernormal powers to which I have referred above.*
- 3. Train the group members in that synthetic relation, which characterises the Hierarchy and so prepare them for initiation.*

*Out of these groups will be picked those who can be definitely prepared for certain expansions of consciousness and who can be trusted to contact aspects of the Plan, hitherto not revealed. As you make progress in this work and as you seek to understand the group implications, it will become ever more clear to you what the Plan really is. (DNAI, 52/54)*

*This is the group to which we belong, and by "we" I do not refer to the Aquarian World Servers, for the AWS is but one spoke in a greater wheel in which we all have our place. The general purpose of these seed-groups is to "ground" certain types of energy. This is esoteric work par excellence, the very definition of esotericism being the art of "bringing down to Earth" energies emanating from the highest sources and there "grounding them". (ENA 67) This was the ultimate purpose of the seed-groups organised by DK. Most of them were second ray souls and residents of New York city. All of them were "applicants at the portal" in the sense that their goal was to move from the periphery of their respective ashrams through the portal and so take their place as members of the planetary hierarchy. Their ultimate goal was, therefore, the third initiation, though they were not all at that time*

preparing for that initiation individually. Most of them were members of the Tibetan's Ashram, others were only temporarily serving in His Ashram, such as Alice Bailey, who was for many years the senior disciple in His Ashram. They were being used as a group channel for energy emanating from His Ashram. This energy is an aspect of Love-Wisdom called by Him the "energy of Right Human Relations." (EXH 647) He sought to "ground" this energy especially in the New York centre.

The focal points for the five ashrams concerned with the Externalisation are the five centres within humanity that are esoterically "rapidly awakening". Of these New York is one. These five centres are the correspondence within the planetary etheric centre we call humanity "to the four centres up the spine and the ajna centre... of the individual man." (DN 102) Five ashrams, representing five rays, will gradually emerge in these five centres and branch out from there. The fact that the Tibetan focalised His work in New York is, of course, no coincidence. Though the Tibetan does not give you the correspondence between the human centres and the planetary centres; there are strong indications that New York is the heart centre within humanity.

1. The main indication is that it was chosen as the focal point for the externalisation of a second ray ashram. His New York group was an experiment, of externalising His Ashram, or more precisely, an attempt to form an exoteric branch of the inner Ashram. (R&I 253)
2. Other indications include the establishment of the United Nations in New York, providing a major point of fusion or relationship between the planetary heart centre, the Hierarchy, and the heart of humanity – New York.
3. There is also the significant fact that the Arcane School was established there, itself a project sponsored by the Ashram of KH.

The Tibetan's group did not really represent an externalisation of His Ashram technically speaking, because they were still on the periphery of the ashram, but they provided an important channel into which the energy of the ashram could be distributed (to the extent that they could transmit the energy) into New York city, and so help establish the "environment" needed for the actual externalisation of the second ray ashram, beginning with the emergence of a third degree initiate. Their work was preparatory for the eventual externalisation of the Ashram of KH, for even the Tibetan's Ashram is only a subsidiary Ashram to the main second ray Ashram of KH (see R&I 388) Which subsidiary ashram will initially come forth into New York is nowhere stated, but it is certain that it is a subsidiary ashram that will make the first move, for KH's group is too potent at this time, and logically because it is the most potent of the second ray ashrams it will be the last to externalise.

There is sufficient reason to state that the Tibetan's Ashram may be the first to externalise in New York. The obvious reason is because of the seeds that have already been planted through his work with his group there. It is also clearly stated by himself in two places that he himself will externalise. One place is in EXH 504: These Masters (M, KH, Jesus, H, DK and English Master) are definitely preparing themselves for the task of outer activity..." and on TCF 759: "The three Masters so closely associated with the theosophical movement are already making Their preparations, and will also move among men, recognised by Their Own and by those who have eyes to see."

We know that two of the Masters most connected with the theosophical movement are M and KH, who, though being Chohans, are frequently referred to as "Masters". Master H and Jesus are already mentioned in the paragraph, so neither of them are the third "Master" associated with the theosophical movement. If you study the Theosophical literature, especially the Mahatma letters, it is clear that the three Masters most closely associated with the movement, right from its inception, are M, KH and DK, all under the direction of the Mahachohan, as the movement was and is primarily concerned with civilisation and culture and the development of mind. These statement from his books were written before the public knew that the author was in fact DK himself; he never intended for the public to know his identity, and therefore could safely state that he would externalise. He made no such statements, however, after it was made known that he was DK and the author of the books. He told several of his disciples that he was training them for work they would do in their next incarnation. As you know, *the three ashrams primarily concerned with the preparatory work are the first, second and*

*seventh ray ashrams. (EXH 693). (Each of the five ray ashrams will externalise in one of the planetary centres. (EXH 677)*

The initiates and Masters will not emerge until after 2025, the date having been postponed, because of the (regional?) world war, which was not foreseen by the hierarchy when DK stated that the Masters and the Christ would emerge at the end of this century in his earliest books. The most intensive preparation will be done between now and the end of the century by disciples from these three ashrams, or technically on the “periphery” of these ashrams. According to the Tibetan;

*The organising of these five centres will be done slowly and gradually. A senior disciple will appear and will work quietly at the foundation work, gathering around him the needed agents, aspirants and assistants. (EXH 675)*

*To start with, they will be founded through the presence in these localities of some senior or world disciple. (EXH 677)*

The stage of the “world” disciple does not necessarily indicate that the disciple has taken the third initiation, though he or she is certainly an accepted disciple, having taken the first initiation. The Tibetan’s definition is:

*A man becomes a World Disciple in the technical sense when the vision is to him an important and determining fact in his consciousness and one to which all his daily efforts are subordinated. He needs no one to reveal the Plan to him. He knows. His sense of proportion is adjusted to the revelation and his life is dedicated to bringing the vision into factual existence - in collaboration with his group. (DNAI, 688)*

The stage of world discipleship technically covers the period between the first to the fourth initiation. Alice Bailey is a good example of a world disciple. A world disciple still has the fourth initiation before him/her.

It is therefore, the disciples who will do the work of preparation in these planetary centres. Each of the 5 ray ashrams will externalise in one of these centres. The Tibetan is quite clear that through these five centres the energy of five rays will pour. (see EXH 677) Energy will be directed from the inner ashram on the buddhic plane through the etheric vehicles of the externalised groups in these cities.

*When the externalisation of the Hierarchy begins to take place (and it will be spread over quite a long period of time), the impact of these substantial energies on matter will be radically altered because they will be - for the first time in history - directed from etheric levels, from the etheric body of the planet in the three worlds; hitherto, these energies have been directed from the buddhic plane which is the lowest of the cosmic etheric levels. Fundamentally, direction will still be from the buddhic plane, but the detailed and focussed direction will be given from within the three worlds and upon the physical plane; this will be the task of the externalised Ashrams, organised to function openly. (EXH 674)*

This brings me back to the important point made earlier on *the main purpose of these seed groups*, (which is) *to anchor on Earth certain types of divine energy. This divine energy is the saving force.* (R&I 158) When the five ashrams have established their focal points in these five centres, the fusion between humanity and Hierarchy will be consummated and the subsequent interplay between Shamballa, Hierarchy and humanity complete. This interplay will result in the electrification of these three centres and the setting up of a magnetic field, which will have extra-planetary invocative appeal. (compare to TCF 136: the head – heart and throat triangle):

(The triangle of Shamballa – Hierarchy – Humanity relates to the head – heart – throat triangle.)

*When the spiritual and the electrical charging of the three major centres on the planet - Shamballa, the Hierarchy and Humanity - has reached a high stage of receptive efficiency, a certain cosmic Avatar will "become conscious of the vibratory quality of the little point of light within the solar sphere"*

*and will then "turn His gaze and send His force unto that point of light, and cosmic evil will be driven out and find no more a place on Earth." (R&I 735/736)*

This is the key to the science of planetary redemption. The Avatar referred to is the Avatar of Synthesis. (R&I 93) However, "Only when Humanity and the Hierarchy are working together in a practical synthesis, can the Shamballa energy be permitted complete inflow through the medium of the other two centres." (R&I 89) This fusion between the Hierarchy and Humanity, however, cannot take place until Humanity invokes the Hierarchy: "the Hierarchy will come forth into exoteric manifestation because humanity has, of its own free will, developed a quality analogous to that of the Hierarchy and therefore magnetic to that spiritual organisation." (EXH 67)

This brings me back to the seed-groups. It is through these seed-groups who will be located in these five cities, that the fusion between the Hierarchy and Humanity will be made possible. The fusion will be directly between five centres within the planetary heart centre, represented by the five ashrams, and the five planetary centres within Humanity: New York, London, Tokyo, Darjeeling, Geneva. However human free will cannot be violated, therefore, the ashrams will be invoked with free will by the seed-groups within these cities. This will not violate human free will, because the seed-groups are part of humanity, having not yet taken the third initiation or the Entered Apprentice degree of the Blue Lodge. This was the esoteric significance of the full moon approach made by the Tibetan's disciples to his ashram. They consciously and willingly invoked the Tibetan and he then distributed the energy of the ashram into New York. The work they did, made the next stage of the process possible. By that I mean that the energy they grounded made possible the grounding of greater ashramic energy at a later date by disciples, who would be more equipped to do this esoteric work. This is the opportunity we have before us. The work we do will make possible the emergence of a senior initiate from the second ray ashram and finally a second ray master after 2025. What a rare opportunity to serve! This process is also taking place in other planetary centres, most likely those conditioned by rays 1 and 7. The work of preparation within these planetary centres is basically to ground energy from the ashram, but it will also involve much more than that. This brings me to the next major point – the preparatory work.

I appeal now to the hearts of all of you for whom I write to understand and recognise the importance of this work. Whether you consider yourself a second ray soul or not, whether you will ever be physically present with us in New York or not. We ask for your cooperation. What I have written is no product of my imagination or based on my desire to occupy a place of importance in the externalisation process. Nor is it merely based on intellectual facts that I have read. I have read these facts, because it was my destiny to read them, as have you. It is my soul that has emphasised these facts to my mind because I needed to know them.

Much of what the Tibetan wrote was meant for us to read at this time. He did not write much of it for the previous generations. See EA 479 for example, where he clearly states this, or TCF, in which he states: "is intended to offer study to disciples and initiates at the close of this century and the beginning of the next century, up until 2025 AD." (DNA I, 778)

Another example: "The world initiates will be coming into incarnation at this time, and will read my words towards the end of this century with great understanding." (R&I 602)

Make no mistake, I make no claims to be an initiate, and this will be clear if you have read what I have said with clarity. The Tibetan's books have been mainly written for us, and for groups like us in whose hands lie the responsibility of doing the preparatory work in other parts of the planet. This is group-work, and it will not be possible unless we work as a group. Each of us possesses valuable training, which is needed for this work. It is occult work, and requires the contribution of a group of trained occultists. The work is too vast to ever be directed by one individual or one group. What I am saying is that we must work cooperatively in this work; it does not mean that we have to sever our ties with other groups, for that is what we are, one group. The wonderful thing that is happening now is that the parts of this group are beginning to awaken to the larger whole in which they are a part. I am beginning to awaken to this larger plan and what I am presenting represents as much of that plan as I have been made aware of, therefore, I make no dogmatic assertions, I issue no orders or decrees like: "you must be part of this," or "I am an emissary of the Hierarchy and this is what we have been ordered to do." It is precisely this type of claim-making that has hindered the work the Hierarchy has



been trying to do and confused aspirants as to the true nature of the Hierarchy and the plan. Therefore, there may be errors in the details of what I present, but it is the overall picture, which is important. If you know me personally then forget about me, but think seriously about what is coming through me, not from some Master but from my own soul. I know the forces of darkness on this planet will be driven out through the scientific occult work of the trained occultists, if they can rally their forces. The black lodge has no such problem. Hitler and his group of evil men, for example, were able to almost conquer the whole of humanity through directed occult group-work. The so-called seven men, Hitler and six others, were focal points for the adepts of the black lodge. These seven men "personified in themselves great and specific aspects of material forces (connected with the seven types of energy in their lowest and most material expression) and their manifestations – war, fear and cruelty... They [were] the custodians of forces, which control them and over which they themselves [had] no slightest control." (EXH 258) Hitler and his men were completely obsessed by adepts in the black lodge (EXH 307 and elsewhere) and worked as occultists.

In the book by Francis King "The Cosmic Influences", he describes how they would sit in group meditation for many hours. They had an entire group of Tibetan lamas, themselves proficient in the black arts, performing ceremonies and giving them occult information. This group was called the "green dragon". No doubt it was they, who reversed the swastika. It was through the occult work of Hitler and his men that one nation almost conquered the entire world. The black lodge "are ruled on the physical plane by a group of six oriental leaders and six occidental leaders; of these the oriental are the most powerful... They work by the intensification of glamour and by the stimulation of the lower psychic powers. Their particular point of attack at this time is the group of world disciples and initiates, for these latter are responsible for the fostering of love in the world... The dark forces work also through the intensification or stimulation of the psychic mechanism... This happened on a large scale in Atlantean days and led to the entire astral plane standing revealed, but not understood. Its undesirable potencies were then let loose on the physical plane and this led to the war between the two great schools of the mysteries – the Light and the dark – which culminated in the destruction in the then known world." (EP II 578) Thus it was through the misuse of occult knowledge, knowledge, which they had gained from the Great White Lodge, that the Black Lodge destroyed Atlantis. It was they, who were responsible. Even earlier in Lemurian times the black lodge practically destroyed the Lemurian race by artificially stimulating the sacral centre of humanity, (EH 229) again through occult knowledge. Their intent has ever been to absolutely destroy humanity. Their object now is the "founding of a centre of control, which will be theirs entirely and which will subdue all the living forms in all the kingdoms to their peculiar behests". (EP II 577) Their agents on the physical plane, which include even initiates of the second degree, use occult knowledge to keep open "the door where evil dwells." It is through the misuse of the knowledge, which the Tibetan has given us (not specifically, of course, through him) that they do this:

*The first postulate to remember in considering the collective use of form in meditation is that those forms, in employing sound and rhythm, should open up a funnel of communication between those taking part in them and the Intelligences or Powers they are seeking to approach. By the means of this funnel which penetrates from the physical to the emotional, or still higher to one or other of the mental levels, the Intelligences or Powers are enabled to pour forth illuminating light or power of some kind or other into those who thus approach Them. The funnel forms a channel whereby the contact can be made. The whole process is purely scientific and is based on vibration, and on a knowledge of dynamics. It is dependent upon the accurate formation, through occult knowledge, of a vacuum. The occult statement that "Nature abhors a vacuum" is entirely true. When through the correct intoning of certain sounds, this vacuum or empty funnel between the higher and the lower is formed, force or power of some manifestation of fohatic energy pours into the funnel under the inevitable working of the law, and, via that funnel, reaches its objective.*

*It is on the misuse of this knowledge that much of what we call black art or evil magic is based. By means of invocation and forms the Dark Brothers (or those who tamper with what you ignorantly term the powers of evil) tap forces connected with dark intelligences in high places. Thus they set in motion happenings on the physical plane that have their origination in the dark mysterious caves of cosmic evil as found within our solar system. Equally so, it is possible to tap the still greater forces of light and good and to make application of them on the side of evolution.*

*Part of the power of the Hierarchy is based on Their ability to do just this very thing. As evolution progresses, and the matter is more fully comprehended, meditation groups will change from their present status, which is that of bands of earnest aspirants seeking illumination, to bands of workers constructively and intelligently working together for certain ends. (LOM 191/193)*

The basic work to be done is embodied in this quotation. As earlier stated, *the seed groups exist to ground certain kinds of energies. The energy will be grounded through the creation of a funnel through sound and colour.* The energy will then descend through the funnel and be grounded on the physical plane. In speaking of this work the Tibetan stated:

*Another angle of the whole matter resolves itself into work in the world, and though dependent on the status and personnel of the group, it is not primarily for group purposes. Groups will apply themselves to the work of contacting certain types of logoic force, of passing it through the group funnel, and of sending it out through the world for certain constructive ends. This work is closely allied to that undertaken by the Nirmanakayas or Distributors of Force, and will be largely under their direction, for - when the right time comes - They will be able to use these groups as focal points for Their activities. Their work now has its focal point primarily on the mental plane and somewhat on the emotional. When the secret of causal alignment is better grasped, and when groups of people in physical incarnation can work in real co-operation (an impossibility at present, for the personality looms as yet too large) then the Nirmanakayas will be able to directly contact the physical plane, and so act with great force upon the evolutions found thereon. (LOM 199)*

What is required now is the availability in New York of a group-channel, who can be used by the Chohan of the second ray ashram to further ground the ashramic energy, and so make possible the coming of His senior initiates preparatory to His eventual emergence. The Tibetan's group was the first phase of the process. Marion Walter provided another channel in 1955 for a major ashramic impact, routed through the Tibetan's Ashram. As you know, she was chosen, because of her clarity of mental service to the plan, to anchor in New York the new will-aspect of the second ray (the new "seed of Will") as it was transmitted to her from the Ashram of KH via DK. Through her it was anchored in the heart centre of humanity, and thus a channel formed, which has been used to transmit ashramic energy ever since. Her work is of importance to us, both in terms of this service she rendered, and the important foundation work she did in relation to ceremonial astrology. Our work is in fact a continuation of hers, and it was the sacrifices she made, which will make our work possible. Our reception of her material (and by "our" I do not refer strictly to the Aquarian World Servers) was necessary for the continuance of the work, but it was also a symbol on the outer plane of our group-unity. The ashramic "threads" have been passed, so to speak. She created the funnel in the etheric heart of humanity into which the Will aspect of Love (the Will to Unification) could be distributed, emanating direct from the second star in the Great Bear, which emanates this energy. This channel, which she created further grounded the energy of the ashram and also constitutes the channel through which the energy will be transmitted to us. Our work will be to widen the channel as it exists between the ashram and New York, and to provide a group-vehicle through which a greater potency of ashramic energy will descend. This is occult work and can only be done with the accurate formation of a funnel through occult knowledge. The Arcane School cannot as yet do this work and that is why they have not been chosen. Naturally Alice Bailey provided the main cable in her day; the others being the lesser strands within that cable.

In the quotation above it was stated that when the time was right, the Nirmanakayas would use groups on the physical plane as focal points for their activities. This was written in 1920. The time has now arrived.

There are five Nirmanakayas concerned with the work, each of them on one of the five rays connected with the five planetary centres. In our case it is the Lord Koot-Hoomi. He is a Nirmanakaya, having taken the sixth initiation. The Nirmanakayas function as intermediaries between Shamballa (on the monadic plane) and the Hierarchy (on the buddhic plane). Their habitat is on the atmic plane. (DNA II 210) As you know, the initiate first becomes aware of this level of consciousness at the fifth initiation, and begins the coordination of His atmic sheath. Of course, KH does preside over the

ashrams on the buddhic plane (R&I 169) and He is the central fire or point of will within the second ray ashram on that level. (R&I 388), but His consciousness is nevertheless polarised on the atmic plane. These Chohans or Nirmanakayas on the atmic plane are the Lords of the Seven Rays within the Hierarchy, and are used as transmitting agencies by the Lords of the Seven Paths, the seven Kumaras, on the monadic plane (whereon the council chamber of Shamballa is to be found). (see R&I 268) All of this you know of course. It is KH then, who will be the source of energy that will pour forth through the group. It will be our task to contact His force "passing it through the group-funnel, and of sending it out through the world for certain constructive ends". The results of this work will be transformational and effect the entire city. It will also be a great victory for humanity, and ultimately will lead to a great victory for the Hierarchy. As you know, the Black Lodge is more firmly anchored upon the physical plane than the Hierarchy:

*Owing, however, to the spiritual growth of mankind and to the steady, even if slow, orientation of mankind to the spiritual Hierarchy, the time has come when the Hierarchy can materialise and meet the enemy of good upon an even footing; the Hierarchy need not be further handicapped by working in substance whilst the Forces of Evil work both in substance and in matter. Once the reappearance of the Christ and of the Hierarchy is an accomplished fact, these Forces of Evil face sure defeat. The reason for this is that the trend of human living and thought is turning steadily towards the subjective spiritual values, even if these values are interpreted in terms of material well-being at present and of better living conditions for all - with peace and security also for all. The Black Lodge or the planetary centre of evil works almost entirely upon the astral plane, and is impressed directly and guided in detail from the cosmic astral plane. (EXH 689)*

Where the Light goes, the Black Lodge must fade out and disappear. They cannot exist in an atmosphere of light and within the aura of the Hierarchy. That aura will extend from the five-pointed star within humanity and encompass the entire planet, infused also by the fire of Shamballa, which will consume planetary evil. Thus will the armies of the Lord of Shamballa be victorious and an ancient prophecy fulfilled.

However, the descent of the Hierarchy into physical manifestation cannot take place until the preparatory work is done. There are two main aspects of this work:

1. *Channelling to some degree of ashramic energy into New York through the group funnel created by sound and colour.*
2. *The purification of the etheric atmosphere through the Science of Applied Purification.*

As you know:

*The study of this Science of Applied Purification is one which is engrossing the attention of all the ashrams at this time; disciples in the first ray ashram, in the second ray ashram and in the seventh ray ashram are peculiarly active along these lines, for the destruction of evil is the work of the first ray, and in so destroying its effects purity is achieved; the fostering of good then becomes possible and is the work of the second ray, of the Builders; and the bringing of spiritual energy into contact with substance, and consequently with matter, is the unique work of the seventh ray because it is now in manifestation. The rays, which are active and in manifestation at this time and in this cycle, are there in conformity to the Plan and in preparation for the externalisation of the Hierarchy and the reappearance of the Christ. These rays are particularly involved, and therefore the initiates and the disciples in the ashrams of the Masters are also particularly implicated.*

*The Science of Applied Purification is also the Science of Applied Energy, with the specific objective in view of "eliminating the undesirable and that which hinders the entrance of the light, and thus providing space and entry for the desired, for the good, the beautiful and the true". In the application of this science there is of course no infringement of the human prerogative of free will. This ancient science is concerned primarily with the purification and with the redemption of matter, and it is entirely in the hands of human beings, under the direction of the Hierarchy. This direction may be consciously or unconsciously registered. The Science of Redemption (to which I have several times earlier*

*referred) is in reality the applied art of esotericism and of spiritual living which is already being taught to mankind; they are steadily learning to redeem the bodies through which they function. It is in reality the art or science of relationship between the Life and the lives, as H.P.B. expresses it. (EXH 693)*

In relation to this, the following statement from EXH is important:

*The centre in Darjeeling is what is termed occultly "vibrating", but this is in response to the relative nearness and propinquity of the Himalayan Brotherhood; whilst in Tokyo there is small activity as yet, and what there is, is of no great moment. The work at this centre will actually be brought into being through the work of the Triangles. By that I do not mean that it will be a centre of the Triangle work, but that the concentrated meditative activity of the people engaged in the Triangle activities will magnetically draw out that which must appear when a centre is organised. They are in fact creating the needed atmosphere, and that is ever a preliminary step. Once the atmosphere or the air in which to breathe and move is existent, then the living form can appear. (EXH 678)*

I would draw your attention to the last sentence. It summarises the work to be done. Our work, however, will be a more intensive purificatory work than the Triangles. The basic techniques of the Science of Applied Purification are given on EXH 692. The senior initiates and Masters from the ashrams cannot exist in the present psychic environment to be found in these cities. Therefore, the first stage is when the hidden evil is recognised and contacted. Elsewhere the Tibetan talks about this:

*Deeply hidden beneath the buildings of these cities... is a realm of evil, housing ancient sin. The purification of this is badly needed. Pent up evil has been released and dissipated in other great cities. Germany obsessed and possessed by the forces of evil, has seen her major towns laid waste. The concentration of evil by the Black Lodge has been carried forward for a very long time and hence the great devastation that has been applied to that unhappy country. (?)*

The next stage is the process of discovering the areas, magnetised in past centuries or aeons by members of the Hierarchy, to make available the transmission of forces there stored. We know that such magnetic areas exist for example in the 13 nations in which the occult schools will be founded:

*It will be found later on, when the Occult Schools are founded, that they will be situated where some of the old magnetism yet lingers, and where in some cases certain old talismans have been kept by the Brotherhood with just this aim in view. (LOM 306/307)*

There are, therefore, at least two such magnetic spots in the USA (one in the southern part of the "middle-west" and one in California. However, we know "the plans are prepared for ages ahead, centres of energy are formed thousands of years before they will be required, and in the wise foreknowledge of these divine Men nothing is left to sudden eventuation, but all moves in ordered cycles and under rule and law, though within karmic limitations. (IHS 42)

Therefore, it is most likely that such a magnetised area is to be found in New York. Of course, all of these major cities have their "central magnetic point", which was formed "in etheric matter by the application of the "Flaming Diamond" to the ethers by Sanat Kumara working through the Manu. There is definitely a focal point in the etheric vortex out of which Washington was formed, providing the national heart and the basis of the national character of the U.S. (see IHS 131) Actually, both Washington and Los Angeles are of importance to us in this work, for they are the head and heart centres of the U.S. We are told that:

*You have therefore five points where the externalisation of the Ashrams will take place and eventually be focussed. From these points, as time elapses, other Ashrams, subsidiary in nature, will be found emerging, sponsored and founded by disciples and initiates from these five Ashrams, and representing the three major rays and two minor rays. To start with, they will be founded through the presence in these localities of some senior or world disciple. (EXH 676/677)*

The main subsidiary Ashrams to be formed by the disciples in New York will be formed in Washington and Los Angeles. It is evident, however, that if the second ray ashrams will branch out from New York into these two centres preparatory (or should I say purificatory?) work must first have been done. This is where our contacts in these cities will be very useful. Marion Walter has already done the foundation-work in these cities, and created a triangle.

The next stage of the purificatory process is the stage wherein:

*... the disciple withdraws his attention from the source of difficulty and concentrates upon certain mantric usages and certain hierarchical formulas, thus setting loose the energies needed to destroy the germs of evil, latent or active, thus eliminating certain materialistic tendencies, and strengthening the soul of all that is to be purified and the life to be found within every form. It is wise to remember that, for instance, as the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided. It is this fundamental process which will guide the disciples and the initiates in the coming work of world purification. (EXH 692)*

The key to this aspect of the work is given in DN 123:

*The white magician knows that when the proper and correct ray stimulation is applied to the centre which we call the soul in any form but not to the form itself, that then the soul, thus stimulated, will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of man, of the soul of a nation and of the soul of humanity itself. Bear this in mind, for I have here stated a basic and fundamental rule by which all white magic is agelessly governed.*

The soul ray of New York, considered as an entity, is Ray two, therefore, the second ray energy we bring in from the ashram will automatically have the effect of stimulating the soul of that entity. However, the soul ray of the other five planetary centres does not in all cases correspond to the ray of the ashram, which will be focussed there, so the disciples in these other centres doing this preparatory work will be given the necessary formulas. There are other formulas concerned with the Science of Applied Purification, which are not mentioned in EXH, but which are discussed in LOM. These are "Purificatory Mantrams." Of these DK says:

*Purificatory mantrams awaken a fire that purifies, and burn on one of the three lower planes. This is effected through the activity of elementals, controlled by fire devas, and under the direct guidance of an initiate or disciple for some specific purificatory end. The end may be to cleanse some one of the bodies or to purify a locality, a house or a temple. (LOM 189)*

Of these on LOM 195 he indicates that such mantrams are sounded unitedly for the purposes, which are:

*The united sounding of certain mantrams*, which will be employed for specific purposes. Instances of such purposes are:

- a. The purification of a city.
- b. The magnetisation of grounds to be employed as healing centres.

He states that:

*All these mantric forms and many others exist..... The first step towards the attainment of these mantrams is the acquirement of the faculty of occult meditation, for it is not the sounding of the words alone that bring about the desired end but the mental concentration that visualises the results to be attained. This must be accompanied by the will that causes those results to be dominated by the one who chants the sounds. These mantric forms are dangerous and useless apart from the concentrated mental equilibrium of the man, and his power to control and vitalise. (LOM 189)*

Therefore, all aspects of this preparatory work are group-work. This paper is only meant to provide a broad overview. Nor am I taking the position of authority, for I well know that your knowledge is far greater than mine in many areas that concern this work. We, as a group, have the opportunity to unitedly arrive at that knowledge, which is necessary to do this work. A statement by the Tibetan is very fitting here:

*If a group of minds can be so drawn together and fused into an adequate synthesis, and if they (in their individual and daily meditation) keep focussed or oriented towards that which can be apprehended, great concepts can be grasped and great ideas intuited. Men can train themselves - as a group - to think these intuited ideas of the true and the beautiful and of the Plan into manifested existence, and thus a creation of beauty, embodying a divine principle, can be built. Ponder on this, seek to fit yourselves for the registering of these ideas, and train yourselves to formulate them into thoughts and to transmit them so that others can apprehend them also. This is the nature of the real work to be done by the new groups, and students today who can grasp this idea have the opportunity to do some of this pioneering work.*

*Always the individual of advancement and of poise has been able to do this intuiting, and to concretise the idea. Groups of students meditating synchronously should now attempt to do the same. The effort to synchronise effort does not relate so much to the time element as to unity of intent and of purpose.*

*There is to be found today in the realm of the intuition much of wonder; this can be contacted. It is now the privilege of the race to contact that "raincloud of knowable things" to which the ancient seer Patanjali refers in his fourth book; the race, through its many aspirants, can today precipitate this "raincloud" so that the brains of men everywhere can register the contact. Hitherto this has been the privilege of the illumined and rare seer. In this way the New Age will be ushered in and the new knowledge will enter into the minds of humanity. (EP I, 11/12)*

There is another formula of purification, which is the most potent of them all but can only be used with any real effectiveness by those who have at least taken the third initiation and therefore can wield the spiritual will. Disciples are not permitted to call into play and functioning activity the Will aspect of the soul unless they are initiates of the third degree. (DNA I, 64) However, if we do the other work and, on the basis of service rendered, undergo group-initiation, then we will have the privilege of using this technique and drive the forces of evil back onto the astral plane. The Tibetan describes this work as follows:

*(The Black Lodge) feeds on glamour and illusion and uses the veils of maya as a protection. Students would do well to avoid naming and differentiating the four veils. The veils themselves are transient and variable. They differ as they come under the impact of the seven rays. It is not possible or practical to distinguish them one from the other, except from the angle of the Hierarchy, and their destruction today (though it was not so earlier) has to come from the dense physical plane, and the attack must be made by personalities and individualities dwelling in physical bodies. (R&I 190)*

*Fundamentally, the task set before the Hierarchy is to "let in the light"; but this time not in the sense of revelation, of vision or of illumination. These latter are all aspects of soul light; the work of the initiate is to aid in the construction of the planetary body of light-substance, which will finally reveal the nature of Deity and the glory of the Lord. It is the planetary correspondence to the light-body through which Christ and all the Sons of God Who have reached perfection finally manifest. It is a vehicle created by the energy of Will, and it is implemented and "held in being" by the Will. It expresses itself exoterically by the projection of this will energy, via the central point in each of the seven chakras or lotuses. (R&I 184)*

*In studying these rules for the initiate, it must ever be remembered that they concern primarily the use of the will or first aspect. This is the energy of the Monad, utilised via the Spiritual Triad and related to the personality via the antahkarana. (R&I 184)*

*It should be noted here that the energies, projected by the initiate into the world of maya are directed by him from the various centres in his own body and from the central point of energy in each particular centre employed. It is the central "jewel in the lotus" from which the initiate works, and these seven central focal points, these seven jewels, so-called, are the correspondence of the jewel in the egoic lotus. This means, therefore, that successful work "within the veils of maya" involves ever the use of the will aspect and the conscious employment of that quota of the Shamballa force which the initiate is able to appropriate and to use because he has begun to work as a focussing agent of the Spiritual Triad and is no longer working as a soul or as a personality under soul control. This is an important point to remember.*

*It is along the antahkarana that the force used by the initiate must pour, and according to the nature of the work to be done will be the particular strand or thread of the rainbow bridge which the initiate employs. There are four veils of maya, constructed necessarily of seven forces, and these produce the factual and phenomenal aspect (in time and space) of the Great Illusion, in its three forms of illusion, glamour and maya. There are seven points of energy through which different aspects of the force needed to produce the desired effects within the veils of maya can flow, and these correspond to the seven ray types or qualities. But the major type of energy with which the initiate works upon the physical plane is the seventh, the ray or energy of ritual, of ceremony, of order and of law. The work done within the veils is one of rearrangement and the ordination and coordination of the forces, present as existent maya; this must provide, in time and space, the forms through which the plans of the Hierarchy can materialise, the souls of all forms can be subjected to the needed experience, and so progress towards the fulfilment of the will of God. (R&I 182/184)*

The Tibetan gives the group-formula for "work within the veils of maya". (see R&I 190/191) Obviously, this is only work, which an initiated group of disciples could accomplish, nevertheless, it is an important goal to work towards. The Tibetan has given us a more suitable formula in his Technique for the Dissipation of Glamour, which was meant to give groups a preliminary training before going on to the more advanced technique given in R&I. Of this *more advanced technique*, DK he says:

*The New Group of World Servers:*

*will have the capacity to recognise the distinction between the various veils.*

*The groups must focus the energy at the very centre of the group-being.*

*The group must carry the force from point to point and from veil to veil.*

*The group must project the destroying energy and become unitedly aware of what each veil hides.*

*The group must perform the activities (seven in all) of purification.*

*The group must meet, accept and distribute the descending spiritual energy, which will finally consummate the work done.*

*The group - through the use of that descending current - will drive the forces of evil back on to the astral plane and will together work with the three aspects of the first ray. These are typified by the Voice, the O.M. and the Sound.*

*In the above you have in reality a great formula for group activity and also a potent method (once the group can unitedly work together) for the cleansing and the re-organisation of the forces active in the world today. These forces are now raging and running wild; their effect is almost tangible (being in etheric substance) and factually and visibly present under the control of the Black Lodge. (R&I 192)*

It is these "rules for working within the veils of maya", which the initiates will apply when they emerge into New York from Their ashram. As you know, the attack must come from initiates in physical bodies. This goes back to a statement made by the Tibetan and quoted earlier on (see EXH 689), that when the Hierarchy can materialise and meet the enemy of good on equal footing, the Black Lodge will face sure defeat. Their "materialisation" in New York cannot take place until the preparatory work has been done. It will take place eventually whether we cooperate or not; it is just a question of time. However, we can hasten the event, and so not prolong the suffering of humanity. Let it not be said that we knew the issues and did nothing about it.

Let us now consider the other aspect of the work – the creation of the group funnel to channel ashramic energy. The creation of the funnel is described as follows:

*The construction of a funnel for use is very definitely effected through the instrumentality of the centres. This latter point is of fundamental interest, and holds hid the secret of the most potent use of sound. That use is its projection in mental matter by means of one or other of the major centres. The effects achieved by a group of persons who have the power to work on mental levels, and to employ simultaneously one of the major centres (either entirely the head centre or one of the other major centres in connection with its corresponding head centre) can be unbelievably powerful. As yet that power is not theirs. Only when united purity of motive and an unselfish adherence to the good of all can be found, will this power be permitted to return to the common knowledge of men. As yet it is practically impossible to get a sufficient number of people at the same stage of evolution, at the same point on the ladder, employing the same centre and responding to the same ray vibration to meet in unison, and sound together the same note or mantram. They must also be animated by pure love, and work intelligently for the spiritual uplift of all. (LOM 193)*

The three keys here are:

1. The sound is projected through mental matter.
2. The sound is projected through the head centre.
3. The group members respond to the same ray vibration.

First of all this technique is the most potent use of sound. He distinguishes it from the united sounding of the word audibly, which is "one of the most usual methods, and the most direct way of forming a funnel for the transportation of power." (See also LOM 193/195) He then describes this more usual method. The main principle involved is that the Word must be sounded on the note to which the majority respond, ie. the major ray colouring the group. The Tibetan is here describing an example where not all the individuals are not on the same ray, which in itself makes the technique far less potent than the more advanced one. When the leader has established the major ray, he can then establish which key the group should sound the Word in. As you know, each ray has its corresponding sound. Of this, the Tibetan states:

*I wish to make clear... that it is not possible for me, nor wise and appropriate to give you the different keys in which the Sacred Word can be intoned. (LOM 60)*

This is because in his writings he has given too many hints to the intuitive reader, and accurate information along this line could possibly lead to misuse. However, in the Esoteric Section Teachings of H.P. Blavatsky (actually the Lord Morya) the notes corresponding to the seven rays are given. This was never meant to be published or made available to the general public, however, it was in the early part of the century. However, Blavatsky never gave much information on the use of this information beyond saying that if the disciple, for instance, wanted to make the principle of buddhi operative (the fourth ray) he should sound the sacred word on the note "MI" and visualise the colour "YELLOW". Yellow is the esoteric colour given to the fourth ray both by HPB and DK (see LOM 224). However, in the Tibetan's work are contained the hints, which make this information very useful, which is why he did not give the notes corresponding to the rays, beyond confirming HPB's correlation of "FA" with GREEN and the third ray. With the knowledge of which note corresponds to a particular ray, and what key to sound it in, a group can create a funnel to the etheric or astral levels, but no further, unless they also project the Word through mental matter, which has little to do with the note or key of the audible sound. This is why the group (described on LOM 195) centred themselves in the heart centre and projected the sound from the heart centre, because they were trying to tap forces descending from the astral plane, which passes through the astral centres and then through their heart centre. The key to this process is given on LOM 86.

*When meditation is done in the heart and under occult laws, with the correct intoning of the Word, the force comes through the emotional centres from the intuitional levels. When it is done in the head, the force comes through the mental centres from the abstract manasic levels, and later from the atmik. The one gives spiritual intuition, and the other causal consciousness. (LOM 86)*



Astral energy works through the heart and solar plexus; mental energy works through the head centres and the throat, and by that I mean energies descending from the mental plane and not specifically fifth ray energy. In the case of the group, which the Tibetan is describing, however, they could not link up with forces directly on the buddhic plane but only to buddhic energies as they may have flowed through them via the astral plane. This is owing to the fact that they did not project the sound through mental matter, which is the fundamental difference between the two techniques. In the latter technique, the funnel is created directly to the mental plane. This is possible to a group that can work on mental levels and align themselves to their causal bodies. It is not possible, however, unless they can sound the same note, esoterically understood. This is why they must have the same soul ray. The key to this is given in R&I 513:

*Today, disciples are being taught to work far more upon the inner planes of meaning and not to depend, as heretofore, upon the outer activity of sound. Remember that you are not creating now upon the outer plane. The physical sound or sounds are therefore of relatively no importance. What does matter is the ability of the disciple to feel the meaning of the Word of Power as he silently utters it. It is the quality of his idea, which will bring the right effect, and not the way in which he makes a sound with the aid of his vocal cords and his mouth. Students have been taught that the A.U.M. sounded inaudibly and listened for, is of greater potency than when sounded audibly. This was preparatory to the utterance of these Words of Power. They have been learning the significance of the O.M., even if they did not realise it. This was all in preparation for the use of the Ray Words. It is the thought behind the form, the registered feeling anent the words, and the understanding of their significance which are of importance; it is the ability to think, to feel and silently to send out the call of quality to quality, of meaning to meaning, of nature to nature, of form to spirit which matters, remembering ever that that which is found upon the physical plane is not a principle. The physical sound is not that which will lead to a successful building of the antahkarana. (R&I 513)*

When a group of people on the same ray, at the same general stage of development, can sound together the same note esoterically understood, they will create a funnel directly to the mental plane and so link up to their egoic ray group. The "note" is, of course, based on the ray of their soul, in our case the second ray. The Tibetan's Word of Power for the seven rays given in R&I are an attempt to convey the esoteric quality of the notes, and should therefore be studied and used. The second ray Word of Power is given there. It should be noted that the technique involves the visualisation of the colour associated with that ray, which in our case is BLUE. All of this is based on one simple principle:

*This same idea of force and of the magnetic currents of the solar system governs all I have imparted on meditation in all its branches - specific, individual and collective, based on form or formless. It is the medium through which the mantrams work, from those that touch the elemental lives up to the great Words chanted in rhythm that call the Lord of a Ray, the Deva of a Plane, or the Lord of a Solar System Himself. The sounding of these Words, the ascent through graded forms to some specific point, and the chanting of mantrams but put the one who is thus working into the line of some one stream of force. It is the finding of the line of least resistance whereby (1) to reach some goal, (2) to communicate with some individual Intelligence, (3) to control some involutionary life, and (4) to contact and co-operate with some group of devas. (LOM 180)*

Our object is to find a line of least resistance to the second ray ashram on the buddhic plane. This line of least resistance is found in our egoic ray and hence, if we can create the funnel to the mental plane, and through visualisation and the group-use of the Word of Power for our ray, then we shall align ourselves with our causal bodies and the Nirmanakaya of the second ray will transmit the energy through the second ray master supervising our group on egoic levels and the force will then flow through our causal bodies and finally our blended etheric bodies. The immediate effect then will be an expansion of our causal bodies. One important point should here be made, and that is that this work must be done together on the physical plane and not at a distance, for the very same reason that the Wesak ceremony is performed by a congregation. Our auras "blend and form one united channel for the downflow". (see LOM 198) This is not actually the construction of the antahkarana, but the utilisation of the thread, which already links us with the group and the Master on egoic levels. This is explained by the Tibetan as follows:

*Chelas on the thread employ a peculiar technique, according to their ray; they work always through the head centre. By means of this centre, they sound out the call (an inaudible call, from the physical plane angle), which (vibrating along the thread) reaches the Master. These techniques are, however, taught directly to the disciple by the Master when He recognises His chela's right to the privilege. I cannot give these techniques direct to you. When you are "on the thread," you will inevitably have the information given to you.*

*This thread is not the antahkarana but a linking thread of living light. This the Master projects as the disciple's service evokes a response from Him. This evocation, however, increases its potency as the disciple builds the antahkarana between the personality and the Spiritual Triad. The chela on the thread eventually has the life thread (one aspect of the antahkarana) connected with this ashramic thread and hence the establishment of monadic control of the individual which (in its group form) signifies the control of the Hierarchy by Shamballa. The lesser and the greater relationship must ever be borne in mind. (DNA I 748)*

Elsewhere he states: *"It is a matter of clear intuitive perception, the recognition of an unimpeded channel and an act of spiritual will. It is really a process of invocation and evocation."* (DNA I 746)

The sound vibrates along the thread and reaches the Master, creating the funnel between the one who sounds it and the one who is reached by the sound. It is this process, we are told, which underlies the creation of the funnel "from the levels on which the Buddha may be found." (see DNA I, 743) The Hierarchy, through the Christ, is also similarly linked by a thread to Shamballa. This thread is "held" by the Buddha. At the Wesak ceremony the Christ uses a first ray Word of Power, which vibrates along the thread and reaches the Buddha. The Buddha then transmits his force through the channel and it is distributed throughout the entire congregation. The ceremonial movements and formations effect the distribution of the energy, for, "in the understanding of the esoteric symbols comes the knowledge of occult direction." This is another aspect of the work but I will not go into it here.

It is through the sounding of the word through the head centre, that the funnel is formed between the mental plane to the etheric plane. The Tibetan explains this as follows:

*I would like for a moment to refer here to the door symbology as the initiate begins to grasp the inner meaning of those simple words. For long the teaching, given in the clear cold light, anent the door and the emphasis put upon the presentation of the door lying ahead of the aspirant has been made familiar, but that has been working with the lower aspects of the symbolism, even if aspirants did not realise it; they have been taught the fact of the light in the head, which is the personality correspondence to the clear cold light to which I refer. At the very centre of that light, as many aspirants know theoretically or factually by inconstant experience, is a centre or point of dark indigo blue - midnight blue. Note the significance of this in view of what I have been saying anent the "dark night," the midnight hour, the zero hour in the life of the soul. That centre is in reality an opening, a door leading somewhere, a way of escape, a place through which the soul imprisoned in the body can emerge and pass into higher states of consciousness, untrammelled by form limitations; it has also been called "the funnel or the channel for the sound"; it has been named the "trumpet through which the escaping A.U.M. can pass." The ability to use this door or channel is brought about by the practice of alignment; hence the emphasis laid upon this exercise in the attempt to train aspirants and disciples. (R&I 42)*

It was this truth, which underlied the Tibetan's symbolic full moon approaches, which he gave to his disciples. It was in reality the rudimentary training, which would one day enable them to "make their call" and create the funnel direct to the ashram, via their head centre, as a group. The Tibetan explains:

*The second factor of importance is deep recognition of the subjective reality of the spiritual world. I, in myself, as you thought of me, am only a symbol of that world... You, as a group, unitedly and*

*together, were asked to approach me and to contact me just as, in the coming New Age, the churches of the future will (at the full moon period) make a definite approach to the Hierarchy in order to*

- a. Intensify their spiritual life by the bringing in of spiritual force, with deliberation and consciously.*
- b. Achieve spiritual illumination through contact with the powerhouse of light, the Hierarchy.*
- c. Store up strength for increased dynamic activity for an ensuing period of service.*
- d. Bring about a fusion between the objective and subjective life of humanity.*

*This leads to a Technique of Approach, based upon the realisation of the above objectives, to an effort to see me (as I symbolise for you the spiritual vision), and to the establishing of a pathway of Approach, symbolised in the ritual I gave you as a golden band of light. This you were to visualise as extending between yourselves, as a group, to your Tibetan brother. This pathway of Approach is the Path, which it is planned should constitute a more familiar symbol than has hitherto been the case in the religious life of the race.*

*This pathway of light leads to the heart of a dark blue disk at the very centre of which you were told I could be contacted. Those of you who are in any way adept at meditation work know well that the light in the head - when seen and recognised - passes usually through three stages of intensification:*

- a. It is, first of all, a diffused light, surrounding the head, discovered later within the head and producing an inner radiance, which is the rudimentary halo.*
- b. This diffused light then consolidates and becomes an inner radiant sun.*
- c. Finally, at the centre of that sun, a point of dark blue, or a small indigo disk, appears. This is, in reality, the exit in the head through which the soul passes out of the world of phenomenal existence, and it is the symbol of the path or the door into the kingdom of God. This is the symbolical interpretation of the phenomena.*

*As the group approaches nearer and nearer to reality, the pathway or the band of light shortens (symbolically) and in time, when you are expert in this work and when your spiritual nature is truly intensified, you will enter almost immediately into, or through, the disk of blue and become aware of the higher consciousness, or divinity. (DNA II, 51/52)*

This "blue disk" is not only a "way of escape" but a way of entry for forces flowing from the ashram, which pour into the head centre and are then directed out through the ajna centre to the world. (see R&I 690/691) The group will direct the force through their ajna centre. One point worth mentioning is in reference to DK's statement about the new world religion in the above equation. We are, in fact, working and developing some of the early prototypes of the rituals to be used in the new world religion. These rituals are described in TCF 455 as not rituals as we think of the term, but the guarded, guided, scientific utilisation of colour and sound to contact the Hierarchy, align with the soul and contact the devas. It's ritual will be based on the mental unity of all people. It will be a world religion growing out of the recognition by science of the reality of the unseen worlds. It is through this recognition by science that what we are presently doing today in small groups will become a global religion, because a mentally polarised humanity will not accept anything unless it is scientifically proved. The proof, however, will provide a basis for the mental unity to which the Tibetan referred. This has relation to the statement made by DK that the New World Religion would come out of Russia; it would be her gift to the world. It is a seventh ray religion – Russia has a seventh ray soul, and she is doing much research into the etheric planes. It was out of Russia that Kirlian photography came and the theory of the "protoplasmic" body. At any rate, scientists will eventually recognise the function in nature of what we are doing, and that is why the Tibetan said that scientists would cooperate with the work being done by the externalised ashrams in the planetary centres. The

occultists will eventually merge with the pioneers of the new world religion, who will be the enlightened scientists and intellectuals who will realise the implications of their own discoveries. Eventually, as they develop a language of their own, our present occult nomenclature will be replaced by a new terminology and occultism as we know it today will be the new world religion. At that point, we are told, the priests will not be a separate body of men, for all are potentially "priests" in the sense of having the potential of contacting the Hierarchy.

One of the important effects of the energy pouring through the funnel will be to increase the vibratory motion of New York, considered as an etheric centre. The effect is analogous to the effect on our centres of aligning the external vortices and the inner centre. (see LOM 80) When the external etheric centre is aligned with the inner mental and astral centre, and the current flows freely back and forth, the rotation of the centre is tremendously intensified. The "inner" centre in this case will be the ashram on the buddhic plane. Actually, this will eventually establish the alignment between the true correspondence on the buddhic plane to the heart centre within humanity. As you know, humanity as a whole is an etheric centre of our planetary Logos. However, all of His etheric centres, including the planetary Heart centre (the Hierarchy), are the etheric correspondence to His higher centres on astral, mental and buddhic levels. These centres on Buddhic levels are, of course, the seven ashrams. One of these ashrams is the higher correspondence to humanity, which is one of the etheric centres in the Logos. The subsidiary ashrams within that ashram correspond with the centres within humanity. There is an esoteric relationship here. Another important point is that when the revolution of the centre is increased, it becomes more invocative. Consequently extraplanetary energies circulating within the etheric body of our solar Logos, and indeed within our cosmic Logos, will find a point of greater receptivity, and thus make a stronger impact upon humanity, producing what the Tibetan calls "transformations." This whole astrological aspect is an important part of the preparatory work but I will go into it another time. It is especially here where some of you can be of great assistance.

To conclude this paper, there is one final point I wish to make, which is of a very practical nature and just as important of everything else I have brought out. There are naturally many things, that the advanced initiates who will come forth know and understand, that we are completely ignorant of. These things are, for us, mysteries:

*"There are planetary energies and forces which men as yet cannot and do not control; they know nothing of them and yet upon them the life of the planet is dependent; they are also closely related to the despised psychic powers (today so stupidly approached and ignorantly used), yet these powers (when correctly assessed and used) will prove of enormous usefulness in the sciences which the Mysteries will reveal."* (ROC 123)

It is these sciences, which the initiate will reveal, but not initially to the public. They seek to use this knowledge to further the plan and, as a consequence salvage humanity. When the "Initiates" descend into these planetary centres, as the result of the invocative potency of humanity, focussed in groups like us, they will initiate processes that are deeply esoteric but which will result in the complete transformation of the planet. However, they will need trained assistants who can cooperate with them. This is the function of the preparatory schools discussed by DK. Their curriculum covers the basic knowledge that is required for the student to be of value to them. We are already learning that curriculum through our own self-education, however, it is not our responsibility to create a structure that will train those who will be needed in future generations? The Masters will not establish these schools themselves, but they will use them once they have been formed. As a matter of fact, these schools will be centres of activity for them.

The preparatory and the advanced schools will exist simultaneously, and the personnel from the preparatory schools will be taken into the advanced schools:

*"You will see that when the pupil has completed the curriculum (the preparatory school) he will be a potential magician, and will be a member of the Brotherhood of Light in embryo. He will be equipped and ready to pass into the advanced school, where he will be trained in using the knowledge already acquired."* (LOM 330)

Earlier I quoted a statement by the Tibetan, which stated:

*"The organising of these future centres will be done slowly and gradually. A senior disciple will appear and will work at the foundation work, gathering around him the needed agents, aspirants and assistants."*

These assistants will be gathered from out of the ranks of the preparatory school. It is true that the Tibetan does not specifically state that a preparatory school will be founded in New York, but consider the fact that the Arcane School, in New York, was itself one of the first preparatory schools (see the pamphlet by AAB "What is an Esoteric School"). According to Alice Bailey in this pamphlet, the first advanced schools will make their appearance around 2020, which is about the time, when the first senior initiates will externalise into the outer world. They will direct the advanced schools in which the students will be taught similar things to what we have discussed, ie. the manipulation of planetary energies. However, the theoretical knowledge must be taught to them first, and that is what we can teach them. There is much that they will need to know that is only hinted at in the Tibetan's books. They are ready to be taught, they but await the opportunity to learn. It is not necessary for them to know the ultimate purpose, for even we did not know the ultimate purpose to which our knowledge would be applied. It should also be remembered that, as DK stated, these are Ray schools, and this is why second ray personnel will be coordinating this project. It is an opportunity we have before us, and it can be brought into manifestation if we put our energy together and recognise the emerging plan. This is a first ray cycle, and the centennial "push" of the Hierarchy. Therefore, we have powerful agencies "backing" us, who will help us in many ways.

One further point I should make is that some of the schools now emerging, due to the lack of understanding of the Plan of their founders, are not really providing the training that is required, and which has been specifically outlined by the Tibetan. They are therefore sorry-ing (?) the purpose of introducing important concepts and bringing the students onto the path of probation, but that is all. This is why it is essential for those who do have a vision of the deeper aspects of the plan and the work that will be done must form their own schools, which will be of greater value to the waiting Hierarchy.

I would like to close this paper with a vision. We, as a group, have the opportunity to not only provide the bridge for the manifestation of the Hierarchy, but to become the bridge ourselves and be absorbed into the Heart of God in the heart of humanity:

*See you the necessity of eventually organising a group in the world which will be so constituted and so carefully chosen and interiorly related that all its members are initiates, all have created their own "rainbow bridges" with understanding and accuracy, and all can now work in such complete unity that the group antahkarana becomes a channel of unimpeded communication direct from Shamballa to the group because every member of the group is a member of the Hierarchy. In this manner the three planetary centres arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; a new divine quality, of which no knowledge at present exists, will make its presence felt, and the work of the Buddha and of the Christ, and the work of the coming Avatar, will be superseded by One for Whom both Shamballa and the Hierarchy have unitedly waited and of Whom the doctrine of the Messiah and the doctrine of Avatars have been and are today only the dim distant symbols. They preserve this concept of the Great Revelation in the consciousness of men, in the expectancy, which the Hierarchy evidences, and through the "preparatory work" now being undertaken at Shamballa.*

*The group, therefore, to whom I address this instruction is not the group or groups who will first receive these papers. The instruction is intended for a group which will come later and which will prepare the way, and of which some of the more advanced aspirants can form part if they "walk humbly with their God." This, my brother, is one of the most advanced injunctions... (R&I 257/258)*

## **List of Abbreviations**

DN = Destiny of the Nations  
DINA I = Discipleship in the New Age, Volume I  
DINA II = Discipleship in the New Age, Volume II  
EA = Esoteric Astrology  
EH = Esoteric Healing  
EP I = Esoteric Psychology, Volume I  
EP II = Esoteric Psychology, Volume II  
EXH = Externalisation of the Hierarchy  
IHS = Initiation, Human and Solar  
LOM = Letters on Occult Meditation  
POH = Problems of Humanity  
RI (R&I) = Rays and Initiations  
ROC = Reappearance of the Christ  
TCF = Treatise on Cosmic Fire  
TWM = Treatise on White Magic

LETTER TO THE "A AT P" GROUP (by M.W.)

October 1953

Dear Group Brothers:

In our letter of a few weeks ago we set forth a general survey of the immediate plan of our work together and gave ways and means for facilitating this work and our group integration. Also, we spoke of several matters of group interest, which we promised to enlarge upon in this letter. But first, we wish to speak further on the assumption that we are all members of the "A at P" in recognition of, and in obedience to, soul-injunction because this assumption underlies the significance of what we have to say on these matters.

A group, which is known to be affiliated to an Ashram, and particularly one, which is receiving and voluntarily submitting to training for group-initiation, must necessarily be composed of those who are members as a result of responding to soul injunction. The reason for this is that the Master, Whose duty it is to be subjectively responsible for such a group, works only with and via the soul consciousness of the individual disciple and with the group-soul. Furthermore, the soul's natural mode of functioning on its own level is in group-formation, and these groups are overlapping or interactive for purposes of furthering the great evolutionary Plan as held in Hierarchy. Therefore, the New Age training and service of disciples, as part of the plan for externalising these large inner and inter-related soul groupings, is by way of these outer physical-plane groups. The latter are, of course, embryonic at this stage of externalisation.

The training of these small outer groups is to be first demonstrated in brain awareness in the group life and relationships. Training is given in brain awareness, as you know, whereby the disciple and the group functioning on the physical plane may hasten the necessary steps to cooperate with soul-intention. Hence, the Master's training work seeks first of all to stabilise in brain awareness the already achieved soul-contact. We also recall that the first three initiations must be taken by the disciple in physical incarnation in brain awareness.

You will notice that we have previously indicated that there are essentially two types of outer groups affiliated to the various Ashrams. One type is usually composed of nine or less members who are working under the guidance of a "recognised" senior disciple of a Master of the Ashram to which the group is affiliated. The group is occupied with serving aspects of the Plan of that Master with the assistance of the recognised guiding disciple. The members seek to work outwardly in the advanced ranks of intelligent humanity and in those specific areas of activity, which are related to that Ashram's service to humanity. The group members are usually in telepathic and subjective rapport.

The members of the above type of affiliated group necessarily receive training, but, such training is usually not specifically preparatory training for group initiation. Hence the Master of that Ashram to which the group is affiliated is not subjectively responsible for the training of their members. The responsibility is that of the guiding senior disciple. Of course, the Master is interested and He does, upon occasion, and where circumstances are correct and the service of the disciple warrants it, give individual attention to disciple members of the group. The disciple may be able to bring it through to conscious brain awareness or it may seep through as intuitively perceived ideas. Because these small groups are often affiliated to major Ashrams, some of their members give cooperative assistance to the second type of groups, which are affiliated to a training Master's Ashram. Such is the freedom observed in true ashramic groups and which also demonstrate the inter-relation of inner groups.

The second type of affiliated groups are of recent inauguration, are usually larger than the first group, are still in the experimenting stage of evolving outer group techniques, are particularly concerned with externalising the much larger inner and inter-related soul groups, and are specifically receiving preparatory training for group-initiation. The membership is necessarily of uneven development, as are the inner soul-groupings and as also are the Ashrams. This unevenness in development provides

one of the means for learning to work in an Ashram. The Tibetan's former Groups of IX, together forming one large group (and later re-formed into the New Seed Group), were of this type. Such also is the nature of the "A at P" Group.

As yet, there are not many of these groups of the second type, and also, as we have previously written, such groups are affiliated to the Ashrams of a few Masters Who have pledged Themselves to perform the necessary subjective duties related to preparing disciples for group initiation. Also, as you know, these are not Masters of the major Ray Ashrams, Who are now preparing such groups. They perform this service, and will for some time to come, in order to relieve the terrific burden on the shoulders of the Chohans of the major Ray Ashrams during the present world crisis of entering the New Age. Such groups prepare disciples up to and including the third initiation, and thus prepare disciples from all the major Ashrams. Hence some of these disciples are only temporarily affiliated to the training Master's Ashram. Also, these groups are being organised as a tiny replica of an Ashram.

These groups are taught to serve the Plan of Hierarchy as they grasp that Plan through responding to the teaching. Hence they also, as a group or as individuals, are taught to give cooperative assistance where possible to all groups who seek in their own ways to serve the Plan. A self-initiated group-service project usually serves specifically the Plan of the training Ashram to which it is affiliated, though at the same time some individual members may simultaneously be occupied in an outward individual service related to the Ashram to which he belongs by reason of his soul ray. Furthermore, it is perfectly feasible for a small coordinated "group of nine" or less, whose members are all from one major Ray Ashram, to be temporarily affiliated with a training Master's Ashram, such as the Tibetan's, for the specific purpose of receiving preparatory training for group initiation. Such a group would be entirely free to initiate projects, which further the Plan of that major Ray Ashram as they intuit that Plan. Such is the mutuality of the One Work.

The one outstanding difference, then, between these two main types of outer affiliated groups is that one is not concerned specifically with giving preparatory training for group initiation, and the other is definitely so concerned. Therefore, as the group understands the second type of groups must necessarily be under the subjective care of the Master Himself. The outer guiding disciple or cooperating senior guiding group of co-disciples perform the necessary service of implementing the outer phases of the preparatory training for the needed brain awareness. They also must stand ready to give assistance to the best of their ability out of their own previous training and experience to their fellow group members.

Because of this main difference, the "recognitions" required of the two types of outer affiliated groups are somewhat different. The "recognition" required of the members of the first type is recognition and acceptance of the group's guiding disciple. The group's affiliation to any one Ashram is by way of this guiding disciple being a conscious working disciple in his own Master's Ashram. Naturally, recognition of the Master of that Ashram is inherent in the situation.

The most significant "recognition", which is required of the second type of groups is recognition and acceptance of the Training Master. The guiding disciple is usually known to be a working disciple, as well as the guiding group of co-disciples. Such knowledge includes the fact that they are serving in the Training Master's Ashram. This much is always legitimate knowledge to anyone so interested. A disciple's initiatory status or possible position in an Ashram is not legitimate public knowledge and this rule helps safeguard the gullible public from claims of the unscrupulous teacher.

We have emphasised and do so again, that no teacher teaches by authority of the Master. He is "recognised" as a teacher only by a demonstration of his ability to teach. However, it is obvious that the guiding disciple or the guiding senior-group, must have the confidence of the group members in order to fulfil the guiding role they must play in the group's affairs. "Recognition" of the guiding disciple or of the senior group may or may not have taken place before entering the group, for many in such a far-flung group may not have known or had personal contact with these disciples. Candidates for such a group are often first brought to the attention of the guiding disciple or senior group by any one group member. Usually after consultation with the guiding disciple or the senior guiding group, the candidate is then approached by the contacting member of the group. If he is responsive to the contacting member and to the group's purpose and objectives, he is instructed to write directly to the guiding



disciple, either for more information or to apply for entry into the group. No “authorisations” are presented before application.

Thus we see that either accepting or accepted disciples of both types of affiliated groups are necessarily members in response either to direct or intuitively perceived soul-injunction. Because of this necessity, we have the reason for assuming that such disciples have succeeded in building, at least to a fair degree, the first half of the bridge in consciousness, which bridge we term the Antahkarana.

They have succeeded in bridging this gap in consciousness either through striving in previous lives or through the handling of the present life. This half of the bridging process, as most of us understand, deals with closing the gap in consciousness between the concrete mental levels and the plane of the mind on which the soul functions. Technically, this half of the bridge is between the fourth sub-plane of the mental plane and the third sub-plane counting from “above” down), the latter plane being that on which the causal or egoic body is found. Those who have succeeded, even to a fair degree, in this bridging can respond, in varying degrees of accuracy, to the intuitional mind. The accuracy of this response is often hindered or aided at this stage by the various ray combinations of the vehicles of expression. The disciple learns to build into his consciousness that, which he lacks.

Because this part of the bridging process has been accomplished, the training of such a group as the “A at P” has to do with the processes of building the second half of the Antahkarana or Bridge. This bridging of the second half of the Antahkarana unites the personality (which in the process is gradually becoming soul-infused) with the energy qualities of the Spiritual Triad, which brings increasing apperception and use of the Spiritual Will. As we know, the energies of the Spiritual Triad are those in which the Ashram functions.

Because the second and the third initiations are inevitably involved in the conscious bridging of the second half of the Antahkarana, the Tibetan’s instructions on the Science of the Antahkarana are of paramount importance to such a group as the “A at P”, as part of our preparatory training for group-initiation. Because of the meditation processes, and if we are to be trained disciples, it is essential that we know the basic fundamentals of what we are doing or what is taking place. Hence, the present set of instructions accompanying this letter deals entirely with laying a firm theoretical understanding of the Tibetan’s Antahkarana Instructions.

Such a group is also only finally brought into functioning activity through the ancient and sure Hierarchical method of Discrimination through the testing process of trial and error, and this method is a continuing process in any truly disciple group. Of such groups the Tibetan has written as follows”

*“They find their co-workers in the Plan by the old and tried method of trial and error. The less evolved the disciple and worker, the larger the number of trials and the greater the number of errors.*

*But the system works, for it is an eliminating as well as a perfecting process, and the residue which remains after due effort, can be trusted. You have those, finally, who remain and who are worthy of trust. Why does this system work? Because by its means, the graces of humility, prompt obedience to soul injunction, and inner integrity are unfolded and developed. Where these are present, there will be found sureness of touch when humanity is contacted; sensitivity to the impression of the Hierarchy when that Hierarchy is seeking contact; and a right sense of proportion”. (The Externalisation of the Hierarchy, page 332)*

Disciples and disciple groups are constantly tested and never from an expected direction! Such tests are not deliberately applied by the Hierarchy. These tests arise from the natural growth of the disciple or group out of trial and error. The consequence of growth is an increase of potentialities, which are naturally attended by presented opportunities. These opportunities again present situations involving trial and error. Added to these, there is the necessity of Hierarchy applying the laws, which Itself must observe in Its relations to disciples or disciple groups. Such a combination of circumstances results in workers eliminating themselves, often by their own choice, from hierarchical groups. One law, which Hierarchy observes in Its relation to disciples and groups is that an Ashram’s influence or energy may

not be imposed on any individual or group. In turn, disciples must learn to demonstrate this law in their own group-relations by learning to refrain from imposing their will on their brothers.

The reason it took over three years to bring this group into cohesive condition of group-intention, is that it is an ashramic group. Bringing this group into existence inevitably provided a testing in a wider area than just within the group itself because the “A at P” is a unit within the Plan of Hierarchy (tiny as that unit is) with regard to the particular phase of this Plan concerning the training and service of disciple groups, it was necessarily brought into juxtaposition and consequent inter-relationship with other units, which serve the Plan on their various levels of awareness and which do so as far as they are able to grasp the Plan.

In Hierarchy all the Ashrams cooperate in a unified effort to carry out the Plan as held in the higher Councils of Shamballa. In this cooperative work there is much commingling between the Ashrams. Likewise is there needed and expected the same among the outer groups, who profess to serve the Plan. This recognised mutuality in the One Work facilitates the externalisation of the Plan. The lack of recognition of this needed mutuality is a severe hindrance to the Plan, and again brings into natural operation the ancient hierarchical method of testing. Time is the revealer of the results of testing. Let that, which is finally revealed be the adjudicator!

In Hierarchy Itself there is no problem of “recognitions” and where differences of opinion on procedure or means exist among the Senior workers, there is nevertheless complete cooperative effort always given the Master responsible for any particular aspect of the Plan. The problem in the outer units, which seek to serve the Plan – including outer groups affiliated to the various Ashrams – lies in the as yet unrecognised, or if recognised, unapplied, laws of hierarchical group-work.

When disciples or disciple groups working to serve the Plan of Hierarchy start on a new cycle of work (either from outwardly changing conditions or conditions stemming from Hierarchy itself) they undergo a testing period of approximately three years.

This testing again is the result of the natural process described above. We do not here try to go into the esoteric reasons why such testing covers this specific time period. Suffice it to say, such periods are bridging cycles within larger cycles.

At a time, generally recognised by most thinkers as that in which humanity’s affairs entered a new decisive bridging cycle, the Arcane School, late in 1949 entered a new cycle at the passing of AAB. Simultaneously, the Tibetan inaugurated a new cycle of procedure with His new outer training group, the “A at P”. This new procedure was necessitated both by AAB’s passing and also because of His increasing hierarchical tasks. This new procedure represented a needed step forward in presenting the training work on the physical plane and also lifted an unnecessary burden from the Master’s shoulders. Our group is now familiar with this new procedure.

Also, with AAB’s passing, the Tibetan’s original group, the New Seed Group, entered a new cycle. No more communications or teachings from DK via His Amanuensis, AAB, would be forthcoming. Henceforth, that group’s effectiveness in service would depend on its own initiative, its ability to sustain the vision and approving close co-operation among its members.

Each of these three areas of activities were brought into relationship to one another by reason of dual or triple membership of some of the personnel of these groups. At the centre of this triangle of inter-related groups – each entering into a new cycle – was a dynamic point of livingness, also entering into a new cycle, but of a purely hidden or esoteric nature. This concerned the esoteric link between DK’s Ashram and the outer areas of activity maintained for quite some years by AAB and by those of His former group of disciples who gave active service to this outer work. The plan of AAB and DK for assuring this esoteric link into the future with the Arcane School was provided for. The principle key factor in this plan, for the future, was DK’s new training group via those members of this group who would be interested in serving in the School or related activities. The initial step in this plan naturally depended upon the intuitive “recognition” and acceptance of DK’s new group by those “accepted disciples” (in the real meaning of that term) and “accepting” disciples, who were left in charge of this outer community of work – the Arcane School and its outer activities.

As is usual in matters, which concern Hierarchy, the Law was observed, which governs Its relations to disciples and groups. Such an esoteric hierarchical relationship of an Ashram to an outer organisation must never be imposed, but the opportunity is presented in such a way that it is possible to be intuitively perceived. DK observed this Law by giving out nothing of His plans and thereby averted any tendency of disciples giving compliance because of His authority. In turn, AAB did likewise for they were her plans as well as those of DK. Nothing was revealed to any of DK's former group, and of course to none of those who would be responsible for the School's affairs after she had gone on. But because of the nature of my future service, gradually and over a period of time I was made aware of the situation. Hints are permissible and this is the time-honoured hierarchical method of teaching. In this situation, both AAB and DK gave hints – in several instances – to individuals and to His group.

Therefore, brothers, because of compliance with the Laws, which govern Hierarchy there ensued a testing period – a crisis of opportunity – and because of the inter-relation of various groups concerned there was a much larger area of testing than just in the “A at P” group. Under such conditions, each one associated in any way with the situation is tested at his particular stage on the Path and in relation to his service in any area of the Master's work in which he may be active.

In such a plan, which calls for wide commingling and inter-relations, it takes time for the many minds, at various levels, to become intuitively aware of the presented opportunities for service and collaboration in an aspect of hierarchical planning, which is purely esoteric in intention. We would have the responsibility of guiding the “A at P” group and who were, because of the nature of things, closely involved at the centre of this crisis, are deeply grateful to all who, having intuitively and in varying degrees recognised this aspect of the Plan of DK's Ashram, stood waiting patiently, lovingly and constructively for all possibilities to be explored. It made our task easier. It took the usual time of three years for the crisis of opportunity to be fully resolved.

We write here about these matters, which have passed, for several reasons.

1. First, a number of our members had expressed regret that Alice Bailey did not leave full instructions to DK's former group carrying out this plan.
2. Secondly, by giving our group the reasons for the silence observed on the method for assuring a continuing esoteric link with the Tibetan's Ashram into the future, we have presented esoteric teaching, which the group should have. This may prove of real value to our group in possible opportunities of relationships, which the unfolding years will undoubtedly bring.
3. Thirdly, we have followed the Tibetan's method of teaching, which is to give an explanation of matters after the period for their intuitive perceiving has passed.

We promised to write the group why the “A at P II” was a definite part of the Plan of DK's new ashramic group. The plan was that I start three such group-nuclei, as soon as possible, and later to form, as occasion permitted, other nuclei groups with their corresponding members at a distance. The first three were to be established respectively in New York City, Washington DC and Los Angeles, thus bringing the throat centre, head centre, and the future heart centre of the United States into a subjective yet conscious and cohesive etheric linking pattern – a lighted living etheric triangle with an unimpeded circulatory flow of energies between them. The group will recognise that this particular triangle of relationship is symbolic of the triangle of centres, which is peculiar to disciples in training. The members of these nuclei who live at a distance, geographically speaking, are to be considered radiating points of extension into the wider areas of the body of the New Group of World Servers. Other nuclei of disciple groups were later to be established in Europe, including London and Geneva or their adjacent environs. Later, it was hoped to establish mutual cooperative links with disciple groups who would be functioning in other parts of the world, such as Tokyo and Darjeeling, and, if possible, in favourable areas of China. Such links would be formed by disciples esoterically “recognising” each other. The group will realise that included in this network of esoteric linking of disciple groups, and particularly those receiving training for group-initiation, are the five centres, which the

Tibetan spoke of as being magnetised areas where the first externalisation of the Ashrams will take place.

Furthermore, this coordinated plan of inter-related groups, having the same purpose and vision, represents the wider work with disciples, which the Tibetan wished to undertake in His second cycle of work with these outer affiliated groups. Also, in this connection, we should remind ourselves that these groups, which are affiliated to the Ashrams are among the front ranks of the New Group of World Servers, and are expected to act as *intermediary transferring focal points* between Hierarchy and the larger body of the New Group of World Servers. Naturally, these intermediating groups are of the *two types* of “affiliated groups” of which we spoke earlier in this letter.

We lay this plan before you as originally envisioned so that all of us together may hold it in our illumined consciousness for possible later fulfilment. To even approximate this plan depends largely upon the quality of our group-life. This quality is distinctly of the heart – that of radiant magnetism.

In widening the area of the “A at P” work with disciples, the Tibetan is taking decided steps in further externalising “the wider and more important of my objectives”. We quote the following for the group’s convenience from the first two paragraphs of Set I, page 1:

“At present the main objective of our joint work will be group-integration and the setting up of that inter-communication between the group-members, which will result in the needed telepathic interplay and in the establishing of that golden network of light, which will serve to create a powerful focal point. This focal point will be the agent for the revitalising *spiritually* of the etheric body of humanity as a whole. This is an essential and important statement. This focal point will, in its turn, serve as a focal point for the revitalising of the etheric body of the planet with new power and fresh impulse”.

“I have here stated the *wider and more important of my objectives*, which are – as you see – entirely impersonal. I would commit this particular objective to your intelligent consideration. I would have you begin your new work with this objective and goal in *your defined consciousness*. I, therefore, state the objective clearly so that your minds may be tuned to mine – as far as that may be practically possible. Let your horizons be wide, my brothers, and your humility great. I am here speaking individually to you, for you are as yet (the majority of you) *individually* polarised and the group polarisation lies ahead”.

In passing, we wish to call the group’s attention to a mistake in the mimeographing of Set I, which we have just discovered. It is in the last sentence of paragraph 1, page 1. Will you please compare it with the above and make the correction in your own set?

The reasons, brothers, that an outer nucleus of members of an ashramic group living in or near a certain selected area is considered of special value to the Master’s wider purpose, are many.

We will give two of these reasons.

1. In the first place, such a nucleus of group-brothers provides an area of convenient personal contact whereby outer group-work may be put into effective operation. Here the more subjective group-relationships are given a chance to be demonstrated in the physical-plane relationships. This is part of the externalisation of the inner group relations. Just as the first three initiations have to be taken in physical-brain awareness and demonstrated in the disciple’s correct handling of himself in his various environments, and, in the New Age particularly, in his *own* group of co-disciples – so do these ashramic training groups for group initiation need an area of physical plane contact whereby the laws governing true group relationships are sought to be mastered and demonstrated. The Masters do not expect perfection at this stage, but striving for understanding and demonstration is expected. The conditions present in such a nucleus of an esoteric group at any time, be they good, bad or indifferent, inevitably affect the whole group, that is, those who live at a distance. Thus all of the group share in learning outer group relationships.

Usually there are to be found in such groups close karmic relationships. The personal contacts provided for in these outer nuclei provide the right conditions for proper adjustments and demonstrated understandings, if such is the karmic condition. Of course, there are those close karmic ties to be found, which already have great beauty. The Tibetan tells us, that on the inner side we stand completely revealed to each other, with all that that implies. He further tells us that the group has not demonstrated a true integration on the physical plane unless they are willing to stand revealed to their brothers! Unless brothers can stand face to face and hand in hand in all areas of normal human living, they fail in the great Redemptive Service. Inexperienced disciple-groups often display a wrong understanding of what is meant by the terms “impersonality” and “personality”. We would do well to think through what the Tibetan requires of us in relation to these terms of “impersonality” and “personality”. We would do well to think through what the Tibetan requires of us in relation to these terms. We can be sure that this implies a right handling of our secret attitudes to ourselves and to others. Those who fear personal contact with their brothers really fear themselves. They are not free within themselves.

2. Secondly, and of even greater importance, these outer nuclei provide hierarchical anchoring points. When correctly demonstrating group-relationships between themselves, and also as united to the group as a whole, they provide a magnetised area. The achieved power arising from the integration of the group, subjectively channels the hierarchical energies into these areas. The Tibetan told His former group that He deliberately chose the majority of His group from among disciples living in and near New York City in order to establish a magnetic area in this city into which He wished to channel the energies of His Ashram and those hierarchical energies, which His Ashram focuses and seeks to channel into the New Group of World Servers via His disciples. At present, there is no integrated or specific work, which serves His Ashram’s plans being undertaken by the whole of the remaining small number of DK’s former group.

However, this inability of DK’s former group to carry on a specific group-service does not mean that individual members do not serve in various and useful ways. The “A at P” members should know that four of the Tibetan’s former group, all working from within His Ashram, cooperate in the greatest harmony and mutual confidence to serve our group. There are also three other disciples, not of the Tibetan’s former personal group, but having had hierarchical group training, who sub-stand this work of the “A at P”, rendering it invaluable service. The “A at P” is internally organised in all ways possible as a tiny replica of an ashram. This is a distinctive factor of an ashramic group, which gives preparatory training for group-initiation.

As our work advances, it gives actual initiatory training.

Initiation does not follow or come about just from receiving work.

Participation in DK’s requests and self-application of His assigned work must be faithfully followed.

This is the reason that the guiding group presents the “A at P” with the methods of group-exchange and inter-communication, which He established. The recent questionnaire is a case in point, and a letter on this questionnaire will soon be sent out to the group.

With regard to group-service, we find the Tibetan saying in a personal instruction to one of His disciples in His former group: “It is not so much the active outer service of a group of disciples, which is of major importance (though this has necessarily a vital purpose) as the coherent, integrated, group-thought, which is so potent in effecting changes in the human consciousness.” Therefore, we can understand why He tells us that the main service of all esoteric groups affiliated to an Ashram lies on the mental plane. There they can receive, transmit, and transfer both energies and ideas, and vitalise service in the field of ideas, which can and does condition the mental plane as it works out and into human consciousness. Being attached to a Master’s Ashram, they invoke and receive hierarchical stimulation and impression via that Ashram. In the case of the type of group as is the “A at P”, it receives direct stimulation from the Master Himself. Thus these ashramic groups can be mediating centres between the Hierarchy and humanity. We are well aware that the effective reception and use of these energies are only as good as the presented instrument.

Since the etheric plane tends to react directly to the quality (good, bad, or indifferent) of man’s consciousness and particularly to the focussed dynamic thought-content with which the mind is

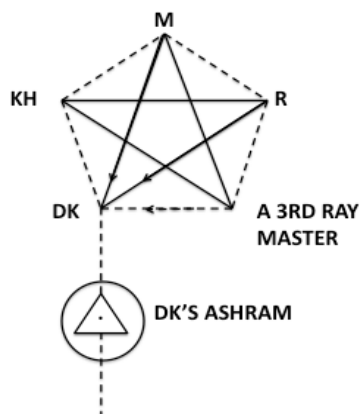
occupied, we can begin to understand how such ashramic groups can be agents “for the re-vitalising spiritually of the etheric body of humanity as a whole”, and also in turn “serve as a focal point for the re-vitalising of the etheric body of the planet with new power and fresh impulse”. We should recall that man’s etheric body is not only a receiving instrument but a transmitting instrument, and it receives many kinds of energy. The disciple, however, can be the receiver and transmitter of the higher spiritual energies via his etheric body, particularly so when he is working in disciple group formation. With particular regard to the understanding of the etheric vehicle, we wish to call the group’s attention to the last section of the Tibetan’s book: “Telepathy and the Etheric Vehicle”.

In the above paragraphs we have presented three factors of particular esoteric significance in Hierarchy’s plan for conditioning and spiritually re-vitalising the etheric body of humanity and which in turn serves other hierarchical work to condition and spiritually vitalise the etheric web of the planet. These three factors are:

1. The five Ashrams, which are particularly concerned in channelling specific energies to humanity during this Stage of the Forerunner. To these DK acts as liaison Master between Hierarchy and the disciples of the world.
2. The five cities or their adjacent areas of the planet, where the first attempts to externalise the Ashrams will take place.
3. The specific services on the mental plane of wholly externalised ashramic groups and the possible anchoring services of their small nucleus groups found within the larger, more widely spread whole of a group.

We have also presented these factors as they relate to one another in view of DK’s objective for this group to serve this part of the Hierarchy’s Plan and which He has placed squarely before us as “the wider and more important of my objectives”. “I would have you begin your new work with this objective and goal in your defined consciousness. I therefore state the objective clearly so that your minds may be attuned to mine – as far as that may be practically possible”.

In the following diagrams with their adjacent explanations we have sought to show briefly some of the processes of this highly esoteric hierarchical work. Diagrams are really symbols conveying synthesised knowledge, and when employing universal symbols they also convey universal truths. Explanations of diagrams and symbols present knowledge, which can be immediately grasped. If a diagram employs universal symbols, the reception of knowledge can then be expanded according to the awakened consciousness and intuitive perceptions of the student. The first diagram offered is an attempt to show the flow of energies between the five Masters and Their Ashrams and DK’s task as liaison Master, His Ashram receiving energies from the other four Ashrams.



The 5-pointed star is the result of the lines of inter-activity among the 5 Masters and Their Ashrams whose relationships are both direct and in triangular formation. This symbol, the pentacle, also represents perfected humanity and furthermore is the mysterious symbol of the Manasaputras or Sons of Mind. The dotted lines in the diagram represent some of the lines of direct relationship.

1. Note on DK's Ashrams (see the picture above): DK heads the few training Masters Who are working with the new type of groups. He performs this service in collaboration with M and KH, the two Masters most concerned with the direction of the One Inner School.

Five Masters anchor the inflowing energies making them available to disciples via:

2. Groups affiliated to DK's Ashram composed of disciples of the third initiation and below who come from all the Ashrams for various reasons. Some few members make their first contact with an Ashram via these groups.

a. Usual type of groups of nine or less members. All Ashrams have this type of groups affiliated to them. The guiding disciple is directly responsible for the group.

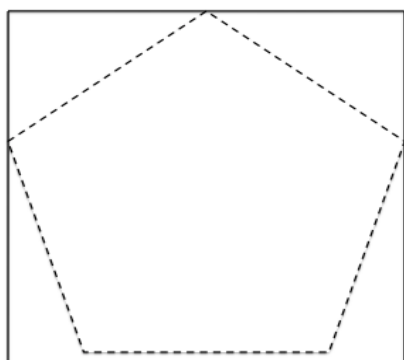
b. The new and larger type of groups definitely preparing for initiation directly under the subjective care of the Master. The guiding disciple and his cooperating co-disciples are serving within His Ashram.

3. DK's outer work launched by His disciples or affiliated disciples. His books and pamphlets and His inaugurating of outer "Service activities", which serve the Plan of Hierarchy, also aiding the New Group of World Servers.

4. The larger area of the New Group of World Servers. All Hierarchy responds to the focussed invocation of groups of Men of Goodwill.

(Note that the long dotted line can symbolise an antahkarana between Hierarchy and the New Group of World Servers, whose advanced ranks are formed by the disciples of the world).

The second diagram represents the preparatory efforts for future externalising the Ashrams in the five specific areas of the planet. The Tibetan and His Ashram, along with a few other training Masters and cooperating senior disciples representing the major ray Ashrams, together with their cooperating outer groups, act as the advanced echelon in the preliminary process of consciously linking groups of disciples to each other with increasing emphasis on these five areas.



The square represents the defined area of work – "the field" within which the "magical" work takes place. The square also represents the present pattern of the planetary etheric web.

The 5 points on the square represent the five specific areas for focussed activity in "the field".

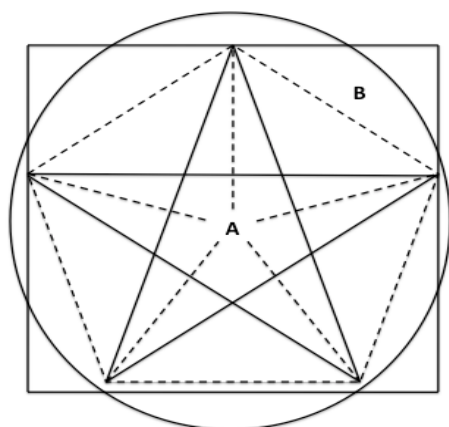
The lines connecting the 5 points produce a pentagon, the ancient symbol of the microcosmic man.

We should bear in mind that the Tibetan gave no specific information as to the areas, where the particular Ashrams are to externalise in the future. That is not our concern. We do know that because of DK's work during this Stage of the Forerunner, as liaison Master between Hierarchy and the disciples of the world, His Ashram will be the first expected to externalise. Hence, the ability to "recognise" disciples and to cooperate with them whenever possible is our concern. It is our concern to aid DK during this stage in the task of esoterically linking disciples in brain-awareness so that the desired cooperative efforts may go forward. It is a task of externalising in embryo, that which is a ready condition on the inner egoic group levels – that is, on the higher mental levels of soul-life and reflected in the inner activity on the higher astral. This linking of disciples in brain awareness is also part of the Plan for "re-vitalising the etheric body of the planet with new power and fresh impulse".

If the lines of relationship between the five points of the pentagon in the above diagram are drawn sequentially from each point to the other points, a five-pointed star within the pentagon is produced within the square. These lines of relationship also produce within the pentagon five triangular relationships. The following diagram represents the results of these lines of inter-relationships or cooperating energies, which can be possible during this Stage of the Forerunner among disciples and disciple groups.

However, this diagram can be viewed from another angle – that is, it can represent the results of the future direct influence of the five Ashrams (represented by the five-pointed star) within the "field" (the square), which has been prepared by cooperating disciples and disciple groups.

This symbol, or diagram, can serve to represent the activity and influence of the Fifth Creative Hierarchy (the Spiritual Kingdom) within the Fourth Creative Hierarchy (humanity).



"A" (refers to) the sustaining point – the life source – purpose – hold in Shamballa. Received, sustained, and transmitted to the Ashram by the Master and assisted by cooperating Masters serving in any one Ashram.

"B" (refers to) the radiating periphery or sphere of influence in humanity.

The foundations for the future externalising of the Ashrams are, as we know, to be prepared by the esoteric groups affiliated to the Ashrams, particularly by those groups definitely in training for group-initiation. This is the reason that the latter groups must be internally organised, in as far as possible, as tiny replicas of an Ashram and are conducted in the modes of group-work as are practiced in the Ashram. Furthermore, with the conscious cooperative linking of disciples and disciple-nucleus groups found in the five specific areas of the planet, together with cooperating disciplines and disciple-groups in other areas, begins the magical work of magnetically relating all these areas on the mental and etheric planes.



Besides beginning the processes of externalising the Ashrams by cooperating disciples, the esoteric activity as pictured in the above diagram represents the initial impulsion in this world cycle toward the future triangular formation or pattern of the planetary etheric web. However, the original or basic pattern was established long, long ago, in Shamballa by Sanat Kumara. "This triangle is composed of the three Buddhas of Activity Who represent conscious intelligent life, conscious intelligent and active wisdom, and conscious intelligent and active creation". (Telepathy and the Etheric Vehicle, page 185) "We call the three energies, which circulate through its medium the three major Rays of Aspect". (Ibid, page 164) This basic triangle is reflected in Hierarchy and held in formation by the Manu, the Bodhisattva (the office of the Christ), and the Mahachohan (the Lord of Civilisation). The basic triangle is further seen in the relationship between Shamballa, Hierarchy and Humanity, again expressing the three Rays of Aspect. It was only with the recent inpouring of the First Ray or Shamballa energy direct to humanity, that these three centres were truly related. As a matter of real interest, we should recall the Tibetan's information that this direct impact on humanity resulted in such destructive force that World War II ensued. It was only by the cooperative and strenuous effort made by the Christ in conjunction with Shamballa and Hierarchy, that the First Ray energy was deflected and again channelled to humanity via Hierarchy, thus bringing the carnage to a halt.

With regard to the five Ashrams particularly working with humanity at this time, we are told that the basic triangle is M, KH and R. We must bear in mind that even though the Master R is a seventh-ray Master, He is now the Maha-Chohan and thus Head of the third ray in Hierarchy under which the Masters and the Ashrams on the Rays of Attribute work. These are the fifth, sixth and seventh. The fourth is not yet organised, but held in embryo for a later full activity. However, the fourth ray is always operative in humanity, for its long cycle is governed by that ray. Not only is there this basic triangle among the five Ashrams represented by our five-pointed star in the diagram, but we have shown that the relationship between these five points form five triangles. To sum up, we see that there is a basic pattern of triangular relationships or energies continuously utilised in the processes of carrying out the Plan of Sanat Kumara and that of Hierarchy.

The process of this inner and highly esoteric activity as depicted in the above diagram can also be expressed by numbers, that is, 4, 5, 4. We are referring here to the process of revitalising the etheric body of humanity and the planet. The sequence of numbers given here is that of the fifth or manasic (mental) principle relating the four higher cosmic ethers to the four lower ethers. The four higher cosmic ethers are channelled by Shamballa and Hierarchy. We know these ethers by their systemic names – Logoic (Adi), Monadic, Atmic and Buddhic. The four lower ethers are those, which constitute the etheric bodies of average humanity. This great process of re-vitalising the etheric body is given various names. One, which the Tibetan gives us is "radiatory substitution". There is important teaching on this process, particularly in "Telepathy and the Etheric Vehicle", pages 153 – 159. Will the group please conscientiously study and reflect upon this instruction on DK

In this process of "radiatory substitution", which we have sought to show in the above diagrams, the functions of the ashramic groups are as mediating, transferring, and transmitting centres of consciousness, "focussed agents" between Hierarchy and humanity, utilising the fifth or manasic principle. These groups enter into this service through undertaking the work of expanding the consciousness and the reception of higher energies on the Path of Initiation such as we are undertaking specifically in the "A at P". On the Path of Initiation the etheric body of the disciple, composed of the four lower systemic ethers, gradually becomes a fit vehicle for carrying and transmitting the energies of the four higher ethers. This is accomplished by bringing into conscious integrated alignment and functioning that great human Triad or triangle of energies, the Monad, the soul or Ego, and the purified, integrated personality. As we know, this great triadal alignment is attained and brought into outer manifestation via the finished antahkarana. Thus, gradually, these disciple-groups become radiating focussed agents for conditioning the etheric body of humanity and of the planet. Hence we see the underlying reasons for the Tibetan's plan for continuing and expanding His work with affiliated groups of disciples, which are definitely and consciously preparing for initiation.

It should here be noted by the group that we are already engaged in the work of "radiatory substitution" in the Tibetan's first meditation given in our Set I of His Instruction. With this in view, will

the group please refer to the top of page 168 of "Telepathy and the Etheric Vehicle". We will explore this subject more closely when we come to study the sixth and seventh soul laws (A Treatise on Cosmic Fire, pages 1216 – 1219), in our background study for dealing with the group's spiritual project, the work on the Six Themes.

I have endeavoured in the above three diagrams, together with their explanations, to give a synthesis of some difficult and profound esoteric teaching, and to make it as simple as possible for our present need for envisioning DK's broader objective set before this group. This synthesis is an occult vision, and I have presented it with regard to the following remarks of DK given in Rule V of the Fourteen Rules.

*"There are two new demands for disciples – not aspirants -, which will be the two basic requirements for the new Schools of Occultism; One is the demand for the building of the antahkarana, which relates the disciple in his personality to the Triad (the initiatory process. MW) and the other is the demand for a sense of synthesis, which is occult vision and not mystic vision".*

Therefore, we have before us, in this Set and in this letter, basic study work on the antahkarana, approaching it from the angle of the disciple, and we also have the occult vision of DK's broader objectives for this group.

With the announcement of the inner preparation of Hierarchy for the externalisation of the Ashrams, and the inauguration of DK's ashramic affiliated groups specifically concerned with training for initiation, the Tibetan simultaneously launched among Men of Goodwill an outer approach to this planetary redemptive service. This outer work was called the Triangle Service Activity. However, anticipating this outer work, He had already set forth the plan for making Men of Goodwill aware of each other and of their common objectives. This plan (under the name of Men of Goodwill) has not yet been put fully into operation, nor have the techniques suggested by DK and prepared by a disciple working in His Ashram, been used, except in a very limited sense. Briefly, the work of the Triangles is to create a far-flung and constant invocative service among men of goodwill. It uses the creative dynamic energies inherent in triangular relationships when focussed on a spiritual point of agreement. It also anchors in men's minds the idea of the spiritual creative use of the triangle with a central point of agreement in working out right human relations.

The Triangle work was definitely inaugurated by the Tibetan (assisted subjectively, mostly, by His former group) to bring many men of goodwill into active assistance to Hierarchy. It was, for the first time, an organised outer activity attempting to anchor a distinctly esoteric and hierarchical work aimed specifically at the future etheric redemption of the planet. Thus an inner and outer work became mutually invocative and evocative to each other. This will explain to us why the Tibetan termed the Triangle work both semi-esoteric and semi-exoteric. It was a tremendous accomplishment and DK has duly recognised, where recognition should be given, the service of the disciple, who took hold at a crucial point and so ably organised and widely expanded this work.

It should be interesting to the group to know that the quality of energies used by the Tibetan and His cooperating disciple to bring this Triangle work into effective functioning was that of the seventh Ray in conjunction with the second Ray – the seventh Ray quality being channelled through DK's Ashram by that of Master R – one of the five Masters of the five-pointed star in the above first diagram. The seventh Ray is that Ray par excellence for synthesising and bringing to a focus any or all Ray energies for etheric-form expression, and which eventually works out into complete expression on the physical plane.

As a group, how can we begin to set up that powerful focal point, which is needed in our service to DK's broader objective? He tells us in our Set I of His Instructions that "the present objective of our joint work will be group-integration and the setting-up of that inter-communication between the group-members, which will result in the needed telepathic interplay and in the establishing of that golden network of light". The group-integration is particularly achieved through holding the vision of the Tibetan's objectives for this group, through the use of the group-meditation and the assigned work

and the transmitting of our soul-ray quality to our brothers. The Tibetan tells us that group-unity also needs exoteric knowledge of each other. To help this, He set up the group-questionnaire, which we sent out to the group. The replies, which came in have been circulated to our group-brothers.

For setting up group inter-communication we have followed the Tibetan's requests of His former group. This includes the questionnaire and its circulation, the request for monthly meditation reports (which likewise have been circulated), and we have requested the bi-annual summaries of the spiritual diary, which also will go out to the group. In order to extend the group's knowledge of each other, we have offered to inform the group of special individual work not necessarily connected with our group work. Members are entirely free to offer any specialised work, which they are doing to those fellow-members, who they feel may possibly be interested. Members naturally correspond with each other where there is mutuality of interest. However, the Tibetan has asked us to refrain from "stating problems of character or of circumstance, and of letters giving advice or suggestion". The Tibetan stated this to head off any unsolicited advice or suggestion, which too often grows into the imposition of one's will upon another by demanding this or that when the brother offering it may be under due stimulation by devotion to his own self-ascertained ideals. Our guidance in seeking to aid one another can come through a desire to understand DK's Instructions on harmlessness in the three rules given in "A Treatise on White Magic", at the bottom of pages 319 – 321. The instructions begin at the top of page 317.

It may be of interest to the group that the Tibetan's request in His questionnaire for exchange of photographs was for the purpose of visualising group-members when linking with one another in the group-meditation. This aids in developing telepathic interplay. The Group of IX, which was being trained in telepathic interplay had to conform with this visualisation of their group-brothers. Few as yet realise the creative uses of the power to visualise. These photographs also have value in the event that certain occult faculties should develop. For instance, where mental clairvoyance is found, we have a very useful tool in group-service.

The Tibetan further lays the foundations for group-sensitivity and telepathic interplay in the present group-meditation, which gradually makes the higher dimly lighted intermediary centre in the solar plexus. At present, the Master aids the group in this work with this centre by making available buddhic energy by direct transmittance at the group's Full Moon approach to Him. This stimulates the process of "radiatory substitution" in conjunction with the disciple's own efforts. We wish to send out the second half of this present meditation as soon as possible. The concentrated work in this Set, which accompanies this letter should be carried forward with frequent study of the Tibetan's Antahkarana Instructions, which the group already has in its possession.

The group will recall that DK requested that a dynamic meditation precede the use of His assigned reflective meditation. You will see in the assigned work that a dynamic meditation has been provided. He also requested that the reflective meditation be done at a separate time if this is at all possible for the individual to arrange. The Tibetan's purpose for making this request was that frequently after a dynamic meditation the mental vehicle becomes quite stimulated and over-active. In such a case, it is difficult to go directly into the more slowly paced reflective type of meditation. Furthermore, the Tibetan asked that this reflective quality attained in the meditation be carried over to the disciple's approach to the rest of the day's activities. The individual circumstance of each of our group-members will have to determine the time of day or evening for using the Tibetan's group-meditation. It can, if necessary, follow the dynamic meditation.

The future mimeographing of our group-papers, meditation reports, study Sets is possible because of the very generous offer of service to our group by Louise Senesch. She has offered to stencil and mimeograph, collate and mail the work necessary to carry on our group-work! She finds herself in a position to do this because she has the necessary equipment at hand, since she is the sole proprietor of a "Letter Shop" in which are rendered all these services along with secretarial services. Clarence Bush and I have worked out with Louise a system whereby she can do the stencilling at odd moments, and which will not become a burden by having too much to do at one time. We have mutually agreed that all expenses incurred by her, will be paid for from the group's finances. Our members will at once appreciate the tremendous help to us this service will be – not only in conserving

our funds for more ambitious undertakings (which we will later on write about), but for far better facilitation of the circulation of our reports and occasional papers... Also, by mimeographing these reports and papers we will each have a permanent record of the group's progress. Since under this arrangement there will no longer be any need for my small hand-operated duplicating machine, and because we find that Louise does need one in her shop for small orders, I have given my machine to her as a small token of the group's appreciation of her future services. The Full Moon Chart for 1954, which was recently received by the group was the first of these services. In connection with these services to the group we wish to emphasise the fact that it is my custom to delegate to others all duties possible.

We are asking the group to include in the monthly reports the results of the study of the diagram and the use of the Alignment Exercise. These results may include both the understanding of how these two relate to the building of the antahkarana and whatever centres appear to be stimulated (if any) by the use of the Alignment Exercise. It is necessary that the guiding group keep an "eye" on any such development felt in the centres, as certain Ray combinations of the disciple's vehicles tend to influence his use of this exercise. Where we feel it is needed, explanations and suggestions for remedial measures will be given. A balanced activity and aligning of the centres is our aim in the alchemy of the reception of energies and the transferring and transmuting of energies of the centres.

Some of the group have already had individual teaching on these matters in answer to their personal letters or meditation reports. Perhaps later on the group may wish to devise a way so that all will benefit from some of these individual teachings. However, there will always be the occasional circumstance, which is only of private concern. The Science of the Centres is deeply esoteric and is the true esoteric wisdom of "Esoteric Psychology". It is an esoteric scientific Art. The Tibetan has forbidden any complete correlation of His writings on the centres to be given to the public for, as He says, it is not safe to have this knowledge in the hands of the uninstructed. This Art is not learned alone by individual experience, though this is helpful provided the disciple has a sensitive and yet strong instrument and is sufficiently detached from himself. This Art is largely learned in sharing a group's experience, but the success of this, of course, depends on the degree of loving impersonal attitudes, both to oneself and to one's brothers.

However, in asking for reports on any unusual stimulation of the centres, we do not wish to over-emphasise this in the group's mind. The individual's expansion of his realisation, his growing understanding of the assigned work and meditation, is of the utmost importance in all monthly reports. These growing understandings indicate the ability to use the abstract mind and its degree of invoked illumination. Only a few of the group have so far reported on their growing understanding of the Tibetan's reflective meditation. To date, all the answers to the questionnaire and the meditation reports have been seen and studied by the guiding group. We have had a recent conference in New York on this work and have decided that a general analysis will be sent out to the group, together with some comments, on the Tibetan's reasons for using this questionnaire.

In the assigned meditation work the group will note that there are two reflective portions of this daily work:

1. The short reflection on the building processes of the antahkarana, which follows the dynamic use of the alignment exercise.
2. The reflective meditation of the Tibetan, which follows the dynamic meditation on Rule I of the Fourteen Rules.

The ability to use a reflective meditation leads eventually to the ability to contemplate – an "activity" of the Soul or Ego on its own levels of the mind. The whole process here in our assigned meditation is:

- \* first, the Breathing Exercise, which tends to release the circulatory flow of energies in the three vehicles,
- \* and then the dynamic alignment Exercise,
- \* followed by a short reflective period (which can be described as assuming "a position of viewing");
- \* a dynamic focussed meditation,

\* followed by a reflective period, which is guided by the use of a form (the Tibetan's) to achieve a definitely prescribed purpose.

Brothers, do you note in this daily assigned work the resemblance to the rhythm of the breath in the Breathing Exercise? Regard the two reflective portions as interludes – these are the creative aspects of the breath. If the group can go directly from the dynamic meditation on Rule I into the Tibetan's Reflective Meditation – well and good. At this juncture between the two, a few notes made on the results of the dynamic meditation will help serve to drain off any over-activity of the lower mind and bring it back to a more quiet pace in preparation for the Tibetan's Reflective Meditation. The daily period of all this work will perhaps fluctuate between a half hour to even an hour's time. The ability to sustain "the count" (as in the rhythm of the breath) will be greater some days than others.

There is included in this Set a rather long list of reference reading on the antahkarana and related subjects, which should be of real value to our present work. These references should also be used in an intensive study of the Tibetan's Instructions on the Antahkarana. If, by chance, some of the group are still without these Instructions, please let me know at once, so that you can be properly supplied. You will wish to refer to these Instructions many times over the years to come. Included in this present Set is the promised Instruction on the Antahkarana, which the Tibetan gave to His former group quite some time after they had received the original first instructions. It is entitled: "Meditation and the Antahkarana".

A word about the long Diagram. It should be used also in relation to the Charts in "A Treatise on Cosmic Fire" (pages 117, 817, 823, 961). Also, it must be distinctly understood that this Diagram is not to be passed on to outsiders. We have other plans for its use some time in the future. With regard to the lines in this Diagram, which form figure 8's showing the flow in circulation of certain energies in man from the Logoic, the plane of the First Cosmic Ether. It does, however, indicate the Source of energies in man. The Diagram endeavours to keep within the practical limits of the circulation of energies utilised in the initiatory processes of the second and third initiations and with which the Tibetan's ashramic group instructions deal.

The teaching in this letter and the work presented in this Set are very full and intensive. They have been deliberately made so in response to requests from a number of members. As one remarked, "Pile it on!" As you see, we have done so! However, it has taken much time – time for meditation, reflection, research on the ideas we intended to present, meticulous and detailed checking, discussion in conference and letters, weighing, and, finally, writing.

The Set itself is really designed to give a panoramic view of the processes of building the antahkarana. It lays a firm foundation of understanding the antahkarana so that it may be related to the initiatory processes as they are involved in the gradual expansions of consciousness. This Set supplies our need as we proceed further with the Tibetan's advanced instructions and training for Group Initiation. As we know, all this advanced work of the Tibetan represents His method of assisting the disciple to build the second half of the Bridge – an initiatory process.

It should be clearly understood by our members that none of the present assigned work in this Set is that of the Tibetan's, and therefore it is entirely up to the individual member of the group to comply or not as he wishes with the work presented in this Set. It is a foundation or implementation of His Instructions on the Antahkarana from the standpoint of the disciple. As such, it works with light-substance, using the technique of the creative imagination and visualisation, with emphasis on the use of the various heart centres – plus the reflective form of meditation. Hence, there is a distinct difference between this work and the present implementation of the Tibetan's Antahkarana Instructions (by AAB) used by the Fourth Degree of the Arcane School. Its work lies almost wholly within mental substance and was so implemented by AAB primarily for building the first half of the Bridge for students who aspire to discipleship. By so doing, she kept the School's work within the required limitations of present-day esoteric schools. Being a disciple she knew this difference very well and refused to present work to the students, which, to be effective, must be under the subjective care of a Master. Thus she could have only led to eventual glamour. As stated before, her supervision of the work at the Arcane School was finished with its present Set IX.

As I wrote the group in our last letter, all of the present assigned work is entirely of my origination. This also includes the long Diagram I, the breathing exercise, and the explanatory writings on the various parts of the work. All of this was prepared by me for the Fourth Degree of the Arcane School, representing the 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> Sets of the Degree's original work, which provided those students with nearly three years of instructions. (Note by a Dutch secretary, December 2013: In this Study Course of Mary Walter exactly the Sets number 5, 6 and 7 are missing for some unknown reason.)

While all this work keeps within the limits permissible to aspirants, we found that most of the students were woefully deficient in visualisation and the use of the creative imagination and that they also floundered in reflective work with the absence of form, which focuses the thought-processes. In other words, we were trying to lead the students into contemplation before they were quite prepared for it. Hence AAB intensified meditation for manipulating mental substance and thereby met the immediate need of that Degree. The 9<sup>th</sup> Set was the first to utilise the creative imagination in manipulating light-substance and touched upon the fact of the heart centre.

In preparing this present Set for our group, it was necessary to re-write some portions of explanations of the assigned work, so that they were commensurate with the approach to the antahkarana-work from the standpoint of the disciple, who has entered the Path of Initiation. Otherwise, the assigned work stands as that, which the Tibetan requested His personal group to undertake, with particular emphasis on the Alignment Exercise. He asked this to be done also as a service for strengthening the work of the Fourth Degree, which they were doing at that time. We have also brought together miscellaneous papers, which seem appropriate to our group-endeavour.

Even though the assigned work and the teaching in this letter represent entirely my own work for the group, neither I, nor the guiding group (of which, of course, I am a member) have hesitated to put all of this antahkarana work before you. In the final analysis, it is my task and responsibility to both the group and to the Master DK to guide the work of this group, and which I choose to do with the valuable help and suggestions of our guiding group. We saw the general need of this group, and we have sought to supply it.

It will be observed that repetition occurs in all the letters, which the group receives from us. We will not comment on this except to give quotations from two recognised authorities on teaching, as follows:

*"This covers familiar ground for all of you, but in the effort to achieve a vision of the whole, constant repetition has its place".* (Esoteric Astrology, page 614 – Master DK)

*"Often one is obliged to dig around a plant, therefore repetitions are unavoidable".* (New Era Community, page 25 – Master M)

There is a final matter, which should be called to the attention of the group at this time as a reminder, which may be helpful. In our Set I of the Tibetan's Instructions, He warns that the use of the group-meditation given therein will very likely heighten personal glamour and sensitivity to group-conditions. Because of this, He listed the principal glamour of each of His former group so that each could more quickly recognise its manifestation and take the necessary steps to eliminate it. If the disciple can recognise his main glamour in his approach to life, he can then unmask a whole series of lesser glamour's, which spring from it. In preparing this Set for our group's use, these personal instructions were included, but of course the true initials of the members of the former group were not given.

Our group was asked to reflect carefully on these personal instructions in case of a possibility that any could be applied to ourselves. We suggest that the group again study these personal instructions and to do so for a very definite reason. Our group has run true to form!

This group-meditation deals with the manipulation of energies, which will eventuate in the transference of the solar plexus energies into the heart centre. During this process it brings into greater activity the higher solar plexus centre. It is a method for aiding the disciple to decentralise his emotional-mental nature, bringing about a truer alignment between the heart centres and a more stabilised soul-contact. During this process a greater awareness of inclusiveness is often

experienced. However, in this process frequently all the desire-mind nature of the disciple is affected – which includes that of the high-grade idealistic personality. The disciple's own high aspiration, combined with the direct down-flow of buddhic energy, which the Tibetan releases to the group at its Full Moon approach to Him, can stir up the whole nature of the disciple. When "radiatory substitution" begins, as we are told by the Tibetan, (and as we learn by experience) "a fight" can ensue in the lower mental-emotional nature including the four ethers of the etheric vehicle, as evidenced by a heightening of the personality glamour's. Distress is often reflected in the dense physical. Also, the renewed dedication of the disciple tends to release the "down-pouring" of karma. The whole thing is a quickening, a stepping-up process.

Not long ago I wrote the group that, because of unavoidable delays, this Set could not be sent out as soon as desired. For the last three to six months our group has evidenced all these occurrences – some more so, some less. Some are aware of a glamour that has to be seen through. Some have spoken of precipitated or hastened karma. Some have new opportunities for service, which in turn always reveal to us something, which must be handled within ourselves. Most of our members have been able to handle themselves in relation to these conditions, but, because of very drastic conditions often met at certain stages on the Path of Initiation, a few have needed much and long-sustained assistance and have also required subjective aid by the whole of the guiding group. There are times when a brother's immediate need must take precedence over the timing of the reception of group-work. We wish to emphasise the fact that none have asked for help without good cause, and we hope that none will refrain from seeking needed assistance for fear of burdening us. This, too, would not be just to the group as a whole.

There are two other factors, which delayed this Set. The guiding group were also occupied with a few ashramic duties quite outside of this group or the former group. Also my recent trip to the West Coast interfered. This was a trip, which needed to be taken in relation to the duties required in the dual life expected of today's working disciple. Discriminative understanding of this principle of dharma as it should operate in a disciple's life must be developed. It is achieved by a balanced perspective – not by fanaticism. The term occult, it is said, derives from a Hebrew word meaning balance.

In all of this the group inevitably shares – and on all levels of its functioning. We travel the Path together. It is an enriching, hastening, and unifying process. Yet, paradoxically, it is sometimes felt to be a drag on one's own personal advancement. Like all occult paradoxes, this is only seemingly so, and is due to viewing the statement from a level lower than that on which the Law or statement is made. Will the group please turn to Set I of the Tibetan's General Instructions to His Groups of Nine and read the following quotation from pages 4 – 5 in its context:

*"First: - Let it be constantly remembered that this is primarily an experiment in group-work, and has not for its main objective the perfecting of the individual unit in the group. I regard this statement as basic and essential... Each of you must learn to subordinate your own ideas of personal growth to the group-requirements, for – in order to have a coordinated group, functioning as a serviceable unit – some will have to hasten their progress in certain directions, and some must slow it down in others. This will happen automatically, if the group-identity is the dominant factor in your thoughts, and your desire for personal growth and for spiritual satisfaction is relegated to a secondary place".*

The group will recall that DK's General Group Instructions to His former Groups of Nine are to be received by a group, because they contain the modes and methods and Laws for group-functioning and group-life. Our Set I of these Instructions needs further study. DK's former group found that its understanding of these group instructions deepened considerably as it progressed in group experiences.

In closing this letter, we wish to share with our group a portion of an instruction to a disciple of DK: "With your brothers, I bless you, - and leave you with a greater love than you are capable of expressing, for from Love is Our Love – and given with intent it glorifies the giver and the receiver".

February 12, 1954 - Your brother, Marian Walter.

Set 3.B.

**APPLICANTS AT THE PORTAL GROUP – SET III.B**  
**BREATHING EXERCISES – FOR PLEDGED DISCIPLES ONLY**

**CONTENTS**

B-1: Interpolated Note

B-2: Comments and Suggestions on Breathing Exercises - by AAB

B-3: The Assigned Breathing Exercise



**APPLICANTS AT THE PORTAL GROUP – SET III**  
**BREATHING EXERCISES – FOR PLEDGED DISCIPLES ONLY**  
**(INTERPOLATED NOTE)**

**Comments and suggestions on Breathing Exercises.**

The question of including this section caused me to pause for a moment. It is basically a variant of standard Yoga Philosophy schools on the Science of the Breath, something that can be found in innumerable books on hatha or prana yoga. At the same time, it is a very special gesture from DK to his “pledged disciples,” and so I think it appropriate to add that proviso in the title - For Pledged Disciples Only.

But in the larger context, this is similar to HH the Dalai Lama's publication of the full Kalachakra texts with similar warnings and provisos - that one must first be initiated into the Kalachakra through a Wang (initiation ceremony) lasting many days, before reading this published description. The virtual Kalachakra Mandala on the Cornell University website is a beautiful addition to this lineage teaching - symbolic language conveyed through iconography.

DK's breathing exercise utilizes an extremely simplified version of the standard yogic preliminary practice of Phowa, or transference of consciousness.

It is practiced to perfect continuity of consciousness between lives, and to keep the mind steady in the essential nature of the mind, which is emptiness in the sense of pure Buddhi or bodhicitta, as one is finally dying.

It is also used by lamas who have been waylaid by Chinese anti-religious fanatics, in order to will themselves to death so that the deluded Chinese in question will suffer less evil karma in future. In Japan this idea of sacrifice is associated with Bushido, the Noble Path, which includes the “nobility of failure” of divine and transcendent projects in the Three Worlds.

If you have any reason for confidence in a wretched dharma student such as myself, I would suggest that after the quote at the top of A-2, page 5:

*“Send the \*\*\* up the visualized \*\*\*, that is, directed by the thought and visualization.”*

You might add something like this:

*“Remain perfectly still and silent as long as possible, and then visualize and feel a rain of DK's blessing lights and bliss descending from above your head like a gentle caressing rain, which rains like a refreshing mist on oneself, one's auric sphere, and one's entire environment. Remain in a quiet state until you feel fresh purification, peacefulness, and invigoration.”*

By way of comment, this downward flow is essential in the dangerous yoga practice of Phowa, and the session is ended with at least 100 recitations of the Amitayus mantra, the Buddha of Long Life, in order to scientifically stabilize the pranas within the body. The last part of the ritual involves a mandala offering of oneself and the universe to transfer and dedicate any benefit from this practice to the enlightenment and liberation of the entire world.

### COMMENTS AND SUGGESTIONS ON BREATHING EXERCISES - by AAB

There are a number of questions in the minds of intelligent students as to the effectiveness, usefulness and necessity of breathing exercises. Some have attempted to follow some regimen of breathing, for a while usually, and perhaps fortunate for them, with little result. To others, breathing exercises are totally new... It might be of value here to make certain comments and suggestions in this connection.

1. The AUM is the expression of the breath of form.
2. Breathing is a perfectly natural function. The attaining of a higher state of consciousness, symbolised by the AUM as it takes form under the impulsion of the breath, is an equally natural function.
3. The objective before the student as he attempts the assigned exercise is simply two achievements: *Rhythm and Alignment*. These are prerequisites to all truly esoteric meditation.
4. If it is true that energy follows thought, we can therefore assume that the threefold experience of:
  - a. Contacting the soul and therefore drawing in (inhalation) higher forms of energy.
  - b. Thinking, and therefore learning to direct the energies thus received from the soul.
  - c. Breathing, and therefore flooding of the lower nature with the creative energy of the AUM,constitute one synthetic activity. As we practice breathing purposely we begin not only to breathe rhythmically but also to think simultaneously and thus produce manifestation upon the physical plane. This is true magical work.
5. The above is the simplest statement concerning the breath, which we can, at this time, give you.
6. Everything, therefore, depends upon the quality and the purpose of the thought, which motivates the energy, which you are in a position to use, to direct and to distribute, and thus produce the activity, which the breath initiates.

This statement about the breathing exercise will suffice for your present stage of work and will lay the foundation for future development along this line and for future activity. You will note that:

1. The energy is there. It is assumed to exist. There is, therefore, a point of contact or fusion.
2. That the breath expresses the idea in the world of form.
3. That the sound of the AUM sweeps energy into directed activity.

Such are the process and concept, which lie behind all esoteric use of the breath and behind all truly creative work. The breath sets substance in motion and is initiative of results. These results the students have, at this stage, to take for granted; all they have to do is to pursue the process regularly and with no conscious direction of the energy released. The only results, which will follow at this stage if the student follows the directions conscientiously are that:

1. The rhythmic breathing eventually regulates and integrates the physical organism and eventually the astral body and the mind.
2. The vital or etheric body, is powerfully affected because the breath has a potent influence upon *the nadis* – that network of light, which underlies every part of the nervous system and every single nerve, no matter how small.

3. The student eventually develops the capacity to do four things:

- a. To think clearly and with power as he breathes, and to carry on this dual activity simultaneously and with full consciousness of both processes.
- b. To bring about the organising of the forces, which form the personality.
- c. Eventually to direct these organised forces so that he can control whichever body or whichever centre he seeks to use.
- d. To direct – consciously and effectively – the soul-energy contacted – via the mind and the brain – to the centres or to a centre, and thus indirectly control the entire nervous system.

The student is therefore concerned with:

- 1. The practice of the breathing-exercise, paying careful attention to our instructions.
- 2. The sounding of the AUM as the expression of the breath.

NOTE: Reference to the spinal column and the process of sending the breath up or down the spinal column does NOT mean the dense physical spinal column, but refers to the three lines or streams of energy (the energy channels), which correspond in the etheric body to the physical spinal column.

## THE ASSIGNED BREATHING EXERCISE

### 1. Count of complete breath

- a. Inhale 8 counts through the nostrils.
- b. Retain 8 counts, attention centred in etheric centre.
- c. Exhale 8 counts through lips, shaped as sounding a "U".  
This has no significance other than controlling exhalation.
- d. Interlude 8 counts. This may not be possible in the beginning, in which case hold only 4 counts.
- e. Repeat the above breath cycle seven times.
- f. At the end of each breath cycle, if necessary in the beginning, take about 4 easy deep breaths. You will notice this tends toward a very quiet breath by relieving any strain. At the end of the 7 cycles, however, finish with a short period of easy deep breaths, taking at least 4 of them.

### 2. Explanation of conscious use of above exercise

- a. On inhalation, think of breathing in the universal prana, that life-vitalising quality of the air. Let air flow to the lowest part of the lungs in the back. On the breath, qualify the consciousness with these words: "His Substance underlies all becoming".  
At the end of the count, shift focus immediately to the etheric heart centre, while the breath is retained. (This retention is called the upper interlude.)
- b. While attention is focussed at the etheric heart centre, think of qualifying the breath with the benefic, healing, all-inclusive consciousness of the heart. Qualify the consciousness then with these words: "What the opened heart perceives, the attentive Eye beholds".
- c. On exhalation, breathe out this heart consciousness through the whole aura, thinking of the aura as a large elliptical, flexible, expanding sphere composed of the etheric, emotional and mental bodies. The breath may be sent out on these words: "The Sound goes forth, creating under the Law".
- d. During the interlude (1-d), think of expanding this heart consciousness beyond one's own aura to the whole of humanity. This realisation may be expressed by:  
"Lo, His Beauty shines through all the worlds".
- e. After repeating this breath cycle seven times, and having taken 4 deep easy breaths, return in thought to the etheric heart centre. Then quickly re-focus thought in the etheric head centre and begin immediately the Alignment Exercise.  
Begin the Exercise with the silent invocation of the Gayatri:

*"O Thou, Who giveth sustenance to this universe,  
From Whom all things doth flow  
And to Whom all must return,  
Unveil to us the face of the true Spiritual Sun  
Hidden by a disk of golden light  
That we may see the Whole Truth  
Ere we journey to Thy Sacred Feet".*

Send the OM up the visualised Sutratma, that is, directed by the thought and visualisation.  
(also see the note on page 1 below)

### **3. Comments on the breathing technique**

- a. While breathing and during the interludes, the lower abdomen is held in gently but firmly.
- b. On the final deep easy breaths, beginners will instinctively feel the need of relaxing lower abdominal walls and this is quite useful as all the torso muscles have been under new discipline. It corresponds to the deep sigh, when one is relaxing.
- c. During the interludes do not constrict the throat area.  
There is a tendency to constrict especially the epiglottis, which must be kept open, - relaxed as it is in a yawn.
- d. The spine is held easily erect, as you know, with the head held in its natural position. If you sit in a chair instead of cross-legged, make certain you sit on the thighs, thus leaving both ends of the spine free.
- e. Do not let the hands lie in the lap with palms upward, which tends to negativity. This is a positive exercise, and the hands should either be folded lightly in the lap or placed palm-downward on the knees or lower thighs.
- f. One may sit either cross-legged or easily erect in a chair, with the feet touching the floor in a crossed or separated position.
- g. All postures in western techniques are designed to aid in positive attention to the work undertaken and yet allow the physical body such comfort that the consciousness need not give it further attention.

A long paper by AAB on Breathing Techniques will be given in another Set (Breathing & Meditation).

Set 3.C.

### **SET III - ANTAHKARANA AND MEDITATION**

#### **CONTENTS**

##### **C-1: OUTLINE OF THE ASSIGNED WORK**

1. The Daily Meditation
2. The Study Work
3. The Monthly Meditation Report
4. Work to be sent in

##### **C-2: FOREWORD ON THE ANTAHKARANA**

##### **C-3: ASSIGNED ALIGNMENT WORK**

##### **C-4: EXERCISE ON SUTRATMA ALIGNMENT (Part I and Part II)**

##### **C-5: COMMENTS ON PART II OF ALIGNMENT EXERCISE**

##### **C-6: COMMENTS ON ASSIGNED ALIGNMENT EXERCISE AND DIAGRAM I – IN RELATION TO BUILDING THE ANTAHKARANA**

##### **C-7: REFLECTIVE WORK ON THE ANTAHKARANA**

##### **C-8: THE DYNAMIC MEDITATION**

## **OUTLINE OF THE ASSIGNED WORK**

### **I. The Daily Meditation**

- a. The Breathing Exercise
- b. The Alignment Exercise
- c. A reflective period on the processes or stages of building the Antahkarana
- d. The Dynamic Meditation on Rule I of the fourteen rules
- e. The Tibetan's Group Reflective Meditation from set I of the Tibetan's Instructions.

### **II. The Study Work**

- a. The Tibetan's Antahkarana Instructions
- b. The supplemental References (C, pages 2, 3)
- c. Diagram I – In connection with the Alignment Exercise and the Antahkarana Instructions
- d. Rule I of the Tibetan's Fourteen Rules
- e. Miscellaneous Study Papers contained in the set.

### **III. The Monthly Meditation Report**

- a. The Breathing Exercise
  - (1). If performed with ease or difficulty
  - (2). If any marked results are felt
  - (3). Your Understanding of what is taking place
  - (4). Any questions on the Exercise.
- b. The Alignment Exercise
  - (1). The Understanding of its use as related to the Sutratma and to the Antahkarana
  - (2). Report on any centres unusually active due to following the exercises.
- c. Brief notes reflecting on the building stage
- d. Comments on your understanding of the Tibetan's reflective meditation
- e. Reports on the group Full Moon approach to the Exercises
- f. Suggestions for carrying out our group-work together.

### **IV. Work to be sent in**

A paper on Rule I of the Fourteen rules for Disciples and Initiates. (If notes have been kept regularly during the six weeks meditation and study on this rule the writing of this paper should take but short duration.)

Please note that none of the assigned work given in this Set is to be passed on to student as outside our group. This includes the long diagram and the esoteric teaching contained in the letter accompanying this set.

**FOREWORD  
(QUOTATIONS) ON THE CONCEPT OF THE ANTAKHARANA**

**For Those on the Path of Discipleship**

“This bridge between the personality in its three aspects and the Monad and its three aspects (the Spiritual Triad) is called the Antahkarana. This Antahkarana is a product of the united effort of the soul and the personality, working together consciously to produce this bridge. When it is completed, there is a perfect rapport between the Monad and its physical-plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the Monad and the lower personal self”.

(From the Tibetan’s Antahkarana Instructions)

**ON THE ANTAKHARANA**

(From the Secret Doctrine III, Besant Edition, pages 545 – 546)

**Question 1.** The Antahkarana is the link between the Higher and the Lower Egos. Does this correspond to the umbilical cord in projection?

**Answer 1.** No; the umbilical cord joining the astral to the physical body is a real thing. Antahkarana is imaginary, a figure of speech, and it is only the bridging over from the Higher to the Lower Manas. Antahkarana only exists when you commence to “throw your thought upwards and downwards”. The Mayavi Rupa or Manasic body, has no material connection with the physical body, no umbilical cord. It is spiritual and ethereal and passes everywhere without let or hindrance. It entirely differs from the astral body, (through mentally polarised and scientific occult meditation, the mental body is organised as an adequate vehicle, which clothes the astral and acts as a freeing and protective agent. – MW), which, if injured, acts by repercussion on the physical body. The Devachanic entity, even previous to birth, can be affected by the Skandhas, but these have nothing to do with the Antahkarana. It is affected, e.g., by the desire for reincarnation.

**Question 2.** We are told in *The Voice of the Silence* that we have to become “the path itself”, and in another passage that Antahkarana is that path. Does this mean anything more than that we have to bridge over the gap between the consciousness of the Lower and Higher Egos?

**Answer 2.** That is all.

**Question 3.** We are told that there are seven portals on the path. Is there then a seven-fold division of the Antahkarana? Also, is Antahkarana a battlefield?

**Answer 3.** It is the battlefield. There are seven divisions in the Antahkarana. As you pass from each to the next you approach the Higher Manas. When you have bridged the fourth you may consider yourself fortunate. (DK terms the Antahkarana the “Rainbow Bridge” because of the use of the seven ray qualities in building it. Note also the analogy between the seven planes, counting from above down, and the seven rays. Note also that the mental unit is found on the fourth sub-plane of the mental plane. MW)



### **ASSIGNED ALIGNMENT WORK**

The following suggestions are made in connection with this:

1. That you do this work regularly and without questioning it or without looking for results. Work with complete detachment.

2. That you take as the keynote of this work the following words of the Tibetan:

*"The object of the science of the Antahkarana with which we are dealing is to fuse the lower and the upper lights so that one light shines forth in physical manifestation and a synthesis of light is consequently brought about".*

All former meditation work in connection with the point of soul-fusion will now become clearer as to objective. One result of this work is clearly stated for us by the Tibetan as follows:

*"The energies, which animate the physical body and the intelligent life of the atom, the sensitive emotional states and the intelligent mind have eventually to be blended with and transmuted into the energies, which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness."*

Here, the results of attaining and maintaining a point of soul fusion are clearly given.

3. That you remember that our meditation work is intended to be a directed, occult meditation, and not aspiration and longing.

4. The Alignment Exercise utilises the Science of Visualisation to aid in building the Antahkarana. It particularly lays the foundations for building the second half of the Antahkarana – that portion of the Bridge or Antahkarana with which the Tibetan's advanced meditations are concerned. The following quotation from the Antahkarana Instructions should clarify the value of this alignment exercise:

*"It (The Science of Meditation) is essentially the Science of Light, because it works in the substance of light. One branch of it is concerned with the Science of Visualisation because, as the light continues to reveal, the power to visualise the scene can grow with the aid of the illumined mind and later work of training the disciple to create is then made possible. It might be added here that the building of the second half of the Antahkarana, (that, which bridges the gap in consciousness between the soul and the spiritual triad) is called the Science of Vision, because just as the first half of the bridge is built through the use of mental substance, so the second half is built through the use of light substance."*

Also, from other instructions:

*"We can learn much through the use of the pictorial and visual imagination."*

*"Visualisation is to the creative imagination as discrimination is to the mind."*

5. Please use the enclosed chart or Diagram I for study in connection with the alignment exercise. Also note the lemniscates or forms having a general appearance to the figure "8". We will speak further of this figure in later papers. Here it is used to show how the planes of the constitution of man are related by the circulation of their energies. The Tibetan gives an interesting comment on this symbol of the figure 8 in "Treatise on White Magic", p. 596/597.

In connection with the study of this Diagram please turn to the three charts in "A Treatise in Cosmic Fire."

- a. The Science of Meditation, p. 961.
- b. The Egoic Lotus and the Centres (Cosmic Physical Plane) p. 817.
- c. The Egoic Lotus, (Cosmic Gaseous Sub-plane), p. 823.

Set 3.C-4.

## EXERCISE ON SUTRATMA ALIGNMENT

### PART I

1. Begin the Exercise with the silent invocation of the Gayatri (See part A-2, page 2-e).  
Center the attention in the centre of the head, thinking of *etheric* matter instead of physical matter.  
Sound the AUM, sending it in thought up the sutratma.

2. By the use of the creative imaginative faculty, visualise the sutratma as a vibrant silvery-golden thread arising from the centre of the head.  
This thread is an actual thread of energy.

3. Follow in thought the path of ascent through the top of the head connecting in thought with the permanent atom of the emotional body.

Reflect briefly on this quality of aspiration needed in the desire vehicle for meditation, its limpid (poised) reflection of the buddhic vehicle.

4. Proceed along the sutratma in thought to the mental unit belonging to the concrete mind. It is that mind, which belongs to the process of intellection, perceives through sensation, memory, powers of relating, and can transmute all those into perception. Gradually it becomes an agent for transmitting apperception to the brain.

Reflect again briefly on the quality of discrimination, awareness, attention, receptivity, expansiveness, and rhythmic activity of the mind needed in the process of meditation.

5.

a. Visualise intently the “rainbow” bridge needed to be built between the mental unit and the manasic permanent mental atom by the aspiring whole personality.

Note that the permanent atom is of the abstract mind, that synthesising mind, which conceives and works with principles and wholes.

b. Reflect briefly on the soul or causal vehicle symbolised by the group-lotus with its 9 petals; 3 knowledge, 3 love, 3 sacrifice, with its 3 inner petals produced from the substance of the lotus by the action of the inner vital electric spark and which, in turn, shield that spark. Thus, eventually there are 12 petals in all.

c. Recall briefly that the egoic lotus or causal body is a two-way transmitter in consciousness, which is at the same time energy. The egoic consciousness contains the Spiritual Triad of Atma, Buddhi, Manas. It reflects and transmits the monadic Triad of Will, Wisdom and Activity, as it does that of the will, love and activity (result of experience in the three worlds) of the personality.

Therefore, it receives, transfers and transmutes energy.

6. Connect Sutratma with the buddhic permanent atom.

Reflect briefly on pure intuition (love-wisdom). The intuition is also referred to as pure reason.

7. Connect thread with atmic permanent atom.

Reflect briefly on spiritual will or purpose.

8. Connect thread with monadic permanent atom.

Reflect on fact of monadic Triad.

*“The Monad is to the Planetary Logos as the Third Eye is to the disciple”.*

9. Carry thread in thought to Solar Logos, the Monad being a spark of His Life. Give gratitude to His Life and the One Life.

10. Travel rapidly down sutratma via permanent atoms to original starting point in center of head.

11. Radiate strength, love, and joy to humanity in thought and feeling. Sound the AUM three times, breathing these three qualities out on the three AUM's.

With practice, the above exercise on alignment through its 11 points can be done with reasonable rapidity and should not eventually take more than five minutes. It must proceed coherently and with a feeling of steadily travelling forward along the sutratma and downward, so that there is a purposeful sense of proceeding, connecting and unifying.

## PART II

After returning down the sutratma in thought to the etheric head centre, continue as follows:

1. Link in thought the five centres in etheric matter along the spine, steadily holding the consciousness in the head and not in the 5 centres:

- a. The throat centre.
- b. The heart centre.
- c. The solar plexus centre.
- d. The sacral centre.
- e. Then around the centre at the base of the spine.

2. Return the thought up to the spine, via the same centres in reverse until once again at the etheric head centre, remembering this is a linking process.

3. From the etheric head centre, focus attention in the great Brahmarandhra centre, the 1000-petalled lotus just above the top of the head. The etheric head centre is the lowest part of the Brahmarandhra centre. From this point proceed with the creative reflection on the processes of the building of the Bridge. Creative reflection leads to contemplation, which in turn leads to identification with that contemplated.

## COMMENTS ON PART II OF ALIGNMENT EXERCISE

1. There must be no dwelling in thought on any one centre in this exercise. Do this very quickly, and do not look for results. This exercise is designed for proper distribution of the energies and not the awakening of any particular centre.

2. When coming down the spine, think rather to the left of the spinal column. When returning up, think rather to the right of the spinal column. This corresponds to the etheric channels of energy, the Ida and the Pingala.

3. Do not think of the Sutratma or central etheric channel. This channel is a result of spiritualised Will, that sacrifice of the separative will in meeting the demands of life itself as it is lived. This entails a steadily growing “divine indifference” to the cost or suffering of the personality demands, when there is a question of choosing between that, which is better for the whole and that, which the personality demands. When the kundalini rises naturally along the Sushumna channel in etheric matter, through the purified centres, no harm is experienced.

The teaching is explicit forbidding concentration of attention on arousing the kundalini. This is particularly called again to the group’s attention. Do not let spiritual ambition trick you into venturing into this forbidden practice. The reason this is spoken of at all is, because some students may mistake this part of the exercise as such an attempt, whereas, it has nothing to do with the kundalini, and, as stated above, only aids in the proper distribution of the etheric energies.

However, for the student’s information, it should be noted, that if ever there is a partial rising of kundalini, do not be afraid, for if instructions have been followed faithfully throughout the years of work, this phenomenon will be a natural result of meeting life’s demands with discrimination, love, wisdom and dispassionate compassion.

The student should not look for or expect any physiological effect, and should he experience a physiological reaction, he is asked to report it immediately.

4. You will perhaps remember from past reading in “A Treatise on Cosmic Fire” that the 1000-petalled lotus, the Brahmarandhra Centre, has a twelve-petalled lotus at its centre. This part of the centre is a higher correspondence of the heart centre in the spine, and an intermediary between the twelve-petalled egoic lotus on its own plane and the head centre. That latter is an effect in etheric matter of inter-activity between the pineal and the pituitary glands.

You will therefore, see and understand the main objective of the alignment exercise; the contemplative work and the work of building the bridge are all processes towards linking in consciousness the various heart centres in the whole man and aiding in the flow of the proper circulation of all energies, with the result of the conscious linking of the heart and head.

You have thus:

1. The etheric heart centre between the shoulder-blades.
2. The intermediary heart centre; or part of the 1000-petalled lotus.
3. The egoic vehicle, or Karana Sharira.
4. Finally there will be at some future time the link in consciousness with the Monad.

If the student will ponder on Sutra 25, Book III of “The Light of the Soul”, much illumination on the process will come about. It should be properly noted, that “*the path from the heart centre to the head, when followed, is the reflection in the body of the building of the antahkarana on the mental plane.*”

Please relate this to the Tibetan's reflective meditation given in Set I of His Meditation Instructions.  
(Also please refer to teaching on alignment – "*A Treatise on Cosmic Fire*", pages 959 – 960.)

Both the alignment exercise and the Reflective Work in the Tibetan's Antahkarana Instructions require the use of visualisation through the creative imagination – a technique for utilising the substance of light. However, we are told by DK that the Heart Doctrine must eventually supersede the Doctrine of the Eye. Hence, the assigned Alignment and Reflective work on the processes of building the "Bridge" and the Tibetan's Reflective Meditation from Set I, also serve to align the heart centres and fuse the disciple's heart and head centres. Every heart centre is a mediating and synthesising centre.

**COMMENTS ON ASSIGNED ALIGNMENT EXERCISE AND DIAGRAM I  
– IN RELATION TO BUILDING THE ANTAKARANA**

(Note: Diagram I was not made available for this set of study papers)

In building the bridge or antakarana in mental matter, it is useful to employ a technique of alignment, which utilises the esoteric concept of the sutratma or the shining thread. Such a technique must of necessity emphasise both the Life and Quality aspect of each plane of manifestation.

Therefore, for emphasis on the Life aspect, we give conscious recognition to the sutratma itself, and to each permanent atom of each plane, of which it has been beautifully stated that they are strung very like pearls on a golden thread. However, these atoms are to be recognised only and not dwelt upon. To emphasise the Quality aspect, we dwell in thought on the ideal quality expression of each plane, seeking to build each quality into our consciousness.

There seem to be two general approaches to this problem of building the antakarana proper, and this according to the type of consciousness of the personality, which are conditioned by the rays of the personality vehicles. Thus:

1. Those who function on the Buddhi-astral, that is, the intuitional-emotional line of consciousness. These personalities already have feeling-quality and intuitional flashes of the true essence or quality of universal truths. However, they need to translate these into factual knowledge by training of the concrete mind. Such training is by way of keen observation, concentration at will on a chosen subject or field of knowledge, the deliberate cultivation of a scientific approach, the habits of research and logical thinking through to a conclusion. And, most important, they need the training of thinking in analogies, that is, the relating of various subject matters and noting their variants or complementary points. They need to anchor their quick subtle awareness in the brain and clothe them in form expressions.

2. Those who function mainly in the concrete mind and material factual knowledge need to cultivate the recognition and feel of the Life aspect particularly, which in turn leads to the apperception of quality. They must perceive the eternal flow of life, that which lies back of the form, its cyclic changes, its rhythms. They must bring to bear their scientific approach to factual physical-plane knowledge to the observation of the relationship between living ideas and material facts. The theory of relativity must be brought to bear on all life functions, as also they must learn to think in terms of “wholes”.

In the study of the senses, by means of which the personality orients itself to its environment (whether on the physical plane or on any of the subtle planes of matter), they must learn the great part the basic sense of touch plays in all fields of awareness on all planes, and to fully evaluate its function. In short, they learn to perceive energies in their creative aspects, their relationships and to translate them into apperceptive awareness. They need to free themselves from the limitations of the concrete mental activity. The sense of touch is related to the second aspect (life-quality-form - it relates). Therefore, it is also related to the heart centres.

You will note that in both cases of the above, the process is a cultivation and expansion of the mental plane, its perceptions and apperceptions, which expands the consciousness aspect. For, in building the “bridge” to the higher mind in consciousness, one does so by expansion of the concrete mind, which is propelled and activated by the aspirational nature of the desire or emotional vehicle. It becomes invocative and evocative and, finally, fused into one mind.

As the bridge itself is a relating factor – relating and at-one-ing the consciousness of the higher and lower minds – so is it built by the many relationships in the experiences of the reincarnating personalities and their ultimate synthesising into wisdom, which deals with principles and wholes applied with love. In life on this plane, our relationships with people, things, and conditions, provide

the individual Armageddon. It is on this field of battle that we eventually unify and harmonise. The individual's battle is at the centre of its own conflict (relationships both without and within itself), and therein is provided the opportunities and steps of building the bridge in consciousness.

In "Heart", dictated by the Master M, pages 158 and 160, we find these references to Armageddon and the bridge:

*"But those who understand Armageddon as the field of the manifestation of the signs of the highest energy are correct. This battlefield cannot be accidental, but is like a magnet composed of conflicting energies. The field of the City of Light is destined as a counterbalance to this field. As the field of Armageddon is proclaimed by the clanging of arms, so the field of the City of Light is proclaimed by the peal of bells. According to their juxtaposition one can judge the dimensions of that, which is destined. Thus, one can listen to the tumult of the battle for the sake of the calling (pealing) bells". (HEART, 253)*

*"I affirm that the fire of the heart purifies the densest darkness. But along with purification the fire of the heart is impregnated with the qualities of a magnet, and thus it becomes the natural link with the Macrocosm". (HEART, 255)*

*"One must understand the fiery path as the path to the Sublime. Not words, nor fear, nor habit, but communion of heart is the most immutable and most eternal manifestation. Thus will the rainbow bridge draw closer to that shore. How many controversies there are, concerning that shore; but it exists, and one must find the path to it. Not the withered leaf of autumn, but the flaming heart shall cross all bridges. He who does not think about the inception of the fire of the heart does not know the upward path; he does not desire radiantly to perceive it". (HEART, 256)*

Attention was called in Part II of the Alignment Exercise that the main objectives of the work – including the reflective or contemplative work on the building of the bridge – are all processes for linking in consciousness the various heart centres in the whole man, thus releasing the proper circulation, in due time, of the energies of the whole man. Diagram I should be used as an aid for visualising these processes. It will also be helpful in the study of the Tibetan's Antahkarana Instructions. The student should gradually familiarise himself with this Diagram, making daily effort until the underlying concept is clearly perceived.

The Tibetan's Instructions on the Building of the Antahkarana calls our attention to the fact, that educators in the future will be thinking in terms of bridging. His whole thesis in these instructions endeavours to teach us the ways and means of bridging, that is, the Laws of bridging. In mankind, all integration and bridging to a newer and higher integration is A PSYCHICAL PROCESS. That is, it is primarily concerned with states of consciousness and relationships, perpendicularly and horizontally, both in the inner and outer relationships. Bridging always implies a change of consciousness from being centred or integrated around one central point of self-conception to another point of integration or stage of self-conception, which is higher in consciousness. Aspirants are endeavouring consciously to undertake the difficult task of transferring their consciousness from the point of integration around the human self-conception or individuality to that of integration around the point of self-conception as a soul. The disciple undertakes the stabilising of his self-conception as a soul and its full expression in the three worlds of the personality. In this process he approaches and appropriates a higher point of spiritual self-conception – the threefold expression of the Monad (the Spiritual Triad) finally appears in the now purified personality.

The Tibetan has given us in His Antahkarana Instructions six stages or processes by which this bridging may be accomplished. They are: *Intention, Visualisation, Projection, Invocation and Evocation (treated as one stage), Stabilisation, and Resurrection.*

These steps are taken under the three great Laws of the solar system:

a. The Law of Economy, demonstrating as urge.



- b. The Law of Attraction, demonstrating as a pull.
- c. The Law of Synthesis, demonstrating as a tendency to concentrate at a centre or to merge.

As stated above, a bridging process is begun after one form of integration has taken place. In the case of the aspirant, this implies that the integration of the personality, per se, has already taken place, and there is now an urge to bridge the gap in consciousness, which separates it from an integration around a new and higher conception of the self, as that of the soul. All integration goes on in various degrees in ratio to the pull or attraction away from the periphery or form side, in this multiplicity and uncoordinated expressions, to the centre of the life. This life centre represents the purpose of the higher centre of integration or the point of the new self-conception. Eventually, synthesis of the self-conception takes place around this higher central point, and a new integration is accomplished. A bridging has been brought about. There are many “bridgings” in the process of building the bridge, the antahkarana.

In Diagram I we have only presented the perpendicular flow of energies (the life and the quality energies) and their relationships between the planes of consciousness via the “Bridge” or antahkarana. In a later paper we will present the perpendicular flow in relation to the horizontal flow of energies, that is, the relation of the (.....?) both inner and outer, and the psychical implications of bridging from one stage of awareness to another.

In other words, stating the process very simple, the bridging into a new and higher integration takes place through establishing first a recognition of a centre with which the self-conscious entity is willing, and therefore desires ardently, to identify itself. We can symbolise any accomplished integration around a point of self-conception by a circle with a point in the centre. Each bridging is accomplished through right tension and fusion.

In studying the diagram, will the group please give special attention to the various heart centres and ascertain the part they play in the several stages of bridging and integration. Please study the Tibetan’s Instructions on the Antahkarana so as to fix in your minds the stages of bridging and integration (Intention, Visualisation, Projection, etc.) Our first concern is the bridging process from the solar plexus, as a focus of feeling energy, to the heart centre, via the alignment with the heart centre in the head, being brought into conscious activity by the soul. It is this process with which the “A at P” members are now occupied in the Tibetan’s first assigned meditation found in Set I. It is interesting to note that the technique or means by which this bridging into a new integration is brought about follows closely, by analogy, the six stages (Intention, etc.)

It is advisable at this time for us to understand the Vishnu principle, the second or middle aspect, that of relationships being expressed with the energy of the Divine Ray of Love-Wisdom. We emphasise this point, for we are now particularly engaged in relationships in the work of building the antahkarana. Read the references listed in the index of “A Treatise on Cosmic Fire” under Vishnu. Note particularly pages 1114 – 1116. In due time we will consider the heart aspect as the synthesising principle and the manner in which all heart centres are linked together. In the meantime, however, let us hold in mind the fact that we are working out together the Second-Ray techniques for teaching the Yoga of Synthesis. This is the Yoga of the New Age for disciples. Basically it deals with the understanding and use of the spiritual will expressed through the fused energies of the heart and head. The Tibetan stated that the Master M has given the first-ray indications of the Yoga of Synthesis in His writings under the general terms “Agni Yoga”. It is through the understanding and synthetic use of the “fires” of the three great aspects – Will, Love and Intelligence – that we arrive at the Yoga of Synthesis. In “A Treatise on Cosmic Fire” the Tibetan has written much on these three fires. In His advanced instructions for affiliated disciples to His Ashram, He lays the foundations of the Second-Ray technique for this new Yoga.

We wish to speak a little further on the alignment exercise. In its practice, very little use of the will should be required. If the former practices of meditation have been properly done, the will (Intention?) will have been sufficiently established to act as a core of fusion for all the conscious potentials, which will be involved in this work. The key is, of course, a wholly impersonal attitude.

The alignment is also a disciplinary exercise designed to develop esoteric understanding. It is a vigorous exercise to develop a conscious technique of spiritual alignment. As such, it is stripped of a relaxed period of inner research. It symbolises a selfless alignment, which should release consciousness from personality restrictions to the point of receiving the light operating within the group. As this develops, we shall have impersonal, penetrating insight, which transcends previous individual capacity; understanding will expand in relation to a capacity, which includes some measure of the life and the power of the group.

It is to be noted that in this alignment-work no special stress is being laid on service. The work is to be done for its own sake, and its particular value (in the present phase) consists in the purity and clarity with which it can be performed.

Set 3.C-7.

### **REFLECTIVE WORK ON THE ANTAKKARANA**

This reflective work follows immediately the Alignment Exercise. No outline is given to follow in this work. You are asked to take the teaching upon the antahkarana into your reflective mind and seek by quiet thought, deep and careful consideration, wise application, and the raising of the consciousness into the light of the soul – to bring the whole subject into illumined practicality.

Do not hurry this process but, at the same time, keep mentally positive and focussed and do not allow yourself to drift off into dreams, vagueness, and visionary speculations. At the close of the period of reflection, gather your ideas together and note them down, periodically refreshing your knowledge of the teaching by re-reading the Tibetan's instructions. At the end of the month, record on your monthly meditation-report any of the teaching, which has become particularly illumined for you.

Reflective work is an intermediary stage between the active stage of Meditation and Contemplation, the latter eventually leading into the stage of Illumination. The group has had long practice in active meditation, and now makes its approach to disciplined reflective work. In a way, reflective meditation is like holding an object before one under a brilliant light, turning it around and viewing it from all directions with a focussed yet detached attention and observation. The results are like a summation of the collective observations. This is obtained through the focussed illumination of the soul.

Set 3.C-8.

### THE DYNAMIC MEDITATION

This follows after the brief reflective period on the Tibetan's Antahkarana Instructions. Therefore, the sequence of the group's daily work is:

- (a) The breathing exercise,
- (b) the alignment exercise,
- (c) a period of reflection, which leads to contemplation on the antahkarana instructions,
- (d) the dynamic meditation, and followed at a later period, if preferred, by
- (e) the Tibetan's meditation on Set I for transmuting the solar plexus energies into the heart centre.

The assigned seed-thought for the dynamic meditation is Rule I of the Fourteen Rules, taking it up sentence by sentence as the Tibetan did in His teaching on this Rule. We are asking the group to devote one week to each sentence, using the Tibetan's explanations as a background for our meditation work. Please write down the results of your meditation for each week's work in a brief summary. There are five sentences. The sixth week, use the Rule as a whole and seek to synthesise your understanding of the previous five weeks' work and its practical applications in ashramic group-work. For the group's convenience Rule I in its sentence sequence is listed below:

#### Rule I – Fourteen Rules

*"It would be profitable if we took this Rule I sentence by sentence and tried to wrest from each its group-significance". (The Tibetan)*

1. Within the fire of mind, focussed within the head's clear light, let the group stand.
2. The burning-ground has done its work.
3. The clear, cold light shines forth and cold it is, and yet the heat – evoked by the group-love – permits the warmth of energetic moving out.
4. Behind the group, there stands the Door. Before the group there opens out the Way.
5. Together let the band of brothers onward move – out of the fire, into the cold and towards a newer tension.

We are not asking for a report on the above work in the monthly meditation reports. Instead, a paper on the results of the work on Rule I is requested and to leave your hands by the end of April. The paper can be of any length, which suits the kind of report or paper you wish to write. It can summarise each week's work with a summation of the whole, or it can be in the nature of a general summary. We plan to have these papers mimeographed and sent out to each member of the group in a complete set of themselves. Try to be prompt with your paper for all those received will be sent to be mimeographed by May 15<sup>th</sup>.

The group members are fully aware of the value of sharing with each other, both as to meditation reports and written work on our common undertakings. It is an enrichment of the group's mental aura and provides a magnetised area, which is highly invocative to a greater illumination to the individual members than if each worked on a common assignment but without this sharing. Thus the work is taken out of a merely synthetic process and develops into a synthesised process, which, in turn, becomes highly invocative of "the raincloud of knowable things".

Set 3.D.

**APPLICANTS AT THE PORTAL - SET VIII.D**  
**A SUGGESTED OUTLINE FOR USE IN THE REFLECTIVE WORK**  
**ON CONSTRUCTION OF THE ANTAHKARANA**

**CONTENTS**

D-1: POINTS TO HAVE IN MIND

D-2: THE SIX STEPS OR METHODS OF BUILDING THE ANTAHKARANA

D-3: A PARTIAL SUMMATION OF THE TEACHING ON THE ANTAHKARANA:  
CONCERNING THE THREADS

D-4: BUILDING THE ANTAHKARANA

D-5: THE RESULTS OF BUILDING THE ANTAHKARANA

D-6: IMPORTANT SUPPLEMENTAL STUDY REFERENCES

D-7: ON MEDITATION AND THE ANTAHKARANA

(Note: Some single words are missing on page 14 of this document.)

Set 3.D-1.

**A SUGGESTED OUTLINE FOR USE IN THE REFLECTIVE WORK  
ON CONSTRUCTION OF THE ANTAAKARANA  
POINTS TO HAVE IN MIND**

1. This work of construction concerns the handling of energy.  
Ponder upon the distinction between energy and force.
2. It is dependent upon the use of the creative imagination.  
Students would do well to reflect upon the relationship of the imagination to the intuition and both to the mind.
3. The work of building the antahkarana must be done with as much conscious understanding as possible.

## THE SIX STEPS OR METHODS OF BUILDING THE ANTAKHARANA

### 1. Intention.

- a. The achieving of right orientation:  
Towards the soul.  
Towards the Spiritual Triad.
- b. A mental understanding of the work done is necessary.
- c. A ring-pass-not of consciously gathered energies must be created and held in a state of tension.
- d. A period of clear thinking anent this process of Intention must be attempted.
- e. Then follows the preservation of a point of tension.

### 2. Visualisation.

- a. The use of the creative imagination or the picture-making faculty.
- b. Response to intuitional or buddhic impression.
- c. Pre-occupation with two energies.

The energy held at a point of tension within the previously created ring-pass-not.

The active picture-forming energy brought into action by the mind of the builder.

### 3. Projection.

- a. The calling in of the will through the method appropriate to the Ray of the disciple, the soul-ray.
- b. The simultaneous preservation of the three lines of thought:  
  
Awareness of the blended personality and soul.  
Awareness of the point of focussed attention.  
Awareness of the ray-energy in its will-aspect.

### 4. Invocation and Evocation.

- a. The blended soul and personality are now invocative, and their united intention is expressed in the three previous stages.
- b. Then a response comes from the Spiritual Triad, which that intention, propelled by an act of will from a point of tension, has evoked.

### 5. Stabilisation.

This is brought about by long patient use of the four previous processes and followed by a conscious use of the antahkarana.

### 6. Resurrection and Ascension.

This is the rising up of the consciousness out of the soul and personality limitations (from the angle of the Monad) and its passing into that of the Spiritual Triad.

Set 3.D-3.

### **A PARTIAL SUMMATION OF THE TEACHING ON THE ANTAKHARANA CONCERNING THE THREADS**

The Sutratma - - - - -Life Thread - - - - - anchored in the Heart

The Antahkarana - - - Consciousness Thread - - - anchored in the Head

Creative energy - - - Creative Thread - - - - - to be anchored in the Throat

The Sutratma is evolved by the Monad.

The Antahkarana is evolved by the Soul.

The Thread of Creative Energy is evolved by the Personality.

It is the task of the disciple to build the bridge between the lower antahkarana and the higher, between the mental unit and the permanent manasic atom, between the triple personality and the Spiritual Triad.

There is therefore a threefold thread connecting the Monad, the Soul, and the Personality. Of this the sacred thread of the Hindu is a symbol.

The thread of creative energy is itself triple, taking energy from each of the three bodies. In all there are five threads.

#### **A brief Summary of the Linking Process of the five threads comprising the Sutratma**

(Study with reference to the long chart or "Diagram I", and the Antahkarana Instructions)

The following is taken from the study papers on the Antahkarana. It would be advisable to check this over carefully, and to ascertain its accuracy for yourself direct from the texts. Parts will be found in "*A Treatise on Cosmic Fire*".

1. The physical body is linked to the etheric body by the extension of the Life thread from the heart to the spleen. The energy used in bridging or connecting in consciousness the physical and etheric is focussed in the spleen. This energy unites with force from the Will or Sacrifice petals of the egoic lotus, which in turn receive energy from the Atmic plane.

2. The physical and vital or etheric bodies are linked to the astral or emotional body by joining the first thread to the second linking thread. The energy used in bridging or connecting in consciousness is focussed in the solar plexus. This is already accomplished by the vast majority of human beings. This energy unites by aspiration with force from the Love petals of the egoic lotus, which petals in turn receive energy from the Buddhic plane.

3. The physical, etheric and astral bodies are linked to the mental body by joining of the first two threads to the third, which arises in the ajna centre, proceeds to the head centre and thence to the mind body. The energy used is focussed in the head centre and by an act of the will, unites with force from the Knowledge petals of the egoic lotus, which petals receive energy from the Manasic plane.

4. The three bodies (physical and etheric as one, astral and mental), are linked by the triple creative thread, which passes through the etheric head centre and picks up the consciousness thread. The latter links the lower aspects or the personality man with the soul of man, and the energy used in bridging – or connecting in consciousness – is focussed in the heart. Through meditation, discipline,



service, group-awareness and direct attention, a definite relation is established between the Sacrifice petals of the egoic lotus, the heart centre and the heart centre of the head. The Sacrifice petals in turn receive energy from the Monad. The spiritual triad and the lower or personality triad become inter-related via the soul-consciousness.

5. The Life-thread is connected in consciousness with the other four threads, when the man lives at the centre of all life. Then the inner three petals of the egoic lotus rapidly unfold and the Jewel in the lotus blazes forth. The manasic triangle within the lotus has become unified with the Life-thread – the Sutratma becomes one conscious flow in the man's life.

Ponder on the psychological factors of bridging and endeavour to make this work of practical use, making it a conscious part of our everyday life. In doing so, you will understand your equipment or lack of it much better and will come to a realisation of the next step for which you should strive.

Sets 3.D-4 & 5.

## BUILDING THE ANTAHKARANA

“To esotericists, this whole problem of at-one-ment is closely connected with the building of the antahkarana. This name is given to the line of living energy, which links the various human aspects and the soul, and it holds the clue to the occult truism that “before man can tread the Path he must become that Path itself”.

### THE RESULTS OF BUILDING THE ANTAHKARANA

(Immediate and Future)

1. A few are today utilising the results of the triple construction of energy ..... in order to build the bridge, which links the various aspects of the mental plane.
  - a. The three aspects (of the thread, AAB) must be employed by the disciple simultaneously.
  - b. Those are later superseded in such a manner, that the soul and personality disappear and only the Monad and its form on the physical plane remain.
  - c. When the Antahkarana is built, the mental unit is superseded by the manasic permanent atom (or lower mind by higher mind, for you are asked NOT to consider the permanent atoms. AAB.)
2. When the Antahkarana is definitely built ..... the body of the soul, the causal body is finally destroyed by the fire of the Monad pouring down the Antahkarana.
  - a. There is then complete reciprocity between the Monad and the fully conscious soul on the physical plane.
  - b. The divine intermediary is no longer required.
3. Once the Antahkarana is constructed, the initiate then cooperates with divine Purpose, with full intention and understanding. He KNOWS.
4. The radiant rainbow bridge unites the illumined personality, focussed in the mind, motivated by the love of the soul, with the Monad, the One Life.
5. The Antahkarana, completed by the bridge built by the disciple, is the final medium of abstraction.:
  - a. It is concerned with the great Withdrawal.
  - b. The initiate is concerned with the Antahkarana at the fourth initiation, the Great Renunciation.

6. When the Rainbow Bridge is constructed, the cross gives place to the line. This takes place after the fourth initiation.

7. The Way of the Higher Evolution is only revealed, when the Antahkarana is built and man becomes focussed in the Spiritual Triad as consciously as he is focussed in the threefold lower nature.

8. What finally takes place at the most advanced stage of development is the complete fusion of the soul-infused personality with the unified Spiritual Triad and Monad.

9. The final far-reaching result of the building of the Antahkarana is the revelation of the Father:

a. This is in reality the establishing of a line of light between Monad and Personality as a full expression of the soul, between Spirit-matter, between Father and Mother.

b. The unity of all things is known to be a fact in consciousness and man can say "I and my Father are One".

10. At the end of the world-cycle, when the bridge is finally completed, one ray-light and colour will predominate – the second ray with the fourth ray as a subsidiary ray. The fourth ray might be called the "main cable" for humanity; it is the dominant note of the Fourth Creative Hierarchy.

11. Initiation is a major result. Initiation falls really into three major expansions of consciousness:

a. The expansion of the consciousness of the dedicated personality into that of the soul. This is consummated at the third initiation.

b. The expansion of this fused consciousness into that of the Spiritual Triad; this is consummated at the fifth initiation.

c. The expansion of consciousness toward which the Masters are working, which is consummated at the seventh initiation.

### IMPORTANT SUPPLEMENTAL STUDY REFERENCES

**The Esoteric Sense** – White Magic, pages 601 – 605, 609.

**Why Knowledge is both Esoteric and Exoteric** – Cosmic Fire, pages 284 – 288.

#### **Three Charts of Significance to the Antahkarana Study**

1. The Science of Meditation – Cosmic Fire, page 961.
  2. The Egoic Lotus and the Centres (Cosmic Physical Plane) – Cosmic Fire, page 817.
  3. The Egoic Lotus (Cosmic Gaseous Subplane) – Cosmic Fire, page 823.
- (Also compare the above with Chart III, Cosmic Fire, page 117.)

**The Process of Building in the Three Worlds** – Cosmic Fire, pages 959 – 960.

**The Body of the Ego, the Causal Body** (The Work of the Solar Angels producing Individualisation) – Cosmic Fire, pages 707 – 710.

**Crises in the Life of the Human Being** (Please note that the five racial crises and the five individual crises can be related to the five initiations with which the life of the human being climaxes. AAB) – Esoteric Psychology Volume II, pages 49 – 54.

**Crises in the Life of the Soul** - Esoteric Psychology Volume II, page 58. (Esoteric Astrology pages 472 – 477.)

**The Problems of Cleavage** - Esoteric Psychology Volume II, pages 408 – 432.

**Some definitions of Personality** - Esoteric Psychology Volume II, pages 264 – 268.

**On the Etheric Body** – Refer to the indexes of Cosmic Fire and Esoteric Healing and the last section of Telepathy and the Etheric Vehicle.

**On the Etheric Centres and Related Organs** – Esoteric Healing, pages 144 – 213.

**Light and Power and Attendant Difficulties** - Esoteric Psychology Volume II, pages 606 – 615.

**Harmlessness** – Treatise White Magic, pages 101 – 103, 317 – 320, 490. (Note: pages 317 – 320 deserve special attention.)

**On Crises** – See Index into Esoteric Astrology.

**Transmutation** – Cosmic Fire, pages 475 – 483.

**References helpful for understanding Antahkarana** – Secret Doctrine III.

Page 585 – (Atma is focussed in Buddhi but is embodied only in Manas, these being the spirit, soul and body of the universe. Soul is universal consciousness.

Page 582 – 584 – Consciousness.

Page 584 – Will and Desire, path between higher and lower manas.

Page 511 – See Root essence (also Vol. I page 98, Edition of 1893).

Page 518 – Divine Triune Monad, Atma-Buddhi-Manas; functions of Buddhi.

Page 541 – The Triangle, visualised and abstract.

Page 543 – The Triangle and Square, Divine Tetraktys.

Page 545 – Antahkarana, the Path.

Page 550 – Touch; page 572 – Manas absorbs the light of Buddhi; page 573 – Consciousness; page 578 – Kama-Manas, also selfhood – reservoir of energy via Silver Cord.

### **References – Cosmic Fire**

Page 114 – thread.

Page 997 – 1000 petalled lotus esoteric basis of all meditation-bridge.

Pages 958 – 963 – antahkarana and sutratma creative in mental matter.

Pages 943 – 946 - Etheric web, extension of sutratma

Pages 959 – 963 – Antahkarana.

Pages 397 – 401, 1098 – universal mind, also the Path.

Pages 944 – 958 - Destruction of the Dweller.

Pages 958 – 1026 – Creation of thought-forms.

Pages 294 – 296 and 344 – 401 – Relation of the four higher Cosmic Ethers to the four lower ethers.

Pages 325 – 327, 615 – 619, see charts, pages 117, 344, 817, 823, 961.

See also Telepathy and the Etheric Vehicle – page 153 – 169.

### **References - Esoteric Astrology**

Pages 580 – 643 – Nature of the will.

Pages 295, 480 – Soul.

Pages 302 – 304 – Permanent atoms.

Page 451 – Heart must dominate.

Pages 443 – 444 – Karma and disciples.

Pages 444 – 448 – Seventh ray.

Page 623 – Love an aspect of will.

Page 461 – Antahkarana and triangles (refer pages 434 – 441).

### **References - Education in the New Age**

Pages 51 – 52 – Antahkarana.

Page 96 – Universal mind.

### **References – Treatise White Magic**

Universal Mind – pages 141, 237, 259, 361, 365, 366, 383, 392, 458 – 459, 460, 462, 464.

Use of sutratma – pages 93 – 105 (Whole chapter is useful.)

## ON MEDITATION AND THE ANTAKHARANA

### SET VIII.D-7

*Introduction: The following instructions came from the Tibetan almost 10 years after the original instructions on the Antahkarana were received by His former group. They can be considered as a part of the entire Antahkarana Instructions:*

I would like to extend the teaching anent Meditation and the Antahkarana and expound to you, from the group-angle, a paragraph given below.

*“Meditation is a reflection – a constant focussed attitude – carried forward in all life circumstances, which automatically registers the events conditioning the life of humanity. It therefore creates a stream of corresponding energy, which is tintured by the life-quality and the ray-characteristics of the group-personnel. Along this stream both the ascending and the descending life-quality and ray-characteristics can pass at will and the disciple will increasingly register the “things” of the spirit; he will consequently acquire the facility to penetrate into the world of the Hierarchy and reach eventually the door to the Way of the Higher Evolution. He will again consequently function efficiently in the three worlds as the serving disciple”.*

In this paragraph you have indicated the spiritual, meditative way of life of the individual disciple in relation to his own soul and, later, to the Ashram, you have the group-way of life, as it penetrates into the Hierarchy, and you have the hierarchical technique, which will precipitate as the hierarchical plan. This will enable the Hierarchy to form a great serving group. No matter how high you may go in the scale of Being, you will find – from the fourth kingdom of nature onward – that the technique of meditation governs all expansions of consciousness, all registration of Plan or Purpose, and in fact, the entire process of evolutionary unfoldment. It is a technique of spiritual apprehension, of focussing attention on some level of consciousness or other, and also of originating modes of contact.

The entire Science of Invocation and Evocation is contained in the word “meditation”; thus science ranges from the subjective, unconscious appeal of the inchoate, voiceless masses through many phases until it attains that high Chamber of Shamballa with extra-planetary sources of spiritual inflow. It is through meditation in some form or another that contact is made; this again is progressive in nature. The formulated idea of the unspiritual man to make a contact with that, which will later condition his life and lead to a betterment of his daily life in a materia sense, or which will make living possible, is perhaps the lowest aspect. The brooding, experimental thinking of the scientist or artist is another form of meditation and higher in purpose and in intention and this meditative process is better formulated and has (if you think correctly) definite group-implications. The mode whereby the Members of the Hierarchy and the personnel of Their Ashrams arrive at an intense spiritual perception, and arrive also as a selfless formulation of the divine Plan, which will implement divine Purpose in the world, is likewise an expansion of all previous meditations; whilst the concentrated clear and dynamic invocation of the spiritual Beings Who have created - or more accurately - have formed Shamballa, is the highest form of meditation possible upon our planet.

It might also be stated that it is meditation, which is responsible for transforming the desire of the ordinary human being upon our planet into the spiritual will, which is ever the agent of the Purpose. It is therefore meditation, which produces individual, group and planetary alignment, and this alignment is always the first stage of the meditation objective and the final or permanent stage attained. Think on this.

Meditation is also eliminative in its effects and (if I may use such a term) ejects out of the individual and out of the group that which is undesirable - from the angle of the immediate spiritual goal.

Meditation is essentially the highest instrument and the perfected consummation of the third divine aspect, that of intelligent activity, and - as I have earlier pointed out - is from every possible angle carried on within the ring-pass-not of the Universal Mind. It is the essential, divine Prompter, the predominant creative agent, and the factor, which fuses and blends every aspect in the great Hierarchy of Being, which is related to the basic spiritual nature of our planet; this was our major inheritance from the previous solar system - the Mind or Active Intellect.

Meditation brings into creative alignment instinct, intellect and the intuition, as well as conscious Identification. It relates (in an indissoluble unity) the so-called lower or concrete mind, the group mind, the hierarchical mind and the universal Mind; it leads to a conscious alignment of the disciple's centres and also of the three planetary Centres; it is invocative, demanding, fusing, receptive and distributory in nature. In the disciple it is the agent which creates or builds the antahkarana, controls - via the soul or the Spiritual Triad - the head centre, which is the point of focus, of spiritual appeal and of spiritual reception; it controls also the ajna centre (the centre between the eyebrows) which, in the disciple, is the prime agent for the distribution of spiritual energy.

In the group, meditation leads to the fusion of the group personnel, to their united invocative appeal, and - when invocation has evoked response - it leads to group receptivity to that which has been spiritually demanded, and thus to the spiritual service of the group.

In the Hierarchy, meditation takes two major forms, and (you must remember) in that great spiritual Centre meditation is an instinctual habit and needs no forced process:

1. Meditation is that which sets in motion hierarchical response to the invocative appeal rising from the three worlds, and mainly to the invocative appeal carried forward consciously by all who pray, all who make mystical appeal and all who employ the method of occult meditation and direct invocation.

2. Meditation is the instinctual mode whereby the Hierarchy - in response to the invocation from the three worlds - approaches the higher Centre, Shamballa; then the Hierarchy evokes the energies, the Beings and the spiritual inflow, which hierarchical service in the immediate future requires.. It is also - in a unique sense - the technique whereby the Masters Themselves prepare for the sixth initiation, thus conditioning the Path of Life upon which They will eventually find Themselves and pass thence to higher cosmic undertakings.

You can see, therefore, why I have laid such emphasis upon your individual meditation; but have also laid a still greater emphasis upon group-meditation. Nevertheless, I have only been endeavouring to turn your instinct towards spiritual expression into scientific lines. I have sought also to initiate you into a planetary technique, which all planetary beings must and do master.

- a. Meditation, in its most rudimentary form, is the instinct, which leads to recognition of the physical Sun and governs, for instance, the turning of planetary vegetable life towards the Sun as its dominant source of life.

- b. (Meditation) - in its intermediate form -, it is that, which reveals to the aspirant and the Hierarchy the Heart of the Sun and:

- c. (Meditation) - in its highest form - it is the mode of contact, which relates the highest Beings on our planet to the Central Spiritual Sun.

In every case, I would like to point out that this capacity to meditate (the spiritual expression of the mental process) focuses itself in certain group-formations, which it would profit us briefly to consider.

It might be said that intermediate between each great planetary centre, a group of those who can meditate creatively can be found. They are chosen out of each of the larger centres and among those, who are already accustomed to meditation. I would like to pause at this point and ask you to

remember that I refer not here to religious meditation, strictly understood, or to those invocative appeals for help and aid, which are so closely associated in the mind of the Western Christian thinker. I refer to all, who – in quiet reflection, focussed appeal and with a true background of knowledge – are able to “think through” into a higher state of consciousness than the one of which they are normally aware. In that higher state they arrive at those intuitional and spiritual “discoveries”, which can produce the seed of a new creation or which can open up (for those unable to meditate thus) a new field of possible awareness. The motive of all such group-meditation must be selfless service; the keynote of all such groups is creativity; they are all of them demonstrations of the perfected third aspect of active intelligence, plus other developing aspects. All of them are in direct relation or alignment with one of the Buddhas of Activity Who embody within Themselves the essence of the Third Ray of Active Intelligence through which the third aspect can successfully project and express itself. It is these three Buddhas Who were instrumental in the amazing and occult process of implementing the mental principle upon our planet and Who – through Their creative meditation – brought our planet, the Earth, and the planet Venus into direct alignment. This made possible the coming of the Sons of Mind and the formation of the fourth kingdom in nature, Humanity. They are embodiments of the intuition, and control the inflow of intuitional energy into the minds of men.

The point, which I would have you bear in mind is that these intermediate groups of Workers, Who know the power of meditation are primarily creative, and that the efficiency of Their work is demonstrated in the larger group whose behests They are carrying out and in the group, which is creatively influenced by the meditation work accomplished.

Curiously enough, in view of the fact that the principle of mind is the fifth principle, there are five major groups who function primarily through “creative and sustaining” meditation. These are:

1. The New Group of World Servers.
2. The Ashram, with which the disciple in the New Group of World Servers may be affiliated.
3. The Hierarchy itself, the Ashram of Sanat Kumara.
4. The Nirmanakaya's or the “inspired Contemplatives”.
5. The higher correspondence of the Nirmanakayas Who find Their place in relation to Shamballa: this is analogous to that of the Nirmanakayas to the Hierarchy.

The personnel of these groups is supplied from the larger groups to which they are intermediate, i.e.:

1. The New Group of World Servers gathers its personnel out of the great planetary centre, called Humanity.
  - a. The more advanced members of this group are affiliated with some Ashrams within the ring-pass-not of the Hierarchy.
  - b. The greater Ashram, composed of many Ashrams is the fulfilled production of the New Group of World Servers down the ages. This is a statement of important implications.
2. The Nirmanakayas gather Their personnel out of Hierarchy, the second great planetary centre. Their relation to Shamballa is not one of affiliation nor is it the same as that of the New Group of World Servers to the Hierarchy. Their major relationship is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or “energy flooded with creative light” is made available to the Hierarchy at all times and when needed for Their creative work; it is a part of that dynamic, galvanising energy, which feeds the enthusiasm of the New Group of World Servers, binds them together in the One Work and enables them to work intelligently and with creative ability.



3. A mysterious body of what have been called “Reflecting Lights”; the members of this group are to a certain extent extra-planetary. They are affiliated with Shamballa and focus cosmic creative energy, thus making it available (on demand) to the Members of the Council Chamber of Shamballa. There is little that we need consider about Them; They are the “Helpers of the Lord of the World” and implement His purposes, as they are formulated by Him on the cosmic mental plane.

The point, which I seek to emphasise and which I hope will remain in your minds is that this technique of meditation is the outstanding creative agent on our planet. When you, as an individual, are endeavouring to “build the new man in Christ”, which will be an expression of your true spiritual self, meditation is, as you well know, your best agent; but the meditation process must be accompanied by creative work or else it is purely mystical and, though not futile, is nevertheless negative in creative results.

Members of the New Group of World Servers are gathered from all branches of human enterprise, of which organised religion is only one.

- \* There are scientists who, repudiating violently the unproven, yet are giving all they have of scientific ability and knowledge to the service of humanity, each in his own chosen scientific field.

- \* There are men of financial stature, who regard money as a responsibility to be disposed wisely in the service of others, yet the mystical or occult terminology may mean nothing whatsoever to them.

- \* There are educators preoccupied with the wise formulations of knowledge and with encyclopaedic understanding of the garnered wisdom of the ages, which they seek to utilise in fitting the younger generation to live beautifully, constructively and creatively.

- \* There are churchmen and religious leaders (in some one or other of the world religions) who are not tied or handicapped by the form; the spirit of light is in them and they intelligently love their fellow men.

All of these people, if they are members of the New Group of World Servers, must inevitably be reflective thinkers, must have creative objectives, must be truly intelligent and must have added expanding love to their intelligence.

These men and women have a dual relationship to the rest of humanity, whom they seek to serve and, also to the Hierarchy, via some Ashram – an Ashram, which is the source of their inspiration and their creative efforts to think and to work.

The accepted disciples in this group-work are in conscious rapport with both planetary centres (that of Humanity and that of Hierarchy) and their creative thinking largely conditions the group. Many, however, in this group are conscious of their relation to Humanity and of their planned service, but are totally unaware of the unseen sources of their inspiration. This matters not, for – if their motive is pure, their intelligence keen and their meditational capacity adequate – they receive the inspiration and develop the intuition in any case. It is those in the New Group of World Servers who can and do meditate, who are the real agents of the relation existing between the Hierarchy and Humanity. Such a relation has, of course, always existed and always there have been many mystics and a few occultists, who have served as channels of relationship; today the group is newly organised and the task of invocation and evocation is for the first time in history evenly balanced or is upon what you might call a 50-50 basis.

Again, the New Group of World Servers is composed of widely diverse men and women, gathered out of all nations, holding many different points of view and following the many professions and ideologies. It is therefore more truly representative of humanity and more truly potent than ever before.

When the work of the Invocation reaches a high stage of development and the climaxing year of 1952 is over, it will then be wise to bring to the attention of the general public, and on a world-wide scale, the factual nature of the New Group of World Servers; the ... Department – with its large mailing lists – should be the one to do this. The Men of Goodwill and the Triangles should also swing into helpful cooperation.

This New Group of World Servers is an aspect of the world Antahkarana and it gives students of the Antahkarana a sound example of the intent and purpose of the Rainbow Bridge, which each disciple is endeavouring consciously to build. It is composed of those who have penetrated in consciousness upward to such an extent and height that their ascension has become invocative and has produced a descent from Hierarchy, which meets and merges with the energies of the ascending group-reflection. Words here are apt to hinder but the visualisation indicated will prove helpful. In the case of the New Group of World Servers, it is not simply ascending energy, which must be considered; there is also a focussing of consciousness and a receptivity, which can develop into fixed intention. This can be followed later by a recognition in the physical brain-consciousness of what has transpired. Forget not this – in detail – the New Group of World Servers is composed of the following groups:

1. Initiates and disciples who are consciously a part of the Great White Lodge.
2. Aspirants and lesser disciples who are affiliated with the Hierarchy, but who do not usually possess that continuity of consciousness, which will come later.
3. Those upon the Probationary Path, who are not yet affiliated with the Hierarchy; they are, however, subject to hierarchical impression and are determined to serve their fellowmen.
4. An increasing number of people, who respond to the idealism and the purpose of the New Group of World Servers and who will rapidly join the group.

The main requirement is MEDITATION but – as you know – it is necessarily the set meditation of occult schools and churches; membership in the group, however requires the development of the reflective (?) spirit along some line of human understanding; it requires (...?) the power to focus attention upon that, which can serve humanity and a compassionate recognition of human need. The unthinking man or woman or those engrossed entirely in business, political and (...?) ties cannot form a part of the New Group of World Servers because the group demands a definite measure of decentralisation; to this, habits of meditation rapidly contribute.

As the members of this group meditate and serve, they will gradually find that they are becoming aware of an inner group – the Ashram of the Master on Whose ray the individual server is to be found. This will necessarily vary, according to the ray; the ray – it must be remembered – determines the quality and the nature of the service to be rendered. Gradually the neophyte swings into the (...?) of the Ashram, and gradually his meditation changes and falls into line with the instinctual and constant ashramic meditation. It must be remembered that ashramic meditation is entirely devoid of personality elements. It is the nature of a constant and uninterrupted group-meditation upon the Plan and particularly upon that aspect of the Plan, which must immediately be put into operation. This is the apportioned duty of the Ashram or Ashrams in question. This constant attitude of reflective meditation in no way impairs the efficiency of the Ashram, or of the individual disciple, because two or more lines of thought and several lines of activity are simultaneously possible. This is another lesson, which the disciple learns.

Later again, the disciple in the Ashram becomes aware of the meditation process all the time within the greater Ashram, the Hierarchy. This is the Ashram, if I might repeat the statement, of Sanat Kumara, the Lord of the World. This great Ashram is headed and controlled by the Christ. The aspiring disciple becomes conscious of a vast meditational rhythm, which is like the action of the human heart in its beat; it is both receiving and distributing; invocative and evocative. As he becomes habituated in this meditation rhythm, he learns to swing his own individual meditation into the set rhythm of the hierarchy. This is a definite step forward, for the hierarchical rhythm is one of tremendous potency – a potency so great that it penetrates beyond the hierarchical ring-pass-not.

The effect of that reflective vibration is both vertical and horizontal, and this wide diffusion has led to the formation of that major group of contemplatives, the Nirmanakayas. They focus the hierarchical appeal and (to quote the Old Commentary) “put it into musical form, which will please the ear of the One Who dwells in the highest plane”. They then transfer the focussed received energies – after due reflection and contemplation – to Shamballa. One of their functions is to relate the invocative appeal of the Hierarchy to karmic law and thus determine “in the deep silence of Their united work” what can be possible, because it does not infringe upon karmic intention, and what is not yet possible in time and space – those two major factors, which are governed by karmic law. They have to bear in mind that the time has not yet come, when “the karmic one can demand that demanded good become accomplished good”.

The members of this group are also transmitters to the Hierarchy of the response evoked from Shamballa. They are constantly in touch with the Council Chamber at Shamballa. Just as the Hierarchy – in this present cycle of world endeavour – is working through the New Group of World Servers, so Shamballa is carrying out Its intentions (as far as humanity is concerned) through this group of Nirmanakayas. This all connotes a great centralisation of the work in connection with the reappearance of the Christ.

You can see, therefore, that a gigantic group-meditation is going on in many different phases upon our planet. All the meditating units and the reflective groups are related to each other through unity of spiritual motive. They are seeking closer cooperation and endeavouring to bring their meditation-work – consciously or unconsciously – into a state of positive universal quiet so that the formulation of spiritual desire can be carried successfully forward, and the reception of spiritual energy can be a permitted reception.

Therefore, brother of mine, a great effort toward alignment is going on, and when the individual aspirant can so meditate that his voice can reach the New Group of World Servers, that group can even impress the individual; through him humanity can be reached. It can also impress the Hierarchy; then the Contemplatives Who are in touch with Shamballa can contact the Hierarchy and through the Hierarchy can impress the New Group of World Servers; then and only then, the moment will arrive when the Christ can come.

Already upon the mountains of initiation the sound of His feet can be heard. He works now with His initiates within the Hierarchy. Their united meditation is hastening the preparatory work and is so leading the initiation of countless disciples, thus rendering them far more useful than would otherwise be the case.

The united meditation of these disciples is collaborating with that of the Christ and the Masters, and senior initiates will impress the members of the New Group of World Servers. Those in this latter group who are, as disciples, members of the Hierarchy, become the agents of this impression. The meditation of the New Group of World Servers, in conjunction with the Hierarchical meditation, will inevitably impress the sons of men who are seeking and longing for liberation; thus a great channel or Path of Light is created by cooperative meditation and along that Path – speaking symbolically – the Christ will come.

(The Tibetan; carried in The Beacon, March 1950)

Set 3.E.

**SET III.E**

**FUSION – TENSION – TESTING – CHOOSING – OBEDIENT DISCIPLES**

**CONTENTS:**

E-1: ON FUSION AND TENSION

E-2: ON TESTING OF DISCIPLES AND DISCIPLE-GROUPS

E-3: ON OCCULT OBEDIENCE

E-4: THE CHOOSING OF A DISCIPLE

## ON FUSION AND TENSION

### Paper No. 11 from The Ashram Series

The emphasis in the earlier teaching was upon character as the determining factor in deciding whether a man could “take initiation” (as it was called) and this was another of the presentations, which have greatly misled aspirants. Character is of major importance – of such recognised importance that it is not necessary to dwell upon it. It is character, however, which enables a man to become a disciple with the aim in view of eventually entering the Ashram of a Master and passing then through the processes of initiation. It is character, which is rightly regarded as the first requirement, when a man steps off the Probationary Path onto the Path of Discipleship. But he is still, however, a long way from his goal, and a long way from being accepted by a Master as a disciple. The truth might be expressed this way: When the disciple’s eyes are removed from himself and his functioning in the three worlds is becoming spiritually controlled (or is in process of being controlled) then he is faced with becoming a truly mental being, with the focus of his life upon the mental level, where it is subject to soul-control. It then in turn becomes the directing agent of the man upon the physical plane. This does not mean that he is occupied with making his lower concrete mind active, directing and illumined; that is taking place gradually and automatically through the pressure of the higher influences pouring into and through him. He is occupied with the task of becoming aware of the activities of his higher or abstract mind and of the pure reason, which controls and animates the buddhic plane, and which is itself susceptible to impression from the Monad. That place has to become the one toward which his mental consciousness looks and upon which it focuses its attention. There it must be polarised in the same sense as the consciousness of average humanity is today polarised on the plane of the emotions and of astral activity but is shifting with rapidity on to the mental plane.

This involves a dual activity; the lower mind becomes a potent factor in directing the service activities of the disciple. These activities become the major motivating potency in the disciple’s life and are a consequence of a growing soul-fusion with the personality, thus developing and unfolding his sense of inclusiveness. Inclusiveness is the supreme key to the understanding of consciousness. At the same time, the higher mind is impressing the lower mind and drawing it into a higher fusion with itself.

This process of unfoldment creates certain major points of successive fusions with consequent points of tension. These points of tension (when consciously attained) become the actuating energy, which enables the disciple to “stand in the light and in that light see greater Light; within the greater Light he knows and sees, grasps and absorbs that, which has hitherto been dark and secret and unknown”. This is initiation.

Initiation is in truth the name given to the revelation of new decision, which ever draws the disciple onward into greater light; it is not something conferred upon him or given to him. It is a process of light-recognition and of light-utilisation in order to enter into ever clearer light. Progress from a dimly lighted area in the divine manifestation into one of supernal glory is the story of the Path of Evolution.

In the Master’s Archives there are some Rules for Disciples of very ancient origin. Among them there is one that is so old and so abstruse, that it is only now possible to bring it to the attention of humanity, owing to the increased mental and spiritual perception of the modern aspirant. It can be inadequately translated as follows:

"The light is seen, a tiny point of piercing light. This light is warm and red. It nearer draws as it reveals the things that are, the things, which may be. It pierces the third centre and removes all glamour and desire.

"A light is seen through the medium of the lower light - a light of warmth and heat. It pierces to the heart and in that light all forms are seen pervaded by a glowing light. The world of lighted forms is now perceived, linked each to each by light. This light is blue, and flaming is its nature. Between the warm and reddish light and this clear light there burns a glow of flame - a flame which must be entered, ere the light of blue is entered and is used.

"Another light is then perceived, the clear cold light which is not light but darkness in its purest purity - the Light of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light."

It was the second light to which the Buddha and the Christ both referred when They said: "I am the light of the world." It is the Light of God Himself, the Lord of the Worlds, in which the Lives within the Council Chamber of Shamballa live and move and have Their Being.

It is the recognition of the varying "lights" upon the Lighted Way that signifies readiness for initiation. The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.

I am not here speaking in symbols. Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light. Each initiation enables the disciple to perceive an area of divine consciousness hitherto unknown but which, when the disciple has familiarised himself with it and with its unique phenomena, vibratory quality and interrelations, becomes for him a normal field of experience and activity. Thus (if I may so express it) the "worlds of living forms and formless lives become his own." Again duality enters into his mental perception, for he is now aware of the lighted area from which he comes to the point of tension or of initiation; through the initiatory process he discovers a new and more brilliantly lighted area into which he may now enter. This involves no leaving of the former field of activity in which he has worked and lived; it simply means that new fields of responsibility and of opportunity confront him because he is - through his own effort - able to see more light, to walk in a greater light, to prove more adequately than heretofore his capacities within the greatly increased area of possibility.

Initiation is, therefore, a constant fusion of the lights, progressively entered, thus enabling the initiate to see further, deeper and more inclusively. As one of the Masters has said: "The light must enter vertically and be diffused or radiated horizontally." This creates the cross of service upon which the disciple is pendant until the Cross of Sanat Kumara is revealed to him; he knows then why this planet is - for wise and adequate reasons - the planet of distress, dispassion and detachment. When he knows this, he knows all that our planetary life can tell him and reveal to him. He has transmuted knowledge into wisdom.

It is at the centre of this cross of service that the point of fusion and the point of tension must be found. The point of fusion is created by the focussing of all the power, aims and desires of the disciple dynamically upon the mental plane; the point of tension is created when the invocative power of this focal point becomes capable of evoking response from that which is invoked. For the average aspirant and for the disciple, this is either the soul or the Spiritual Triad. The meeting of the two focussed energies produces a point of tension. Disciples should not focus their attention upon the task of producing a point of tension. They should remember the life of dual activity; i.e., that which he is at any given moment of endeavour, and that with which he can fuse and blend this sum total of his achieved development. The potency of his thinking along these dual lines will automatically produce the point of tension, through the medium of the fusion of the appropriate dualities. It is through the activity of the lower mind that fusion with the soul is brought about, with successive, intensifying points of tension; it is through the activity established between higher and lower mind that fusion with the Spiritual Triad becomes possible, with points of tension arising at many points along the bridge, the antahkarana; it is through the activity of pure reason that fusion with the Hierarchy becomes possible, and it is that which produces those points of tension which we call **Initiations**. There are

necessarily still higher points of tension, but it is with those called initiations that we are dealing at this time.

Light may enter your mind in this connection if you will constantly bear in mind the essential duality of manifestation itself; the negative and the positive poles present within the consciousness of every form. The achieved point of fusion (the result of active and positive work and effort) is rendered negative to that which is being invoked, and by this means another and positive point of tension can be achieved. Initiation - a dramatic and a major point of tension - connotes essentially the fusion of the negative and the positive aspects. Owing to this, in all initiatory processes, it is the will of the disciple which is active and which produces, first of all, a fusion and (as a consequence) the appearance of a point of tension.

Let me illustrate. In the work of creating the antahkarana, the disciple first of all and as far as in him lies, through the medium of positive mental labour, focusses himself upon the mental plane. The fusion of the soul and of time personality is then present and is the result of a positive activity. The quality and the vibratory nature of that positive focal point is then rendered negative to that higher vibration or contact which is invoked by the existent radiance and potency. The response from the opposite pole is (if the disciple could but realise it) immediate and to the extent possible, determined by the disciple's point of attainment.

This invocative-evocative activity produces a point of tension but not - as yet - a point of fusion with the positive pole. From that point of tension the disciple works at the creation of the antahkarana; this will eventually bring about the desired fusion between the soul-infused personality and the Spiritual Triad. The same general process dictates all the desired fusions and produces those points of tension, which are the secret of all growth. These points of fusion and of tension the disciple consciously endeavours to bring about.

These are the broad and general lines governing the initiatory process; the work here indicated is followed by all disciple-initiates of all degrees, and even by the Lord of the World Himself. He, in His high Place, holds the manifested world of energies in a state of fusion; points of tension successively occur as a consequence of a growing divine realisation within these forms of intelligent activity, of love-wisdom and of the will-to-good. These points of tension vary according to the divine purpose and the individual initiatory problem of Sanat Kumara Himself, as He submits to a cosmic initiatory process. Such a point of tension, of stupendous magnitude, is present in the world today; the intention behind this realised fusion and tension is to enable humanity (as an integral part of the divine body of manifestation) to move forward into greater light and nearer to the "heart of love," which is the Hierarchy. As this takes place - and it is taking place - the Hierarchy Itself moves nearer to a conscious fusion with Humanity. The point of tension thereby achieved - and this has not yet appeared - will produce the Kingdom of God on Earth in exoteric form.

Set 3.E-2.

### ON TESTING OF DISCIPLES AND DISCIPLE-GROUPS

From "Community" and "Leaves of Morya's Garden", received by Madame Roerich when a group of Master M's disciples began a service to His Ashram.

Testing is applied continually in the community. The newest forms of life are not excluded from testing.

(New Era Community, no. 229)

265. When the direction has been ascertained, when the consciousness has been verified, when determination has been weighed, then must be found the word expressing the step. The Light-force burns the darkness - thus has been defined the current three-year period. But amidst these three-year periods there did terminate a seven-year period of enlightenment. As briefly we can define the new seven-year period - struggle is the name for it. Struggle in full consciousness, in resoluteness, with no retreat.

(New Era Community, no. 265)

79. In cosmic constructions service requires a change of consciousness. There may be mistakes. One may be absolved in the greatest mistake provided that the source is pure; but the measuring of this purity is possible only for an enlightened consciousness. Joy in Service can be experienced only through an expanded consciousness. It must be remembered that each three-year period represents a step of consciousness; in the same way each seven-year period represents a renewal of the centers. Learn to understand that the dates of the consciousness are not repeatable and therefore are not to be allowed to escape.

(New Era Community, no. 79)

7. The laws of appearance of Teachers coincide with the plan of the whole culture. Karma rolls up like a scroll, and signs of the departing earthly power begin to flash out.

For those who know the future it is hard to observe these departing flickers. Like yesterday stands tomorrow. And the step is measured not in feet but in three-year periods. Thus is obtained the stride of Giants, to whom it is not frightening to step over whole centuries. Thus does the psychology of the spirit reach the Earth.

For earthly shells each century is like a menace. But the bridge of the spirit bestows wings of truth.

To those over-striding the span of three years it sometimes seems that they do not live. A specially propelled aerostat sometimes seems to be motionless because its apparent inertia does not correspond to the surroundings.

8. He who carries the knowledge of the future can walk boldly even upon shaky stones.

Success is then when the consummation is beautiful. Success is then when one can set forth upon a new journey.

The wish is already a part of the fulfilment. Courageously advance to Light!

(Leaves of Morya's Garden, Volume 2, nos. 7 and 8)



### ON OCCULT OBEDIENCE

The words, which we have to consider open up for us a most important aspect of the disciple's training, and one that all chelas need most carefully to ponder. The passage is found on page 14 of "The Mahatma Letters", and runs as follows:

*"A chela (even if only a lay chela) is one, who never questions, but obeys; who may make innumerable mistakes out of excessive zeal is never unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life itself something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work on any place, fraternise with any outcast, endure any privation for the cause."*

"One who never questions but obeys." Is a disciple obligated, therefore, to give blind unquestioning obedience to the voice of the Master? Is his attitude to be one of blind, credulous trust? To the first query I would say yes; to the second query, no.

A disciple always obeys unquestioningly but only because he is in a position to comprehend the necessity for the fulfilling of the order. In order to be under the Master's direction at all, a man has first of all to be an accepted or pledged chela. This involves a definite stage in evolution and results in certain specific realisations.

- a. A pledged disciple is one, who has made a conscious contact with his Ego or Solar Angel.
- b. This contact is that, which makes possible a link with some Master. The Masters only work with a man via his Ego.
- c. The Ego is expressing a group-purpose and is seeking to bring the personal lower nature into line with egoic intent.
- d. The Master is fully aware of the egoic group-plan and His work is to further its materialisation.
- e. This He does by direct work and hints to the Ego. These are interpreted by the Ego as necessary obligations, not because he is obeying a particular Master, but because – as part of the group – he can do no other, but must (from the very nature of his life) express the group-plan.
- f. The reaction of the physical brain to the impression made upon it by the Ego as it works out the group-plan, as unfolded by the Master, is frequently interpreted as direct commands from the Master. This is not the case, and it is here that many aspirants go astray.

Too many would-be chelas confuse the voice of the Master and the vibration of the Ego, and when learning to respond to the vibration of their own Ego or Higher Self begin to talk eloquently about "being in touch with the Master" or of "obeying the Master's voice". As progress is made, the aspirant becomes more silent and is not so sure of himself. Later he finds out that there are three great vibrations, impressions, or sounds between which he learns eventually to discriminate.

1. The vibration or sound of the Ego, Soul or Higher Self as it seeks to impress the physical brain. The aspirant learns to distinguish these on the Probationary Path. He only becomes ready for pledged discipleship when he can do this, and not before.

2. The vibration or sound of the Master of his egoic group. This is consequent upon the former stage and covers the earlier stages of pledged chelaship.

3. The vibration or sound of his egoic group. This he learns to distinguish after initiation and in the later stages of discipleship.

You will note, therefore, that it would only be possible for an ignorant aspirant to give credulous obedience, and then it would not be to the Master's commands but to things a Master may be supposed to say. These may be transmitted to him by:

- a. A psychic emanation of his own brain as it becomes stimulated by the effort of the Ego to reach it.
- b. By the delusive utterances of some of the elementals of the higher levels of the astral plane.
- c. By people, claiming to be in touch with the adepts and thus passing on messages from them.

It is only when a man KNOWS his own Ego, that an adept can work with him, and the commands then given are in the nature of group-impulses recognised by the man and endorsed by the Master. An adept gives no commands at any time, but simply gives hints, corroborations, endorsements, and suggestions. A pledged chela always endeavours to follow these. He can do nothing else if he is under the guidance of his Ego, Who transmits to him the group-behests. An adept most certainly gives no orders to any group-aspirants via a third party. The whole trend of the training given by the Cis-Himalayan school runs counter to this, and those who claim to give such messages to those, who are not pledged chelas are themselves the victims of illusion. A Master may tell an advanced chela to pass a word or suggestion to a less advanced chela, but it is all held within the group of chelas.

## THE CHOOSING OF A DISCIPLE

One of the questions, which aspirants frequently ask is: *What causes a Master to accept a probationer as a disciple?*

Another question is: *How can a probationer know that he is accepted?*

How often does one find a student more occupied with the Master and what He will do than he is with his own side of the question! And yet the fitting of himself for service and the equipping of himself for useful cooperation is, or should be, his main preoccupation.

Inquiry about the Master is regarded as more interesting than inquiry about the needed qualifications for discipleship. Interest for the data available in relation to the Adepts is more potent than the steadfast investigation into limitations and disabilities, which should engross the aspirant's attention. Curiosity as to the habits and methods of specific Masters and Their ways of handling Their disciples is more prone to be displayed than patient application to right habits and ways of work in the life of the would-be disciple. All these matters concerning the members of the Hierarchy are side issues and only handicap and limit. One of the first things we advise one who would enter into communication with the Masters is to take his eyes off those things, which concern him not, focus his attention on the needed steps and stages which should demonstrate in his life, and eliminate those wasted moments, moods and thought-periods, which so often occupy the major part of his thought life. However, certain information may be given in order to guide and encourage those sincerely in earnest.

When a Master seeks to find those fitted to be instructed and taught by Him, He looks for three things first of all. Unless these are present, no amount of devotion or aspiration, and no purity of life and mode of living suffices. It is essential that all aspirants should grasp these three factors and so save themselves much distress of mind and wasted motion.

1. The Master looks for the light in the head.
2. He investigates the karma of the aspirant.
3. He notes his service in the world.

Let us take up these three points specifically.

1. Unless there is indication that the man is what is termed esoterically "a lighted lamp" it is useless for the Master to waste His time. The light in the head, when present, is indicative of:

- a. The functioning to a greater or less extent of the pineal gland, which is (as is well known to all occult students) the seat of the soul and the organ of spiritual perception. It is in this gland that the first physiological changes take place incident upon soul-contact and this contact is brought about through definite meditation work, mind control, and the inflow of spiritual force.
- b. The aligning of the man on the physical plane with his Ego, soul or higher self, on the mental plane and the subordination of the physical plane life and nature to the impress and control of the soul. This is covered sufficiently in the first two or three chapters of Letters on Occult Meditation and these should be studied by aspirants.
- c. The down-flow of force via the sutratma, magnetic cord, or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement, and therefore the Yoga Sutras of Patanjali are ever the text-book of disciples, initiates and adepts, for therein are found those rules and methods, which bring the mind under control, stabilize the astral body and so develop and strengthen the thread soul that it can and does become a veritable channel of communication between the man and his Ego.

The light of illumination streams down into the brain cavity and throws into objectivity three fields of knowledge. This is often forgotten and hence the undue distress and premature interpretations of the partially illuminated disciple or probationer.

The light first throws into relief and brings into the foreground of consciousness those thought-forms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.

Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness, which is in him is intensified by the light which glimmers faintly from the centre of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be lived through until the pure light of day drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory.

It should be borne in mind that this down-flow via the sutratma may take three forms, according to the ray on which a man is found.

- \* If he is of the first ray, the activity of the sutratma and the awakening of the head centre, and thus of the pineal gland, may demonstrate as increased strength of will or purpose, or gradually growing recognition of the Plan.

- \* If he is of the second ray, it will show as illumination in the sense of the light of love or gradually growing spiritual perception.

- \* If the third ray is the line of the man's force, the contact will show as an increase of activity as it demonstrates in service, or a steadily growing organization of the life.

It should be remembered here that frequently at first this contact and growth will manifest in what appears to be increased faultiness, and the worst side of the ray qualities will show.

- \* For instance, a first-ray man will show undue strength and force, using energy in unnecessary ways and in display of self-will;

- \* A second-ray man may frequently be unduly psychic, confusing spiritual perception with psychic visions, and this because of the uncontrolled psychic nature, which becomes unduly stimulated;

- \* A third-ray man will demonstrate an undue restless activity and feverish service.

All these matters, however, adjust themselves in time, and if patience and quietness and the capacity to wait is cultivated.

The first field of knowledge receiving illumination might, therefore, be described as comprising the totality of forms to be found in the three worlds of human endeavour, etheric, astral and mental. The would-be disciple, through this process, becomes aware of his lower nature and begins to realise the extent of his imprisonment and (as Patanjali puts it) "the modifications of the versatile psychic nature". The hindrances to achievement and the obstacles to progress are revealed to him, and his problem becomes specific. Frequently when he reaches the position in which Arjuna found himself, confronted by enemies, who are those of his own household, confused as to his duty, and discouraged as he seeks to balance himself between the pairs of opposites. His prayer then should be the famous prayer of India, uttered by the heart, comprehended by the head, and complemented by an ardent life of service to humanity.

*"Unveil to us the face of the true Spiritual Sun  
Hidden by a disk of golden light,  
That we may see the truth and do our whole duty  
'Ere we journey to Thy sacred Feet."*

As he perseveres and struggles, surmounts his problems, and brings his desires and thoughts under control, the second field of knowledge is revealed – knowledge of the Self in the spiritual body, knowledge of the Ego as it expresses itself through the medium of the causal body, the Karana Sarira, and awareness of that source of spiritual energy, which is the motivating impulse behind the

lower manifestation. The "disk of golden light" is pierced; the true Sun is seen; the Path is found, and the aspirant struggles forward into ever clearer light.

As the knowledge of the Self is stabilised, and as the consciousness becomes increasingly focussed in the egoic nature, the third field of knowledge is visioned, and the man on the physical plane becomes aware, in his waking brain-consciousness, of that, which the Self sees, hears, knows, and contacts. The Master is found; His group of chelas is contacted; the plan for the immediate present is visioned, and the part, which the chela must play and the share of the work he must assume is realised, and gradually worked out on the physical plane. Then the activity of the lower nature decreases and the man, little by little, enters into conscious contact with his Master and his group. But this follows upon the "lighting of the lamp", the aligning of the lower with the higher, and the downflow of illumination to the brain via the sutratma or thread.

It is essential that these points should be grasped and studied by all aspirants so that they may take the needed steps and develop the desired awareness, for until this is done, the Master, no matter how willing He may be, is powerless, and can take no steps to admit a man to His group, and thus take him into His auric influence, making him an outpost of His consciousness. Every step of the way has to be carved out by the man himself, and there is no short or easy road out of the darkness into light.

Finally, the light in the head is indicative of the finding of the Path and there remains then for the man to study and understand the techniques whereby the light is centralized, intensified, entered and eventually becomes that magnetic line (like unto a spider's thread) which can be followed back until the source of the lower manifestation is reached and the soul consciousness is entered. The above language is symbolic and yet vitally accurate but is expressed thus in order to convey information to those who know, and protect those who as yet know not.

"The path of the just is as a shining Light" and yet at the same time a man has to become that path itself. He enters the light and becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them.

The next point that a Master has to consider before admitting a man into His group is whether or no such a step is karmically possible or whether there exist in a man's record those conditions, which negate his admission in this life.

There are three main factors to be considered separately and in their relation to each other.

First, are there such karmic obligations in a man's present life as would render it impossible for him to function as a disciple? In this connection it must be carefully borne in mind that a man can become a disciple and merit the attention of a Master only when his life counts for something in the world of men, when he is an influence in his sphere, and when he is moulding and acting upon the minds and hearts of other men.

Until that is the case it is waste of a Master's time to personally deal with him, for he can be adequately helped in other ways and has, for instance, much knowledge from books and teachers which is as yet theory and not practice, and much experience to pass through under the guidance of his own ego, the Master in his heart. When a man is a disciple he is one because he can be used for working out the plan of the Hierarchy, and can be influenced to materialize those endeavours, which are planned to enable humanity to make the needed forward steps. This involves (in his physical plane life) time, and thought, right circumstance, and other considerations and it is quite possible for a man to have reached the stage from the character standpoint, where he merits the recognition of a Master, and yet have obligations and duties to work through which would handicap him for active service in some particular life. This, the Master has to consider and this a man's own ego also considers.

The result quite frequently at this time is that (perhaps unconsciously to the physical brain) a man will shoulder a great amount of experience, and undertake the working out of an abnormal amount of responsibility in one particular life, in order to free himself for service and chelaship in a later life. He

works then at the equipping of himself for the next life, and at the patient performance of duty in his home, his circle of friends, and his business. He realises that from the egoic standpoint one life is but a short matter and soon gone and that by study, intelligent activity, loving service, and patient endurance, he is working out of those conditions which are preventing his prompt acceptance in a Master's group.

A Master also studies the condition of an aspirant's physical body and of the subtler bodies to see whether in them are to be found states of consciousness, which would hinder usefulness and act as obstacles. These conditions are likewise karmic and must be adjusted before his admission among other chelas becomes possible. A sick physical body, an astral body prone to moods, emotions and psychic delusions, and a mental body uncontrolled or ill-equipped are all dangerous to the student unless straightened out and perfected. A chela is subjected constantly to the play of force coming to him from three main sources:

1. His own ego,
2. His Master,
3. The group of co-disciples,

and unless he is strong, purified and controlled, these forces will serve but to stimulate undesirable conditions, to foster that which should be eliminated and to bring to the surface all the hidden weaknesses. That this has to be done inevitably is so, but much must be done along this line before admission into a group of disciples; otherwise much of the Master's valuable time will perforce be given to the elimination and nullifying of the effects of the chela's violent reactions on other chelas in the same group. It is better to wait and work gradually and intelligently oneself than force one's way unprepared into lines of forces before one can handle either them or their consequences.

Another factor that an adept has to consider is whether there are in incarnation those chelas with whom a man has to work and who are karmically linked to him by ancient ties and old familiarity in similar work.

Sometimes it may be deemed wiser for a man to wait a little while before being permitted to step off the physical path until a life comes in which his own co-workers, keyed to his vibration, and accustomed to work with him, are also in physical bodies, for a Master's group is entered in service to be rendered and specific work to be done, and not because a man is to receive a cultural training which will make him an adept some day. Chelas train themselves and when ready for any work a Master uses them. They develop themselves and work out their own salvation and as step by step is taken their particular Master lays more and more responsibility upon them. He will train them in service technique, and in vibratory response to the Plan, but they learn to control themselves and to fit themselves for service.

There are other karmic factors to be considered by a Master but these are the three paramount ones and of the most importance for aspirants to consider now. They are specified so that no true and earnest worker need be depressed and discouraged if he has no conscious link with the Master and is unaware of any affiliation with an esoteric group of chelas. It may not be because he is not fit. It may simply be because his ego has chosen this life to clear the decks for later action, to eliminate hindrances in one or other, or all of the three lower bodies, or to wait for that time when his admission may count the most.

The third factor, that of service, for which the Master looks is one upon which the aspirant has the least to say and may very probably misinterpret. Spiritual ambition, the desire to function as the centre of a group, the longing to hear oneself speaking, teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service. The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives, which prompt his activity and at the effect of his influence upon his fellowmen. True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied

effect of his words or deeds. A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment and has no pre-conceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self.

When a Master sees this manifestation in a man's life, as the result of the awakening of the inner light and the adjustment of his karmic obligations, then He sounds out a note and waits to see if the man recognises his own group note. On this recognition, he is admitted into his own group of co-workers, and can stand in the presence of his Master.

Set 4. Contents

**APPLICANTS AT THE PORTAL GROUP - SET IV**  
**(NEW SEED GROUP - SERIES II)**

**CONTENTS**

- A. THE TIBETAN'S GROUP INSTRUCTIONS
- B. PERSONAL INSTRUCTIONS (TO DK'S FORMER GROUP MEMBERS)
- C. WORK TO BE DONE



Set 4.A.

**APPLICANTS AT THE PORTAL GROUP - SET IV – April 1954**

(NEW SEED GROUP – SERIES II)

**THE TIBETAN'S GROUP-INSTRUCTIONS – August 1940**

My Brother,

There has been a delay of several weeks in the giving of the second instruction to this group but it was unavoidable and due to three causes.

1. It was primarily due to the pressure of work that rested on my shoulders, incident to the World War and involving much effort on the part of the Hierarchy to prevent a complete collapse of the structure of human civilisation, as it exists at the present time. The sound foundation of parts of the structure must be saved, even if all else has to go.
2. A second reason has been the curious and apparently basic lack of interest, evidenced by many in this group and their inability to grasp the intent lying back of the new group. (The New Seed Group) This inertia has been so great that I waited in order to ascertain its depth and its true extent.
3. A third reason has been the serious illness of AAB. There is a limit to what she can accomplish, conditioned as she is and will always be by an incurable physical difficulty. Of this I had to take note and give time for some needed adjustments on her part.

It has seemed to me, however, that the time has come – prior to the starting of the winter's work – when I might succeed in reaching you, and we might together arrive at an understanding and at a group-state of mind, which might warrant my effort and which would enable you to profit by what I have to give. Thus you will be better equipped for whatever the future may hold for you and for humanity.

Let us for a minute recapitulate some of the more important matters with which I sought to acquaint you in my first Instruction to this New Seed Group. The pressure of the widespread war and concern over your personal affairs, attitudes and reactions have crowded much that I said to you out of your minds and consciousness. One of the first lessons those in training for initiation have to master is that difficult dual attitude, which permits right personality activity and interest in personal affairs and yet at the same time permits nothing personal to interfere at any time with the subjective spiritual life, with service and with the training being given in preparation for initiation. As time goes on, I shall bridge between the old technique and the newer modes of training by using part of the ancient technique – now becoming somewhat obsolete – and give you hints as to the nature, purpose, and methods of educating accepted disciples in the process of initiation.

Some of you have really studied my previous Instruction; others have given it a definitely cursory and perfunctory reading, and have, in the last analysis, given no real thought to what I have said. Hence the need for reminding you of my major points, prior to continuing with the next phase of the teaching.

I dealt, first of all, with the objectives I had in view in starting this work with you. These might be stated to be four in number and it is essential that they also become the group-objectives:

**1. The main present objective**

This is to bring about a much needed group-integration. The polarisation of the group, as a unit upon the mental plane, is not yet accomplished. It is most needed and until this has been achieved, the needed group inter-communication will not be possible. Three members from Group IX-4. need to do

some careful thinking and to align themselves in love with their group-brothers, eliminating all sense of criticism and of personal self-satisfaction in their judgement and rectitude.

## 2. The future objective of the integrated group

It is deemed necessary for the members of the New Seed Group eventually to establish a closer telepathic rapport with each other. Later, when there has been greater individual inter-relation, I will give definite teaching so as to make this increasingly more possible, but in the meantime a hint will have to suffice. It is foundational in its nature and will have to be accepted and somewhat understood prior to all work in the New Seed Group. Think outward towards each other always in love. Just that, my brothers, simply and humbly than and, at the present, no more than that. In this way the etheric body of the group will be animated by the golden energy and light of love and so 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 etheric planetary body also.

## 3. The general group-objective

This is the shifting of the consciousness of integrated human beings in increasingly large numbers on to the etheric levels of consciousness and activity. This entails conscious work there as energy units, contributing their individual quota of energy (found in the individual etheric body) to the sum-total of available etheric energy and doing this both consciously and intelligently. When this is done, the man is then ready for the first initiation and is a true occultist, working with energy under hierarchical guidance. (The first initiation from the standpoint of hierarchy, but the third from the standpoint of the disciple in training. M.W.)

## 4. The individual objective

This necessitates the preparation of the life and consciousness for the new process of group-initiation. This is in itself a matter of real import and is dependent upon the unit in the group fitting himself for initiation and at the same time learning to subordinate his spiritual ambition and desires to the group-pace and to the necessity for right timing where his group-brothers are concerned. It involves, therefore, a dual attitude towards the processes of initiation: - the adapting of oneself to the needed integration and also to the development of spiritual responsiveness to impressions from the levels of the soul and of the Hierarchy; it also involves the cultivation of judgment and of wisdom in the establishment of right inter-relation with the group so that the group – as a group-entity – may move on together. This necessitates, therefore, the same conditions for the group as must exist for the individual: - right integration on the three personality levels and also on soul-levels and right group-impression or responsiveness to the spiritual and higher psychic gift waves.

As I remarked in my previous instructions (to the groups of Nine, M.W.), this will take approximately 21 years, and the work of achieving the finished group-attitudes and relationships, through individual understanding and true impersonality, can go forward upon the physical plane whilst in incarnation or it can go on out of incarnation with equal facility. You must bear in mind that the consciousness remains the same, whether in physical expression or out of it and that development can be carried on with even greater ease than when limited and conditioned by the brain-consciousness. (Some of the members of the Groups of Nine had passed on to the inner side. M.W.)

- \* The attainment of these objectives will involve clear vision and a keen understanding;
- \* it requires the steady and conscious intensification of group-love and group-interplay;
- \* it will lead you all to live lives more full of wise purpose and planned spiritual objectives,
- \* and – at the same time – your service will assume the position of a definite and eventually automatic technique of expression.

You might here ask me if there is one single mode or means whereby the disciple can begin to approximate this seemingly impossible goal. I would reply: By the steady practice of impersonality with its subsidiary attitude of divine indifference where personal desires, contacts, and goals are concerned. Such an impersonality is little understood and even when cultivated by well-intentioned

aspirants has a selfish basis. Ponder on this and endeavour to achieve impersonality through self-forgetfulness from the personality, where it is usually centred, into the living, loving soul.

I reminded you also in my last instruction that the group is held back at this time by four things:

1. Lack of vision, incident to a lack of mental keenness.
2. Personal glamour's, which I specified for each of you individually and which involves the astral plane.
3. Individual problems, involving a pronounced pre-occupation upon the physical plane with the circumstances and the difficulties of physical-plane existence in this most difficult world. Two members of the group are thus painfully preoccupied to the real detriment of their own spiritual life and the handicapping of the group-life.
4. Inertia or slow reactions to the imparted teaching and to the presented opportunity. I have wondered sometimes how to arouse you to the needed response.

A deep reflection upon the urgency of the times and a sympathetic recognition of the unhappy plight of humanity is much needed by many of you, particularly those of you who are not close up to the world situation but are looking at it from a distance, being resident in the United States of America. (This was written before the entry of the United States of America into World War II. M.W.) It is so simple to give a facile sympathy but at the same time to avoid too much expenditure of energy in service and too intense an effort to be of assistance.

The hall-mark of the pledged disciple and a quality, which should increasingly dominate his life as a lover of humanity is the capacity to identify himself with the part or with the whole as seems needed at any particular time. Such an attitude involves a comprehensive sweep of love and this leads to inclusiveness and to the pledging of the life-service to the greatest number and the most needy. If I were asked, my brothers, to specify the outstanding fault, present in the group today, I would say it was the expression of the wrong kind of indifference, leading to an almost unmovable personal pre-occupation with your own ideas and undertakings. Four of you are free from this, practically altogether and are not so motivated and conditioned. The pre-occupation of the rest of the group is with their personal circumstances and business interests, with their own fixed ideas and their individual convictions. These militate against the group-integration and tend to block the work.

I assured you when I last communicated with you that I would deal with directness when teaching this group, owing to the urgency of the time and the need for the intelligent work of the trained disciple. I would ask you to bear this in mind and apply my suggestions to yourself and not to your group-brothers.

One of the most needed things for all of you is to apply all the teaching I may give you to the idea of promoting and increasing your world-service, thus rendering practical and effective in the world the teaching received and the stimulation to which you have been subjected. To this end and in order to remove the teaching out of the realm of the purely academic (and of academic teaching you have probably had too much) I would ask you without fail to write two papers and send them in to AAB by January 1, 1941. (For the "A at P" members, the two papers will be due September 15, 1954. M.W.) The work of the past few months, which should have been dealt with on the meditation reports and the Full Moon reports has not been done. Only eight out of the twenty-four members of the NEW SEED GROUP have sent in any reports at all. Out of the remainder, three of the group are living in countries in Europe, which are at war and their problem has consequently been acute. On account of the failure of most of you to send in the requested work, I have no comments to make about it; such work can only be handled from the group-angle and this failure is, therefore, one, which affects the entire group. The two papers, which I would ask you to write, are on the following topics:

1. A paper upon the world situation, accompanied by a statement as to the mode of service and the nature of the contribution, which you and the group can make. I would ask you to give thought to this and to endeavour to view the world-problem as one involving the whole of humanity and one also in which you share as a human being and to which you can proffer some help as an accepted disciple. What is that help and why are you seeking to give it.

2. A paper having for its theme what I have stated in this instruction and in the last one about the nature of initiation, and its objective for this particular group. In this assigned work, gather the points, which I seek to have you cover on this subject of initiation out of these two sets of instruction. ("A at P", Set I and this Set. M.W.)

I would here like to point out to you that accepted disciples are not, in reality, those who have been accepted by a Master for training. Such is the distortion of a true idea, which – in its progress from the mental plane to the physical – achieved a complete reversal or distortion. An accepted disciple is one who:

1. Has accepted the fact of the Hierarchy, with the implications of loyalty and cooperation, which that involves.

2. Has accepted the fact that all souls are one and is pledged therefore to seek expression as a soul. The service to be rendered is the awakening and stimulating of all other souls contacted.

3. Has accepted the technique of service. His service to humanity determines all his activities and subordinates his personality to the need of the time. Note that phrase. Cultivate insight and a fluid response to the immediate need and not a sensitive reaction to some far distant goal.

4. He has accepted the Plan, as indicated by the Teachers of humanity and he seeks to understand its nature and to facilitate its manifestation.

Other points could be enumerated but I would have you lay the emphasis upon the acceptance, which have or should have motivated you and not emphasise so unduly in your private thoughts the idea of being accepted by a Master. This last thought and teaching by many esoteric groups has been productive of much error and of a great deal of misunderstanding. Therefore, my brothers, in the training, which I hope in the future to give you, we shall consider:

1. *The subject of humanity*; its present status, problems, and immediate opportunity. A disciple is one who seeks at all times to aid humanity, to further the processes of evolution and to develop that deep love of mankind, which is the distinguishing mark of the initiate and the Master.

2. *The subject of initiation*. This will lead to the consideration of its secondary development and basic objective of a progressive identification with the soul of the disciple, with the soul of the group, with the soul of humanity as a whole, and with the soul in all forms.

3. *The subject of service*. This is not service as it is usually understood. The ordinary connotation has largely lost its significance through wrong emphasis. I deal with service as the spontaneous, easy expression of a definite soul-contact, brought down onto the physical plane and giving insight, practicality and inspiration to the disciple as he works on that plane of expression. Most disciples are occupied rather vaguely with achieving inspiration but know nothing of the earlier stage of insight, leading to the practical and wise expression of the met need upon the plane of daily living. One of the undertakings of the accepted disciple (or, as I would prefer to term it, the accepting disciple) is to transform himself from a well-intentioned idealist into a man of action on behalf of humanity.

When a group can think unanimously along these lines and work in unison, then the first step will have been taken toward the group-initiation of which I have told you. 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 those levels.
3. The blended consecrated contact of the group-personality 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 at will and all together when the group, as a group, demands it. This is a hard saying and we will elucidate it later and come to a clearer understanding of it as time goes by.
4. The ability of the group to stand united and with no barrier between the group-members of any kind. This will necessarily involve the sacrifice of personality reactions, ideas, ideals and plans. At present the varying ideals, attitudes and points of view separate the members from each other. These must go.

There are again 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 of you at present. One of the great needs of all would-be disciples is a detached relinquishing of pet theories as to life, discipleship and the Plan; the preserving of that open mind that is ever ready for the unexpected presentation, 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, plus 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 dominant in their energy equipment, for the ideas of the sixth ray aspirant crystallise most rapidly and become distorted thereby. The temporary ideal, intended to guide the undeveloped aspirant, can become a barrier separating the disciple from truth and the realisation of a truer vision.

So, my brothers, aim at a wide-open simplicity, which waits expectant for that new thing, which is so ready at this time to precipitate but which is being hindered today by the idealists of the world 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 present impasse because he thinks in terms of humanity more often than do those, whose separating minds are active. The disciples of the world with their well-formulated ideals and their neatly expressed idealistic concepts are oft glamourised 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 the 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 stands ready, therefore, for what?

- \* For the instant recognition of that, which is new,
- \* for the immediate grasp of the next step in the unfoldment of the human consciousness;
- \* for the revelations, steadily and constantly presented, particularly in times like the present – of the new and superseding concepts with their dynamic expulsive power and their satisfactory meeting of the immediate need in time and space;
- \* for the distant relinquishing of all that seems futile and unnecessary and inadequate to the need of the hour;

\* for the power from on high, which breaks and destroys that, which has been crystallised, which has served its purpose, and become old; and

\* for the ability to work as a practical occultist and not only as a mystical idealist upon the levels of vision but not of human affairs.

In the last Instruction, I started you on a part of the new meditation (Stage I, which has two parts. M.W.) Your meditation-process was divided by me into two parts. I suggested that there should be a definite planned meditation and also a methodical cultivation of the life of spiritual reflection, because that would foster the dual life (objective and subjective) of the disciple whilst the set formal meditation (the individual “dynamic” meditation as separate from the reflective meditation, See Set I. M.W.) would aid in the process of focussing the light in the brain and so lay the foundation for soul-service. This service is simply the expression upon the physical plane of soul-attitudes and –activities as the soul evidences them on its own levels of consciousness. One phase, the reflective, works out in an increasing realisation and expression of intentional living or “life with a purpose”. It leads to a type of life, which is built upon a planned programme, which approximates as far as possible the hierarchical plan and its life motif. The second phase, which was embodied in the first half of the designed meditation, was that of a definite withdrawal. (Stage I of the reflective meditation. See pages 8, 9 of Set I. M.W.)

This, if carried forward deliberately and with regularity will bring about eventually a most productive telepathic interplay between the group-members and between the disciple and his Master and that Master’s group; it will also make him sensitive to the higher “psychic gift waves”. The completed meditation involves the process of relating heart and head and then – by an act of the will – linking up both with the unawakened quiescent point within the solar plexus – that point of which nothing has as yet been taught (though the necessity for such a point was obvious in the work of transferring energy) but which is of vital significance in all preparation for initiation.

That is as far as I took you in my last instruction but to it must be added the individual meditation, which will aid in group-integration and in the unfoldment of the individual disciple.

You will have noted, I am sure, that in the meditation assigned for daily use I did not carry it forward to where the will is exerted and the energy in the head is driven to the quiescent centre in the solar plexus. You will have noted also that at the time of the Full Moon and in group-formation, plus direct contact with myself, you were permitted together to link heart, head and solar plexus. Once a month and then only through the protective magnetic field of the group-life can you complete the meditation. The Full Moon work will remain as already assigned for the remainder of the year but we will complete the meditation and I will now outline for you Stage II in the group-meditation. The first half should now be so familiar to you that it will be automatic in its doing and should take only a few minutes to complete. It is in the nature of a preface to the one I am now seeking to assign. It should lead each of you (if carrying it forward to a right conclusion) with the consciousness and heart energy focussed in the head. The activity of the true spiritual man has not been aroused, and when it is, the effect of the down-flow of energy from the head centre will be threefold:

1. The awakened point in the solar plexus will become extremely active and - if the work is correctly done - it will make that point also exceedingly magnetic, gathering all the energies of all the centres below the diaphragm (except the one at the base of the spine), and this involves the sacral centre and other little focal points of energy, up into the solar plexus. There they must be held steady until such time as the man is ready to deal with them occultly.
2. The unawakened or quiescent point of light in the solar plexus comes slowly to life and to a state of new vibratory activity. Its magnetic field steadily increases and widens until it contacts the periphery of the magnetic field surrounding the heart centre.

3. When the two above stages are completed, then comes a lengthy process of transference. The solar plexus is the clearing-house between the lower energies and the higher. This process is in itself dual:

- a. The two points within the solar plexus field of activity become definitely related to each other, and the lower sacral and material energies are transferred into the hitherto quiescent point of light, now awakened and intensifying in quality and potency.
- b. The concentrated energies in the new centre within the periphery of the solar plexus are then lifted by an act of the will into the heart centre and from thence to the head.

In this triple transference of the lower energies to the solar plexus, to the heart and finally to the head, we have a pictorial and symbolic presentation within the life experience of the disciple of the interrelation and eventual transference of energy from the personality (symbolised by the solar plexus) to the soul (symbolised by the heart centre) and from the soul to the Monad (symbolised by the head centre). These correspondences are of value as they are an argument for the factual nature of the process and they also enable the aspirant to grasp somewhat the nature of the undertaking to which he is committed. Certain aspects of relationship, therefore, emerge into the consciousness of the disciple and at this point in his training the following four relations are of major importance:

1. The relation of the energies, found below the diaphragm and corresponding to the personality life (motivated by desire), and the higher energies found above the diaphragm and motivated by the soul. These are as yet in the case of the average aspirant, practically entirely quiescent and only become a realised activity as the soul establishes increasing control over the disciple.
2. The relation between the two points within the solar plexus itself. These are symbolic also of the personality-soul relationship. One point is awakened, as to the lower life of man; the other point is awakening, as in the case of the aspirant, or is totally awakened as is the case of the pledged disciple, prior to the second initiation.
3. The relation between the solar plexus and the heart. This is of great importance and serves to clarify the mind of the aspirant because it is symbolic again of the immediate present problem of the personality and the soul.
4. The relation between the ajna centre (between the eyebrows) and the thousand-petalled lotus. When these two centres are correctly related to each other, then the man can take the third initiation at which time the potency of the Monad can begin to make its presence felt, linking heart and head and solar plexus.

There is an intermediate stage in which the heart and the ajna centre become aligned and related. This stage is omitted from the enumeration given above owing to the fact that it is of a sevenfold nature and the method of transition and of transference is dependent upon the ray quality. One new item of information comes naturally here. The throat centre is not included in these relationships between centres above the diaphragm as it is to them what the sacral centre is to the solar plexus—a point of pure creative activity, set in motion by the interplay of the other centres but particularly is the throat centre energised and actuated eventually by the sacral centre itself. It is an effect or result of relation more than anything else.

Three other items of interest might here be mentioned.

1. First, the throat centre is brought into real activity by the direct action of the soul, via the head centre, in conjunction with the raising of the energy of the sacral centre simultaneously. This is analogous to the fact that the solar plexus is brought into real constructive usefulness by the direct action of the soul, via the heart centre. That is why people who work creatively

usually have first ray personalities at the time that the throat centre becomes dynamically active for the first time.

2. Secondly, the solar plexus centre is awakened by the inflow of energy of a dual nature - the energies of the heart and the head, working synchronously. This is a correspondence to the dual energy, which constitutes the essential nature of the soul - atma-buddhi, or spiritual will and spiritual love. The third soul energy, manas or mental energy is related more directly to the throat centre.

3. Thirdly, it might be stated that the awakening of the centre at the base of the spine is the result of an act of the will directed from the head and resulting in the elevation of all the energies to the head, just as the solar plexus was awakened and energy was carried to the heart - also by an act of the will. (The energy of the solar plexus, that great clearing-house for personality energy, must be carried always to the heart.) One of the tasks of all pledged disciples is the evocation of the will, which is usually quiescent in its higher aspects until a man treads the Path of Discipleship.

You might ask, my brother, of what use are these analogies and these items of information? They are of little technical use to you and really increase your responsibility. If however, they establish in the disciple's consciousness a true recognition of reality, of synthesis, and of relation, they are then of real value, for those three words indicate the whole goal and problem of the disciple and the resultant effect of conscious, intelligent, spiritual work, motivated by love. In the New Age, as I have earlier pointed out, the keynote of the aspirant's progress will be love of humanity, and this will indicate the awakening of the heart centre. In the past and up till the last few years, the keynote has been service, because, if selflessly rendered, it embodied a technique, which automatically brought the heart centre into activity. It is love of humanity, which is the major lack in the character of six of the members of the New Seed Group. You love those with whom you are associated, or you love only your own nation, or you love an ideal, but you do not really love humanity as a whole. There are limits to your capacity to love, and it is the transcending of these limits, which constitutes your main problem at this time. Ponder on this. It is humanity, which calls for your allegiance, loyalty, and service.

I would ask you to study the above details with care during the coming period of work for they embody the task ahead of you as you seek to fit yourselves for the first or second initiation.

We will now continue with the second phase (of Stage I) of the meditation given in Series One. It was carried to the point wherein you were asked to say, as a soul, the great mantram of Unification.

## STAGE II

(Stage One is in Series I.)

1. Repeat rapidly Stage I, taking not more than five minutes in so doing. Lift your consciousness and relate the head and the heart. Repeat thoughtfully the mantram, which eventually leads to the realisation of unity. ("The sons of men are one..." etc.)

2. With the focus of the consciousness then in the head, summon the WILL to your aid and by an act of the will carry the energy focussed in the head to the solar plexus. To facilitate this process, you can use the following formula:

a. I am the soul. And also love I am. Above all else I am both will and fixed design.

b. My will is now to lift the lower self into the light divine. This light I am.

c. Therefore, I must descend to where the lower self awaits my coming. That which desires to lift and that which cries aloud for lifting are now at-one. Such is my will.

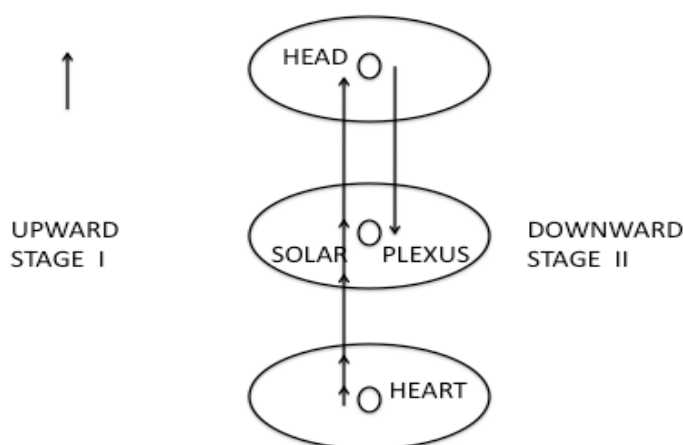


Whilst saying these mantric words (taken from a very ancient disciples' manual) vision pictorially the process of focussing – demanding - descending and at-one-ing.

3. Pause here and endeavour to FEEL and sense the initiatory vibration or embryonic interplay, which is being established between the awakened and the awakening points within the solar plexus. This can be done, but it involves an act of slow concentration.

4. Then sound the O.M. twice from the head centre, knowing yourself to be the soul which is breathing it forth. Believe this sound, carried on the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart centre.

There is an error in the diagram on page 6 of Series One, brother of mine. The energy of the solar plexus is there seen as being carried to the head, whereas the energy of that great clearing-house for personality energy must be carried always to the heart. I would suggest that the corrected form be inserted here. It is long since I have shown you these diagrammatic forms and you must again acquire a fresh facility in registering and interpreting them.



5. As you vision the energies of the solar plexus being carried up the spine to the heart centre (situated, as you know, between the shoulder blades) I would ask you to breathe out the O.M. again into the solar plexus but this time, having done so, draw the focussed energy up the spine towards the head. The vibration thus established will carry the energy to the heart, for it has to pass through that centre in the spine on its way to the head. In the early stages that is as far as it may go, but later it will pass through the heart, leaving its due quota of energy, and finally reach the head centre.

6. Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus. Vision it then as composed of the energy of light, something resembling a triangle of neon light. The colour of this neon light so-called will be dependent upon the ray of the soul.

7. Then again repeat the Mantram of Unification, beginning "The sons of men are one..."

8. Standing, therefore, in the centre of the heart see the energy of your group brothers as the radiating spokes of a great wheel of light. This wheel has twenty-four spokes (24 members of the New Seed Group) and at the centre of the wheel, like the hub of the wheel, can be found your Master

(D.K.). Then slowly with love, mention aloud the names of each of your group brothers, not omitting yourself.

9. Then see this wheel as actively moving and scintillating, and thus serving humanity through its focussed radiation. This radiation is the radiation of love. All the above is purely symbolic but carried out as a visualisation process for some months - consistently and consciously - it will create a state of mind and of awareness which will be enduring because "as a man thinketh, so is he."

10. Then close with the New (Great) Invocation ("From the Point of Light.....") and also with the Gayatri, with its emphasis upon one's duty.

O.M. O.M. O.M.

This meditation process is relatively simple if you familiarise yourself with its stages for a few weeks. Much of the above is explanatory in nature and can be dispensed with when you can follow the process automatically.

I would remind you that all stimulation of the solar plexus and all focus of thought upon that centre carries with it definite danger of a very real kind. But the life of a 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 you to watch your emotional life and reactions with greater increased care and particularly to watch for the least outcropping of the glamour of which I have forewarned each of you. You can see now why I dealt in Series One with individual glamour; it was necessary for you to be aware of your latent possession of a controlling glamour prior to undertaking the meditation above outlined. I would point out to you that the emergence of emotional conditions or of glamour in your life-expression - as a result of this Stage II in the meditation given to the group - will be no indication of failure. There is only failure if there is identification with these astral conditions and a succumbing to these old rhythms. There is success and the definite results of effective meditation, if these undesirable conditions appear, are recognised for what they are, and then evoke in you that "divine indifference", which permits them to die of attrition because deprived of the "feeding power" of attention. There lies the whole history of true emotional control in the above sentence. 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 at this time it is difficult to triumph over emotion because of the intense emotional condition of humanity itself and the widespread fear and terror for which the energy of the opposing lodge of adepts is responsible. This definitely complicates your problem and tends to foster potent glamour. So I beg you to proceed with courage, joy, understanding, extreme caution, and, at the same time, with speed.

I will now proceed to give you each your personal instructions and individual meditation. This meditation should be done at some time of the day, which is not the time chosen for the group meditation. I do not want the two meditations done together at the same time, for I do not want your personality problems and your possible glammers to be interjected into the group consciousness. Beware of doing this because the task of each of you is hard enough without being complicated by the personal problems of some distressed brother in the group. In giving you your personal instructions, I shall speak with complete frankness and shall not spare you either praise or blame. If you resent what I may say, then it will simply indicate the power of your personality to react unfavourably to the truth and will consequently point out to you an area of blindness and of weakness in your consciousness. You will be thereby the gainer and will be able to grasp somewhat more clearly the nature of the battle, which you have to fight.

I would point out to you also that the intention of all your group-brothers is to stand by you in love and understanding. Upon this fact, you can count. I would assure you also that the protective love of your Master is also around you and I shall not fail you at any time. My blessing enfolds you but, in the last analysis, the battle is yours and not mine.

DK.

Set 4.B

**APPLICANTS AT THE PORTAL - SET IV**

**(NEW SEED GROUP – SERIES II)**

**GROUP INSTRUCTIONS NO. IV**

**Personal Instructions (To DK's former Group Members)**

**Initials of former group-members**

LDO  
FCD  
JWK-P  
RAJ  
IAP  
CAC  
ISG-L  
LFU  
IBS  
SCP  
DLR  
PGC  
RSU  
WDS  
DRR  
DHB  
PDW  
DIJ  
LUT  
WOI  
DEI  
CDP  
RSW  
EES.

**APPLICANTS AT THE PORTAL GROUP - SET IV**

**(NEW SEED GROUP – SERIES II)**

**PERSONAL INSTRUCTIONS**

**L.D.O.**

August 1940

One of the things, my brother, which is being developed in your consciousness is the basic spiritual fact that "whether in the body or out of the body" (as the initiate Paul expressed it), the life of the disciple does not stand still but inevitably - if he is sincere and earnest - proceeds from revelation to revelation. But for the pledged disciple, such as you are, this revelation is not confined to mystical depths and heights but becomes increasingly part of the recognisable brain consciousness. This is a lesson, which you are learning rapidly and on that fact I congratulate you. Continue so to do and in the coming period of reconstruction you will be of effective service.

But, brother of mine, to be truly effective in the manner desired, you must cultivate the attitude of being only a clear unobstructed channel, and you must not block that channel with your ideas, your plans and your physical plane activities. I would not have you cease planning and working actively but I would have you be more discriminating and cautious. I would have you ponder on the relative usefulness of inspiring many to active work in the service of humanity, or sponsoring your own activities and focussing all your efforts upon organisation work. Such organisation work has ever faintly glamourised you. The arousing of the desire to serve and the kindling of the flame of intelligent love for mankind in the hearts of your fellowmen could provide for you an adequate field of service. It would enlist both your personality and your soul in active cooperation and is something you can do unusually well. The gift of divine inspiration, as it can be used to affect and galvanise others into activity, is rare, but is for you a natural result of your spiritual polarisation. This you know, and of this faculty you should increasingly avail yourself. Seek, as I have earlier told you, to BE; aim at being a conduit for spiritual force; cultivate the power of identification with those you seek to inspire, for this leads to direct transference of energy; develop divine indifference as to your form of service and ponder deeply on the thought of "service by radiation."

As you already know, the five rays governing your monadic expression as soul and personality are not particularly well balanced. There is in this incarnation too much of the second ray line of approach to divinity; you are primarily 2-4 where your rays are concerned. Where the personality ray, the mental ray and the astral ray are closely allied there is always found an easy problem of inner contact, relation and integration.

When, however, the aggregate of inner energy comes to outer expression upon the physical plane, there appears what I might call a lack of stiffening and a too fluid response to spiritual impulses and ideals. There is a correct and undeviating life tendency towards the realm of spiritual reality, but in the field of manifestation and of creative activity there is frequently a changeableness and a developed habit of experimentation. The very versatility of the second ray (twice repeated in your life expression) tends to confuse the issue of service and its correct rendering in your mind. You do so many things, my brother; if you look back over your life, you will find that it is composed of short periods wherein you were intensely preoccupied with what you sincerely believed was the purpose of the moment. The time has now come when the purpose of the soul, in time and space, must become a pronounced conviction governing all future activity and all expression upon the physical plane, subordinating your entire lower nature (the three bodies) with fixed intent to the directed will of the soul.

For you, I would repeat, that service by radiation is the way. To bring this about, it will be necessary for you to evoke the latent will which must be developed and controlling in you by the time the third initiation comes; at that time the monadic influence is predominantly that of the divine, purposeful will.

The expression of this higher aspect of the will, in relation to the three rays of aspect on which all initiates are eventually to be found, is likewise threefold:

1. There is the dynamic will, as it is expressed by first ray egos.
2. There is the inclusive radiatory will of second ray souls. This is the kind of will-expression and recognised life-purpose with which you must learn to put yourself in direct contact.
3. There is the magnetic will of the third ray ego, which draws, attracts, manipulates and arranges in accordance with divine purpose. This is not the same kind of magnetism as that of love.

In the meditation, therefore, which I seek to give you, we will have this inclusive, radiatory will primarily in mind, and for the next few months I would have you follow these instructions. If you do so unquestioningly you will not regret it.

### **Personal Meditation**

1. Sound the O.M. three times inaudibly and with the inner listening ear attentive to the resultant sound, bearing in mind that sound and will are very closely related.
2. Direct this sound when sensed as a vibration to the head centre and focus it there.
3. Again sound the O.M., directing the light of the will (have you ever heard this phrase, brother of mine) to every part of the body. You should see it as a stream of blue-white light, pouring through you and beyond you out into the light of the world.
4. Then, preserving your attitude as the directing energy in the “secret place” within the head, meditate for a few minutes upon the following words:
  - a. Service by radiation.
  - b. Light of the will.
  - c. Focussed directing energy.
5. Then see this blue-white light of the will or monad-aspect (purely by the power of the imagination, leading finally to technical inspiration) streaming forth and blending with the red of desire – a clear rosy red, translucent and scintillating. The blend of these two colours, symbolically speaking, will create the clear violet of the seventh ray, which is the ray of your physical body. The implications should be clear to you and the effect of this meditation should eventually be to make the physical body, via the etheric body, simply the automatic expression of the soul.
6. Close with the O.M. sounded audibly (when possible) seven times, directing it steadfastly from the soul to the entire personality and through the physical body to the plane of manifestation, there to produce some definite effect.

This is a most powerful meditation and requires careful watching and great caution. With your sense of colour and your power to visualise and to grasp subjective energy, you can profit much by this meditation. Preserve the watching consciousness unmovable in the head and see to it that you learn to work from there.

Life is difficult these days but you lack not courage, and the sense of inner reality will hold you true to the goal and steady in expression. My attention turns towards you when you need it. I can be reached.

## F.C.D.

My brother.

The past few months have been extremely difficult for you, have they not. Twice I have myself felt the necessity to envelop you with shielding care and stand as a wall between you and circumstance. Are you conscious of these two contacts? They came at moments of extreme fatigue and tension. The future also holds for you much anxiety and of this I warn you, for to be prepared is - in the case of sensitive, imaginative disciples - a great deal of help. It is conditions more than circumstances, which will cause the anxiety. Can you understand the distinction? Racial, national, and personal conditions meet in your life and create a perfect whirlpool of difficulty and a mixture of glamour and reality. Disciples work hard (as you have ever done) to render their relation to humanity inclusive and they struggle to bring about those conditions, which will produce this desirable expanded consciousness.

But they oft forget that this expansion of consciousness will not make them susceptible only to superhuman influences and inclusive of soul conditions, but must necessarily include also all intermediate stages of awareness as well as the power to include the reactions, mental and emotional conditions and the pain and suffering of bewildered and sorely tried humanity. It includes also its joys and aspirations.

You are, my brother, upon the path of the Christ, and in preparation for treading this path of aiding and salvaging humanity, you have to learn (through intense feeling) the futility of emotion and feeling as a means of salvaging your brothers. You need to acquire that divine indifference, which leaves the soul free to serve - untrammelled by personality reactions, for that is what all solar plexus conditions basically are.

In the last series of Instructions, I gave you one important hint or imparted fact, as the case may be, when I said that the "potency of your astral activity depletes the other two points of the personality triangle." Your problem this life has been the same as that of A.A.B. - the transfer of energy from the solar plexus to the heart. The first stage of that process is, esoterically speaking, the discovery of how potent is the astral polarisation of all your personality forces; the entire focus of your life is upon the highest level of the astral plane. This in your case (not in that of A.A.B.) has led to the withdrawal of energy from the physical body (the etheric body), leading to physical debility and fatigue and also to a pronounced inability to "ground" yourself upon the physical plane. It has also brought about a considerable depletion or enervation of the WILL-aspect. I refer here specifically to the will aspect as it produces physical plane expression of directed soul activity as the intelligence (focussed in the mind) must condition it. I do not refer to the will in the sense of any fluctuation of your spiritual aspiration or failure to progress undeviatingly towards your goal. But it must surely be apparent to you that if the focus of all your energies inherent in the personality life and also those in-pouring from the soul is the astral body, then there must certainly be a condition of attrition or of semi-starvation of the etheric body (determining the physical condition) and also of the mental body. This militates against the full manifestation of a very fine mental equipment. I am putting the problem quite clearly to you, because you are a tried and trusty disciple. Before you can take the initiation for which you are being prepared, there must be a change of life focus and a transfer of energy from the astral body into the mental body, and consequently from the solar plexus to the heart.

In this process, the group-meditation should materially help and I advise you to follow it with real care. I advise also that you endeavour in the different circumstances of your life to insulate yourself (for selfless purpose) from too close a contact with those in distress. Aid them; love them; but do not identify yourself with them. I speak of an astral insulation and not of a refusal to meet and contact suffering humanity upon the physical plane. I refer to an attitude assumed and held by the soul and mind in regard to the astral body which enables you to express that divine indifference to feeling and to personal suffering as a result of that compassion which is the hallmark of the salvaging Elder Brothers of Humanity. Such is your basic problem.

Because of this, you will have to watch the earlier effects of this group meditation with care so that the solar plexus is not unduly stimulated, and thus your difficulty increased.

I wish also to give you a personal meditation, which will, I believe, prove useful. It is more in the nature of an exercise and its results are based upon your ability to focus yourself in the soul consciousness and to hold that position undeviatingly. It is dependent also upon the power of sustained imagination, which you may possess and is a good exercise in constructive creative work. It is also rendered more effective if aided by the will and as your mental body is on the first ray and as this work is largely the steady withdrawal of energy to the mental body, you should find it relatively easy and possible to get the desired results.

### **Personal Meditation**

1. Focus yourself in the head. Sound the OM as the soul and believe that contact has been made between soul-mind-brain.
2. Then see yourself as focussed esoterically upon the mental plane and (from the angle of the soul) exoterically in the brain.
3. Then inhale deeply, drawing the breath up from the solar plexus in the spine and seeing that upward moving breath carrying the solar plexus energy up the spine into the head, after passing it through the heart. Believe that this takes place.
4. In the interlude between inhalation and exhalation dedicate the energy thus withdrawn by the soul, believing in its consequent and subsequent transmutation. (I would remind you that transmutation is the changing of one vibration and one vibratory activity into another and higher one.)
5. During exhalation - in which the breath is carried on the OM sounded inaudibly - breathe the solar plexus energy, now focussed in the head, to the throat centre. This should produce increased creative output for humanity.
6. In the following interlude, after exhalation, go over in your mind (pictorially) as a sort of recapitulation, what you have done.

OM. OM. OM.

Repeat this exercise three times and do this transference exercise three times a day. Do not look for results. A year's steady work with a detached attitude as to these results will be needed before you yourself will recognise difference of reaction and lessened emotional activities.

This exercise, coupled to the group meditation, will (as you will have undoubtedly noted) produce in the long run the linking up of the three centres above the diaphragm - the heart, the head and the throat. The exercise just given must be done before the group-meditation as it is of the nature of a clearing exercise. If done properly, it will hasten the results of the group-meditation for it will clear the solar plexus of undesirable emotional force and leave "room for reception," as the process is sometimes technically called.

True love will then take the place of emotion, and compassion will be substituted for pity; understanding will take the place of apprehension of suffering.

Disciples are apt often to think that the injunction to identify themselves with other people must involve complete identification with all their experiences, moods and reactions. It does not. It should not. It involves identification (through the intuition) with underlying soul purpose and a consequent ability to interpret and explain the present. Ponder on this, my beloved brother.

**J.W.K. – P.**

My Brother.

I have not much to say to you at this time and the reason thereof you know. You know well the task to which you are assigned by your own soul and by me, your Master. You are also emerging well from the glamour, which threatened to engulf you and this achievement has been noted. Let not the pressure of work at this time and world strain overcome you in any way.

The task of world reconstruction still lies ahead but the disciples in the world and the dedicated groups can begin to take the needed steps of preparation. The reconstruction must begin in the place where the disciple at this time finds himself, and this will involve on a small and relatively unimportant scale the same processes, the same eliminations and changes, the same discriminative idealism and the same conformity to the new emerging pattern as will be required in world reconstruction. I would ask you to ponder on this, for all disciples throughout the world can begin to prepare themselves for increased future activity.

There are three outstanding aspects of the new age pattern, which must be borne in mind:

1. The aspect of healing. I would express it thus, for humanity will take much patient care before the shock and the pain of the present has been transmuted into gained experience and understanding. Compassionate lovers of humanity can do this healing work.
2. The aspect of clarification. The bewilderment of humanity as a whole requires recognition by the forces of reconstruction. Time and effort must be given to clear explanation and to the pointing out of the law of cause and effect. Trained interpreters are required.
3. The aspect of reorganisation. Rebuilding is needed and this will require a dedicated, spiritual insight. The New Age will not be ushered in and find true expression of its latent energies through the medium of old and patched up forms, or through the preservation of ancient techniques and attitudes. It will come into being through entirely new forms and by means of the intelligent discarding of old modes of religion, government and economic and social idealisms. The need for sensitive intermediaries who can sense the new emerging realities and can take the needed constructive steps is great. They must create the forms, which these subjective ideas must utilise. I make these few suggestions to aid you and other workers in the task of reorganisation by indicating the type of worker needed today in the world, and much needed in the task you are seeking to do for humanity and incidentally for Us.

Sound business methods must distinguish the physical plane aspects of the revitalised organisations for which you are responsible; a potent note of love and understanding must express the desire and sensitive subjective aspects of the active working group. Intelligent adaptability should be the mental note. These things I think you already know and I reiterate them not merely to emphasise them in your consciousness but also to weld the efforts of your group brothers in the same united determination which will render them active co-operators in the plans laid down by Us for the helping of the world.

It is always difficult for the disciple who is working in the world of human affairs to strike the happy medium between sound physical plane techniques in expression and the measure of the vision, which he sees; it is never easy to adapt and to relate the old to the new, thus producing that which the present requires. The task of the disciple, as you can see from the three words - old, new and present - is therefore primarily concerned with Time. This right comprehension of the time element requires the eye of vision, plus right interpretation of that which it sees. For this purpose I would give you a meditation based on sight and its suitability for your particular need will, I think, be immediately apparent. I make it very brief, for long meditations (reduced to form) are not adapted to your nature.



### Personal Meditation

1. Sound the OM three times, withdrawing your consciousness as you do so to the ajna centre between the eyebrows. Hold it steadily there.
2. Then look forth imaginatively in three directions:
  - a. Upward to the world of the soul, to the kingdom of God and to the Hierarchy. Seek as you do this to link up definitely with your own Master, of Whom I am, with His permission, at this time the chosen representative.
  - b. Inward to the world of men, seeking to contact the subjective world of human thought and aspiration - the world of ideals and of human aspirational vision.
  - c. Outward over the world of events, over the exoteric objective world of tangible happenings.
3. Still holding the consciousness in the ajna centre express to yourself in definitely formulated thought, the duty of the day in the light of this triple interrelation.
4. Then focussing the light that is in you, send out the dedicated energy of your personality into the sphere of your chosen work through the medium of your left eye and the potent energy of your soul through the right eye. This will prove potent in effect.
5. Then - as a soul - draw from the realm of soul life a fresh supply of soul energy and concentrate it in the head and heart, holding it steadily there for use during the day's work.
6. Sound the OM three times inaudibly.

This should only take a few minutes but it must be done dynamically and with full control over thought and activity.

My blessing rests upon you.

## R.A.J.

My brother.

You are entering with renewed strength and vigour into the coming winter's work. Like many today, relief and release appear to lie in concentration upon your life-appointed task; in the performance and the perfection of duty is to be found a sense of contributing to the assuagement of the world need. Nevertheless, that does not suffice for a disciple, as you will have discovered. Yet it constitutes for you a problem.

In giving this group their personal instructions, I seek to do three things:

1. Give training in the initial steps of technical discipleship so that a good foundation of knowledge in preparation for initiation is laid for future use.
2. Stimulate you to such an extent that the inner urge to express the spiritual reality (which is your true self) may overcome all the inertia which holds you down - as it does so many - to a restricted spiritual expression.
3. Integrate you more closely into the group life. I would remind you that in this group (if it is to be a true nucleus of the group life of the future) the disciple must recognise that it is the united group thinking, the unified group desire and the blended group activity, which conditions its expression. This, in its turn, is the manifestation of the simultaneity and the synthesis produced by the sum total of the similar thoughts, desires and plans of the majority.

It is for this reason, therefore, that I give you your instructions, in the hope that they may pronouncedly condition the group thinking and in this way produce the needed subjective changes.

I have told you in the short instruction I gave you in January that you were establishing those relations, which may *later* manifest. I wonder if you are proceeding in any way consciously to do so? These relations are of a nature different to those existing between you and your associates in your chosen field of work or between you and your group brothers. A disciple and later the initiate of some degree or other - from the highest to the lowest - has a twofold relation to establish and to hold:

1. With those of like degree with whom he is associated in the work. Then their united relation enables them (as a result of their group unity) to be en rapport with levels of consciousness and of activities higher than their own. This is, therefore, a group relation, dependent upon the established inter-relation of group members.
2. With those to whom he is related karmically; or by his own choice which may not be karmic at all but a newly instituted decision; or by the choice of others opening to him avenues of contacts which he, himself, working alone, would never have made but which are the result of the *drawing* power of the group soul.

It will be of real value to you particularly to attempt to distinguish between these relations; to recognise and regulate those relations which are unavoidable and which are those definitely emerging from the past. These cannot be evaded and frequently constitute - through their interplay in the life of the disciple - a major life problem. The inter-relation between a disciple and the Ashram has also to be handled intelligently by him so that, by the subjective interplay, group fusion may proceed without hindrance and with dispatch. It is here that I would like to see closer integration and keener interest on your part. Your group-attitude to your group-brothers is somewhat negative, is it not? A more positive contact would be desirable.

I do not here refer to a personality contact such as the word "friendship" connotes but to an outgoing on your part to them and a receiving from them which is the higher spiritual connotation of the trite words "give and take." What do you give the group? What do you take from the group? Unless both

exist there is no free circulation of the united thought and desire to which I referred above. Where these do not exist there is apt to be obstruction and blocking. It happens automatically without intention and is the result of a particular state of consciousness. This "gentle, unrecognised withdrawing" (as it has been termed) has its basis in many things. It can be a mode of self-protection, necessitated by long years of extreme sensitivity; this eventually must give place to the guarding of the group interests. It may be the result of shyness and of an inarticulate nature, which longs and seeks for the companionship of the Way but knows not how to bring it into functioning process. It may be the result of a critical nature, for it is the critical mind, which separates and divides, as you well know. It may again be caused by a habit of loneliness, induced by inherent natural tendencies, or by executive position and the circumstances of the individual life, or by sorrow or shock in early life experience. This must be balanced by an outgoing on the part of the soul, which then shifts the whole problem of relations to a higher level of contact and brings release and the power to communicate, which is the hallmark of group life.

I would ask you to consider these thoughts with care and to ponder upon the establishment of group relations and their recognition in your brain consciousness, for it is your problem in connection with the group of which you are a part. To the exoteric relation must be added the inner. This I think you know. Such a contact should be relatively easy for you as you have four rays out of the seven active in your nature and because those rays which are apt to produce separative attitudes in the early stages of expression (the first, third, and fifth) are lacking in this incarnation.

I wonder, my brother, if you have noted the relation, which exists between joy and radiation - two key words, which I gave you years ago for your guidance? Radiation is a tangible substance and potency, producing effects. Your radiation or "quality of effective auric contact" is recognised and evokes reaction upon the objective plane in your immediate environment and by those who contact you. It is the subjective, consciously focussed radiation to which I here call attention. This should produce effects without physical contact, and this should constitute your joyful service. Joy is the most powerful impulse behind the right kind of radiation.

I would ask you: How does a Master reach his group of disciples? Through direct radiation. It is the basis of all telepathic communication, group interplay, and potent usefulness.

As an exercise to foster this desirable process of effective radiation, I would ask you for the next few months to endeavour to reach two of your group brothers through directed thought, joy and outgoing love. Choose any two you like and seek to establish contact. I would suggest two that you do not know personally, if possible, for that will make the exercise more directly useful, and, therefore, constitute a more adequate test. As regards your personal meditation, I would suggest the following:

### **Personal Meditation**

1. Sound the O.M. seven times, breathing it out to the group as the soul – through the medium of the personality. As times goes on and you become more proficient in this breathing forth of energy, you will strengthen the group breathing forth of energy and light into the world.
2. Visualise then a network of light with twenty-four radiant points of intensified light within the network – a point for each of the group-members. When you do this, recognise one of these points as yourself.
3. Then see, radiating from the chosen point, which is yourself, lines of living light energy – qualified by love – pouring from your point to all the other points.
4. Then sound the O.M. and by an act of the will, intensify the outpouring for which you have made yourself responsible.
5. Then, withdrawing consciously into the head centre, gather up all the energy (mental, emotional and aspirational), which you are capable of absorbing and focussing – thus relating the energy of the heart, the head and the solar plexus – and dedicate it, as an expression of your life force, to the service of the group and of all you will contact during the day.
6. Sound the O.M. seven times in closing.

That is all that I give you to do, beside the group-work stated in my group-Instructions, but if you follow this exercise (and it is little more) faithfully and dynamically without looking for results or recognisable phenomena, great and potent changes will be wrought in your spiritual demonstration.

There is need for some physical care, brother of mine, and also for the cultivation of a trained poise. Much you already have as training, but much will be demanded of you in the coming months and for this you must stand prepared. Your life-quality in expression is good. Intensification is all you need.

## I.A.P.

Brother of old.

In the present world upheaval and with its steady approach to the western hemisphere, it is not easy for world disciples - with their unusual sensitivity - to detach themselves from the general psychic condition. Yet the aim of each pledged and obligated disciple (such as you are, my brother, by your own proving - which is the only sure testimony) must be to hold a subjective attitude of detached contact - an occult paradox! - and at the same time to carry forward the life of active service upon the physical plane. This is your problem and one, which you will have increasingly to face in the future. The present situation must and will touch all nations and every disciple will be tested and will have to express the utmost that is in him in service. I point this out so that you can comprehend the present and be prepared for the future.

I write to you as a soul and not as a personality and would ask you to study the implications of that attitude which I hold towards you. For the remainder of your life there should be a close application to the establishing of the gained soul contact and the training of the inner attentive man to catch the communications of the soul, plus the dedicated will to forget all personality applications in the meeting of surrounding need - as far as you can in your own country and allied nations. This may come to you as a surprising statement but at the close of the war, the period of rebuilding and the establishing of right human relations may (I do not say it will, for the constant element of freewill must enter in) force each disciple to work in those places where earlier effort, the ties of karma and national heritage, and inclination determine his personal allegiance. This will be true for you too but only time will indicate whether you work with close relationship or from a distance - the first being preferable, if possible. I ask you simply to hold these possibilities in mind, to avoid fanatical conclusions, and to be prepared to work where the opportunity confronts you.

The glamour to which I referred in my first communication to you this year, is being handled by you with right attitude and common sense. For this I commend you, reminding you always that soul contact is universal and inclusive in its effects but that the separative mind (even at soul levels) can still differentiate and place imparted truths under categories and sources. It is the imparted truths, the teaching and the inspiration, which is of moment and this fact I believe that you are learning. I, the Master DK, am a member of the Hierarchy and am teaching you through your own soul on mental levels, in the world of glamour at times also, and exoterically upon the physical plane through a much older disciple, AAB, who transmits to you my ideas. Through me, however, and through your contact with me (which is based on the recognition and unfoldment of your soul) you are en rapport with a world of spiritual inspiration and awareness, which you can appreciate. Appropriate it, my brother, and transmit the teaching to those you serve but be not occupied or interested in the sources or origins of this teaching. They matter not. Nevertheless, the responsibility of the teacher rests upon you. The teacher should be so occupied with the need of the taught and with the clarification of the truth, as it is given to him, in terms that they can comprehend that he cannot be side-tracked through undue interest in the origin of the revelation.

AAB here reminds me that I have not given you the rays, which control your personality. Your major rays - I and II - are identical with those of JWK-P and CAC, and should lead to a satisfactory understanding between you. This combination of the first and the second rays - governing either the soul or the personality - is the dominating influence in this work, which I am attempting at this time to do. They are to be found quite often in this group and this is to be expected owing to the fact that the Masters M. and K.H. are the overshadowing influences behind my efforts. Seven of the group members are conditioned by these energies and most of the others have the second ray present either in their personality or egoic expressions. This should be noted as definitely colouring the group and creating (if I might so express it) the group note. Of these potencies the whole group can, therefore, avail itself for it means that the inflow of understanding, light and love is thereby greatly facilitated.

The rays of your personality are as follows:

Mental body	The fourth Ray of Harmony through Conflict.
Astral body	The first Ray of Power.
Physical body	The third Ray of Active Intelligence.

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

I would like, therefore, to give some meditation exercises, which will facilitate the achievement of this clear vision and a correct interpretation of emerging facts and relations.

### **Personal Meditation**

#### I. Exercise prior to Meditation:

1. Stand erect, facing your soul. Then say audibly, if possible:

*"I accept the responsibility of discipleship which my soul has placed upon me."*

2. Then pause a minute, endeavouring to realise the full significance of this undertaking. Then dismiss it.

3. Again face your soul and say:

*"I accept with joy and with confidence and with a sense of comradeship,  
my share in the responsibility of making the spiritual work in the world successful."*

4. Pause again, trying to grasp the true implications of this pledge.

#### II. Meditation Work:

1. Sit erect but relaxed. Withdraw the consciousness inward in successive stages, using the imagination in so doing. The imagination is a creative activity, producing definite inner change. Upon this you can depend because it is one of the forces influencing substance itself. Therefore,

a. Withdraw from the physical brain, after definitely focussing your consciousness there. Withdraw to the astral plane.

b. Withdraw from the astral body to the mental body. From that point recognise yourself as an integrated personality.

c. Withdraw from the personality into the soul.

2. As you do this work, try to see the thread of golden light, which connects these three aspects of yourself. At the same time keep your consciousness steadily focussed in the head at the centre

between the eyebrows, the ajna centre. This thread - dual in nature, like two golden cables intertwined - passes from the heart and connects you, the personality, with the soul.

3. Having achieved this alignment and withdrawing, and having thus related the three aspects of the personality, quietly realise three facts:

- a. That you are now face to face with your own soul, standing before the Angel of the Presence.
- b. That you, this angelic Being, are essentially Reality, manifesting through three aspects.
- c. That therefore separation does not exist.

4. Then say with emphasis and understanding:

*"Having pervaded this world of the little manifested self with one fraction of my greater Self, I remain, greater, wider, inclusive and therefore overshadowing all my daily living."*

Ponder on this for five minutes.

5. Then add to the above the following statement:

*"I, the manifesting Self, through the magical power of my nature, redeem, reabsorb and revitalise this fraction, dwelling in my form."*

6. Then sound the O.M. three times:

- a. Sound it mentally, breathing forth radiance on to the mental plane.
- b. Sound it next in a whisper, breathing forth the dispelling power of Light on to the astral plane.
- c. Then sound it audibly, breathing illumination on to the physical plane.

7. This is followed by a period of listening or what is called esoterically "egoic conversation."

I have, my brother, in this instruction given you much food for thought, also the basis for real encouragement and an indication of your needed line of approach to reality.

### C.A.C.

Brother of Mine:

You have had much of strain, difficulty and mental readjustment during the past year, but then who has not in these days of world-strain, world-difficulty and world-adjustment. I would point out here that enforced adjustment (from which there is no escape) is one thing and simply involves acquiescence, the cultivation of a willingness to accept with understanding that which may not be avoided. There is another form of adjustment which grows out of conditions which are self-initiated and which are based on the effort to handle your own life and a capacity to recognise the place and time to effect changes and, ruthlessly and as a soul, bring about those conditions and situations to which the personality - under the urgency of the soul - must adjust itself. One situation, the first, is based upon the past, under the Law of Cause and Effect. The other is based upon the fore-knowledge of the soul, sensed by the intuitive personality and concerns the future. To both, you bring a certain type of equipment and this is the thing of practical import.

You will note how this fits in with my comments on time found in my instruction to you last January. I might almost call this the second lesson upon the right use of time, which is so essential in your case, though not exactly in the sense that your personality would apply my words. 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. It is this process of interplay between that which has been, that which will be and that which is at any given moment which creates you, the personality, and this is for you the most needed concept. It serves to give importance to the present and also directs the future.

You may perhaps wonder why I emphasise this question of time in your particular case. There is always in each disciple at any given moment of his incarnated life some one aspect of development, which is of more importance than another. The right understanding and the right use of time is for you the major significant lesson. When understood and relegated to its rightful place and when wisely used, you will experience an amazing release. The implication of these words is far deeper than you might think.

These basic requirements in a disciple, expressed and understood, are conditioned by the quality of the energy pouring through the etheric body. I have given to each of you an analysis of your rays, five in number. Later, I will endeavour to show you all the state of the etheric body, which is the prime conditioning factor as far as physical plane expression is concerned. This body is the aggregate manifestation of all the energies at any one moment, which may be concentrated through the seven centres. It is these centres, which indicate to us who watch the point in evolution, the immediate limitation, need and the inherent possibilities. The response of the physical body is purely automatic to the impression or impulses coming from the vital body. This in itself is responsive to certain sources of energy - these may be one or other of the personality vehicles, the personality note or the direction of the soul, producing impression in varying degrees.

During the coming period until such time as I give out the next group instruction, I would ask you to discipline your time, making each moment count; I would ask you to perfect each life episode and event (which is only another word for time) so that they are as constructive in expression of the group will as you can make them. This, you will never regret doing.

As regards your personal meditation, we will pursue the same theme. You have a capacity to use the will and at the same time to be inclusive (more inclusive in your consciousness than you yet are in



expression) which is very real. The one calls into activity your soul; the other deepens and sweetens your personality, and I think you will be the first to admit that both these qualities are desirable.

### **Personal Meditation**

1. Relax and focus yourself in the soul. Then sound the O.M. seven times, breathing it out upon the world of men and saying to yourself inaudibly:

*"The WILL of God moves the world."*

This is the thought lying behind your use of the O.M.

2. Then ponder upon the significance of TIME as an expression of the will, realising that this expression is a thought - instantaneous and effective - in the mind of the planetary Logos. Think out carefully some of the implications of this last statement.

3. Then say slowly and thoughtfully:

*"The past has gone. I am that past. It makes me what I am."*

*"The future comes. I also am the coming destiny and, therefore, I am that."*

*"The present flows from out the past. The future colours that which is. I make the future also by my present knowledge of the past and the beauty of the present."*

*"And, therefore, I am that I am."*

4. Sound the O.M. softly seven times.

I am responsible for this work and I would ask you to proceed as indicated and, my brother, to trust me, your teacher and friend.

## I.S.G. – L.

My friend and brother,

For several lives we have been associated, though this is only the second incarnation wherein you have been definitely regarded by me and by my Associates as a pledged disciple. I am pointing this out to you as it infers a consecration and a dedication, which you have preserved inviolate and evokes a response, which only increases as time goes on.

You are pledged as a disciple to further our plans and to occupy yourself with definite group work. Our disciples learn the processes of initiation in the fire and heat of the daily life battle in the world of the present. They grasp eventually the processes also of group work and the rules, which govern group endeavour. These rules govern the Hierarchy. They recede increasingly into the background as the group grows in function, purpose and usefulness but this withdrawal into the silence of the Hierarchy is not based and never will be based upon any outwardly imposed silence by the initiate or disciple upon either himself or his group. The silence concerns himself, and is based upon a humble appreciation of the whole of which he is simply a part and is not based upon a silence and a technique which simply emphasises mystery. *The only true mysteries are those points of revelation for which the mechanism is inadequate* and which, therefore, find no response in the one whom the initiate or disciple contacts. 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.

You would find it useful also, once and for all, to face up to the complexities of your own nature and to do so joyfully. You could also try to simplify your own approach to truth, to me and to humanity. There lies your immediate problem - simplification. This involves the elimination of imaginative reactions, all hinted implications and a withdrawal from the centre of your group life (I refer here not to the group which I am here teaching) just in so far as you feel yourself a centre. It involves also the effort to become a potent living influence radiating from above and not from the centre and yet without any sense of being above.

I wonder, my brother, if I am making my meaning clear. It is not clear to AAB who is taking down my words but it should be clear to you, for it concerns your established technique of service and your group activity. You have accomplished a good and fruitful life service. You have aided many towards the light and have demonstrated a physical plane selflessness, which has been powerful in releasing others. You need now to demonstrate an equal selflessness upon the plane of aspiration and of devotion. There lies for you the battleground, and victory must be yours prior to taking the initiation for which you are being prepared. Your capacity for suffering is abnormal; this must be ended through the cultivation of that divine indifference which changes or shifts the present almost too violent emotional reactions into that calm, understanding, compassionate wisdom which - through identification with the soul of those you seek to help - inevitably aids suffering personalities. I think you realise the significance of my remarks. Your intense desire to serve Us and your deep love for humanity must be preserved but not forgotten in the strenuous activity of your life.

You are as yet a comparatively young man. The crux of your whole problem is to be found *in the shift*, which you are supposed to make this incarnation from the minor ray, the sixth Ray of Devotion, to a major ray, the second Ray of Love-Wisdom. When you have accomplished this, you will take initiation. The task is however a stupendous one because as an accepted disciple in the technical sense of the word, the characteristics of the sixth ray - owing to your having a sixth ray astral body -

are very pronounced and dominant. This condition is aggravated (if I might so express it) by your having a first ray personality. When, as in your case, the polarisation is in the astral body and so the energy of power pours in, the situation becomes acute, which is to be expected. Fortunately, disciples are driven by intensity and devotion to take the needed steps, which will bring release and a consequent moving forward, and the incarnation wherein they do this is always peculiarly circumstanced, subjectively at least, even if the exoteric life is of no major interest. This is not so with you. In your case the following conditions embody your problem and hence your opportunity:

1. The intense difficulty of shifting from one ray to another ray. The aspiration of your sixth ray astral body must be lifted on to the plane of knowledge. The power of sense realisation must become divine wisdom through surety. Vision must give place to intuitive focussed perception - a very different thing, my friend.
2. You were born in the sign Gemini, which again presents its own peculiar problems. You vibrate between the pairs of opposites in a very pronounced and definite manner - as does AAB. The point of balance and of equilibrium is ever a difficult one for the disciple to achieve in this sign.
3. Your first ray personality works through a physical body, which is on the same ray so that a triple first ray energy again complicates your life theme because all these forces are concentrated in the lower nature. This could lead (in the case of a pledged disciple) to a powerful and distracting spiritual ambition, which in a group-leader - such as you are - would be a detriment to the group. Where the astral body is on the sixth ray and devotion is dominant, the glamour of devotion can veil the reality of any existent ambition.
4. The present world conflict enhances your problem and makes the whole life cycle one of the utmost pain yet one of prime importance.

There are, my brother, many lives of such a negligible nature that they warrant no comment. Then may come a life when the attention of the soul, of the Master and of the group upon the physical plane are focussed upon the struggling disciple, thus bringing intensification of his situation and forcing him to "struggle into the light of day," watched by those who understand and by those who do not understand. This causes much suffering to the sensitive worker. All this applies to you. You hate publicity and yet much that you do courts it. You are sensitively humble and yet can be trapped and misled sometimes by personality pride; you love deeply and sincerely but are apt to express this through devotion instead of through wise identification.

I have for you, however, no real concern. I tell you that you need haste in discarding impediments upon the WAY but be assured, through study of your soul contact, that you will not be hindered.

I ask myself what I can do for you and so aid the process of transmutation and release through right meditation. I would suggest the following experiment in subjective attitudes. That, in the last analysis, is a definition of meditation. The end of all meditation is concerned with:

1. The attitude of the personality to the soul.  
This is self-control.
2. The attitude of integrated man to humanity.  
This is service.
3. The attitude of the disciple to the Hierarchy.  
This is intuitional sensitivity.
4. The attitude of the hierarchical worker to the Plan.  
This is selection of activity.

Ponder on these points. particularly the third which concerns aptly your sensitive reactions to Us. This reaction will be felt in your soul as a complete surrender in time and space; in the personality it will register either as a glamour or a purificatory process, and in the group as a force, having either a good or a bad effect, according to its colouring by the higher or the lower nature and the activity it will succeed in evoking when it impinges upon the personnel of the group.

### **Personal Meditation**

1. Stand with your arms outspread in the symbol of the Cross.
2. Take six long slow breaths, thus establishing a rhythm.
3. Then take one long breath and gather up by the power of imagination the energy of the solar plexus. Then carry it along the spine and upward to the head, not to the heart as is usually the case.
4. Focus the dedicated aspiration and emotional energy in "the secret place" and then sound the OM. Breathe it down into the throat centre.

This can be regarded as an act of breathing in and breathing out and constitutes an activity carried forward on one breath with an interlude of conscious focussing.

This exercise can be done four times and repeated three times each day. You will notice that, in combination with the group meditation, you will be working actively upon the solar plexus, the head, the heart and the throat. It will require careful watching of process, results in the centres and consequent activity.

Let me be ambitious for you, my brother of long standing. That I am. I have watched you with loving understanding for a very long cycle. My love ends not and my care of you is all-surrounding.

## L.F.U.

Brother of mine.

I scarce know what to say to you for the body is tired, the mind is bewildered, the emotional nature is striving to assert itself whilst the soul is pouring in a stimulating energy, which is responsible for a very definite crisis in your life. It is of interest to me to know how many members of the Group of IX.4. are now being tested - a thing which was foreseen by me but refused consideration by several of you. Several members of the group are undergoing the painful test of war, with its inevitable nervous effects upon the constitution, its strain upon the astral body as well as the physical, and the reactions to noise, suspense on behalf of others and the general psychic atmosphere in which they are forced to dwell. PDW, DEI, and LDO are thus situated and the test is great.

You, my brother, and W.O.I. are likewise being tested in the world of ideas, and you particularly are faced with an acute problem in discrimination.

Earlier - years ago - I gave you three words, which were to be the keynotes of your life - *Love, Fearlessness and Understanding*. The first two have preoccupied you much. You have worked hard to express love and have materially sweetened and broadened your nature. As a result you are aware today, as never before, how lack of love betrayed you and brought untold suffering to three people in your life. This is known only to you. Fearlessness is now a glamour in your mind for your sixth ray brain and astral body have suddenly betrayed you. Your earlier freedom from glamour led to carelessness - and as you well know we are oft betrayed at the point where we judged ourselves the strongest. Nevertheless, the past few years have seen real progress, pronounced liberation and true development.

Have you, my brother, reached your high water mark for this life? Can you go further still along the WAY? That is your problem. It will be solved and wisely determined and you will enter upon a new cycle of spiritual life if UNDERSTANDING and a search for meaning begins to parallel your reaction to love and fearlessness.

Your understanding is not deep enough. That, which is academic and the result of reading, listening, and of your response to the work of the Arcane School is apt to take the place of true understanding. True understanding involves identification with humanity.

Your theories, your ideals, your fixed beliefs come between you and humanity as a whole, and the good of the form side of life looms unduly large in your attitude to service. You are, under the glamour of idealism, apt to sacrifice the spirit of love in order to preserve the form of your ideal. Ponder on this for it is basic in its teaching value for you if you grasp rightly the implications. May I ask you to reflect upon the esoteric significance of a truth which as yet seems to you most questionable: Ideals must go as they are now formulated because we are entering into a new age wherein all things will become new. They can safely be relinquished when their place is taken by a real soul love for humanity - inclusive, sane and practical. Ideals are formulations by the human mind. The Hierarchy has no ideals. The Hierarchy is simply the channel for pure love and where love exists there is no danger of harshness, of cruelty, of misunderstanding, of evasion of facts or of harmfulness. Much also that many regard as harmless is definitely harmful in its general effects. Ideals, as usually held, feed pride, lead to stubbornness, and engender a separative superiority; they produce impractical attitudes and negative activities. The one who thus holds them frequently serves only in the limited field, conditioned by his chosen work and coloured by his idealism. He excludes the Whole and thinks in terms of the past and as he wants to think. There is no real understanding of an opposing idealism and often no real attempt to comprehend its basis. His emphasis upon his own ideals (in his own consciousness even when not imposed on others) prevents understanding, and he is so busy upholding them and defending them (oft again to himself) and being conditioned by them that the larger human issues escape his attention. He settles down within the limits of his own beliefs. This makes him immediately a theologian and his usefulness then rapidly evaporates, except in the intimate circle of his fellow idealists. As time goes on, crystallisation takes place. A "crystal barrier" is

set up between the personality and the soul. The soul is seen but its influence is insulated. But - because there is a vision of the soul still persisting - the disciple is deeply dissatisfied. The crystallisation eventually affects all aspects of the nature. Emotions settle into "grooves of crystal"; the mind becomes set and brittle. The physical body crystallises also and gets old rapidly because there is no free flow of life.

One thing only will prevent this happening: Loving understanding and a consequent sacrifice of the life to humanity as a whole. The greatest good of the greatest number becomes his life theme and to this the whole man is subordinated.

Can you grasp this vision and let everything go? Only two types of ray energy are expressing themselves through your lower nature: intellect and idealism. Ponder a little on the effects of this unbalanced condition and consider what it will engender. Be not satisfied with your mental activity and your dedicated idealism. Reach beyond them to the soul whose nature is love and whose identification is with humanity and not with a school of thought or a group of ideals.

You stand at the parting of the ways, my brother. Will you come on to renewed service, to new ideals, and to a fresh cycle of creative living? Or will you settle down into a crystallised condition and to an ardent struggle to become creative and to express ideals, which are perhaps already superseded in order to make room for higher and better ones. Thus you might stand still within the aura of that which is old and make no further progress, waking up later to the realisation that creative living is a spontaneous happening and that your ideals have been superseded by greater and more spiritual ones.

I give you no personal meditation. The one assigned to the group in the group instruction is peculiarly adapted to bring about in you the needed changes, provided you follow the meditation with regularity.

I would, however, ask you to take two points of reflection every day when it suits you best and for your reflective theme I would suggest "Understanding of the New Age Ideals," remembering that the new ideals concern the life and NOT the form.

My blessing rests ever on you for I have much for you to do. I would remind you that in your last instruction I asked you if you were strong enough to participate in the world distress with no barriers up. I asked this because I saw in you a glamour and a weakness (based on your true ideals) and a negativity which hid itself behind a fearless idealism. I pointed then - if you will recall - to the need for "active understanding." I reiterate again this call.

## I.B.S.

My brother.

There is a question concerning the future and your responsibility which is at this time much disturbing your mind. It intrudes powerfully at times into your consciousness. Up till now - after a period of inner wrestling and consequent decision - you have evaded the full facing of the implications and the effect which action may have upon the future. The service of a disciple is frequently affected by his inner worries and defensive suppressions. The free flow of inspiration is halted in the astral body and there stagnates (if I may use so inappropriate a word). He is conscious of the inspiration but is puzzled at the small effect it appears to have upon other people. He wonders constantly where the difficulty lies. Often it lies in an unsolved problem which serves to bewilder the subconscious nature, as the psychologists call it; it may lie in a half-realised inability to work out right relations with people, fretting and gnawing at the lower layers of unformulated thought; it may be found in a state of inner rebellion against life, against people, against the disciple's own decisions, leading thus to a most definite orientation or focus of the entire personality.

When the personality ray is the same as the ray of the astral body (as in your case) a most difficult situation is apt to arise, handicapping the service until such time as right inner adjustments are made. In a curious way, you are isolated from many people by the power and focus of your third ray physical body - a thing which you are the last to desire but which is due to the dominance of the first ray element in your nature, for it conditions your soul quality and that expresses itself through the third ray physical nature. Intense focus is, therefore, the continuous theme of your life expression for - as you know - you have the first ray and the sixth ray continuously interrelated in your nature.

The offsetting factor is your mind, which is governed by the fourth ray. This influence too is frequently found in this seed group, for ten of the group members have the mind as the battleground of conflict - a conflict, which is thus planned in order to produce an eventual harmony. Disciples such as yourselves, therefore, will not find release from conflict through the control of desire, or through evasion or through inhibition. They will find it through the right use of the thought processes and through the mind itself, for it can throw upon the problem the light, which shines through it. This will bring right solution and correct understanding. You do wrestle with your problem, my brother, for your sincere desire is to follow the path of spiritual development but you make the astral body your battle ground whereas the whole problem should be elevated to mental levels. Think this out and then carry forward right action in two directions: on the mental plane for guidance and down to the physical plane for demonstration.

You will know to what problem or problems I refer. None of your group brothers will understand to what particular condition I now make allusion. It is a problem, which you must handle in isolation and when handled, it will open for you a perfect floodgate of relationships and opportunities. Your aim should therefore be the intensification of the illumination of the mind so that the searchlight of the mind can be turned upon the fogs and difficulties of the astral body.

Of one thing we who are watching the disciples of the world today are convinced, and that is that you are a sincere and intelligent devotee; intelligence and devotion go hand in hand in the accepted disciple, balancing each other and then producing a definite focus of power. For all of you this is an incarnation wherein the life focus becomes either irrevocably oriented toward the soul, as must be the case with newly accepted disciples, or powerfully expanded and inclusive as in the case of older disciples. In your case, the achievement of a definite focus is now essential. In the manifestation of souls in time and space, there come lives wherein - at times - a soul problem (as the personality embraces it) becomes a dominant theme and the whole incarnation (with definite points of intensive crisis) is given to the understanding of the problem and its solution. In the orientation of your life towards the soul, the keynote of renunciation is wisely clear but you need to see to it that even renunciation is not over-emphasised and that its conditioning power is not applied to that for which there is no call, because such renunciation would constitute an error.

I am giving you, therefore, a personal meditation. I too must have this in mind, reminding you that renunciation itself can be a glamour and a sixth ray idealist is prone to over-express. I shall not give you what you would call a real meditation. That which will aid you the most at this time is a visualisation exercise on Light.

### **Personal Meditation**

1. Sit quietly and relax. Deal not with problems but during the period of this exercise endeavour simply to be a point of focussed vision, with the eye of the mind directed towards the soul.
2. When your focus seems adequate then see (by the power of the creative imagination) a distant peak or pyramid and on its summit there shines a clear pure light of great intensity.
3. With that light you seek to identify yourself, to merge within and thus to avail yourself of its illumination in order that in it the lesser light may shine. You say, after some minutes of careful identification:

*"Dim light am I and yet the pure light shines.*

*Not distant is that light but daily, hourly drawing nearer.*

*The light that is my little self must disappear within the greater Light.*

*So with that Light, that all-pervading, all-consuming Light, I blend and merge.*

*I can no longer see the two - the greater Self, the little self, the pilgrim and the way, for only one is seen - the greater lighted Whole."*

4. Picture the fusion of the light of the personality and the light of the Soul and see that light focussed in the personality upon the astral plane.
5. Then produce stabilisation of the light appropriated by the sounding of the OM.

Seek not to use the light directly for the clarification of problems, teaching or ideas. That will take place automatically once the light is focussed; it must inevitably bring release and knowledge. Seek simply to visualise the process, knowing that "as a man thinketh so is he." Then forget about the acquiring of the light and endeavour to manifest that, which exists as the result of your own effort. Light is within you. Seek not for immediate instantaneous solution of your problems. Look not, my brother, for results. Remember ever that as you continue faithfully with the indicated exercise, the results are sure or I would not waste your time or mine in giving you this work to do. Regularly and without anxiety do as you are told. The results will in due time manifest.



## S.C.P.

My brother.

It is often difficult to know just how to approach you on account of your exceeding sensitivity both to lack of love or understanding and also to criticism. Your first reaction is one of intense pain of being misunderstood - as you think - by me. This is caused by your complete identification of yourself on mental planes with your spiritual objective - an identification, which is true, sincere and lasting. You are apt to think that you now are what you want to be. This is a thing impossible if the law of achieved progress is of any importance. Your resentment of criticism (which is sharp and glamour-producing) is not based on pride in fancied achievement but is more a fierce resentment over failure. You add your own criticism of yourself to my proffered suggestions and this creates a glamour. Forget not that contact with disciples older and more experienced than yourself will ever produce a stimulation. That stimulation will apply to any innate glamour as well as to your spiritual life.

Your second reaction is a silent acceptance of the criticism or suggestion, and a silent effort (once the emotional crisis is over) to change what is undesirable and to make the desired progress.

Can you, my brother, think of a single instance, which did not (in the early stages after reading my instructions) produce a turmoil in your consciousness? I cannot, nor can I remember any time when you did not see the matter more clearly and profit by my words.

I make this preamble in the hope that this time you will waste no time in any futile reaction or self-defence and for the good of your group brothers, that you will see directly that which I - in love - seek to make clear to you.

Nothing matters these days (when the bulk of humanity is in such dire distress) except to aid in its liberation at any personal sacrifice. The temptation of many people these times is oft to evade the issue and find in the daily task and karmic responsibilities as well as in a type of satisfaction with their emotional reactions a way of escape from direct and practical action on behalf of humanity. They employ a forced preoccupation with their own concerns - in order not to think, not to realise and subconsciously to evade doing anything, which adds to their present load. When I speak of emotional reactions, I refer to the distress and sorrow and anxiety engendered by having those for whom one cares in the besieged or occupied countries. From that you, with thousands of others, naturally suffer and this is quite unavoidable though it can be controlled. I refer to definitely constructive interest and help upon the physical plane and I would ask you:

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

The second question is to ask you if you feel that you are freer from the ties of those who are regarded by Us as a basically selfish and self-centred group - those who belong to the so-called social set? I told you in my last instruction that you were making definite progress in this respect and I believe that you yourself are becoming conscious of your own reactions in this connection. Humanity, and not the group of so-called cultured people, should take your time and attention as well as your work along your chosen creative lines - those on which you are now engaged. Are you freer from the

fear of what they would say and what they might think, or are you still guided by the massed self-interest of that group of men and women whose lives are preoccupied with possessions, with the social amenities and who regard doing Red Cross work as demonstrating adequately their usefulness? You, along with others, have refused to identify yourself and interests with any set except the one in which your destiny or your ambition placed you, and this proves an obstruction often to true spiritual growth. It is a problem and takes years to learn the lesson of general human interest. It is not easy to be a "fool for Christ's sake," and, my brother, the social set is one of the cruellest in the world. They need defying for their own sake and their own awakening.

Learn to stand free and unafraid, and as a soul include all with whom you are brought in contact within the dynamic vibration of your soul-directed personality. Seek to tune in on world need mentally and not emotionally; add to your service in meditation that which can practically help in this appalling world emergency. The problem of all disciples today is to achieve successful activity in their chosen task of competent citizenship and life occupation and yet, at the same time, to add to that at any cost a practical life of service. Such is not the duty or dharma of average man. It is sufficient for him to make good (as it is called) upon the physical plane, leaving to a later life cycle the development of a more dynamic and inclusive inner life. All disciples have both objectives, one outward and one inward, with also an ordained integrated expression. In your case, this situation is peculiarly ordained by the soul in order to bring about a needed bridging between your powerful astral nature and your definitely illumined intuition. This I pointed out to you some years ago.

The world of competitive business and the struggle with the financial situation calls for all the resources of your lower mind and this strengthens and brings your mind into practical effectiveness. The process is therefore one of a pronounced technique for the integration of soul and personality. The same process in the case of the average citizen produces an integration of the personality - what we might call an integration downwards. In the case of a disciple, such as yourself, it produces an integration upwards, leading to a definite reorientation of the life forces and the calling into creative activity the centre at the throat.

I will give you a short personal meditation, which will aid in this development and increase your vision, effective service and usefulness. Do this meditation prior to the group meditation and do it with dynamic brevity.

## **Personal Meditation**

1. A quick rising act of alignment.
2. A moment of poised attention.
3. Then sound the OM as the soul.
4. Arrest the downward flowing soul energy and effect its fusion with the uprising aspiration of the personality on mental levels. Hold the consciousness steady at that point.
5. Visualise then a golden band of light, extending from the soul - via the mind - to the physical brain. Attempt simultaneously to see a thin thread of light ascending upwards from the soul towards the Hierarchy, passing through the members of the group.
6. Then breathe out the OM again and see it going to the throat centre at the back of the neck.
7. Focus your consciousness there and at the same time hold it in the head. This activity corresponds to the dual life of the disciple to which I referred above.
8. Sound the OM six times as the soul, sending the energy
  - a. To the mind, and there focus.
  - b. To the brain or the highest head centre.
  - c. To the throat centre and there focus.
  - d. From that centre, imaginatively breathe out the OM throughout the personality.
  - e. Then breathe it out over the group of your brothers.
  - f. From thence to humanity.

If you will do this simply as an exercise in the direction and right flow of energy, via the throat centre, you will find much instructive value emerging and increased usefulness and effectiveness in every aspect of your life, in the world and on spiritual levels as a disciple.

You have learnt much, my brother, and I do not regret adding you to my group of accepted disciples.

## D.L.R.

My brother.

There are within you at this time, my brother, stirrings of revolution and rebellion which have in them the seeds of liberation. Does this astonish you? Of their depth and purpose you have as yet but little understanding. You must remember that rebellion may be based on purely selfish desire for a way of life, which your personality may demand. But it can also be soul-produced, and such is the case with you. One of the first things, which a disciple has to learn is the real nature of that which is directing him and conditioning him. With many it is some aspect of the personality or of the personality as a whole; in a few, it is the soul. With still others, the promptings may come from a sense of inferiority and its consequent reaction of a carefully considered defence mechanism; with still others, it may be circumstance, or the race mind or popular opinion or the people with whom they are associated through ancient ties, karmic liabilities or self-chosen responsibility. I will tell you here certain things which may aid you towards a fuller life and a deepened soul expression.

Your link with your soul is real and it was not achieved in this life. It is therefore one of the stable factors in your life. Your mind is of a high quality and is easily responsive to the intuition and illumination; you have your emotional or astral body well under control. On the inner planes of the personality, your life demonstration is good and you lead a faithful and progressive spiritual life - so much so that your vibration reaches upward so intensively at times as to sound within the periphery of the hierarchical sphere of influence. This is somewhat rare. But outward and downward (these inadequate expressions make the teaching hard to communicate) this is not the case. Your outgoing energy seems short-circuited and your radiation is inadequate to your inner spiritual life.

You will recall that I gave you the word "radiation" some years ago as your desired keynote. For years I have watched the intensification of your spiritual life upon the inner planes only to see it arrested on the eve of expression upon the plane of daily life. I refer not here to character expression or to being what people ordinarily call good. I refer to effective radiation.

What causes this, my brother? I would say: Outer circumstances, and two people in particular, plus an acutely sensitive receptivity to the mental and emotional life of others. Ponder on this. This sensitivity causes an arresting of physical expression, plus a mistaken interpretation of duty at times. Know you not, my brother, that those who are at the stage of accepted discipleship (as you are) should be radiating centres of light on a relatively large scale. With you this potency of radiation is present but is rendered ineffective by your reaction to the outer details of physical plane living and to the reactions of those less developed than you are. Is this a hard saying? Study it with the detachment you have so ably developed and you will find in due time that I am correct in my diagnosis.

Re-apply and re-interpret this virtue of detachment and much will be revealed to you. I shall not be more explicit. My function is to indicate direction, but it is for you to understand rightly and then react. Your initial interpretation given to my words may not be the right one in all cases. Usually the integration of the spiritual life and of the personality proceeds as follows:

1. The astral body integrates with the physical brain, via the etheric body and the solar plexus.
2. These two then integrate with the mental body and thus complete the personality expression.
3. This is followed after much struggle and time by the definite integration of personality and soul.

You have, however, carried the integration from the astral body to the mental body and from thence to the soul but have not yet succeeded in integrating these three with the physical man, dominating the brain and producing a vibrant expression of the inner man outwardly. This is somewhat rare a condition. Could you see yourself as you essentially are, you would make the acquaintance of a vibrant, radiant, wise disciple. But you hide all that behind a wall, which has been built through your conditioning supersensitive nature and circumstances, and also by the influence of several people.

Come out from behind that obstructing wall, my brother, and - for the sake of those whom you can serve - be what you are.

That this emergence on your part may bring its own problems is probably true, but with the results of right action (carried wisely and not fanatically forward) you have naught to do.

A brief visualisation exercise and meditation may aid in this process of emergence. It is well to bear in mind that the dramatisation of the spiritual life leads to creative appearance, strengthening the will-to-do, directing the desire nature in the right direction and producing effectiveness in physical plane expression. You will see, therefore, that when humanity can begin en masse to work in this manner, they will enter upon a cycle wherein evil karma will no longer be engendered and past karma will work out in experienced, spiritual living.

This meditation exercise should be carefully thought out before practising so that you can know just what you are attempting to do and can then do it with adequate results. I would ask you to do it twice daily, when convenient. I set no regular time. A year's steady practice (with belief, plus skill in action) may cause almost dramatic changes in your life.

### **Personal Meditation**

1. Bring about focus in the soul of the potencies of the lower man by the power of the imagination and careful visualisation. This can be done by rapid, right alignment.

2. See the soul as a radiant sun within you (the personality hiding behind its rays). You, the real spiritual man, produce the veiling of the lower man.

3. See the rays of the sun extending first to the MIND bringing illumination.

Pause here and focus your consciousness in the mind. The work is done by projecting yourself along the ray of your personality and along your mental ray, which is the fifth ray of concrete knowledge or science. This should be relatively easy for you.

4. Then see the rays of the soul (the sun of your life) extending and embracing your ASTRAL nature and irradiating the astral plane with which you are in contact, thus bringing an outpouring of love. This again should be relatively easy of accomplishment as your astral ray is the sixth ray of devotion and idealism.

5. Carry the radiation of the sun to the vital body and see it bringing (on the beam of the seventh ray of your physical nature) such a dynamic energising that you will have the power, figuratively speaking, to break through the wall which prevents the inner radiation extending into the outer physical world.

6. Then sound the OM softly seven times, concentrating upon the picture of this sun (which is you and your solar quality), thus irradiating the outer life.

This process should be fairly easy as all your rays tend to facilitate it. The process is also highly scientific for it is in reality the manipulation of radiant solar energy straight from "the heart of the sun," technically speaking. Work patiently along these lines and take with patience and courage the effects produced. For these you will be eternally grateful.

## P.G.C.

Brother of old.

I wonder whether you have sufficiently realised that for you to bring through the love of your soul is the line of least resistance, owing to the fact that your personality ray is the seventh ray - the ray of consummation, the ray of expressing adequately on the physical plane the form through which the soul - whose nature is love - can express itself. This is particularly easy also in your case because the ray of your physical body is also the seventh. The line of descent, therefore, for the form building energy is direct. To this again you can add the fact that your personality vehicles are on the fifth, the sixth and the seventh rays; these follow each other in sequential order, producing again a direct channel. You should consequently (if you are truly to understand the mechanism through which your soul has to function) make a much closer study of the seventh ray. It is also the incoming ray for the next immediate cycle. A knowledge of the ray influences, techniques, mechanics and objectives will be ascertained by disciples in whom these rays are pronouncedly manifesting.

It is not possible for anyone under the degree of accepted disciple to find out much. The type must be definitely pronounced and the investigator advanced enough to have reached the stage of a detached observer. This detachment you can frequently attain. Temperament and training have developed it in you. The second ray disciple has to learn detachment while at the same time he remains "attached and inclusive" esoterically, and this must be consciously achieved and the attitude preserved. The first ray disciple has to remain detached and at the same time to learn attachment and to admit entry into his aura of the entire world in a series of progressive attachments. This makes for difficulty for it involves that training in paradoxes which is the secret of occultism.

Your ray combination and the points of focus in your case explain your great interest in the centres, in their significance, vitalisation and conscious use. It is the unfoldment of an awakened consciousness, which is the goal of all training for initiation and of this the training of children to develop an awakened conscience is a symbol. This awakening is brought about by:

- |                  |  |
|------------------|--|
| 1. Integration   | the coordination of the mechanism.                   |
| 2. Synthesis     | the fusion of personality and soul.                  |
| 3. Appropriation | the inflow of energy from the soul into the centres. |
| 4. Awakening     | the response of the centres to this inflow.          |

You will note the sequence, therefore, of this staged development in the way of white magic. Usually among the ignorant, the centres are first studied objectively, psychic exercises are undertaken in order really to produce feeling in the centres and so make the man conscious of their locality and quality. Later an effort is made through meditation to contact the soul. This order is wrong. Man should become aware of the centres as a final stage and this because his emphasis and identification is with the soul and not with the form aspect, of which the centres are a part. Be careful in all instruction that you may later give on these matters to make this point adequately clear. I would call to your attention another point. You may perhaps have noted that I have given some of you meditations, which are concerned with certain of the centres and their relation. This I will increasingly do. Most of the meditations which I gave to the Groups of IX (not all of them) prior to their dissolution, are in reality ray meditations and can be so adapted and reference to the centres later inserted; but - at this stage - only AAB knows enough to make the adaptation and necessary insertions. I have instructed her to ask RSU gradually to copy the entire file of meditations and you can then, during the coming months, cooperate with AAB in their changing and assembling under the correct rays.

This service and this expansion of the teaching is of importance and should constitute the service of you and R.S.U. in collaboration with A.A.B. The assembled meditations and the knowledge gained will serve to provide some of the practical side of the teaching to be given by the Arcane School in the more advanced courses to be given in the future. After the war is over - provided that it terminates as desired by the Great White Lodge - many will provide evidence that they are ready for this advanced training and for this you, as a group, must be prepared.

You may wonder why I am dealing with this matter in my instruction to you personally. Simply, my brother, in order that you may aid in the preparation for the coming development of the race of men and because - owing to your training and the field of your daily work - you are equipped to provide that measure of technical knowledge which will guarantee the sanity and freedom from fanciful extravagances which is so needed in connection with teaching to be given on the centres and their development. It must always be borne in mind that evidence of the centres is to be found in the nervous and glandular systems and these three must ever be related if modern science is to appreciate and appropriate the new knowledge.

For yourself, my brother, I have but a word. Deepen your understanding and remember that owing to the fact that you have two rays upon the first line of outgoing energy, aloofness must be carefully avoided by you. It is the first step towards isolation. Disciples must ever remember that any over-emphasis of the energies, which govern the personality lays the foundation of the form nature in the next incarnation. In your case, for instance, an undue emphasis of your fifth and seventh lines of force in this life might produce a powerfully dangerous form nature in your next incarnation - one which would probably bring about a personality upon the first ray with a third ray mentality, the same sixth ray astral body and a fifth ray physical body. You can see the danger of this combination where a disciple is concerned and the problem with which he would be confronted. I have here given a hint as to the mode of unfoldment in connection with karmic responsibility for the future. Such a hint has not hitherto been made available to the public. In this paragraph I have given you much food for thought.

## Personal Meditation

The objective of the personal meditation is to bring into increasing activity the two head centres. It is a simple exercise but should only be done every other day because you are at the stage wherein you could unfold too rapidly, and so bring about needless difficulty....

1. Relax completely yet sit erect and drop the chin.
2. Sound the O.M. twice:
  - a. Send it forth once as energy via the ajna centre.
  - b. Send it forth the second time from as high a point as you can achieve.

In both cases think of the general locality and not of the centres specifically.

3. Then visualise the spine and the two head centres somewhat like this:

*	Head
*	Ajna
*	Throat
*	Heart
*	Solar plexus
*	Sacral
*	Base of the Spine

4. Take a deep breath and draw – imaginatively – the energy from the base of the spine to the ajna centre, carrying it up through the centres up the spine. Do this consciously. Then breathe out the energy sending it to the sacral centre.
5. Draw all the energy sent to the sacral centre and that, which is latent there again to the ajna centre. This time after the usual interlude of concentrated thought send it down through exhalation to the solar plexus centre.
6. Repeat this process in connection with the solar plexus centre and the heart centre and the throat centre, carrying all systematically, on inhalation, to the ajna centre and on exhalation to the next centre on the list of the five spinal centres.
7. When the energy at the base of the spine, from the sacral, solar plexus, heart and throat centres have thus been carried up to the ajna centre, then pause for a few minutes. See the entire personality forces dedicated to the service and expression of the soul.
8. Next, in one long inhalation, gather all the forces of the form again to the ajna centre and then by an act of the will transfer them and see them unite and blend with the energy of the highest head centre.
9. Having done this exercise to the best of your ability, pause for a few minutes again and meditate upon the effects of this fusion (when rightly consummated) upon the life-service and upon spiritual development.
10. Sound the O.M. six times.

If you have any difficulty in comprehending this instruction, ask AAB about it. She knows this technique well. Watch yourself with care all the time, preserving ever the attitude of the detached conscious observer. This exercise has its danger points and hence my request for care and my instruction that you are only to do it every other day. It is a general preliminary exercise in facility and in the manipulation of the energies within the body.



## R.S.U.

My Brother.

Since my last instruction to you, you have attained to a certain measure of release and that means much and for that achievement I would indicate my pleasure and commend you. You are freeing yourself for service. All that I earlier said as to your problems still holds good and I would ask you to reread prayerfully and aspirationally what I said then. To the injunctions there given I would add some further suggestions. I seek further to clarify the issue in your mind. Once a disciple sees clearly, he can then take intelligent action.

You have not really liked my reference to racial limitations and yet, my brother and I can say my friend, why resent them? All national heritages lay their impress upon their peoples. A.A.B. is typically British in her personality attitudes and with her pride of race, heritage, ancient lineage and caste, with her stubborn persistence and dogged determination, with her sense of truth and her attitude of inner solitude. These qualities she has had to learn gradually to transmute into the dignity of soul consciousness, intelligent direction, clear expression of her sense of truth and a wide and general inclusiveness. This has not been easy though you, not possessing her particular problems and tendencies, may fail to realise that they are (or rather have been) as grave as yours. Some day I will give the group members a diagnosis of their racial colouring and consequent tendencies. Today I deal only with your peculiar difficulties because your battleground lies right there and *it is mainly your racial faults, which hinder you.*

I would add also to the above - which I rarely do - that you are likewise freer from the imposition of physical control than at any previous time in your life story, except once when you were much younger. Your second major limitation has been, as you know, a physical one and is incidentally also a part of the racial trouble, and of racial polarisation. Every disciple has to achieve complete freedom from racial limitations and to break down certain separative barriers; otherwise they remain and hinder, as I hinted elsewhere to SCP This is however an attainable attitude for you. You have, secondly, also to release your personality from the control of that which is the most potent personality vehicle, owing to the focus of the thought and life being largely there. The visualisation of yourself as one who is unlimited in soul expression physically would aid you. It is usually only in the brain (not in the mind) that racial reactions and racial vibrations make their presence felt. The brain cells, the atomic lives of the brain organism, respond to the racial brain and thus condition physical plane activity. A conflict is then apt to take place between the mind and the brain as in your case, but brain-responsive habits are apt to remain powerful for a long time and hence the problem. I am explaining, my brother, as you can shift the emphasis if you so desire and become entirely unconscious of racial control and racial karma. At present you seldom forget it and it conditions you unduly. Will you please not misunderstand me here if I say that once you relinquish that emphasis, the integration of the personality will be complete and you will be ready for a major step onwards.

A Master watches His disciples long before they are aware of the inspection, for they themselves take the needed steps into His presence long before the brain registers the contact or the response of the Master. All, in this group, have been watched by me for many years and in three cases for several lives (so slow were they to register inner spiritual impression) before I communicated to them my intention to train them. This inner direction definitely precipitates situations and difficulties and engenders problems and none of you are unaware of this. The lot of disciples in these days is particularly hard owing to the fact that sensitivity and a conscious reaction to the impress of all the vehicles in the personality simultaneously is so rapid and direct. This is the result of a measure of alignment and of conscious aspiration. But the compensation is adequate if disciples would be more occupied with the inner realities and less engrossed with the outer difficulties. But this, as you know, is most difficult of achievement.

You ask me: What would I have you do in regard to your own attitudes to the group and to the work with which you are all engaged? It is not hard to answer your enquiry because for you the task is uncomplicated though not simple of achievement. Be, my brother, on the outer plane, what you are

interiorly. You have much knowledge and wisdom. Use it as much as possible because you have a sphere of usefulness in this connection right in front of you – the Arcane School. Your destiny is that of teacher. Begin, therefore, to fulfil it. You have been much occupied with organisational work - a choice of vocation made by your soul, which was intended to offset the limitations with which I have sought to make you familiar. Such a task was intended to provide scope for expression upon the outer plane and this it has done. Now pour your energies into the work of the groups with which you are affiliated. Give to A.A.B. the aid which you are well fitted to give, making yourself increasingly responsible for certain aspects of the work which will make their appeal to you, and which call for your conditioning. I am choosing my words with care. Above all else give love with impersonality and true understanding. It must not be the impersonality of a planned and forced achievement but the impersonality of complete self-forgetfulness. The task is so vital that you and all your group brothers must lose sight of the little self in the need and the opportunity of the moment. Oft have I told you this. May I now see the result of this oft recommended truth?

As regards your personal meditation, I seek to give you one which will intensify the activity of the ajna centre and which will produce new vision and, above all, integration. The ajna centre becomes active increasingly as alignment, leading to integration, is achieved. I would have you use this meditation twice a day, laying the emphasis upon the exercise angle or aspect of the work and paying no attention at all to the possible spiritual value. I would remind you here (and when I say this I am speaking to all the group members and not only to you) that work in connection with the centres is incidental to true spiritual development and is or should be purely mechanical and automatic. The centres are physical, being aspects of the etheric body and constructed of etheric matter, and their function is simply to express the energy, which flows in from the astral body, or from the mind or from the soul (in three aspects). After the third initiation, they will register energy flowing in from the Monad - again through three types of force. If this can be grasped, disciples in training will not over-emphasise the system of centres through which the expressive energy must come.

The object of this particular exercise is to centralise the consciousness (plus the energies of which it is aware within the physical body) in the centre between the eyebrows, the ajna centre. When this is done, you have a secondary form of integration made possible, i.e., the integration of forces coming from the outer world of impression, via the five senses and the synthesising sense, the mind. You have, therefore, energies seeking outlet and expression, via the etheric body as it conditions and renders active the dense physical body, and at the same time energies making known to the man the world of spiritual being. Of these two worlds of sense perception, the two eyes are the symbol, as you know.

### Personal Meditation

1. Achieve quiet. Relax with as much rapidity as possible and with little mental activity. Then raise the consciousness to the ajna centre.
2. Sound the OM, visualising the integration of the personality with the soul. In doing this, link the pituitary centre with the head centre, above the pineal gland.
3. Then pause and after a mental grasp of what is to be done proceed as follows:
  - a. Take a long breath and draw the energy from the throat centre in so doing.
  - b. Repeat the breathing and draw the energy from the heart centre, holding these two withdrawn energies imaginatively in the ajna centre.
  - c. Repeat the process in connection with the solar plexus.
  - d. Repeat also in connection with the sacral centre.
  - e. Recognising then that four types of energy have been centred in the ajna centre, take another long breath and draw the energy of the muladhara centre to the ajna focus.
  - f. Then consciously endeavour to hold all the energies there.
4. At this point, dedicate the energies of the personality (which express themselves through these five centres and the ajna centre, making six centres in all) and breathe them back again - by an act of the will - into the centres to which they belong. Do not do this sequentially and piecemeal but as one dynamic out-breathing; see these energies travelling down the spine to their respective resting places, carrying new life, pure stimulation and dynamic will to each and every centre.
5. Then, as the soul *informing the body*, sound the OM and proceed with the group meditation.

This meditation should definitely aid in increasing the activity of the physical body along the lines you have for so long desired, and make the discipline for which you have striven, no longer a discipline but a life of unconscious, automatic spiritual expression.

## W.D.S.

Brother of mine.

A strenuous winter's work lies ahead of all disciples who are engaged in our service which is, as you have ever been told, pre-eminently the service of humanity. This service is intensively preoccupying us at this time and only in group-formation can it be adequately handled. In spite of this, for some reason, my brother, you stand peculiarly alone. As I realise this, I find myself wondering in what manner I can bring you to a knowledge of this situation in your life, for you need to change conditions so that you can become an integral part of the group life. When I say group, I mean neither your immediate circle of co-workers nor the group of my disciples who are recipients of these instructions. I mean the entire group of serving disciples who are at work in the world and are the hope of the world at this time.

Of your desire to serve, of your inherent determination to serve and of the honesty of your dedication there is no possible doubt. Two factors which almost defy definition contribute to the fact that esoterically you stand alone, spiritually repulsing contact from the inner side of daily living (and consequently on the outer side also). It is not your willingness to cooperate, for that is proven; it is not your effort to understand, for that is evident; it is not intrinsically anything which you do which surrounds you as a wall, for that is really not the trouble. It is the fact that you yourself - as a personality - have for too long placed yourself in the very centre of your picture and also because your first ray personality militates against your identifying yourself with the world of relativity in which you find yourself. Your personality is always in your way. It is never forgotten and conditions everything you do and say. The realisation of this is not evident in your mind because all the time you yourself are the most real factor in the situation and yet - as you would yourself teach people - that personality attitude is the great deceiver and essentially illusion. This condition of personality emphasis gives to other people whom you contact a sense of insincerity and thus evokes from them a reaction that leaves you alone. This in its turn evokes a response from your personality which is in the nature of self-defence, plus an effort to force cooperation, a willingness to go the way that the majority go, to do the expedient thing and also to attempt to prove to yourself and to others that you are what you know yourself to be and that they are not right in their reaction to you. Having pointed this out to you, is anything really clearer in your consciousness? I doubt it, for words - requiring as they do right interpretation - can mislead as much as they can help. I might however put it this way. Your second ray soul and your second ray mind are stepped down in expression to such an extent that they are expressions of personality love and a loving manifestation (apparently, though not in fact) of a mental attitude. With these you delude yourself and make a wrong impression on others for there is no real expression of truth in any of this. There is also no soul strength in your expression of life but only the determination of the personality and this you misinterpret as strength. This shows itself in various ways, according to the type of person with you at any given time and does not demonstrate the steady force of the soul, centred in spiritual being and illumined by soul light, being dedicated to group work and not to personality aspiration and personality ambition.

What then can you do? I would remind you that one of the things which it is the task of the Master to demonstrate to His disciple is the particular "blind spot" in his life which it is the purpose of the soul to illumine and bring into the light of his consciousness, thus dispelling the darkness and the blindness. This is done by stimulation and suggestion. The stimulation you have been subjected to for years and it has had its dual effect in stimulating the personality to a measured (but inadequate) response to the soul and also by stimulating the personality tendencies to fuller expression. These tendencies, when evoked, registered and recognised for what they are and so handled rightly can then be eliminated. The task however becomes more difficult as progress on the Path is made, for the subtler qualities and weaknesses emerge and are not so easily detected as are the cruder forms of personality reaction. I would suggest, therefore, that you study the weaknesses of your position in connection with your fellow-workers and your group brothers and so discover the cause of your "aloneness" by registering daily your effect upon people. That means that you study them and not yourself. Do you evoke in your friends and associates a good and happy response or the reverse? Do they show a disposition to seek you out and spend much time in your company? Do they tell you their difficulties in

happy discussion and seek your sympathy? How will you discover and be able to answer these questions? That is for you to find out. I can but indicate, for truths accepted on the statement of others are of no real service save as signposts on the way and are not often convincing. It is that which you know for yourself, which is self-ascertained and which is found out through pain, failure, suffering and hurt pride, which will bring you to liberation and the end of your (as yet) largely unrealised loneliness.

Let the strength of your personality and of your emotional nature (which is today building around you an isolating barrier) be transmuted into that loving understanding which comes because its possessor is identified with others and not so much with himself. He does not take the attitude: "I am identified with others" and so watch to see if he is, being at the same time focussed on himself and his reactions and so seeking to achieve identification because he wants to end isolation because it is wrong, and he seeks to be happier in his work and so in his consciousness. He says to himself instead: "What is my brother feeling and thinking?" and he does this because he is more interested in the happiness of his brother than in his own feelings or thought and so forgets himself in ascertaining the situation in order to aid, stimulate and love with wisdom. These, my brother, are the platitudes of the spiritual experience and these are the platitudinous truths of which you need to make experimental use, thus turning them into the ascertained facets of your daily experience and expression. More I cannot say to you at this critical time. There is much that you can do in the work if you will face yourself by forgetting yourself; if you will be strong by rendering the personality weak; if you learn to love by not caring whether you evoke love or not. Such are the occult paradoxes, which you must resolve and which - when resolved - will greatly increase your effectiveness in service.

If you care to talk to AAB who is an older disciple than you are, you might find it suggestive and useful. But AAB begs me not to suggest this and adds that she knows that a hint from me is worth more than a multitude of words from her or from anyone else. She will not speak of this matter to you or even make an opening for this discussion; but if you speak to her and seek light upon my words, she will do what she can.

I am going to give you no set meditation form to follow. I am however going to give you something to do, which, if successfully done, may bring you release.

Seek each day for ten minutes to get into touch spiritually, mentally and emotionally with one or other of your group brothers. Take each of them on successive days. Seek to establish a definite rapport and pour out love and help. Forget yourself in so doing and drive out of your consciousness the realisation that you are an emanating centre of force. Ponder upon the circumstances of their lives as you may know them; try to comprehend their problems of time, character and of aspiration. Write to them, if you care to do so, and try to get them to help you. Let them draw from you the very essence of spiritual service, which means that they will draw from your soul that which they need; in giving thus, you will be enriched yourself.

My blessing rests upon you, my brother.

## D.R.R.

My brother:

One of the outstanding characteristics of the pledged disciple is that he learns to stand steady and unmoving no matter what may be happening to him or around him. Much is happening to disciples these days for they bear the brunt of the world's cataclysm. You may perhaps find this an astonishing statement but I would ask you to remember that they meet the prevalent conditions on all three planes simultaneously and are at the same time endeavouring to live as souls. The accuracy of my statement is, therefore, apparent if you will ponder for a few minutes on the implications. There is appalling suffering everywhere. Physically and emotionally, people throughout the world are handling the maximum of pain. The accepted disciple, however, is suffering also mentally and to this must be added his capacity to identify himself with the whole; his trained imagination also presents special difficulty for he can include possibilities which others may not envisage, and his sweep or grasp of the plan is presumably greater; he is also endeavouring to apply his knowledge of this plan to the immediate environing situation and is strenuously attempting to understand and at the same time to interpret to others, no matter what he may be undergoing in his own personal life.

In many cases, such as yours, environing conditions and chosen associates tend to complicate matters and you are, therefore, today facing your major life crisis and, I would add, you are facing it satisfactorily.

There are many types of crisis in the lives of all aspirants, but in the case of those who are pledged disciples there are always two major crises in their lives: There is first of all the crisis of opportunity and its wise recognition. At some time, every disciple is faced with some determining choice, which leads eventually to the distinctive nature of his life service. This usually takes place between the ages of twenty-five and forty, usually around the age of thirty-five. I refer not here to the choice, which every able bodied and sane man has to take when he determines his life work, his place of living and his life associates. I refer to a free choice made when these other lesser choices have been made. Such a choice came to you in your earlier years. This crisis of opportunity relates ever to life service. This is true in spite of karma or environing conditions. It is not a choice of the personality, based upon expedient or earthly motives, necessity or anything else. It is a choice based upon the relation of the soul to the personality and only confronts disciples.

The second crisis is the crisis of expression. This usually comes towards the later years of a disciple's life. It concerns his stabilised life tendency and puts to the test all that he believes and for which he has stood and fought throughout his life experience. It is ever a hard and bitter test, going to the very roots of his life, and for those in preparation for initiation it is peculiarly acute. The conditions of the test may apparently seem no worse than the tests and difficulties, which assault other people but, as I have pointed out above, they have to be met on all planes at once. Soul energy is ever involved thereby and this intensifies the response of each individual body in the lower man and also the personality as a whole, the integrated man. The stage of responsiveness, which every disciple has achieved in relation to his environment, his associates and his service greatly aggravates his difficulties. I am explaining this somewhat in detail as I am anxious to have you comprehend the nature of your problem and so be able to handle it with increased poise, understanding and triumph. Behind you lies a crisis of opportunity; you met it well. Today you face your crisis of expression and you will come through; true triumph is dependent upon specific achievement upon the inner planes and upon wresting the true values out of any situation, and of these, values based upon the physical plane are by far the least important.

If you will, all of you, study the instructions given by me to the individual members of the group and to the group itself, you will find that I am giving you definite instructions in the Way of Initiation. Your response and your search lies, however, in the field of esoteric recognition more than in the field of the reception of new facts. So much has been given out in the past few years and decades anent initiation; it has largely been made exoterically, and received exoterically and the true import of the teaching has been veiled. My task with you is not so much the impartation of new facts, truths, points

of view and interest, but the awakening into reality of that which your mind already has received as theory and hypothesis.

You stand today, my brother, at a major point of crisis and you stand alone. Those in your immediate environment are of no special service to you for they are not yet upon the path of discipleship. They are in the earliest stages of the path of probation and are unaware of it also. You have, therefore, only three sources of strength:

1. First and foremost, your contact with your own soul through meditation, reflection and joy.
2. Your contact with me, your Master, because through me some of the strength of the world of souls and of the Hierarchy can reach you.
3. Your group brothers in this new seed group.

I would like to point out that in these three contacts you have the three aspects of divine expression appearing - from the angle of stimulation and of vitalising power - and so three types of power are made available. Beginning with the lowest contact, your group brothers, you have the INTELLIGENT activity and consequent stimulation upon the physical plane of your contact with them; through your soul contact, the LOVE aspect of divinity can be made manifest in you; and through your hierarchical contact, the will of God can pour into you. Thus all the three aspects of the divine nature can pour into you and meet with response from the three aspects of your lower manifested expression; thus you can become subservient to the divine. Ponder on this and seek to establish these contacts firmly and upon sound non-emotional lines.

You have a particularly interesting group of life forces or energies conditioning you, interesting because of the specific combination. The saving grace of your life expression has been your second ray astral body because the combination of a first ray soul, a fifth ray personality and a third ray physical expression might have resulted in a hard, concrete materialistic person. These rays are the ones, which have produced what is called the Prussian type of mind. Incidentally, this ray combination produced your karmic relationships in this life. Fortunately for you, your past immediate incarnation as a personality was overwhelmingly second ray and of this you brought over a second ray astral nature and a fourth ray mental equipment. Hence the balancing in two directions and hence also the general trend of your life conditioning.

It was your first ray lines of force, which placed you in the particular locality in which you live and brought your life partner to you. It was your second ray background and its effects in your present life expression, which hastened your affiliation with myself and brought to you your particular group of brothers in the new seed group. This information may prove of use to you even if it only serves to strengthen your faith and to indicate to you the reasonableness of the situation, which your circumstances are forcing you to meet.

Therefore, your major need is to strengthen and preserve the three contacts, which form the background of your spiritual life: your soul, your relation with me and your connection with your group brothers. By so doing, the sense of universality and of an expanded consciousness will grow and deepen and enable you to achieve that sense of proportion which will reveal the little self as an integral part of the great Self or Whole. By this statement I refer not only to your relation between the soul and the personality but to your relation - as a living entity - to the greater whole of which Humanity and the Hierarchy are integral parts. I would suggest, therefore, a line of thought or of meditation, which will deepen and strengthen these attitudes. To this end I am going to suggest five points of recollection for you each day:

1. On awakening in the morning, before rising.
2. At noon.
3. At sunset, whatever hour that may be.
4. On retiring at night.
5. At the time of the group meditation, whenever you may decide to do it.

Thus a living continuity of sensed relationship will be established in your consciousness.

### **Personal Meditation**

1. On awakening, sound the OM inaudibly and say:

*"I am one with the light which shines through my soul, my brothers and my Master."*

2. At noon, again sound the OM inaudibly and say with deep and slow reflection:

*"Naught separates me from my soul, my brothers and my Master. My life is theirs and theirs is mine."*

3. At sunset again sound the OM and say:

*"Naught can dim the love which flows between my soul and me, the little self. Naught can come between my brothers and my self. Naught can stop the flow of strength between me and my soul, between my brothers and my soul, between the Master of my life and me, His pledged disciple."*

4. On retiring, before you fall asleep, you again sound the OM and say:

*"From darkness lead us to light. I tread the way of life and light because I am a soul. With me there walk my brothers and my Master. Therefore within, without, and every side, there is light and love and strength."*

5. When doing the group meditation, begin to capitalise on this growing consciousness and before doing the work, link up with as much conscious realisation as possible with your soul, your brothers and myself, realising the indestructibility of the tie.

This work carried forward as a definite exercise will produce in you a deepened available strength and poise. It will only take a few seconds at each point or stated time, but those seconds will serve as points of crisis and of in-pouring strength.



D.H.B.

My brother and my friend,

So much have I said to you anent glamour that in this instruction I shall not deal with it. If you have not developed an instinctual reaction to it at this time, then there is little that I can say. This instinctual recognition of a fault, a quality, a tendency and, eventually, of a revelation is one of the first steps that the disciple takes towards the transcendence of the astral plane. I would point out to all of you (for glamour is general as well as particular) that the dissipation of glamour brings revelation.

For you, this is a time of interlude in service on a large scale and it is not easy for you to accept it. The conflict of the nations has brought about an exoteric interlude in spiritual action on earth. It is also causing (and this must not be forgotten) a deepening inner growth and a subjective spiritual reorganisation which - when the war is over - will bear much fruit. It is a period of preparation for disciples and is an opportunity for greatly increased inner, spiritual relation, which later will produce that outer synthesis for which all men wait.

My message to you at this time is to retreat inward and achieve a deepening, which will, in its turn, produce wisdom and truth. I do not urge you to cease any of your exoteric activities, but I urge you to carry them forward in a spiritual silence. Pursue your physical plane activities and your spiritual dharma but live within yourself an intense life of aspiration, of questioning and (if I might so express it) of questing. Become, brother of mine, spiritually dissatisfied for this will produce in you an intensification of the major qualities which I suggested you cultivate many years ago. There comes a time in the life of the disciple when he goes through a process of detaching himself esoterically (though not necessarily exoterically) from his chosen and designated task and from all past achievements and thereby learns his next step upon the Path of Liberation. This detachment, based on a phase of spiritual dissatisfaction engenders also humility of heart - a quality you much need to cultivate. Humility of head is largely theoretical and imposed; humility of heart is practical and inherently spontaneous. I would have you ponder on these distinctions for you will learn much thereby.

Consecrate therefore the period until the war ends to the cultivation of depth, of detachment, of humility. This process you will never regret, and in the coming period of reconstruction you will then bring to the task much that you cannot now give. As you know, it is the heart quality in you, which needs intensifying and purifying. Your first ray astral body and mind produce too much of the will nature in all your activities. You need to bear this in mind particularly in connection with the astral body, for it is through that body that the love energy of the soul must pour on its way to the heart centre. It is, therefore, the second ray quality which must - in connection with your first ray astral body - be imposed and that means two things in relation to you:

1. That your soul contact must be intensified.
2. That your life problem today involves primarily three factors:

- |                    |             |
|--------------------|-------------|
| a. The soul        | second ray. |
| b. The personality | sixth ray.  |
| c. The astral body | ray.        |

This constitutes an interesting and somewhat unbalanced triangle of energy, for the sixth ray personality is quick to respond to soul energy but the effects work out in a fanatically oriented and powerful astral body. The consequent interplay produces much of the glamour which besets you and which it is the task of your first ray mind to dissipate.

You are perhaps surprised at my use of the word "fanatical" in connection with you for you in no way regard yourself as a "fanatical devotee." Nor do I so regard you. The fanaticism, which you display is in respect to your own judgment where other people are concerned and it involves also an almost

proud dependence upon the wisdom which you have undoubtedly developed during many lives. This tends to give you a surety of opinion, in relation to others, which conditions and your decision do not always warrant; it produces also a willingness to impose your own ideas and your judgment upon others when, my brother, it may be neither your duty nor your right so to do. This quality (oft found in disciples who are learning the nature of true spiritual humility) is esoterically called "the fanatic opposition of the wise person to the facts." This statement is most paradoxical but it is one, which it would profit you much to consider and study.

Disciples like yourself (and they are fairly numerous and constitute some of the most promising material for training that we possess) are apt to be hard and unyielding - both to themselves and others. They have learnt much and surmounted much in the crucible of suffering and nothing has prevented them from a steadfast pursuit of reality. This capacity leads them to judge with harshness those who do not, apparently, achieve results or possess their own staying power. When such a disciple is naturally upon the teaching line as you are, he then handles opportunity on the basis of his truly enlightened personality but his methods are nevertheless personality ones and when - as in your case - the personality is on the sixth ray, one is apt to have a disciple fanatically identified with his own way of approach and one who expects others to go his way; he will be wedded to his own methods and anxious to impose them upon others. He is convinced that the techniques he employs are the best for all. All disciples have to learn to recognise the many ways, the many methods and the widely differently developed techniques. Their attitude (when they have learnt this lesson) is ever the fostering, the interpreting and the strengthening of the ways and the methods, which suit those with whom they are associated and working, or those whom they are endeavouring to help. Remember this, my brother, and aim at decentralisation without diffusion. Think about this statement and seek to understand it and make it practical. If you can learn this lesson, there will open for you a wider field of opportunity. Decentralisation in mind from yourself and identification with the self in all should be your steady and practical objective.

To aid you in this, I suggest the following short meditation exercise, which should be done each day at the close of your group practice. Its objective is the increase of the flow of energy to the heart centre, remembering always that the heart centre is a twelve-petalled lotus.

### **Personal Meditation**

#### **1. Visualisation exercise.**

- a. Achieve alignment as rapidly as possible.
- b. Hold in the mind, imaginatively, the straight line of the spinal column, the head centre, the sutratma and the antahkarana - thus linking the centres in the body with the soul.
- c. Then carry the line, which your imagination has constructed, from the centre at the base of the spine to the closed lotus bud in the centre of the twelve-petalled egoic lotus.

2. Having done this, recognise your identity with all souls who constitute - in their entirety - the One Soul.

3. Then sound the OM as a soul, as far as in you lies, breathing it out from soul levels with no fixed objective in your mind. Do this six times.

4. Then sound the OM again after a pause (thus making seven in all) sending it out into the ajna centre and from there carry it down to the heart centre and hold it there for later use. Do this as a soul whose nature is love.

5. Then, bearing in mind that the heart centre is the repository of twelve forces or energies, seek to develop them by pondering upon the twelve virtues through which these energies express themselves, taking one each month for a year.

- a. Group love, embracing individuals.
- b. Humility, signifying your personality attitude.
- c. Service, indicating your soul's preoccupation.
- d. Patience, signifying the embryonic immortality and persistence, which is a soul characteristic.
- e. Life, or expressed activity, which is the manifestation of love because it is essential dualism.
- f. Tolerance, which is the first expression of buddhic understanding.
- g. Identification with others, which is embryonic fusion, carried eventually to synthesis when the head centre is developed.
- h. Compassion, which is essentially the right use of the pairs of opposites.
- i. Sympathy, which is the consequence of knowledge and of the unfoldment of the knowledge petals. Such energy then is in touch with the heart centre.
- j. Wisdom, which is the fruit of love and indicates the awakening of the love petals of the egoic lotus.
- k. Sacrifice, which is the giving of the heart's blood or life for others.

6. After a quiet meditation on one of these qualities of soul expression as they manifest upon the physical plane, sound the OM three times.

I would remind you that these soul-qualities, which express themselves through the heart centre, must be interpreted esoterically and in terms of relation. Bear this in mind and as you meditate, seek ever the inner significance and not just the assembling of thought upon these qualities. Most of the thoughts and ideas, which will come to you in this connection will be well known and so purely exoteric. There are, however, secondary meanings, which are of real significance to the disciple though almost unknown to the average man. Endeavour to find these.

I would ask you, my brother, as a service to the group, each month to write a short paper on these twelve qualities as expressions of soul energies, thus giving your brothers the fruit of your month's meditation. Be of good courage and let not physical liability hinder your inner life and joy. Seek closer contact with me, your Master, and look for response.

**P.D.W.**

My brother of long standing:

I have for you a brief message, which I am asking AAB to incorporate in her next letter to you. I would have you know that I have had you in my thoughts, my care and my love; that there is not a moment of the day when my shielding love is not around you. You will remember the three words I gave you some years ago, which were to be the keynotes of your life? The patience you have for long years sustained; the service to your fellowmen in giving dynamic thought should be your service today, reaching out to me and embracing your fellowmen. From these two - patience and clear thought - wisdom must come and wisdom is sorely needed in the world today. Your field of service is around you and embraces all who come your way, and the path of this service leads straight to me, my brother, DK.

## D.I.J.

My brother.

AAB has told me of your comment on the quality of my communications with the group, that you felt the need of a greater expression of love. There was no need for her to tell me as I had "listened in" on the group (as you call it in radio language) and I saw your thought, but she wanted to ask me to deal with this matter as it will be of service to the group; she also sensed your sincere desire.

I wonder, my brother, if you realise that the basis of your feeling lies in your reaction to the short instruction I gave you earlier in the year? This you did not like, nor did you truly agree with what I said, nor have you really freed yourself from the prejudices to which I referred and for two reasons:

1. Your judgment is clouded by your resentment to what you, perhaps naturally, regarded as a criticism.
2. Your sensitivity and your reaction to glamour tunes you in very frequently on a certain section of public opinion and when this happens (as it is happening today) you are no longer a free agent.

My underlying thought when giving you that instruction was to awaken you to the fact that your feelings and loyalties are based on a class idea and on class resentment and not on clear thinking through to the facts which should condition all loyalties and partisanship. It is not the objectives or the decisions of those loyalties with which I am dealing. Those are entirely your own affair and are of no real importance in the light of eternity, but I am endeavouring to awaken you to the condition of your emotional reactions and to the quality, which motivated you - not clear thinking and then decision, but prejudice, resentment and fear.

But today I shall not deal with this. You know enough to deal with it yourself or at least to realise the truth of my criticism of your attitude but not of your decision. That which works out into expression upon the physical plane is not the concern of the members of the Hierarchy. They concern themselves with motives and predispositions and it was with these that I was dealing.

Brother of old, we have worked together for some time - for some years. I have chosen you for instruction and to be part of my group of disciples and this choice, being accepted and responded to by you, indicates relationship, activity, and an allegiance, which will confront you for many lives. Have I ever, since the time that our relationship started in this life, failed to meet your need when that need was of a spiritual nature, determining character and conditioning the future? Is not such a response on my part an expression of true love? Love is not making the object of the love feel comfortable superficially. If I induced that reaction in you, I would not merit your confidence and trust and in the long run I would not thus hold your respect. Love is far-seeing wisdom, which seeks to keep alive in the object of that love those sensitivities, which will guarantee safe progress. Love is, therefore, guarding, stimulating and protective. But it is not a personal matter. It is a positive protection, but does not lead to a negative attitude of being cared for on the part of the one who is the recipient of the love and protection. It is the stimulating power of divine love, which I seek to pour out upon you and upon all whom I serve as Master and Teacher. This will lead you wisely to protect yourself from glamour, illusion and personality reactions, also from error and prejudice in order the better to serve both Humanity and the Hierarchy. Ponder on this.

These are days of terrific stress and strain, far greater and more far reaching than you can guess or grasp. We who work on the inner side of life and who deal with the mass movements and reactions of humanity, and who have kept the light shining with radiance no matter how dark the night of human affairs may be, have ourselves to rest back on the understanding selflessness of our disciples. We have not the time or the inclination (in the light of greater need) to waste in useless gestures or loving phrases, of teaching so tactfully worded that much of its import might be lost, and in making our disciples aware of their personal relation to us. There IS a personal relation or you would not be in my

group, but it is of secondary importance to your group interrelation and activity. There is no need for me thus to explain but it seemed advisable once and for all to make clear that my failure (should I call it that, my brother?) to express love in words to any of you and also my expressed intention to waste no time in indicating weaknesses in character and areas of failure in performance must not be and should not be interpreted by you as harshness, failure to understand or a detachment so cold that my very impersonality would defeat its own ends. What all of you need to grasp with greater clarity, both as individuals and as a group, is the present need of humanity and the law of cycles. The urgency of the time and the uniqueness of the opportunity seem little understood by most of you.

Again, my brother, have you realised that if I evoked from you a personality devotion I should be hindering you and in no way demonstrating to you that soul love which actuates all my reactions to each and all of you. Your sixth ray personality would respond to such an attitude on my part and then - what would that feed and develop in you? Just self-satisfaction and a settling back upon the fact of relationship and not upon the fact of the soul. It would produce an increase of the glamour to which you are prone. In past lives, your progress has been from one devotion to another, from one position of pledged fealty to another. In this life, you are faced with the opportunity to free yourself from such personality reactions and relations and become stabilised in soul behaviour. It is to this end that I help you. Disciples would do well to appreciate somewhat the problem of the Master. He has to watch the effect of all the energy which flows from Him to His disciples and to guard against its stimulating unduly their personalities, and thus tend to the evocation of personality reactions.

Will you therefore rest back on facts and lived experience and waste not time in wishing and in emotional reactions? You have made much progress in this life, my brother. You are not young but that, in your case, need not deter you from further search for liberation, based on a planned relinquishing. Sixth ray aspirants have a particularly hard task at the close of this Piscean age, due to the sixth ray expression of the Christian era. Today the energies are concretising and working through that which is old and honoured, that which is "conditioned by gold" (as the saying is) and that which belongs to a passing age - an age which should pass. This affects also your sixth ray personality and, consequently, from many angles your allegiances and your loyalties are motivated by the sixth ray and based on personality decisions and not on the illumined vision of the soul. The fact, however, that you have broken with orthodoxy where theology is concerned indicates (to us who watch) a great measure of emancipation and of emerging soul control. You will find, if your intuition gets more dynamic and your first ray astral body (the ray of government and politics) does not unduly affect you, that an increasing measure of thought release will be yours.

I will give you now a personal meditation which will serve, I hope, to lift the life of the astral body out of the solar plexus into the heart centre, thus breaking down some of the limitations which will disappear when the astral body and the sixth ray astral force are transmuted and love of the whole takes the place of love of the part.

### Personal Meditation

1. Take up the position mentally of the Observer. Your fourth ray mind should enable you to observe with detachment the conflict between the personality and the soul.
2. Then, noting the dim light of the personality and the bright radiance of the soul, observe then another duality, i.e., the bright and powerful light or influence of the solar plexus and the wavering, fluctuating light of the heart centre.
3. Then, through the power of the imagination, focus your consciousness in the radiant soul and hold it there steadily, linking the soul and the head centre, again by the power of thought.
4. Then sound the OM three times, breathing out the energy of the soul into the threefold personality and bringing that energy to rest (as in a reservoir of force) in the ajna centre. There hold it, enhancing the light of the personality with the radiance of the soul.
5. Next say:

*"The light of the soul puts out the dim light of the personality as the sun puts out the flame of a small fire. Soul radiance takes the place of personality light. The sun is substituted for the moon."*

6. Then, definitely throw the light and energy of the soul into the heart centre and believe - through the power of the creative imagination - that it evokes such a powerful, vibratory activity that it acts like a magnet in relation to the solar plexus. The energy of the solar plexus is lifted up or drawn up into the heart centre and is there transmuted into soul love.
7. Then still as the Observer, see the reversal of the earlier process. The solar plexus is dimmed. The radiance of the heart is substituted. The light of the soul remains unchanged but the light of the personality is greatly brightened.
8. Then again as the soul, united with the personality, sound the OM seven times, breathing it out into your environment.

This, my brother, is more of a visualisation exercise than a meditation, but its efficacy is dependent upon your ability as a spiritual observer to preserve mental continuity as you do it. Energy follows thought and this is the basis of all occult practice and is of prime significance in this exercise. You will discover that if you do this exercise with regularity and with no biassed idea as to results, that changes will be wrought in your consciousness of a lasting nature and the light of the group will also be stronger.

## L.U.T.

My Brother.

What I have to say to you grows out of your earlier instructions. I wonder how much you have read and pondered upon the ideas therein conveyed? The thought may come to you that in all probability I know and hence the needlessness of my question. Disciples need to learn that in the intense preoccupation of our world work Those Who serve humanity have not the desire, nor have They the intention, to study the details of a disciple's life or to intrude into his own personal affairs. All we are concerned with is to ascertain the growth of the inner light and the quality of his service. We look at both of these as they emerge into reality upon the physical plane. I would remind you that as individuals or as active personalities (which is it, my brothers?) you "occultly evade my attention," for I work with you entirely on soul levels and on the plane of mental illumination. With you, my brother, the inner light is intense indeed, but it does not radiate. It shines at the centre of your being and with such intensity that it serves almost to blind you. Can you imagine, as you consider my words, the effect of this condition? A light that shines in a closely shut lantern may serve to irradiate the inner walls of the lantern but of what use is it to its owner or to others? This simile is - as are all similes - faulty, but it will serve to demonstrate pictorially the theme of this instruction to you.

You have an intense inner light and one, which emanates from the knowledge petals of the egoic lotus - speaking symbolically. You have much knowledge and much intelligent understanding or theory. Some of it you have applied; most of it you have not. This inner light or knowledge does not serve to reveal to you the inner walls of your being - those aspects of the form nature which we call in their aggregated effect the personality. You are conscious of your lower self, of your limitations, of your desire nature, of your moods and reactions, of your frustrations, difficulties and disillusionments; you are aware of what you would like to be, but what you are in expression engrosses your attention to the point of inertia.

In my last instruction to you, I referred to the "glamour of preoccupation" which engulfed you, surrounded you and conditioned you. That glamour still persists, perhaps even more strongly. It means an intense, unavoidable (from your point of view) preoccupation with yourself, with what concerns you, with what you like, with how you feel, physically and emotionally, with your reaction to people and environment and with the material aspects of daily living - money, health, surroundings and people's personalities. This condition is now so acute that you whirl at the centre of your daily life, seeing nothing of reality as you might see it, hearing nothing but the reverberations of your own thoughts and, my brother, getting no true joy or pleasure out of the life of service.

I seek not to discourage you, for even your discouragement is a preoccupation with which you can well dispense. I seek to lift you out of the bog in which you are foundering (or should I say, floundering? These niceties of the English language still present difficulties to me) and to send you on your way rejoicing. Is it any use for me to point out to you that, in the light of world pain, you have little whereof to complain; that in the sight of world sorrow, your life holds nothing comparable; that before the woe of the women and the little children and of human beings in most countries, your life has in it little to cause you concern? There are people around you who care for you in security; you have co-workers who are your friends and from whom you are not wrenched by the cruel uses of war; you have a life task wherein you can serve Us and humanity; you have no lack of life's necessities and know not the significance of cold and starvation or of a future which holds nothing but further agony; you are not wracked with pain nor have you to look on at the pain of others.

What, therefore, is the cause of your condition? What lies at the root of your malaise (as the Latins call it)? What leads to your sense of physical ill and to the gloom and depression with which you greet the world? Just the glamour of preoccupation - an intense preoccupation with yourself. If I should call this attitude "self-pity," will you accept it and use your intelligent mind to reason yourself out of your impasse?



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.

Having said this, let me at the same time remind you that any reaction of depression as the result of my words will but prove the extent of my truthful presentation.

For your comfort, I would point out that were you not in a position to triumph, were you not upon the Path of Accepted Discipleship and were you not a man in touch with his own soul, I would not take the time or trouble to help you see and wrestle with your problem.

I, your Master, believe in you and in your capacity to throw off the glamour of preoccupation. I have confidence that no matter how hard the struggle, you will persist unto the triumphant end.

Your isolated first ray personality at its relatively high point of integration has now undue control. It must be dominated by the soul whose nature is love. Knowledge you have. More love you need. When I say "love," I refer to soul love and not to affection, emotion or sentiment. I refer to that detached, [page 494] deep love which can pour through the personality, releasing it from limited expression and at the same time streams out into the environment.

How release the love aspect of your soul? That is for you the major problem at this time. By meditation, and by certain practical measures. These latter you must work out for your self; the Master can point out to you the goal, indicate the hindrances and suggest solutions. These three conditions I have met. The disciple studies the situation and then applies those methods, which seem to him to be promising and to be rightly indicated.

I suggest, therefore, a careful process of reasoning for you so that the roots of your preoccupation with the little self may be discovered by you. It is not acceptance of my statements which is required; it is a mental activity carried on by you alone which will enable you to find out the truth of what I have indicated and lead you to take the needed steps. Having reasoned the matter out, then struggle not with the discovered condition but apply to your life the opposing quality with determination and persistence. Self-pity must give place to compassionate interest in others - those in your own home, in your business relations and in all whom you meet and life and fate throws in your way. Isolation must give place to cooperation, not an enforced cooperation but a spontaneous longing to be with and to share with others the processes of living, loving, occult duty. Ponder much upon this last phrase. It is a seed thought for your life at present.

The second suggestion is the cultivation of indifference - that spiritual indifference which pays no undue attention to the physical body, or to moods and feelings or to mental illusions. The body exists and must receive due care; the feelings and moods are potent and exhausting and from them, my brother, come much of your physical discomfort. Deal with them not by struggling but by substitution of other interests, ignoring them and treating them with indifference till they die of lack of attention and of a slow attrition. You pay too much attention to the non-essentials.

The third suggestion I make is to give you a personal meditation, which may serve to aid you:

## Personal Meditation

1. Relax. Identify yourself with the soul and strive to eliminate the personal consciousness. Herein lies your battleground. An intense interest in some other theme is your major way of escape.

2. Sound the O.M., seeking (as you do so) to call upon the soul. This sounding of the O.M. is directed upward from you, the personality, to the over-shadowing, waiting soul. It is the threefold call of your personality vehicles.

3. Accept the contact and the response and believe that it does exist. Here lies release - belief in the fact of the soul and its relation to you.

4. Meditate then upon the implications, using knowledge and mind as the method of understanding. Accept the implications at which you arrive, provided they are the highest you can reach.

5. Centre your consciousness in the ajna centre - the centre of personality force and integration. Then sound the O.M. again, this time as the soul.

6. Then again sound the O.M. as the soul and see it:

a. Purifying the mind so that the illusion of the separated self disappears.

b. Driving out selfish preoccupation and substituting intense interest in humanity and God's plan for man.

c. Vitalising the etheric vehicle so that the physical body is galvanised in service and flooded with vitality. Believe that this is so.

7. Then linking up consciously with:

a. the soul, the real, inclusive self,

b. the head centre,

c. the ajna centre,

d. the heart centre,

go forth to your work, ignoring the activity of the lower centres by mental concentration on the higher aspects of your manifesting life.

You will note that I here call on the functioning of both your imaginative capacity to believe and on your power of reflective reasoning. The right use of these two aspects of your personality, within the radius of soul light, will bring you release. But in the earlier stages of this process you will have to accept my word for it and go on, therefore, with the work even when you yourself see or feel no results of any kind.

I look to you for vital service, my brother; I am confident in your power to triumph. I would remind you that the triumphing must begin in your home and in your office by bringing happiness and release to others.

## W.O.I.

Brother of mine.

In dealing with you as an integral part of my Ashram, I have for the first time since you were admitted into this group relation a sense of freedom in approaching you. You have learned much and unfolded much during the past two years. There are still areas of unresolved doubts and the presence of many questions in your mind, but your attitude towards them is definitely changed. You are not so sure and you are entirely willing to wait for, and later to put to the proof, the answers and the solutions. That is much to have achieved.

Matters in the world today are in great confusion, owing to the appalling disturbance and condition of the astral plane. Though world affairs seem to be bad enough upon the physical plane, they are nothing to be compared to the present level of awareness where glamour rules, where desire and aspiration are rampant and where those on the inner side (who possess the eye of vision) can see the turmoil and the whirlpool of terrific forces, seeking violent outlet upon the physical plane.

Broadly speaking, these forces can be met in three ways. There is the long and almost endless process of letting things work themselves out under evolutionary law, leaving to the inevitability of evolution and of law the stemming of the astral cataract and the quieting of the hurricane. In the meantime, millions would suffer needlessly and for too long, which is perhaps the most important point. That the process of patient waiting in idealistic and prayerful idleness would finally triumph is incontrovertible but to what avail, if humanity is too worn out and too exhausted and too retarded and hindered by a retrogressive materialistic civilisation to profit by the long awaited turn of the tide in human affairs?

I, a member of the Hierarchy who necessarily knows more than you do, tell you today that humanity as a whole (distributed over the entire planet) has endured already its full quota of karma and that what may come now of grief, sorrow and pain is that which may prove too much. Just as there is a point in the life of the individual where he can stand no more but lapses into unconsciousness, loses his reason, or dies, so it can be equally true of mankind as a whole. Bear this in mind. It is to this that those who would take no steps to arrest disaster (because they believe in what they call the will of God or karmic retribution or some beloved ideal) would condemn humanity. I am endeavouring here to give you the wider picture as We see it and so to answer some of the problems of your rightly questioning mind. There is a general principle of timing involved and of the right moments for action as well as those moments in which inaction is the correct approach.

Then there is the second possibility in which the world situation can be handled and solved in terms of force - the force to be applied being evoked under the law of action and reaction, and then utilised by those who see the vision of the future and the larger picture and issues, and who are pledged to the releasing of humanity. It is not force (as applied upon the physical plane), which is at any time wrong; it is the motive and method used, leading to and governing the use of force, which are the factors of momentous import. Though no person or group of persons or nation at this time knows the meaning of motive (for that is only really known and comprehended by those who have advanced beyond the third initiation) yet there are persons, groups of persons and nations in the world today who can be permitted to use force against forms and materialism because of the preponderance of pure motive to be found present in their consciousness. The right use of obstructing and of death-dealing energy can be trusted to those who are consciously endeavouring to help humanity and to liberate it, as a whole and not as a part. This must naturally include themselves and is safe, provided that the voices of those who see the vision of the future are given free expression and permitted a hearing. There is, therefore, in this method the probability of a quicker ending of the present conflict and world crisis and the consequent release of the new order.

The third way has in it much of danger to the unfolding consciousness of humanity and that is the way of divine intervention. With this I do not intend to deal as I said all that I find it possible to say in connection with the new Invocation.

My brother, there are points which revolve in your mind and which, in spite of the application which is obvious, can all three be applied to situations and conditions, which exist between individuals, families and groups or to the larger unit, the world.

Those of you who are in a position to aid unfolding minds, as you are today, and who possess fifth ray personalities as you do, can affect many minds and lay the foundation for lives and activities based upon right thought. It is in your field of activity that the world must eventually find the instruction which will lead to right action, based on right understanding of the Plan, and to a right handling of the younger generation (a thing hitherto totally unknown). In this way, the world may be remodelled by wise planning, placed will (if such a phrase means anything to you. It *involves* conscious focus) and increased activity and momentum. But such right activity will only be possible and the desired ends hastened when people of your generation and opportunity can - in this interlude between the old order and the new - think with clarity, see the issues clearly and in their true relativity, and can inspire the young ones also to see.

The process of expanding your consciousness to grasp the larger issue is never easy, particularly with a fifth ray personality and a sixth ray astral body. That is why you have a mental body, which is conditioned by the fourth ray; your battle for vision and inclusiveness must be fought out in the mind and on realised mental levels; that is for you definitely a mental issue. Your task is to link the emotional and the intuitional nature and so evoke *spiritual sensitivity* to revelation. To that, you must add the conscious bringing through of the unfolding light into the area of the physical brain, thus making what you know and see available to others. This must be done in three ways:

1. By evoking the intuition more potently.
2. By stimulating the mind to greater scope for recognition.
3. By throwing the light of the intuition and the knowledge possessed on to the future as well as on to the coming world order.

You will see, therefore, why I have dealt with the world problem; you can only achieve a steady, forward-looking attitude and really work at future stabilisation and reconstruction from the vantage ground of your own ascertained and controlled beliefs.

## **Personal Meditation**

I am not going to give you an ordinary, set meditation to follow. I am going to ask you to give fifteen minutes intensive thought each day to the problem of the future, asking you, first of all, to achieve as stable a measure of alignment as you can, to raise your consciousness to as high a level of awareness as possible, and then to take the three following topics into your reflections, dealing with them in two ways:

1. As they grow out of the past, seeking to note what should be rightly destroyed.
2. As they should evolve, from your point of view, in the future, giving their contribution to the coming period of reconstruction, and providing that bridging new thing which will be in line with the requirements of the New Age - again as you sense and interpret these.

I will, therefore, give you three such topics:

1. The coming nature or type of world government, considering what should emerge out of the present, major, world ideologies.
2. The coming world education and what should develop in that field of training. What are the needs of the coming generation?
3. The coming world religion and what should constitute its major and universal tenets.

I would like you to give nine months to this work, giving three months to each of these world topics. If I might suggest, my brother, I would like to see you give two months to reflection, meditation and mental activity on the theme of the period, and then (during the third month) I would have you reduce your ideas to form and on paper. Will you do this nine months' work for the aiding of your group usefulness in the world, for use and aid by many others and for me? I put these incentives in the order of their importance.

There is an unusual depth of love and understanding in your nature. Give of it freely to all.

## D.E.I.

My brother and my friend:

In these days of saturated living (and this phrase will mean more to you than to your brothers) I would like to say that I have naught but commendation for you. Thus to commend is not my habit, as well you know, but there are occasions when it is of definite usefulness and I deem it so here. One of the keywords, which I gave you several years ago, was "decentralisation", and that quality, the very force of circumstances is aiding you to acquire. The situation of constant danger in which you find yourself, as well as of concentrated usefulness will either evoke that quality in you or drive you back into a focussed attention to the little self which distinguishes so many. But you have chosen the selfless and the more fluid way and the effects will be lasting in your experience. This is for you a major life crisis and there stands before you an open door. You will pass through that door with rapidity according to the measure of your decentralisation.

I have not the intention to give you a long instruction. Your instruction at this time is your present life circumstance and I need not say more. I will only say that I stand beside you and that, at this time, my protecting aura reaches out to you. It enfolds you. The aura of protection with which Those Who are linked to the Hierarchy and Who are Members of the Hierarchy are primarily concerned is protecting the integrity of consciousness, even though it may (if so desired and oft it is) protect the physical man also. It is the preservation of the rightly focussed and rightly oriented consciousness, which we seek to guard and preserve and which the frightfulness of war and of drastic conditions or circumstances may disrupt. You will understand whereof I speak; it is because of this knowledge that I tell you that I stand by you and that you may call upon me at will, for you can now be trusted to do so wisely and for right reasons.

In the pressure of life today as you are living it, I give you no set meditation form except the group meditation. I would ask you only to link up with the world of spiritual being once every three hours, beginning with whatever hour in the morning that you choose. Link up with your own soul; link up then with Me; and finally with AAB. You have thus a direct line of spiritual force on which to draw.

Go on your way, my brother, with joy and service, with freedom from concern and anxiety, because you are learning the occult significance of divine indifference. Your desired focus is not within the personality; the mainspring which can and will animate your life is the surety of the knowledge that humanity and the Hierarchy are approaching each other with increasing rapidity and ever more closely.

**C.D.P.**

My brother.

I have for you the briefest message, my brother. You are today in a condition of physical distress and you, at the same time, are emerging out of a life crisis into greater surety, light, knowledge and usefulness. You have naught to do now but relinquish all anxiety and rest back upon those realities which life has convinced you exist. Of certain things you are unalterably sure - of love, courage and the soul. Use not the mind just now but simply BE and let the love of all who know you, which my brother, includes mine, flow through you; permit the courage of your soul to strengthen you. This courage is not a fighting courage or any sort of struggle to be what is called "brave." It is the courage of sure knowledge, held steadily and unquestioning in the midst of difficulty and discomfort.

One thought only will I give you to repeat whenever you are discouraged, tired or weak:

"AT THE CENTRE OF ALL LOVE I STAND AND NAUGHT CAN TOUCH ME HERE

AND FROM THAT CENTRE I SHALL GO FORTH TO LOVE AND SERVE."

## R.S.W.

Brother of mine.

I would ask you whether the implications as to the relationship between your soul and personality rays to the rays of your astral and physical vehicles interests you in any way? The two lower rays are the same as the two higher and in between stands the ray which is, par excellence, that which provides the battleground for the disciple in training. Twelve of the group members have the fourth Ray of Harmony through Conflict controlling the mental body, hence consequent conflict and proffered opportunity, plus an expressed ambition for the achievement of psychic harmony between the soul of form and the soul itself. It is through the conflict between these two that harmony becomes possible. This is the ray of testing, the energy which brings about trial. People struggle with ideas, with attaining the goal of their current idealism and are driven by longing to find peace, joy and divine assurance. After the cycle of lives in which the mental ray varies from life to life, there arrives an incarnation wherein the ray of harmony through conflict dominates; then the disciple is specifically put to the proof and is tested and tried in order to demonstrate to him the gain or the non-gain of the past cycle of living experience. Such a proposition faces many in this group today as it, in its turn, faces humanity, one of whose controlling rays is the fourth.

You can, therefore, expect to have to face up to a life of testing and of change. This is not to posit that the testing and change and battle will be of a physical nature or on the physical plane or will involve physical plane decisions. This ray produces the "harmonising" strain and stress on any of the planes (using these words technically) and for the majority of you it is pre-eminently active upon the astral plane. There the tests will come, with repercussions - if I may use such a phrase - upon the buddhic or intuitional plane.

You are facing changes in your life. I would here point out to you that changes in the life of a pledged disciple can be due to two main causes: the working out of karma which is unavoidable but which presents opportunity, or it can be due to the free choice and free decision, involving direct initiating activity on the part of the disciple; these decisions can be carried out or avoided according to his own planning. This line of activity has, therefore, little to do with precipitating karma but is concerned with intelligent initiating of new karma, which will, in its turn, produce its inevitable effects later. I call this to your attention, my brother, because you are reaching the point in your career as a soul where you can consciously engineer situations and conditions, which are not effects or results but are the commencement of new cycles. It is a momentous time in the soul's progress when conscious decisions can be made with due appreciation of consequences.

I am also referring to this because you are meditating steps (are you not, my brother?), which will produce effective change. I seek to have you ponder upon the responsibility involved and know with clarity your motive. Lives of indecision come wherein the man balances back and forth between decision and indecision, arriving apparently at no action. They are lives of apparent futility but nevertheless of great value. Needless to point out that such incarnations are frequently lived under the sun-sign of Libra or have Libra as the rising sign. Prior to that particular life, the man has had little difficulty. He is conditioned by precipitating karma and at the same time experiences little difficulty in arriving at decisions, because his choices and aims will be motivated by the personality and determined by the lower self. Later, after a life or lives of balancing, the die is cast and the period of inactivity and of indecision ends and the soul begins to determine action; karma then comes under the processes of conscious transmutation. Motives become purified and objectives shift from those of personality ambition to the spiritual goals of humanity.

Such a life is upon you now, my brother, and I am therefore seeking to make the issues clear to you. Personality decisions are not for you; and for you, likewise, the period of indecision must end and it will end when you see soul purpose more clearly. You might here ask: In what way can I know? How can I arrive at right decision? First of all by eliminating selfishness and arriving at that unconcern as to the happiness or the experience of the personality; secondly, by refusing to move hurriedly. The disciple has to learn that when he has arrived at right - and therefore for him irrevocable decision -



that this very motive and decision starts energy working along the indicated lines and that, having decided, he now moves slowly in the wake of that energy. There are deep significances in what I am here telling you and I beg you to strive to understand my meaning.

I would ask you (in order to help you to see clearly and so be of greater service to others) to make a study this winter of the Law of Karma. Read the books upon the subject but take not too seriously their deductions. Gather out of that which I have written all the information you can find concerning this theme. And, my brother, having done so, you will then arrange that material in its right and spiritual order and significance, and at the same time reduce your ideas to written form for your own clarification and the helping of your brothers. This teaching has a group-significance.

I am not referring more clearly to your life decisions and plans. They are your own concern. I have sought to widen the "spread" of your consciousness so that you can bring to any planned life of service a reasoned judgment and a seasoned experience. These two phrases should express the personality quality of the trained disciple. For your personal meditation I suggest the following:

### **Personal Meditation**

Take ten minutes twice a day for deep reflection on one of the themes listed below, viewing them in two ways: the individual interpretation and, secondly, that interpretation which concerns humanity as a whole. If you will do this regularly, you will build the bridge between the part and the whole.

- a. The dharma of the individual in the home.
- b. The duty of the individual in the group.
- c. The obligation of the individual to humanity.
- d. The responsibility of the individual to life.
- e. The reaction of the individual to karma, personal and human.
- f. The relation of the individual to the Hierarchy.

You have there six months' work in meditation. It will involve the practical relation of man to karma, individual life to the mass life as it flows through him, and life also as it actuates the group to life and as it expresses itself through nations and through humanity as a whole.

The blessing of the soul rests upon you, my brother - your soul, my soul and the soul of all.

## **E.E.S.**

Brother of old and co-worker:

This year and in fact during the past three years, many problems have arisen in your life and these have been complicated by the fact that the physical vehicle is not functioning as it should. With that condition you must learn to live, treating it with due wisdom and at the same time ignoring it in the service of humanity and in ours. One attitude infers right physical care; the other attitude sets the note for the mental reaction. This I think you know and are working successfully towards this way of living. I mention it because one of the things all disciples have to achieve (prior to initiation) is a right mental attitude toward that aspect of the physical body which is not regarded as a principle and which is only the automaton of the inflowing forces and of the inner man. The energy which governs the physical body emanates from that aspect or integrated aspects where lies the focus of consciousness. Perfect health will come, therefore, when the focus of consciousness is permanently in the soul. This is not possible for any of you at present because of the point in evolution and because of the mass relation and the mass karma, superimposed upon the individual karma.

You are handling the situation adequately, my brother, and where there could be an imposed expression of soul-life; you need not for me to tell you, for you are aware of your own limitations and of your own weaknesses. Your first ray physical body is of service to you in many ways. See to it that the tendency of the first ray to withdraw from contact to the isolated aloofness of the first ray does not unduly condition you upon the physical plane. You will know to what tendency I refer. Your whole life goal at this time is to give loving strength to others through tapping the source of all love yourself. There are those you can aid. You will do so at this time through giving them increased loving understanding.

As regards certain problems of activity known to you, I would encourage you to persevere with much caution and wariness. The early stages of the work you are seeking to do are fraught with some danger, as again you know. These difficulties, if successfully surmounted, will lead to greatly minimising other risks later in your planned work. AAB will talk with you about this matter if you so wish, and will convey to you my suggestions whenever you want them. I have spoken to her and made them known, hence the brevity of my communication to you at this time. You will comprehend.

I have however a meditation, which I would ask you to follow and to do so dynamically. By that I mean: Become simply a point of concentration when doing it, with all personal problems and conditions temporarily obliterated from your consciousness. To produce this concentration, I will give you a breathing exercise with the meditation.

### Personal Meditation

1. Relax and turn the eyes upward. The Hindu system of rolling up the eyeballs does aid in this matter, and the point where the quivering of the eyelids ceases or is forgotten indicates the point of relative physical poise.
2. Take ten long breaths, slowly and without strain and as you do so visualise yourself as mounting higher and higher with each breath. To do this, the more easily, picture yourself as mounting ten steep steps.
3. Then, at your highest point, sound the OM, retaining its force in the head by an act of the will but without any strain or pressure. The retention of energy is NOT a physical matter but a mental process. This is a subject of importance.
4. Then, holding the consciousness as high in the head as possible, see how long you can achieve the position of listening without becoming negative or losing the recollection of who you are or what you are doing. Never relinquish in this work the sense of personal identity. Until I give you permission, do not hold this listening attitude for more than five minutes.
5. Then breathe out the OM through the ajna centre, the centre between the eyebrows, and say:  
  
*I choose the way of the interpreter, and therefore ask for light.*  
*I choose the way of loving guidance, and therefore ask for lifting power.*  
*I choose the way of inspiration, and therefore ask for flowing life.*  
*I choose the way of integrating, and therefore ask for the seal of silence.*
6. Then sound the O.M. seven times and proceed with the group meditation.

These phrases have each three esoteric meanings. Take one of the above sentences each for one month and then repeat the process of reflection twice, thus covering a year's work. See if you can arrive at deeper significances than those, which appear on the surface.

Set 4.C

## APPLICANTS AT THE PORTAL GROUP - SET IV

### (NEW SEED GROUP – SERIES II)

#### WORK TO BE DONE – SET IV

##### Full Moon Work

To be carried forward as usual and according to the instructions laid down in Set I (the group-entry into DK's study is set forth in Set II.)

##### Group Meditation

The Tibetan's Group Meditation to be done daily. Stage I as outlined in "A at P" Set I, and Stage II as outlined in "A at P" Set IV.

The majority of our members have chosen to do the group-meditation as set forth in Set III, which concludes with Stage I. Those who are not doing so, will simply add Stage II to what they are now doing. If one has finished the part termed "A Dynamic Meditation" on Rule I, one may either continue this part with the thought of the whole Rule or drop it and go directly from the Reflective thought on the Tibetan's Antahkarana Instructions into Stage I and Stage II of the Tibetan's assigned meditation. Most of those doing the meditation process as given in Set III have written in saying that the Alignment Exercise has been of great value to them.

##### Individual Meditation

The Tibetan gave an individual meditation in His Personal Instructions to His former group. The Personal Instructions included in our Set IV were carried in the original of this Set as received by them. These Instructions have been included because of usefulness to all disciples in training for group-initiation. If any of our members wish to choose an individual meditation from the enclosed personal instructions, please write me of this and state why you have chosen it. This information should also be included on your meditation reports for the group's sharing. However, all are left entirely free in this matter. Furthermore, those who elect to do an individual meditation should bear in mind that it is to be done at a separate time of day, apart from the group-meditation for the reasons stated by DK.

##### The Writing of Two Papers

To be done by each member of the group – upon:

- a. The World Situation.
- b. The Nature of Initiation. (From the Tibetans Instructions on Initiation, Set I and Set IV.)

The above assignment was considered most important by DK. Our group will send in these papers not later than October 1<sup>st</sup>, 1954. They will then be mimeographed and sent out to the group.

##### Reports Required

The group will have noticed in this Set that the former group was required to send in monthly Full Moon reports and monthly meditation reports twice a year. Our group-members may adhere to this if they choose. However, the monthly sending in of Full Moon and meditation reports is still better practice for our group as was the procedure in the early years of DK's former group. Bi-annual reporting on the group-meditation should not be in much detail, but rather in the form of a resumé; however, in bi-annual reporting of the Full Moon approach, each month should be briefly dealt with. When the time comes for the group as a whole to send in bi-annual reports, these will be mimeographed and sent out simultaneously to all in the group.

Set 5. Contents

**APPLICANTS AT THE PORTAL GROUP**

**SET V - PREPARATION FOR WESAK 1955**

**Note: Missing original pages**

Doc. C-2 – the original pages 1 to 8.

Doc. D – the original pages 10 & 11.

Doc. A+B (supplementary) – the original pages 20 & 21.

Set II – General Instructions to the Groups of Nine. (Probably: see Set II)

**CONTENTS**

A. LETTER TO THE A at P GROUP (MW.)

B. THE GROUP MEDITATION or MEDITATION ASSIGNMENT (DK.)

**The Tibetan's Instructions on the New World Religion**

C-1. ONE OF THE MOST IMPORTANT SERIES OF INSTRUCTIONS BY THE TIBETAN IN HIS GENERAL INSTRUCTIONS TO THE GROUPS OF NINE. (THREE FULL MOON APPROACHES - FORMING THREE SEQUENT STAGES OF APPROACH.) (DK.)

C-2. THE TIBETAN'S INTERPRETATION OF THE THREE STAGES OF APPROACH (DK.)

C-3. FROM THE TIBETAN'S GENERAL INSTRUCTIONS TO THE GROUPS OF "IX". (HIS BRIEF ANALYSIS OF THE WORK OF SEED GROUPS IX-6 AND IX-7 – FROM THE GENERAL INSTRUCTIONS TO THE GROUPS OF NINE) (DK.)

C-4. THE GREAT APPROACHES. (FROM THE TIBETAN'S GENERAL INSTRUCTIONS TO THE GROUPS OF IX) (DK.)

D. QUOTATIONS FROM WRITINGS OF MASTER DK. & MASTER M. (SUPPLEMENTARY TO THE PRESENT STUDY – EXCERPTS FROM "HIERARCHY" AND "NEW ERA COMMUNITY") (DK. & M.)

E. WORK TO BE DONE

F. POEM: "THE CALMNESS OF THE SOUL" (G.R.)

**The Tibetan's supplementary Instructions to be used with this SET V**

**Supplement A.** THE TIBETAN'S INSTRUCTIONS ON THE SECOND STANZA OF THE NEW (GREAT) INVOCATION - 1940. (DK)

**Supplement B.** Set II – General Instructions to the Groups of Nine. (Probably: see Set II)

Set 5.A

## LETTER TO THE APPLICANTS AT THE PORTAL GROUP (M.W.)

February 1955

My Brothers:

The group is now on firmer ground, than it has been since its beginning. We have all waited patiently for this moment while a certain internal situation was being correctly resolved. But there is much to be done to render the group an integrated instrument for service. It is greatly hoped the work and teachings presented in this Set will hasten this integration.

As indicated some months ago, the whole of the work presented herein prepares us for a group-service this coming Wesak. We will, as usual, observe the three significant Full Moon Approaches of April, May, and June, but the Taurus Full Moon will be of especial importance this year.

Last year the group failed miserably to take seriously the suggestions given to it in my letter of March 8, 1954. Purposely, little stress was put upon these suggestions in order to see if the group had self-initiative or intuition in the matter. A long quotation from the Master Morya's writings was given and the group was asked to formulate from it a "key-note" for our group-service during the observance of the three full moons. One member, only, made this attempt! The group was even given a hint as to this "key-note", which was as follows:

"Let us hold in mind; while considering these quotations, the subjective function and service of ashramic groups in their role as mediating foci between Hierarchy and the New Group of World Servers".

It was further said that this is an experiment in group-collective thought and invocation.

From several letters received, it seemed to throw the group "off-base" to be presented with the Master M's writings whose style of expression is different from the Tibetan's! Some wrote that they did not understand the quotation! True enough, most of M's writings must be read with sharpened perceptions because they are deeply esoteric. But He is also just as apt to us homely down-to-earth expressions. He also, upon occasion, has a delightful sense of humour. Do you not think it is a poor commentary on a group when most of its members can only understand one style of expression of the Ancient Wisdom? If one is a musician, the repertoire is of many styles of musical expression.

The group is depressingly weak on reporting the monthly Full Moon Approach, the reporting of which is of great importance to the Tibetan, as you will see in the enclosed instruction. It should be of importance to the group. Furthermore, there has been no real semi-annual summary of spiritual diaries sent in for group-circulation. Also, there has been very little reporting on the Tibetan's group-meditation in its two Stages as given in Sets I and IV. The group has failed to intuit its larger implications. Many hints have been given with respect to these larger implications.

The group was given much leeway on the nature of monthly reporting, and no outlines for reporting were sent out. However, it was requested that the monthly reports cover the group-work! Since these ashramic groups are based on free and voluntary acceptance of the means of group-integration laid down by the Master, there has been no insistence that members comply undeviatingly with these means or methods. Some of our members have taken full advantage of this freedom and have made no reports to the group. They are the losers, for every means and mode of group-participation makes for greater integration in the group-life. There are times of outside pressure when one cannot comply – but even a tiny note sent to the group will serve to keep the magnetic line strengthened.

The group may ascertain what is required by the Tibetan in the semi-annual summary of the spiritual diary by referring to our Set I of the Tibetan's General Instructions to the Groups of Nine, which the group received with the "Review" in May 1953. Incidentally, Set II of the Tibetan's Instructions to the

Nines comes to you with this Set V. In this Set II of the Nines you will find the Tibetan's instructions for the Daily Ritual. If you have not been observing this, please make a special effort to do so for the next six months. When you have finished studying this Set V you will perhaps more fully appreciate the reasons for this request. You will recall that the Daily Review was given in Set II. You now have it in the context in which it was originally given by the Tibetan!

Moreover, in the new Set II (Nines) will be found a Paper on Breathing, by AAB. "It gives a simple breathing exercise, and the group may wish to substitute this for the breathing exercise given in our Set III, which we have been doing. This is up to the individual inclination. However, if you use a breathing exercise, please report on its use and effects if any are noted.

Full instructions for the Full Moon Approaches and the reporting of these are to be found at the end of the Tibetan's Interpretation of the Series of Instructions on the Full Moon Approach, Section C~2. I have written about this Series on the Three Sequential Stages of the Full Moon Approach where the Instruction in C-1 begins and there is no need to repeat here. For an interesting comment by the Tibetan on the Moon as a Symbol in our Full Moon Approach, the group may care to refer to Esoteric Astrology, p. 277.

The work presented in this Set V is of the utmost importance if this young group is to take its place adequately in the ranks of disciples of Hierarchy in the service open to all disciples at the time of the Wesak. Only those of the group who adequately participate in the work and carry through the necessary group-reporting of the intervening months will receive the instructions for this Wesak. My dear brothers, this is not written here as a threat or as a "bait" for your participation. It is based on the necessity of having a strongly integrated and magnetic mechanism of focus at this Wesak because of the powerful alignment of energies, which will flood the planet at this time. It is a matter of group-protection if it is to serve as one of the many ashramic groups, which act as transmitters of these powerful energies to the New Group of World Servers and thence to humanity. The group must be a station of "polarized" light by forming its own orbit or magnetic field. A little session with a good dictionary should make the analogy clear. The requirements are listed at the end of this Set under the heading of Work to be Done.

Included in this Set are quotations from the Tibetan's teachings - mostly unpublished - and some from the Master M's teachings in the Agni Yoga Series of books. You will note that those taken from M's book entitled Community are used by permission of the publishers. Shortly after this book was printed and offered for sale to the general public, it was withdrawn and is not now available. The reasons for its withdrawal were not given. These quotations may serve to illumine further our study work.

Throughout all the instructions much emphasis is placed on the Will, that spiritual Will called the Will-to-Good. It is this Will that characterises the quality of all the great Lords of the Seven Ray energies which pour into our Solar System. Furthermore, brothers, the Tibetan has in numerous instructions stated that the success of all of Hierarchy's future work with humanity depends upon the ability of disciples to contact and respond to this great energy of the Will-to-Good. You will note from the references given for study that this characterises the Will aspect of all the seven Rays. We are also told by DK that this great Will-to-Good will be brought into the planet each year with an increasing rate of crescendo as we enter further into the Aquarian Age.

Each Age is entered into with a flood of the First Ray energy manifesting first as that of the Destroyer, i.e., the will-to-aspire, the divine incentive, which stimulates the life in the form, and if the form is inadequate for the burgeoning life it is automatically destroyed. Next is the phase of the Will of the Second Ray, the Will-to-Fulfilment, or the Will-to-Unification producing coherence and mutual attraction. Out of the work of these two Ray expressions comes that of the Third Ray, the Will-to-Evolve, to create, the One who wills to manifest, with the attributes of the Will aspect of its subsidiary rays, those of the Fourth, Fifth, Sixth and Seventh.

As we entered into the Aquarian Age the work of the destroyer aspect of the First Ray was prematurely contacted and responded to by certain highly intelligent but evil men and used for selfish and evil purposes. The two world wars eventuated. In spite of Hierarchy's efforts to avert the physical

plane disaster, there were simply not enough disciples and aspirants who grasped the situation in time to offset the plans of these evil men. In 1945 it was possible for the Christ to release the Forces of Restoration, of Enlightenment and Reconstruction. Much has been accomplished, but much needs to be done if the Plan for Humanity is not to be set back.

We have also been told by DK that the Hierarchy has made a successful close contact and alignment with Shamballa, the Custodian of the great purpose of the Plan for our planet. DK. has told us further that there is now a successful alignment between Hierarchy and humanity, that a rare condition exists and is ready now for certain needed work for rapid progress with the Plan. There can now be a direct channelling of the energy of the Will-to-Good to humanity and the other Kingdoms.

He also has informed. us that the Plan can progress satisfactorily only if the disciples in group-formation (and those whom they teach or influence) can contact, maintain this contact, and channel with purity the great energy of the Will-to-Good. Also, that much depends on those aspirants with whom these disciples work or influence to grasp the inspiration of the ideas, which this Will-to-Good brings. The term "aspirants" is not confined, by any means, to those who are occult or esoteric students, but mostly to men and women of intelligence and influence imbued with a basic love of humanity, a sense of responsibility to their fellows, and a vision of what is possible. By the influence or impact of the Will-to-Good such aspirants will be inspired to right sacrifice, and also to inspire this sacrifice in the masses in order to accomplish each next needed step for the good of humanity.

Humanity's great opportunity is here and now. It is for this that the Lord of the World and His. Community, Shamballa: and Hierarchy have so long and mightily striven. I should judge from the indications in Cosmic Fire that the opportunity will remain open until around 1966 or later. The indications for our guidance will lie pictured in the Heavens, the starry firmament. This picture of our progressive opportunities can be read by the intuitive and trained disciple. The key for understanding for many of these disciples has been placed into their hands by the Tibetan's book Esoteric Astrology.

In view of the above few paragraphs dealing with the Spiritual Will, do you see now, brothers, why our work for the next four months must lay some foundation for the understanding of the great First Ray aspect whose impulsing Source is the Will-to-Good? There will be a further great outpouring of the Will this coming Full Moon of Wesak. For this, we must be prepared as a group if we are to grasp our opportunity. In this alignment of Invocation and Evocation, of contacting, receiving, transmitting, and transferring energies, The ashramic groups of disciples stand focussed and fused as foci of Lighted energy units. They thus can be mediating units between Hierarchy and the New Group of World Servers.

For this service the "A at P" group is called at the three Full Moons of April, May and June, the actual reception of energies being at the May or Wesak Full Moon. To prepare for this service the group is receiving the enclosed instructions on the Full Moon Approach. You are also called, as a preparation for this service, to a spiritual retreat, which the Tibetan asked of us in Set I.

Because His words apply to that, which is now needed, we will quote them as follows:

It will be apparent to you that the first stage (of the meditation) is occupied with what is regarded esoterically as the "withdrawal to the centre of inspiration" and it is to this withdrawal that I call you all today, prior to the definite and detailed group-work - later to be outlined. It is to this retreating within that I summon you – a retreat, which must be continued and consciously held until the next Full Moon of May. You might regard it as the individual phase of alignment and of preparation to which each of you is called....."

"This conditioning attitude should be one of a constant recollection of purpose and objective, and a process of what has been called "intentional living." It connotes the effort to live consciously at the centre and then to work outward from there in radiatory, magnetic activity. I am not here speaking symbolically but literally for it is all a question of the focus of consciousness. If this attitude can be constantly held until the Full Moon of May, the individual seeds within the group periphery (could we



symbolically call it the seed pod or sheath?) will become living and potent units of energy (spiritual energy) and the succeeding period of group interrelation and group activity will be correspondingly potent”.

The observance of the Daily Ritual with its three points of spiritual stimulation will aid in this "retreat" as we go about our usual duties. The reflection on the meaning of the Spiritual Will will also aid us. In this connection do not overlook the fact that it is essentially this Will, which is employed in the stimulation of the higher solar plexus centre and the raising of the lower energies to the heart and which eventually will be carried to the seven minor centres in the head, there to be synthesized in the three main centres. Never forget that the brain areas are the “estates of the Heart” as Master M. aptly terms this relationship. Further, in passing, we would like to add this comment on the Tibetan’s group-meditation we have been following. It represents the combined and fused work of both the First and Second Ray energies in relation to the two heart centres, that of the etheric heart centre in the head and the etheric heart centre found along the spine.

Awakened heart centers ever are the result of these two Ray energies working together. This applies "also to the heart centres of the planet. The foregoing is one of the larger implications of this meditation to which reference was made earlier in this letter.

In, the study of the Will aspect of the Seven Rays, the group is asked to place the emphasis of its work on the first, second, third, fifth, and seventh Rays. We will remember also that the Second Ray is the overall energy influencing Hierarchy, while the First governs the work of Shamballa, even though our Planetary Logos is on the great Third Ray. The group will find the necessary information in *Esoteric Astrology*, pages 553-634. You will notice that the Rays we are emphasising, are on the First Ray sequence, 1-3-5-7 plus the Second Ray. We include the Second Ray not only because it governs Hierarchy Itself, but because it is the great Primary Ray for this Mahamanvantara, or Second Great Outpouring of manifestation and hence the primary seven Rays, which emanate from the Great Bear and enter our solar system via the twelve constellations are characterised by the Will-to-Good.

There is a further reason for our bringing the Will aspect to the group’s attention, which may help us to more intelligently cooperate with the service of Hierarchy and Shamballa this year. The greatly increased pouring in of the Will at Wesak will stimulate all the Ray groups found in all walks of life, particularly the second and sixth Ray groups. Here, we must not think only in terms of esoteric groups. We well know that any higher rate of vibration or energy impact stimulates both the good and the retrogressive factors in the receiving unit. The nature of reception and response is determined by the type of mechanism and by the quality of consciousness. Therefore, the response of some groups to this Will impact may be good and useful, fostering right relationships and some will respond, in a retrogressive sense. For instance, First Ray groups integrated around separative purposes and ideas will respond destructively and vice versa. Therefore a serious problem is presented to Hierarchy.

The Tibetan states the general Aquarian problem in the following:

Ashram Series, No. 24: “This coming age will be as predominantly the age of group-interplay, group-idealism, group-consciousness as the Piscean Age has been one of personality unfoldment and emphasis, personality focus, and personality consciousness. Selfishness, as We now understand it, will gradually disappear, for the will of the individual will voluntarily be blended into the group will. It will be obvious to you, therefore, brother of mine, that this could well bring about a still more powerful selfishness, still greater separateness, and a still more dangerous situation because a group would be a combination of focussed energies, and unless these energies are directed toward the fulfilment of the Plan (which coordinates and makes possible the divine purpose), we shall have the gradual consolidation of the forces of evil or of materialism on earth. I am not speaking lightly, but am endeavouring to show the necessity for steadfast consecration of the spiritually minded to the task of developing the will-to-good on earth and the absolute importance of fostering good-will among the masses.

"If this is not done after the terrific global housecleaning that has gone on, the last state will be worse than the first. We shall only have individual selfishness superseded by group-selfishness, which will be consequently still more potent in its evil dedication, focus, and results.

In ascertaining the probable responses of all the Ray groups under the present impact of this great Will energy we must consider the sequence of alignment of the Rays, there being two such main alignments. One is under the First Ray influence - that of the First, Third, Fifth and Seventh Rays. The other alignment is under the Second-Ray influence, that of the Second, Fourth and Sixth Rays. The Will energy that will be received is not that of the destroyer aspect. Therefore; the groups under the Second Ray alignment - second, fourth and sixth, will receive the greatest impact or rather be more responsive. The Second Ray is a cohesive, attracting energy hence integrative in its effect. This energy will be reinforced and the central life of the Second and Sixth Ray groups will be greatly activated. There are no true Fourth Ray groups now functioning because this Ray is out of its lesser cycle of manifestation, though it is the Ray, which governs humanity throughout this Manvantara.

Another factor influencing all Ray groups, as we have seen above, is that the Aquarian Age, into which we are now well launched brings in an energy which causes the individualism of groups; the beginnings of group-consciousness. It is a Group Age. We even now find the group idea influencing all walks of life. We are organised "to the hilt" in every conceivable kind of group-activity! The idea of integrating into and the necessity of conforming to one's group has already become so dominant that our best minds in education are now concerned over the increasing loss of personal integrity and creative individuality, which ever leads to the dead level of mediocrity. This can easily degenerate into the "herd instinct" predominating in group-activity. The "herd instinct" in man becomes mob psychology, which renders masses of humanity easy prey for any demagogue. This Aquarian Age, being a group-age, thus further fortifies the cohesion and attracting Second Ray energy, the Second Ray groups and the Sixth Ray groups allied to this Second Ray alignment.

With the "full force" of the Seventh Ray at hand, we have a further Influence on all Ray groups. Used constructively, it anchors, by ritual and organisation, on the physical plane, the spiritual forces and the new age inspiration of the new civilization. Its ritualistic organization energy can bring into outer or concrete form and activity the purpose and intention of all groups. As we know, the influence of the Sixth Ray tends to crystallise the form. The Sixth Ray groups were formulated under the ideas of the Piscean Age, which is now passing out, but its influence or effect is not yet entirely withdrawn. Thus the influence of the Seventh Ray energy, plus the influence of the other factors enumerated above, tend to re-activate these Sixth Ray groups now largely having served their purpose and therefore obsolete, while at the same time further crystallising their form, thus rendering them so inflexible as to be completely unable to envision and adjust to the right reception and use of the incoming New Age ideas.

In view of the above information on the Ray groups, the greatest danger at this Wesak and the ensuing year would appear to come from over-stimulation of Second and Sixth Ray groups whose collective wills - an Integrated group-will - are still selfish and separative. For instance in certain Second Ray groups we could have well-meaning, but myopic envisioned people who are dominated by the will-to-peace - peace at any price! I am not referring to groups, who seek all means possible to avert disruption of wars, yet, when faced with the choice between protection of the freedom of the human spirit or its enslavement, will readily choose the means of protection. These later groups may differ as to the wisdom of ways and means, but they are not inspired by selfishness. There are also Second Ray groupings - large or small - where an evil influence is to be found, usually let in by the ruthless or amoral manipulations of people dominated by the love of personal power. There are then forces at work bridging in illusion and glamour, which divide groups normally standing for principle. In such instances, one has a very deceptive condition, with ways and means advocated or used, which are entirely at variance with the group's declared purpose. These means are carefully cloaked by prostituting truths - "fair is foul and foul is fair" - and justified fear. As Banquo to Macbeth:

*"And oftentimes, to win us to harm,  
The instruments of darkness tell us truths,  
Win us with honest trifles, to betray's  
In deepest consequence".*

For further consideration of such groups, please refer to Esoteric Psychology, Volume II, page 723.

Sixth Ray groups or movements are especially focussed around some fixed ideology – usually ecclesiastical in nature. These groups, when over-stimulated, are rendered overtly militant because of the extreme devotion to their own “ideals” and also because their fixed, one-pointedness is related to the First Ray. Like “militant” individuals, they would seek to impose their ideologies on other people, groups or nations. As we have seen above, these groups could be “re-fired” into renewed activity, a renewed militant fanaticism. From such also come the “rabble-rousers”, the mob psychology experts. Self-deluded or separative fanatics are easy prey for the forces of evil because they are focussed only with their individual desires.

The Forces of Light are not neutral where evil is concerned, that is, where the freedom of the human spirit is threatened. The Tibetan gave instructions on how we can counteract the dangers of wrong response to the Shamballa force in the following excerpts from Esoteric Astrology, pages 586 – 587.

“There is only one way in which focussed evil will, with its responsiveness to the Shamballa force, can be overcome and that is by the opposition of an equally focussed spiritual will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

..... I would like here to point out that the will aspect can be contacted only from the mental plane and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the Shamballa force are approaching close to the energy of fire. Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. This is a fulfilment of the ancient prophecy that the attempt to destroy the Aryan race will be by means of fire, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focussed use of the Shamballa force can counter fire by fire, and THIS MUST BE DONE”.

Therefore, brothers, in view of all the above, we are asking the group to neglect the love-aspect of our work until further notice and place the emphasis on the will-aspect, with special attention to ritual, invoking and evoking the Spiritual Will. This whole Set is being sent out to the group in response to this present need. The group’s new meditation specifically emphasises the will, the assigned study work is on the Spiritual Will, and two forms of ritual are assigned for observance. One of these is the Daily Ritual and the other is the special Ritual of the Full Moon Approaches. We also call attention to the fact that this ashramic group functions on the Wisdom-aspect of the Second Ray of Love-Wisdom and is related to the First Ray. With respect to the wisdom quality of energy focussed in the Tibetan’s Ashrams and its relation to the other Ray Ashrams, will you please, without fail, review my letter to the group in our SET II?

The daily group-meditation is one briefly used by the “A at P” in 1950. Because of the group-crisis very little use was made of it. The Tibetan gave this meditation to His former group when He sought their cooperation to esoterically implement the Third and last Stanza of the Great Invocation in 1945 (“From the Point of Light...” etc.) To do this, the meditation emphasised the Will-aspect. However, we will, during this year at least, substitute the Second Stanza (given in 1940) “Let the Lords of Liberation...” etc. The reason for this substitution is that it is appropriate to the need of humanity at this grave time of decision in human affairs.

Also, this Second Stanza is appropriate because of a Cosmic and Planetary event, which will take place this year some time after Wesak, offering one of the greatest opportunities for humanity to move forward in the Divine Plan for mankind. The Saving Force will be given. The preparation for this great event will be at the Taurus Full Moon bringing in the needed Shamballa Force so that the spiritual will-to-good can be received in greater potency and be focussed by “responsive men and women of goodwill”. If humanity can respond rightly to both great events, the Plan and Service of Sanat Kumara will also be forwarded as our great Lord of the World seeks to bring our planet into proper alignment in the Body of our Great Solar Logos.

Much of the needed right response will be determined at the Taurus Full Moon by trained and dedicated, integrated and courageous groups of disciples whose will-to-serve, as a group, will be their uppermost intention. Hence, brothers, the need for a strong, integrated mechanism and focussed group-meditation at this Wesak.

To better understand the Taurus energies and their effects on the planet and particularly on humanity, please study Esoteric Astrology, pages 370 – 404, paying attention to the pages 376 – 378.

We are mailing to you under separate cover the Tibetan's Instruction on the Second Stanza of the Great Invocation. In this Instruction He gives us the meanings of this Stanza, which we can grasp. You will find it profitable with respect to understanding this Stanza if you include in your study pages 568 – 573 of Esoteric Astrology. The above Tibetan's Instruction is being mimeographed here in Washington to save time and will be sent with the usual monthly mailing of group-meditation reports from our members. Whereas, this Set V and Set II (Nines) are being mimeographed and mailed out as usual by Louise Benesch.

Two other points should be called to the group's attention for consideration. Under Section C of this Set V, the basic fundamentals of the New Age Religion are briefly presented by the Tibetan. In this connection and also relative to our main theme of the Will, we would like to add a further illumining thought from Esoteric Astrology page 582:

*"Will, divinely expressed, will be the theme of the coming world religion".*

The other point concerns the understanding of the use of the energy embodied in the Principle of Goodwill, and through which, the quality of Wisdom is expressed. We will recognise also that this Principle implements the Law of Right Human Relations. (Together they form two of the Six Themes in which we are interested.) These peculiarly define for us the specialised energy focussed through the Tibetan's Ashram. Therefore, brothers, the understanding of the nature and use of the energy of goodwill is of prime importance to us. However, goodwill is characteristic of all hierarchical workers.

So many people have a rather vague idea of the meaning of goodwill. To some it means an attitude of "Hail fellow, well meant". To others, a determined meeting of all problems with a perpetually cheerful face and a "Pollyanna" attitude – all will be well if one just thinks it will! Still others hold that it means a philosophy of "live and let live", which usually turns out to be, "Let me alone and I will let you alone!" Again, to some it means adopting a conformity to popular attitudes in order to be accepted or not to cause dissension. Too often this kind of conformity means the abdication of self-integrity, or of one's individualism in creativeness, or compromise with honest evaluation of facts.

While all of these attitudes have a wisp of goodwill in them, they are mere shadows of the true use of goodwill. Perhaps some of the group will recall that the Tibetan stated that the true use of goodwill – the putting into operation of its energy – first of all reveals cleavages. I have given considerable thought to this arresting statement and have seen it at work in a few instances – both in high places and humble places.

As one member of the group, I would like to contribute a few of my observations. First, the man of true goodwill refuses to deal in personalities, no matter how repulsive the representative or representatives of an opposing idea are to him. He also will not yield to pressures to do so by those who support his ideas but who are impatient. Nor will he yield to pressure to take an authoritative attitude, nor wield authority unless there is transgression strictly within the defined limits of his responsibility (and we all have some kind of responsibility). Instead, the man of goodwill states clearly the principles, which appear to him to be involved in any given controversial situation and also steers his own course by these principles. Thus he leaves the opposition to do likewise. In this manner the natures of the original opposing ideas are soon seen in their true light - whereas formerly, the central core of each has usually been veiled by surrounding emotional reactions or ideas, which have really no bearing on the opposing main ideas. The true nature of a cleavage stands revealed! Thus also opportunity for true choice stands clearly open for those who are interested.\* Often a whole nation will

have a basic principle brought to its attention in this manner whereas, if goodwill had not been used, the opportunity for this would have been missed.

(\* When a cleavage stands revealed the underlying unifying principle can be arrived at or can be seen correctly. This sub-standing principle can then be used as the basis for true and right compromise between men of goodwill.)

Of course, the time element enters in. In matters where many individuals are affected, the longer the time needed, as a rule, for the nature of the cleavage to be seen in its true light. If a man of goodwill is in a position of great responsibility and is in such a controversial situation, truly great skill in action is needed. He must not scare easily! The time element must be weighed carefully as also his own timing of his statements of principle or of his action. If time is of the essence to ward off danger to his area of responsibility, even greater skill is required. He resorts to the authority of his position only when necessity demands it. Nevertheless, being flexible, he can act with swiftness if need be. At all times he consults trusted co-workers for their considered advice and experience. He may have to take vilification - but a man of goodwill is not interested in his own personality reactions. He considers that this wastes energy and clouds his thinking, and also this is beside the main point.

Furthermore, a man of goodwill is always open to compromise in order to avoid a stalemate in the area of his responsibility provided such compromise does not negate right principle for the general good. The Tibetan calls this "intelligent compromise" and greatly needed today in all fields: of human endeavour. It is said by students of government that the best. Statesman and Diplomat practices the art of intelligent compromise and never allows his personality reactions to personal attack enter into his thinking. It takes courage and moral stamina to truly practice goodwill! However, where we find both of the opposing ideas backed by men of goodwill, the resolution of the situation becomes much easier and even invigorating!

These few observations have been given to the group in the hope of evoking for our mutual consideration some of the group's own thoughts gleaned from personal experience and observation. As all of us are indeed would-be men-of-goodwill, we have all had some experience in trying to express it. One of our guiding group often appropriately quotes the following from Count Keyserling's *From a Travelogue of a Philosopher* – which seems appropriate here.

"Only that of which we are conscious concerns us.  
and only that, which we have subjectively experienced and understood exists for us".

And now, for a few details concerning our means for facilitating Group-interplay. You will notice in Set II (Nines) that the Tibetan speaks of the small snap-shots of the group-members being used as an aid for group-integration and group-telepathy through the technique of visualization. Most of our group responded to the Tibetan's request in His questionnaire by sending to me several copies of small snapshots of themselves, which I attached to their answers of the questionnaire and these were circulated in the group. A few members also sent their picture to those with whom they had had correspondence. But this does not begin to cover the need. We would like for everyone to have a complete file of group photographs. This is a large group, brothers, for the kind of work we are engaged upon and we must try to use every means at our disposal to integrate the 'group on all its levels of group-interplay.

The majority of our members have expressed the desire to have permanent copies of all the answers to the Tibetan's Questionnaire. We have good news for you. A very generous offer was made by Luigi La Sala. Not long ago he wrote me that he has a mimeographing machine and would be happy to make copies of the group's answers to the questionnaire so that all could have a complete file of their own. I have accepted for the group Luigi's thoughtful offer. With these on hand, one could, if so desired, attach the snap-shots (clear ones, please) of each member to his answers to the questionnaire.

Concerning our snap-shots, I think this can be carried out with small expense. If one has the film of a good close-up of the face, any number of copies can be made rather small cost. We have at present

34 members and there may be a few more we can take care of (and there are a few more we are considering) before we enter into smaller groups not exceeding nine numbers. Therefore, a safe number of copies to be made would be 50. This gives us some leeway for duplication in case of loss. I am requesting that the group send their copies of their snap-spot to Clarence Bush who in turn will enclose a set to each member when he mails the monthly reports. These should be received by Clarence not later than April 15th. He begins the duplicating process of the monthly reports about the 20th of each month. Is there any reason, brothers, why my request cannot be carried out by each one?

In the Fall of 1951 I had a studio photograph made of myself and at the following Christmas sent a few copies to those who had at that time assured me they would remain with the group. I am sorry I cannot now recall all of those to whom I sent copies, but I will order more when I receive word from those I did send to so as not to unnecessarily send duplicates!

Some mention should be made about group-telepathic interplay. We do have some display of this kind of psychic sensitivity between members, but these instances have not appeared on the monthly reports as they really should. For instance, some members have written to me saying they had been aware of me thinking toward them or they gave me actual words received. In the latter case I have confirmed it when correctly received or even if one or two words were correctly recorded. Seldom do I deliberately think something toward a member for conscious reception, though, of course, the group and individuals are constantly in mind as I work. Usually that specifically received has been a result of my thinking deeply about someone in regard to their work or relation to the group.

It is of interest to note that in a few instances reception has occurred while the receiver was asleep and yet at the same time I have been awake, working at my desk into the small hours of the morning, as is my frequent custom. It is also of interest to note with regard to the technique of visualization related to telepathy, that in all these cases, except one, the receiver and myself are familiar with our appearances either through personal contact or photograph. In the case of the exception of one; he does not know my appearance, but I have his snap-shot. Dr. and Mme. Strazyski have reported substance of thoughts received from me, not actual words, and they have my photograph. I do not have theirs except that lately Dr. Strazyski sent me his picture. Several years ago I also received a fair mental picture of their appearances. In two instances, members reported conversation with me on the astral plane at night. These occurred when both of us were asleep. All these examples have been spoken of here so that the group will be more alert to group-telepathic interplay and also in its various manifestations. These various phases will and should, continue to develop among our members.

As said at the beginning of this letter, this present Set of papers, together with the study work on the references given, prepare us for group participation in the coming two great Hierarchical events. But we really have only two months to prepare ourselves for this group participation in the coming Wesak - provided the group measures up. To do so, will require some concentrated work, but particularly observance of the daily meditation, the Daily Ritual and the Tibetan's Full Moon Ritual of Approach. These three and the regular monthly reporting to the group thereon are essential for this group participation. The reasons for this have been given. The study work on the other material presented will enlarge our understanding of what we are doing, though not essential to group-participation at Wesak.

In early April the group will receive more detailed information about the coming Wesak and also about the Full Moon event coming some months later. This material comes later because we have before us at this time all we can profitably handle. It is our fervent hope that we can stand - as a full group - at the time when all disciples are so sorely needed. Needed not only for the sake of the Plan for humanity, but for the sake of the Plan for our entire planetary Hierarchy. Let us all have faith in one another that each will do all possible to the best of ones capacity.

Ever faithfully, your brother, Marian Walter

Set 5.B.

## MEDITATION ASSIGNMENT

*Originally Given by the Tibetan to the New Seed Group*

**“A at P” Group please note:**

Substitute in your thinking and meditation in all the instructions below, the Second great Stanza of the Great Invocation for the words “The new Invocation” (which was the third and last great Stanza given out by the Tibetan and which we have been using). The Second Great Stanza is attached to this meditation. This meditation will serve to lift the group’s mental life into the “clear cold light” of the Ashram. It will also serve to aid the apprehension of the expression of true Love. All this is needed in order to participate correctly in our service with Hierarchy at the coming 1955 Wesak. That is, to receive the “Saving Force”, to hold it steady, and to hold steady as a group until these great energies are released into the world at the June or Christ Full Moon.

In conjunction with the use of this meditation we will study the Tibetan's instructions on the meanings conveyed by the Second Stanza, "Let the Lords of Liberation....." These instructions form a set and will be sent separately from Set V for easier handling. Also, the group will find further illumination by reading in Esoteric Astrology pages 570 – 589. In this you will discover a few changes in the Invocation on page 571. This was for the interested public. The version we are using was the original and expressly for use by accepted and working disciples. Will the group also please note that this meditation emphasises the Will-aspect. With this in mind, please read without fail all the references to the will, which are given in this Set V. M. W.

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I am asking you to concentrate your meditative thinking and your reflective power upon the words of the New Invocation. At the same time, they provide, in a most singular manner a development stage in your ability to grasp abstractions. Look for the underlying abstract idea in this Invocation. It is there. Let your meditation work be confined exclusively to a deep understanding of this stanza\* of the Great Invocation, and of the production within yourself of the invocative spirit.

I am going to give you today a very ancient mantram, which is called the Affirmation of a Disciple. It has been used by disciples in the Masters' Ashrams for thousands of years and is today given out by me to all true disciples; it can now be used by them upon the outer plane and incorporated daily in their meditation. During this coming year (1955 – 1956. M. W.) I would like you to follow a meditation procedure as outlined below, the intention of which is to strengthen your pledge through affirmation, stabilise your orientation and give you intuitive insight into this new Invocation.

1. The Stage of Alignment and Recollection. This produces recognition of spiritual status and objectives. It involves recognition also of the Ashram and dedication to the Master, under two symbols: the soul and the central Point in the Ashram.

2. The Stage of Affirmation (of a disciple). Say with your whole heart and as a soul the following ancient mantram:

*"I am a point of light within a greater Light.  
I am a strand of loving energy within the stream of love divine.  
I am a point of sacrificial Fire, focussed within the fiery Will of God.  
And thus I stand.*

*I am a way by which men may achieve.  
I am a source of strength, enabling them to stand.*

*I am a beam of light, shining upon their way.  
And thus I stand.*

*And standing thus revolve  
And tread this way, the ways of men,  
And know the ways of God.  
And thus I stand."*

This, brother of mine, is the best I can do with words and phrases as I attempt to transcribe into language words so ancient that they antedate both Sanskrit and Senza. But the meaning is clear and that is the point of importance.

After the Stage of Affirmation, link up with your group-brothers as a soul, sending the energy of love on a stream of light to each one, as you name them.

3. The Stage of Orientation. This is a period of quiet thought upon the significance of the affirmation.

4. The Stage of Meditation. This is concerned with the four stanzas of the new Invocation. (three verses in the Second Great Stanza. M.W.) I am going to leave you free to consider this Invocation in your own way and to approach this most important and significant mantram from the highest possible point of your individual intuitive perception. I would ask you to meditate on what appear to you to be the planetary implications, but would also remind you to consider the individual parallels. All that is invoked on behalf of humanity is also susceptible of interpretation in a personal sense, regarding the personality as the microcosm of the Macrocosm and as the field for the circulation of light and love, for the expression of the Christ Life and of the sacrificial Will, plus the instrument of service and an area in which evil is sealed, frustrated and rendered futile. At the end of 1946 (for us it is 1956. M.W.) I would ask you to embody your understanding of the Invocation and your interpretation of it (both macrocosmically and microcosmically approached) in a paper.

5. The Stage of Fixed Determination.

a. A reflection upon the distinction between Purpose, Will and Intention.

b. A period of complete, focussed silence as you seek to present an unobstructed channel for the inflow of light, love and strength from the Hierarchy. (The Saving Force. M.W.)

c. A statement to the personality, made by you the soul, the disciple:

*"In the centre of the will of God I stand.  
Naught shall deflect my will from His.  
I implement that will by love.  
I turn towards the field of service.  
I, the Triangle divine, work out that will  
Within the square and serve my fellowmen."*

OM ----- OM ----- OM



## THE GREAT INVOCATION

*(The Second Stanza given out by the Tibetan in 1940)*

### I

Let the Lords of Liberation issue forth.  
Let Them bring succour to the sons of men.  
Let the Rider from the Secret Place come forth,  
And coming - - save.  
Come forth, O Mighty One!

### II

Let the souls of men awaken to the Light,  
And may they stand with massed intent.  
Let the fiat of the Lord go forth:  
The end of woe has come!  
The hour of service of the Saving Force has now arrived.  
Let it be spread abroad, O Mighty One!

### III

Let Light and Love and Power and Death  
Fulfil the purpose of the Coming One.  
The WILL to save is here.  
The LOVE to carry out the work is widely spread abroad.  
The ACTIVE AID of all who know the truth is also here.  
Come forth, O Mighty One, and blend these three.  
Construct a great defending wall.  
The rule of evil NOW must end.

Set 5.C-1.

**ONE OF THE MOST IMPORTANT SERIES OF INSTRUCTIONS BY THE TIBETAN  
IN HIS GENERAL INSTRUCTIONS TO THE GROUPS OF NINE**

**“A at P” Group please note:**

The following instructions under Section C-1 of this Set V were sent out to all the Groups of IX between January and October 1937.  
Group IX-1 receiving it in January with its specialized group Instructions and assignments;  
Group IX-2 receiving it a few months later, depending on the Tibetan's available time for dictating the specialized group instructions; and so on for each group.  
Attached to each group's Set at this time was a Review of Three Full Moon Approaches to the Tibetan. These three really formed three sequential Stages of Approach of a completed Ritual of Approach.

The First Approach - - - - Stage One - - was assigned in 1934.  
The Second Approach - - Stage Two - - was assigned in 1935.  
The Third Approach - - - - Stage Three - - in 1936.  
In the letter below the Tibetan introduces His instructions on the Full Moon work.

We wish to call your attention for especial consideration to the third paragraph below in which the Tibetan informs us that all our group-activity, close interplay, and loving understanding form an aspect of a mechanism or inner group fusion, which is a factual mechanism, seen subjectively. It is a mechanism of inspiration and will constitute a bridge between the Fourth and Fifth Kingdoms. He further tells us that it is an individual and group antahkarana. Ponder, brothers, on the connection between this group-mechanism of inspiration and that, which we are asked to build subjectively as a group in the completed Ritual of Approach. M.W.

January, 1937

Brother of Mine:

I would also like to emphasise the continued need for an ever closer integration and expressed love between all of you. This is deeply needed if we are to begin doing group-work in 1938. When that is undertaken, our individual efforts will much enhanced if they are rightly blended in a joint group effort. This will not be possible unless there is a much closer activity, interplay and understanding than even now exists among the members of Group IX-... There is a definite Improvement in this respect, but, my brother, I seek the phenomenal and that, which is much above the average from all of you, as individuals and as a group. I seek that which is so much above the average that it has entered into the realm of the abnormal. Is it possible for you to satisfy this desire and hence serve more adequately the need of the world and the will of the Hierarchy to meet this need?

I have asked AAB to attach to these Instructions a fresh copy of the meditation and of the full moon work, which we have attempted during the past few years. (Note: DK's instructions to the Groups of Nine on the three Full Moon Approaches are included with this Set V. M.W.)  
In this way the synthesis of our efforts will appear. You have preserved your interest and effort for several years now. Can you continue to do so? Will you stand by me, your Tibetan brother and friend, in the experiments, which I am seeking to make? It is for you a task of perseverance and of faith. You may not, in your individual life times, see the world-result. That I frankly tell you. You can undoubtedly realise and reap the benefit of the group-results, for the fusion of the nine of you into one close bond of brotherhood and devotion and into one united hand, treading the Path together, is adequate reward. It will offset the usual loneliness of the disciple's way and enable him to realise that he travels NOT alone.

Above and beyond your personal compensation (which some of you know already to be your group-relation and its persistence) will be the building of an aspect of the mechanism of group-contact and of subjective approach, which can be known and seen by us from the other side of life, but which has to be largely taken on faith by you. It might be regarded as the mechanism of inspiration, resulting in healing (in the sense that this Lighted in-spiring – a term more descriptive than “inflowing” – spiritual energies are redemptive and hence healing. M.W.) and this, in the last analysis, is individual and group and world-inspiration, which is the goal of all our work. This mechanism or inner group-fusion is a subjective fact, and is slowly built as disciples aspire, and serve and obey. It is an individual mechanism and a group-mechanism, and will eventually form part of the mechanism of humanity, viewing it as a whole and as a transmitter of force, of energy, life and inspiration to the three sub-human kingdoms. It is this mechanism, which will constitute the bridge between the fourth and fifth kingdoms. It is the individual and group-antahkarana. I am giving you here certain needed hints.

In this Instruction, I have given you much upon which to ponder.....

I give you of my time, my love, my interest, and my understanding. Let us together SERVE.

THE TIBETAN.

### THE TIBETAN'S INTERPRETATION OF THE THREE STAGES OF APPROACH

Note editor: The original pages 1 to 8 are missing. Only the last page 9 is presented here.

(Continued)

1. The **"A at P" group** will receive this Set V some time in February, but after the Full Moon. Therefore, please concentrate your study work for the remainder of the month on the three sequential Stages of the Full Moon approach, with particular attention to the Tibetan's interpretation of these found in this paper. As the Master requests, read and re-read His interpretation until it is clear and fixed in your minds. The group will not be asked to report on this work done in February, except to state whether or not this study work was done. The meditation report for February will report your usual work and that of the group Full Moon approach, which has passed.
2. During March, combine Stages I and II of the three sequential stages of the Full Moon approach. The Full Moon of March falls on the 8<sup>th</sup>. Therefore, the seven days preceding it should be used for specific study on Stages I and II, so that this Full Moon group approach may be effortless as regards the steps of procedure. After observing the 3 days following the Full Moon approach, send in your Full Moon report immediately. The usual meditation report for March will be sent at the usual time.
3. During April carry forward the instructions given for Stage 3. You will carefully note the inclusion of the mantram for summoning the Will for the "A at P" Group (see C-1 – third Full Moon approach). This is added now to our F.M. approach as we are preparing as a group for a reception of an increased pouring in of the Will-to-Good at this coming Wesak F.M. of 1955. Observe with care, as directed, the 2 days following the F.M. approach. Then write your report and send in immediately, whether it is blank or not. Upon the faithfulness of the group's F.M. reports will be based the group's assigned F.M. work for the Wesak. This does not mean success of receiving impression. It is faithfulness of effort and reporting, which will count.

## FROM THE TIBETAN'S GENERAL INSTRUCTIONS TO THE GROUPS OF "IX"

### A at P Group please note:

The following instruction is in the nature of a brief summary of the work of Group IX-6, that of the New World Religion, and the work of Group IX-7, that of the new approaches to Science.

The instruction on the work of Group IX-6 is included here for it puts into proper context the Tibetan's instructions on the Full Moon approaches to Him as the "symbolic Seed" ideas of humanity's future approach to Divinity. With this respect, please refer to the Tibetan's paper interpreting the meaning of these symbolic approaches (C-2).

The instruction on the work of Group IX-7, is included here because the Seventh Ray, to which DK refers, is now flowing into the planet in full force. Furthermore, the evidence of cooperative efforts of disciples from the Ashrams of Rays 1, 7 and 5 are all around us as we view the present incredible strides of the scientific world. There will be an increased impact of these Ray energies at this Wesak, 1955, for their distribution to Humanity. Disciples from Second Ray Ashrams may assist by placing their emphasis for a time on the Wisdom aspect rather than on the Love aspect. The Wisdom aspect can act as the transmitting agent of the Will-to-Good into its outer expression among man as goodwill.

You will recall that the Wisdom aspect of the Second Ray energy is particularly expressed by DK's Ashram. With respect to the relationship of DK's Ashram to the Ashrams expressing Rays 1, 3, 5 and 7, please study carefully my letter to the "A at P" Group, Set II. M.W.

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March 1938

Brothers:

(.....)

We have been endeavouring to apprehend a little more intelligently the work of the other Groups of IX and their inter-relation and their work as part of the New Age "set-up", if I might employ such a term.

In our last Instruction, we considered with care the three major groups. We saw that each of them had three tasks to perform and we attempted a slight analysis of their planned undertakings. Now we can do the same with the remaining six groups, particularly in connection with Groups IX-4 and 5, which are already functioning. We will only briefly indicate the triple intended purpose of Groups IX-6, IX-7, IX-8 and IX-9.

(.....)

If the groups can master and come through the difficulties of the next twelve months, we can begin to intergrate Group IX-6 in January 1939. This will mark a step forward in my plans, and one for which I have long waited. (.....)

In view of the steady progress towards religious unity, which has proceeded apace during the past 150 years, the work of this group (as is also the case with the work of Group IX-1) promises rapid results. This is, however, necessarily dependent upon the "skill in action" and the willingness to proceed with slowness and tact of the group-members and allied groups.

The moment any idea enters the religious field, it gains immediate momentum from the fact that the outstanding characteristics of the human consciousness are the sense of the Innermost or the Real, a recognition of subjective destiny, and an innate knowledge of and reaching out to the Unknown God. Therefore, any truth or presentation of truth or method, which has in it the possibility of producing a

nearer approach to divinity or a more rapid understanding of the “deeper Being” evokes an immediate response and reaction. There is consequently much need for caution and considered action.

I have already indicated to you the form that the religion of the New Age will take, will be one built around the periods of the Full Moon, wherein certain great Approaches will be made to the world of reality, also around two periods of massed Approaches to be made at the time of the major eclipse of the moon and the sun during the year. The two major Full Moon Approaches will be those of the Wesak Full Moon and the Full Moon of June – one hitherto consecrated to the Buddha, Who embodied the wisdom of God, and the other to the Bodhisattva (known to Christians as the Christ), Who embodied the love of God. (See The Reappearance of the Christ for later instructions, and the paper, Doctrine of Avatars. This paper will come to the group later. M.W.)

These matters will be dealt with in the papers of Group IX-6. The platform of the New World Religion will have in it three major presentations of truth, or three major doctrines, if such an undesirable word can be permitted. It is with the elaboration of these three points of view, or evocations of truth, that the work of Group IX-6 will be concerned. They are:

1. The fact of the Spirit of God, both transcendent and immanent, will be demonstrated, and also a similar fact in relation to man. The mode of their approach to each other, via the soul, will be indicated. This aspect of the emerging truth might be called Transcendental Mysticism.
2. The fact of the divine quality of the Forces in nature and in man, and the method of their utilisation, for divine purpose, by man. This might be called Transcendental Occultism.
3. The fact, implied in the first, that Humanity, as a WHOLE, is an expression of divinity, a complete expression, plus the allied fact of the divine nature and work of the planetary Hierarchy, and the mode of the Approach of these two groups, in group-form, to each other. This might be called Transcendental Religion. (The Science of Invocation and Evocation. M.W.)

More than this, I will not here indicate as I seek to touch briefly upon the remaining three Groups of IX. I will, however, point out that we shall elaborate somewhat the Technique of the Presence of God, approaching it from a new angle, that of the Group, and also upon the Technique of Light. Two lesser Techniques I have at times called to your attention, and with these we will later deal, for they are in the nature of Approaches to the other two – the Technique of Indifference and the Technique of Service.

As we study the divine Approaches, we shall see that they involve two parties or two groups – those found on the objective and those on the subjective side of life.

## **GROUP IX-7.**

The work of this group is closely allied to that of the Seventh Ray and is one with a most practical physical purpose. It is strictly magical in its technique, and this technique is intended to produce a synthesis between the three aspects of divinity upon the physical plane, or between life, the solar energies, and the lunar forces. This involves a difficult task, and much understanding; the work to be done is not easy to comprehend. It will be carried forward by first ray workers, assisted by seventh ray aspirants, but using fifth ray methods. They will thus combine, in their personnel, the work of the destroyer of outgrown forms, the findings of the scientist, who penetrates behind the outer form to its motivating energy, and the practical work of the magician, who – under the law – creates the new forms, as expressions of the inflowing life.

This group will make a close study of the problem of evil, and they will bring about a better understanding of the purpose existing in matter or substance, and the inflowing enlightened and different purpose of the soul aspect. That is why (in my earlier discussion of the subject) I linked the results of religion and of science together.

Religion is concerned with the awakening to conscious purpose of the soul in man or form, whilst:

Science is concerned with the activity of the outer form as it lives its own life, yet slowly becomes subservient to that purpose and to soul-impress.

This is the thought contained in the words “scientific service” as used by me. The work of this group is therefore a triple one:

1. They will take the most advanced inferences of the workers in the field of science, and will then formulate the new hypotheses upon which the next immediate steps forward in any particular scientific field will be founded.

(For instance, the nucleus of the atom, with its positive and negative inner structure, was such an hypothesis from which proceeded scientific research, leading to our present knowledge of nuclear physics. M.W.)

2. They will avail themselves of the sensitive reactions, which the new Approaches (as taught by the world religion of the time) will have made possible and – utilising the inferences thus made available in connection with the inner world of spirit – will outline the nature of the incoming forces, which will determine and motivate the culture of the time.

3. Taking the substance or material and the spiritual inferences and the scientific hypotheses, they will formulate those forms of service on the physical plane, which will precipitate with rapidity the Plan for the immediate present. They will, through this blend of scientific knowledge and intuitive idealism, release those energies, which will further human interests, relate the sub-human to the human through a right interplay of forces, and thus clear the way of those intellectual impediments, which will (and always have) blocked man’s approach to the superhuman worlds. (“A at P” Group will please read Cosmic Fire, pages 426 – 436. M.W.)

I doubt very much if it will be possible to do much in connection with the forming of this group and this for several reasons. The first is that such a group cannot be formed until a certain scientific discovery has been made of such moment that our present scientific inhibition in recognising the fact of the soul as a creative factor will disappear. This discovery will be part of the knowledge “facts of science” by the year 1975. Secondly AAB has not the necessary scientific knowledge to do more than grasp the broader outlines of the intended work, and then only primarily from the angle of the more mystical and philosophical approaches. Nor, my brothers, have I. It will take a fifth or seventh ray initiate to deal with this matter, and, though I could invoke the assistance of such a brother, it does not seem to me a profitable expenditure of force at this time. The sigh of relief from AAB as she grasps the fact that there is one less group to tackle on my and your behalf would almost warrant my making this a major reason!

In the list of groups sent out by AAB in the last series of Instructions, which you received, she got the numbering of the groups reversed. This should be corrected:

Group IX-8	Psychological service
Group IX-9	Financial service
Group IX-10	Philosophical service

This latter group will be composed of key-people (three from each Group of IX. M.W.) whose task it will be to synthesise the entire group-activity and to integrate the work and the conclusions of the groups, as a whole, thus relating them to each other. With this last group and its tasks, I will here not deal, but will pass on to a brief indication of the work of the remaining two.

## THE GREAT APPROACHES

*From the Tibetan's General Instructions to the Groups of IX – March 1938. (dictated 1937)*

(This article was put together for the **Groups of IX** by A.A.B. at the Tibetan's request. It is taken from His instructions, which were later published as Volume II, Esoteric Psychology. M.W.)

(The first three pages of this instruction are to be found in Volume II, *Esoteric Psychology*, pages 329 – 333.)

When conscious realisation is established and the soul has appropriated a form upon the mental plane through the will to exist, and one also upon the astral plane through aspiration, then the third stage of approach takes place upon etheric levels. The consciousness becomes focussed there, preparatory to the intense crisis of "appearing", and there takes place what might be regarded as a ranging or a gathering of all the forces of the consciousness in order to force the issue and thus emerge into manifestation. This is a vital moment in consciousness; it is a period of vital preparation for a great spiritual event - the coming into incarnation of a son of God. This involves the taking of a dense physical body which will act either as a complete prison for the soul or as a "form for revelation", as it has been called, in the cases of those advanced men whom we regard as the revealed sons of God.

The crisis of approach is one of the most important and one of the least understood of the various stages. Students should find it of interest to make a comparative study of the approaches, to which I took occasion to refer when dealing with such episodes in human history as those occurring at the time of the Wesak Full Moon. There is a close underlying relationship between the approaches upon the path of involution and those upon the path of evolution, and also between those taken by an individual and those by a group.

Then, when the gathering of forces during the stage of approach is consummated, the fourth stage takes place, that of appearance, and the man emerges into the light of day and runs his little cycle upon the physical plane, developing increased sensitivity in consciousness, through the medium of experience gained through the processes of life in a physical body. After appearing in form, he becomes (with each new appearance) increasingly active and alive and awake, and the stage of activity grows in intensity until the consciousness of the man is swept by ambition.

The two final stages of activity and of ambition are those covered by the ordinary man and dealt with by the ordinary psychologist. This is itself of interest, because it shows how very little of the life of the real man, of the conscious thinking Being is touched by the orthodox, exoteric psychologist. The four stages of man's development, which lie behind his active appearance upon the physical plane are not considered at all. The intensity of the process of approach, which preceded that appearance is not dealt with, yet it is basically a determining factor. But this activity upon the physical plane and the nature of his desire life (which is only translated into terms of ambition later on in his life experience) are the dominant factors to be considered. It is, of course, exceedingly difficult for there to be a true understanding of man until the theory of rebirth is admitted and man is accounted for in terms of a long preceding history. In this age of intensest separative thinking and attitudes, it is the individual life of the individual man, separate in time and space from all that has gone before, and from all that surrounds him in the present, which is considered as of importance and as constituting a man. Man, as an expression of a soul process, is not dealt with in any way.

Thus we have the stages succeeding each other from the initial appropriation upon the mental plane until the man, in consciousness, has worked his way down through the planes and back again to the mental plane, which brings him to the stage of the coordination of the personality, and the emergence into full expression of what we call the personality ray. Life after life takes place. Again and again, the soul incarnates and, in consciousness, passes through the stages outlined above. But gradually a



higher sense of values supervenes; there comes a period when desire for material experience and for ambitious personality satisfactions begins to fade out; newer and better values and higher standards of thought and desire begin slowly to appear.

The consciousness aspect then passes through all the stages upon which we have touched but in reverse order, and this time upon the upward arc, corresponding to the evolutionary stage in the great cycle of natural processes, concerned with the form life. It expands slowly from the consciousness of ambition through activity and the succeeding unfoldments, to the stage of approach to the divine reality upon the mental plane and that of the final appropriation, wherein the consciousness of man, becomes merged in that of the soul upon its own level, and finally appropriates in full awareness (if one can use so paradoxical a phrase) the One.

When the consciousness of the soul, incarnate in a human form, arrives at a realisation of the futility of material ambition, it marks a high stage of personality integration and precedes a period of change or of a shift in activity. During this second stage upon the Path of Return, the shift of the consciousness is away from the physical body altogether, into the etheric or vital body, and from thence into the astral body. There duality is sensed and the battle of the pairs of opposites takes place. The disciple makes his appearance as Arjuna. Only after the battle and only when Arjuna has made his fateful decisions, is it possible for him to make his approach upon the mental plane to the soul. This he does by:

1. Realising himself as a soul and not as the form. This involves a process of what is called "divine reflection", which works out in two ways. The soul now begins definitely to reject the form, and the man, through whom the soul is experiencing and expressing itself, is himself rejected by the world in which he lives.
2. Discovering the group to which he belongs, blocking his way of approach until he discovers the way of approach by service.
3. Identifying himself with his group upon his own ray and so earning the right to make his approach, because he has learnt the lesson that "he travels not alone".

Then comes that peculiar stage of transcendent aspiration, wherein desire for individual experience is lost and only the longing to function as a conscious part of the greater Whole remains. Then and only then can the conscious soul appropriate the "body of light and of splendour, the expression of the glory of the One" which, when once assumed, makes all future incarnations in the three worlds impossible, except as an act of the spiritual will. The significance of the above may be found difficult of comprehension for it is one of the mysteries of a higher initiation.

Therefore, my brother, you will see that we begin and we end with an expansion of consciousness. The first one led to the inclusion of the material world, and the second one includes or appropriates, consciously and intelligently, the spiritual world. We see the desire consciousness transmuted into aspiration for the spiritual realities and the focussed, vital approach to the kingdom of God. We see the appearance on the physical plane of the imprisoned consciousness, limited and confined for purposes of defined, intelligent development, within an evolving form, and the final emergence upon the mental plane of the enriched, released consciousness into the full freedom of the Mind of God. We see the activity of the conscious mind of man slowly expanding and intensifying, until it becomes the activity of the illumined mind, reflecting the divine consciousness of the soul. We see the ambition of the conscious man transformed at first into the spiritual ambition of the pledged disciple and finally into the expression of the Will of God or of the Monad, in the initiate.

Thus the three aspects of divinity are released upon earth through the medium of an incarnated and fully developed consciousness, that of a Son of God. From the conscious appropriation of form back again to the conscious appropriation of divinity is the work carried forward and the plan of Deity worked out.

(Volume II, Esoteric Psychology, page 215):

I seek to indicate the basic rules determining the hierarchical government and conditioning, therefore, world affairs. I concern myself with the subtle activities of energies, which, on the inner side, actuate the outer activities, and bring about those events in the world of men, which later form history. The problem before the Hierarchy is twofold and can be expressed in two questions:

1. How can the consciousness of humanity be expanded so that it can be developed from the germ of self-consciousness (such as it was at individualisation) and be brought up to that of complete group consciousness and identification as occurs when the final initiation is undergone?
2. How can the ascending energy of the fourth kingdom in nature be brought into such close rapport with the descending energy of spirit that another great expression - a group-expression - of Deity may emerge through man into manifestation?

Two points should therefore here be noted: - First, that the attention of the members of the Hierarchy who work at this time with mankind is not centred upon the individual aspirant in any manner which could be interpreted as personal interest. Interest in him is evoked just in so far as he is occupied with matters, which concern group-good. - The second point is one well known to you and often stressed of late. At this time we are passing through a period of unprecedented opportunity and crisis, and the attention of the Hierarchy is consequently focussed upon men in an exceedingly one-pointed manner as They attempt to capitalise, for the benefit of man, upon this opportunity. Herein lie both responsibility and the ground for hope.

The objectives faced can (for our purposes) be stated as four in number, but each of these is capable of re-expression in a number of ways. They simply indicate the four major goals, which the Workers with the Plan have set Themselves. Let us state them succinctly, and later we can somewhat elaborate them:

1. The first aim and the primary aim is to establish, through the medium of humanity, an outpost of the Consciousness of God in the solar system. This is a correspondence, macrocosmically understood, of the relationship existing between a Master and His group of disciples. Ponder on this as a clue to the significance of our planetary work.
2. To found upon earth (as I have already indicated) a powerhouse of such potency and a focal point of such energy that humanity - as a whole - can be a factor in the solar system, bringing about changes and events of a unique nature in the planetary life and lives (and therefore in the system itself) and inducing an interstellar activity.
3. To develop a station of light, through the medium of the fourth kingdom in nature, which will serve not only the planet, and not only our particular solar system, but the seven systems of which ours is one. This question of light, bound up as it is with the colours of the seven rays, is as yet an embryo science, and it would be useless for us to enlarge upon it here.
4. To set up a magnetic centre in the universe, in which the human kingdom and the kingdom of souls will, united or at-oned, be the point of most intense power, and which will serve the developed Lives within the radius of the radiance of the One About Whom Naught May Be Said.

In these four statements I have sought to express the wider possibility or occasion as the Hierarchy sees it today. Their plans and purposes are destined and oriented to a larger accomplishment than it is as yet possible for normal man to vision. If it were not so, the unfoldment of the soul in man would be a prime objective in the planet. But this is not the case. It may be so from the point of view of man himself, considering him as an essentially separable and identifiable unity in the great cosmic scheme. But it is NOT so for that greater whole of which humanity is only a part. Those great Sons of God, Who have passed beyond the point of development of those Masters Who work entirely with the human kingdom, have plans of a still vaster and broader sweep, and Their objectives involve

humanity only as an item in the Plan of the Great Life "in whom we live and move and have our being."

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We are, in reality, concerned with those basic trends and those innate tendencies in the divine expression, which will ultimately bring about the manifestation of the Over-Soul upon our planet. We noted also that these governing tendencies are already beginning to be expressed and realised, and that the fourth kingdom in nature, the human, occupies a unique position in this development. In the downward and the upward flow of the divine life, as it expresses itself through the involutionary and evolutionary urges, humanity constitutes one of the fundamental "original centres of force" which can and will form an outpost of the divine Consciousness, an expression of the divine Psyche, manifesting eventually those three outstanding psychological characteristics of divinity: Light, Energy, and Magnetism. (Esoteric Psychology Volume II, page 226.)

With these two divine trends (towards synthesis and towards the vision) the Hierarchy is at this time primarily occupied. Their watchwords are unification and sight. For humanity, these developments will produce the integration of the Soul and the Personality, and the awakening of that inner vision, which will permit a flash of the Reality to enter into man's consciousness. This is not a flash of his own divinity, or a sensing of God as Creator. It is a flash of the divinity inherent in the Whole, as it works out a vaster scheme of evolutionary process than any hitherto grasped or sensed by the keenest minds on earth. It concerns the vision granted when a man achieves Nirvana, and enters upon the first stage of that endless Path which leads towards a beauty, comprehension and unfoldment, untouched as yet by the highest type of human insight. (Esoteric Psychology Volume II, page 239.)

From the hints given above it will be seen how the work of the Hierarchy in connection with mankind falls into two parts: - The work with individual human beings, in order to awaken them to soul-consciousness, and then the work with them, as souls, so that (functioning then on soul levels and as conscious units in the kingdom of God) they can begin to vision the objective of God Himself. This second division of Their effort is only now becoming possible on a wide scale, as men begin to respond to the trend towards synthesis, and to react to the divine principle of coherence, so that (stimulated by their group-relation) they can unitedly sense the vision and react to the principle of continuance. A hint is here given as to the true and future purpose of group-meditation. More on this subject is not possible. (Esoteric Psychology Volume II, page 240.)

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A very difficult interlude is now taking place in the world today. It is one wherein a process is being undergone by humanity, which is similar to that which takes place so frequently in the life of an individual. The soul of the world is taking cognizance of outer affairs, preparatory to taking hold of the world situation. In the life of an aspirant, such interludes frequently occur.

What is true of the individual aspirant is equally true of humanity, the world-aspirant. In May 1936, a great forward moving effort of the world soul took place and definite and unchangeable progress was made. The Hierarchy of souls who have achieved freedom and whom we call the planetary Hierarchy were able to approach closer to humanity and to establish a more definite relationship and a closer contact than had been possible at any time since mid-Atlantean times. This result was more universal than had been anticipated. This was the third of the "Great Approaches" made by the Hierarchy towards humanity. The success of these approaches is largely based on the intensity of the desire found in the world aspirants and among those who have, on their side, established also a "way of approach" through meditation and service. Their numbers being phenomenally greater than at any previous time, the year 1936 saw the Hierarchy make a step forward that was unprecedented (I had almost said, unexpected) in its experience. This was due to the world-wide activity of the New Group of World Servers.

I would like here to call your attention to the phrase I used above: "the Hierarchy of souls who have achieved freedom." The freedom, however, to which I refer, is the achieved success of the soul to move and act and manifest with freedom in the three worlds, as well as on its own high plane. This is a point seldom if ever emphasised. The soul itself, the Ego, has its own task to do, which might be expressed as being the reverse of that with which the personality is familiar. It has to learn to be at home and to function effectively in the world of human living and there to carry forward the plan. Such is the task of the Hierarchy and I felt that a statement of their peculiar problem and the difficulty of free activity, which it necessarily involves, would prove both of interest and of enlightenment to those who read these papers.

From this highest standpoint, the Hierarchy was enabled to make a definite step forward in 1936 as the result of the work done in the last fifty years; having made it, it became necessary to stabilise the position and from the point then reached to lay plans for the next move to be taken on behalf of humanity.

Thus we find the interlude with which we have been almost distressingly familiar. You may have been led to expect some great onward sweep, some clear time of reaping, or some spectacular climax of happenings. When all that occurred was an interim of relative silence and a period wherein nothing seemed to occur, it was natural for the majority to experience a sense of disappointment, a reaction which was almost equivalent, in some cases, to loss of faith, and a feeling of emotional fatigue and mental futility which tried many to the utmost. It is wise to remember that these reactions do not affect the issue and in no way retard the event, though they may make the task of the approaching helpers more difficult and draw almost unnecessarily upon their spiritual resources.

These interludes of apparent silence, of inertia and of inactivity are part of the great preservative and constructive activity of the Hierarchy; they are both individual, group and planetary in nature. Aspirants must learn to work intelligently and understandingly with the law of cycles. They must not forget that they live in a world of seeming and have no real freedom in the world of reality.

From May 1937 until October first, Those Who are seeking to lift humanity nearer to the Light and to expand the consciousness of mankind, will be gathering Their forces for a renewed approach with its inevitable consequences. These consequences are the stimulation of the human family to a fresh spiritual effort; They will also bring about the strengthening of the New Group of World Servers, so that they can work with greater effectiveness, vision the Plan with greater clarity and – within themselves as a group – bring about a greater integration.

In May (1938), at the time of the full moon, the Council of the Hierarchy to which I have several times referred in the past, convened and the plans for the immediate future were laid down. I would remind you of something we are very apt to forget. The plans for humanity are not laid down, for humanity determines its own destiny. The plans to meet the immediate human emergency and the plans to make possible a closer relationship between humanity and the Hierarchy were established. About this I will write you more definitely in the May instruction. It is possible for you to participate in this effort to the extent of rendering the task of the Masters easier by your clarity of thinking, your renewed spiritual effort, and the re-dedication of yourselves to the task of service. I am telling you this as the opportunity will be offered to all true servers, and aspirants, and above all, to the New Group of World Servers, to participate in the establishing of the necessary momentum from May until October.

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The energy of the united Hierarchy of the planet, which (as I told you last month) has lately made one of its "Great Approaches" to the physical plane... This necessarily entails a more potent and significant and rapid pouring forth of the force of the Hierarchy with the subsequent stimulation of the higher centres in those sons of men who have reached the point of their evolution where they are close enough to their own souls to be affected. They are then mentally polarised, and consequently react potently to this influence.

Therefore, my brothers, the May full moon Council of 1937 was one of real import and of vital significance. Just as the full moon of May, 1936, saw an effort of the Masters and of the world of Disciples to approach nearer to each other and thus establish a closer rapport, so the full moon of May, 1937, witnessed the laying down of certain lines of activity which, if rightly apprehended, and worked out into physical manifestation, could definitely change the present exoteric world situation. It also saw the re-stimulation of the New Group of World Servers, so that their group integration might constantly become more effective, and the personal lives of the group members become definitely more consecrated, more dedicated to humanity, and more influential in service. At the full moon of May, 1936, there was in evidence an inner, subjective, spiritual effort. This was definitely successful. The full moon of May, 1937, saw the establishing and the stabilising of the exoteric outer effect, of which the earlier effort was naturally and automatically the cause. Yet the problem remains ever the same; - can the inner condition, spiritual, potential, idealistic, subjective and sensed be so clearly formulated and considered that nothing whatever can stop its materialising through the medium of some constructive and living form upon the physical plane? Can the inner integration of the New Group of World Servers find exoteric expression? (It would appear that possibly the thought-form of a World-Council resembling the United Nations was ready for precipitation. M.W.) The Hierarchy, by group-effort, has been holding world-affairs in a relatively quiet condition for the past year. Again and again moments of danger and of crisis have occurred. World tension has frequently been at a danger point; humanity has been tested to the very point of failure and endurance. Yet each of these crises has been passed without a world disaster, and each moment of tension has died away into relative inactivity.

The Hierarchy is doing all that is possible, but under the plan of unfoldment for the Aryan Race, the activity needed for the creative work must be inaugurated and carried forward by disciples, working in the outer world and by aspirants to the path of discipleship, who register the world need and earnestly seek to cooperate. This is, therefore, a matter for our consideration and for clear and skilful action in the immediate future. (World War II began in 1939. DK later informed us that there had simply not been enough disciples who responded to the need to avert war. Humanity chose to precipitate the conflict. M.W.)

The Hierarchy held its Council during the week of the full moon of May, 1937. It could and did lay its plans for the helping of humanity. It could, and did mobilise and bring together every possible subjective agency and form of available energy for the stimulating of the human consciousness along right lines. It could, and did impress upon the disciples and aspirants everywhere the necessity of renewed and fresh efforts. But the development and actual functioning of the plans laid down and the actual working out into detailed expression of the intended ameliorative measures must be carried out by the New Group of World Servers, and by the men of good will throughout the world. Only by the united effort of the people of peaceful intention and of innate freedom from hatred can the forces of destruction be offset. These forces have been needed and useful, but the task they were intended to carry out has been accomplished, and that which is no longer required becomes, in its turn, a menace and a source of trouble.

At the time of the full moon meeting everywhere and during the Annual Conference, I would lay upon you all the obligation of considering this possibility of a more specific and definite "push" or organised activity, to reach the leaders of groups everywhere. I would ask you earnestly to discuss the ways and means to swing these leaders into a joint activity without interfering with their individual group purposes, loyalties and obligations.

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This impact is made in three different stages or in what are occultly termed "three impulsive movements" - using the word "impulsive" in its true connotation and not in the usual emotional and enthusiastic significance. (See Esoteric Psychology, Volume II, page 268) These impulsive movements are:

- a. The impact of the soul at the stage of human evolution, which we call individualisation. At that time, the form becomes aware for the first time of the touch of the soul. This is called in

the language of esotericism the "Touch of Appropriation." The soul then appropriates its vehicle.

This stage is succeeded by a long period of adjustment and of gradual development and unfoldment. This takes place upon the way of experience, and during that period the soul tightens its hold upon its instrument, the lower form nature.

b. Secondly, the impact of the soul is called forth by the dilemmas and through the emergencies of the later stages of the path of experience. During this stage, the urgency of the need, and the dilemmas brought about by the forces of opposition, lead the man to submit to a higher influence. He calls then in desperation upon the soul and upon the spiritual resources laid up in his divine nature and hitherto remaining unused. This impact is called the "Touch of Acquiescence," and marks the acceptance by the soul of the demand of the personality for help and light. The soul acquiesces in the plea of the personality for guidance.

You will note that I am here considering the attitude of the soul to the personality and not that of the personality to the soul - the attitude most usually under consideration. We are dealing primarily in this treatise with the reactions and activities of the soul through its ray energy, and its response to the demand of the forces - focussed, combined and integrated - of the personality.

c. The impact of the soul at the time of the various and sequential initiations to which the disciple is eventually subjected, as he transits out of the fourth into the fifth kingdom in nature. This stage is called the "Touch of Enlightenment," and through the bringing together of the forces of the purified personality and those of the "approaching" soul, a "light is engendered which fadeth not away." In these three impacts,

1. The touch of appropriation on the physical plane,
2. The touch of acquiescence on the astral plane,
3. The touch of enlightenment upon the mental plane,

you have summarised clearly and concisely the attitude of the soul towards its rapidly preparing instrument.

The first three initiations are expressions of these three stages or impacts, and it might also be stated that the Lemurian, the Atlantean and the Aryan races are also expressions of man's reactions to these three soul approaches.

The third initiation sees the soul and the personality perfectly blended so that the light blazes forth and the great Approaches between soul and form are consummated.

Today, in this particular cycle and in this Aryan race, the Hierarchy (as an expression of the kingdom of souls) is recapitulating these three inevitable steps and making certain advances or approaches to the race. We can therefore divide humanity into three groups and relate humanity to the three major approaches.

1. The Approach of Appropriation will express the effect of the present stimulation upon the unevolved masses. Thousands and thousands of men and women are in process of awakening and during the next few years will come to soul consciousness, for the soul of each individual is intensifying its initial appropriation at the Lemurian crisis of individualisation, and the ancient enterprise is again being re-enacted as a needed recapitulatory endeavour. All this today lies almost entirely in the realm of consciousness. The great appropriation was made millions of years ago. Today, in consciousness, there will come a great awakening to the significance of what was, at that time, largely a physical event, and masses of men will become aware - in their brain consciousness - of that early appropriation. This is being brought about by a fresh approach by the soul and an advance towards its reflection, the personality, and it produces in time a consequent recognition upon the part of man.

2. The Approach of Acquiescence will be equally well recognised by the intelligent and more highly evolved sons of men. They will awaken to the relationship, which exists between their personalities and the soul, and between the forces of the lower nature and the energy of the soul. It is with this particular task that the New Group of World Servers is primarily occupied, - looking at their activities from the standpoint of the Hierarchy. Their work is to facilitate the entrance of soul energy, which energy expresses itself in love and in good will. This in its turn results in peace - individual, racial and planetary - and the great group aspect of the approach will be brought about, and is today in process of being carried forward.

3. The Approach of Enlightenment carries the disciple through the gate of initiation, and is the effect of the same energy playing upon the personalities of the disciples of the world, and transforming their spirit of aspiration into the light of initiation.

The Mysteries of the world, the flesh and the devil (to use the symbolic formal terminology of Christianity) are to be transmuted with rapidity into those of the Mysteries of the Kingdom of God, the energy of the soul, and the revelation of divinity. The secret hid by the inverted lotus (the world) is to be revealed by the opened lotus of the kingdom of souls. The secret of the flesh, which is the prison of the soul, is revealed by the perfume of the unfolding lotus of the soul. The mystery of the devil will eventually be seen to be that of the light of God's countenance, which reveals that which is undesirable and must be changed and renounced, and which thus transforms life by the light that God's nature pours forth.

I would commend to all of you the study of these three soul approaches - individual or hierarchical - and to ponder upon them and put ourselves in training, so that you may make the needed recognitions. Will you also ponder upon the following triplicities:

1. Mass Consciousness	Self-consciousness	Group-consciousness.
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These lead, in due time, to

2. Appropriation	Acquiescence	Enlightenment.
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through the racial stages of

3. Lemurian experience	Atlantean experience	Aryan experience.
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and the individual stages of

4. Experience	Discipleship	Initiation.
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producing, in their turn,

5. Racial probation	Racial discipleship	Racial initiation.
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and individually

6. The probationer	The Disciple	The Initiate.
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which lead eventually to

7. The New Group of World Servers - The Hierarchy - The Kingdom of God.

You will note, brother of mine, how in the above pages, the relationship of the ego and the personality emerges, and that the distinctive feature between the two, as far as the aspirant is concerned, is the focus or the concentration of the life aspect. In the personality the focus of consciousness is FORM. In the individuality, that focus is transferred to the SOUL. It is all a question of where lies the centre of attention. The "approaches" which take place between the soul and the personality are the processes

of relationship in the periods of transition. In connection with the race, these are called the Great Approaches of the Hierarchy, and they represent the soul of humanity within the racial form. The New Group of World Servers is that body of men and women who have responded to one of these major approaches. (The closest approach or response is made by small groups of disciples, the ashramic groups. M.W.) As soon as they have done this, they become a bridging or a linking group between the Hierarchy and the race, thus facilitating the task of the planetary Hierarchy.

The revelation of these Approaches, during the time in which they are going on, is only now possible. At the first Great Approach in Lemurian days, when the race of men individualised, only the members of the approaching Hierarchy were in any way aware of the purpose. Those who were approached registered dimly a deepened urge to rise to better things. Aspiration was born - conscious aspiration, if such a word can be employed in connection with the vague yearning of animal man. Today, such is the progress made through the effect of evolution, that many people can and do consciously register the influence of the soul and the nearing approach of the Hierarchy. This ability to register the Approach, or the Touch of Enlightenment, is largely due to the successful work of the Christ when He came down to the earth some two thousand years ago. He accustomed us to the idea of divinity - an entirely new concept as far as man was concerned. He thus paved the way for the nearer approach, upon a large scale, of the Kingdom of Souls, through its agent, the Hierarchy and the hierarchical agency, The New Group of World Servers. This may convey something of an understanding of an aspect of Christ's work, which is frequently overlooked.

Today, as the seventh ray comes into manifestation, we shall see the approaches between the two higher kingdoms of men and of souls greatly facilitated, as the magical work in the producing and bringing about of relationship begins to go forward as desired. It is the work of the Ray of Magical Order, which will bring about sensitivity to one of the Major Approaches, which is being now attempted. (Will the **"A at P" Group** please take special notice of this. M.W.) Only as history is made and we learn later the amazing nature of the epoch through which the race is passing, will humanity appreciate the significance of the work of the present Hierarchy, and the magnitude and the success of its achievement since 1925, as a result of the initial impulse instituted in 1875.

I have no more to say to you today except to tell you that the first indications of the work done during the Wesak Festival of 1936 and the response engendered among humanity would warrant the assumptions of success. Let us all stand poised and ready, unafraid and sure, thus preserving the gain of past effort and (in company with all true servers throughout the world) ensuring to us a positive focal point for the transmission of spiritual energy, I would ask you to pay attention to your spiritual impulses and to the urge to give, as it may sweep through you.

In continuing our study of the Personality and the Rays, I would like first of all to add a word more to the information given above anent the three great Approaches of the soul or the three Touches, which are transforming or initiating agencies in the life of the personality. Students would do well to remember that there must ever be an analogy or a correspondence carried out in the life of the little self - a reflection of the activities of the greater Self. Just as the soul makes three approaches towards its instrument or reflection, a human being, so the integrated personality approaches also towards union with the soul by three similar or related touches. It might be of interest if we were to enlarge somewhat upon this matter.

In the personality corresponding to the Approach of Appropriation activity comes as a result of the re-orientation and the re-adjustment, which takes place in the personality life when upon the probationary path. Then the individual aspirant - after much struggle and effort - suddenly "touches", for one brief moment, the level of the soul, and knows the meaning of the words "soul contact." That contact is no longer a desire, a vision or a theoretical belief or hope. It is experience and fact. The terms "soul contact" and "sensing the vibratory quality of the soul" are phrases oft used. It should prove useful to students if they could learn to appreciate the fact that when "in meditation deep" a certain sudden and recognised relationship is established, the personality has responded for the first time in such a manner that the "appropriation" by the soul of its instrument (called individualisation) is duplicated by the appropriation by the personality of the inspiring and overshadowing soul. This experience marks a significant moment in the life of the soul and the personality, and the man is



never again the same. He has participated in a soul activity. This great event, when looked at from this angle, should throw new light and a fresh spirit of enterprise into the meditation work of the aspirant. Just as the soul through a planned activity, individualised itself in a human form, so the probationary aspirant, also as a result of a planned activity, takes the first step in individualising himself in a spiritual form, and the shift of consciousness from a body nature into a body "not made with hands, eternal in the heavens" takes place. The little self repeats the activity of the great Self. An event upon the path of ascent explains the significance of what occurred on the way of descent.

We are told that a long time transpires between the first initiation (wherein the crisis of appropriation on the Path of Ascent, finds its culmination) and the second initiation. Here again there is a correspondence to earlier happenings, for much time has transpired since individualisation, technically understood, has taken place. That individualisation, the first great soul approach took place either in Lemurian days or in a still earlier crisis upon that dead planet, the moon. Today, just as the form of animal man had to reach a certain level of development, so the human form has to reach the level of personality integration before the re-enactment of the Approach of Appropriation can be consciously carried forward.

Next there comes a period in the life of the aspirant when he shifts off the probationary path and moves on to the path of discipleship. This is the result of an activity, which is a reflection in his individual personality life of the Approach of Acquiescence. This takes place upon the battlefield of the astral plane. There the disciple acquiesces consciously in the inevitable process of transmutation, which takes place before the personality can be a fit instrument for the soul. He stands between the pairs of opposites, learning the secret of duality, and like Arjuna (fixed at the midway point) he seeks the way out, eventually acquiescing in the task ahead. This is the stage of submission to which every disciple subjects himself and which I attempted to express for you many years ago when I dictated the obligation of the Brothers Degree. If you will remember it was phrased as follows:

*"I solemnly pledge myself:*

*To play my part with stern resolve; with earnest aspiration;  
to look above; to help below; to dream not, nor to rest;  
to toil, to serve; to reap; to pray, to  
mount the Cross, to tread the Way*

*To tread upon the work I do; to mount upon my slain self;  
to kill desire, and to strive, forgetting all reward;  
to forego peace; to forfeit rest, and, in the stress of pain,  
to lose myself and find myself, thus entering into peace.*

*To all this I solemnly pledge myself, invoking my Higher Self."*

It is through acquiescence that the astral aspect of the personality is brought into line with the divine purpose of the dwelling soul. This is not however a negative weak submission, or a sad sweet acceptance, so-called, of the will of God, but it is a positive dynamic assumption of a certain position or attitude upon the battlefield of life. This attitude recognizes rightly as did Arjuna the demands of both armies (the army of the Lord and the army of the Personality) and whilst acquiescing in the facts of the case, the disciple stands up and fights as best he may for the privilege of right understanding and right activity. Just as the soul in far off days acquiesced, and gave the touch of acquiescence in the obligation assumed when the approach of appropriation took place and the demands of the personality upon the soul became steadily more definite, so now the personality reverses the process, and recognizes the demands of the soul. This marks, as you may well see, a very definite stage in the life of the aspirant, and is the cause of that unhappy sense of duality, which produces distress and sorrow in the life of all disciples. It is at this point that many very well-meaning disciples fall upon the WAY. Instead of standing in spiritual being and, taking firm position upon the middle-way between the pairs of opposites, intensifying the touch of appropriation and endeavouring to make the approach of acquiescence, they fall into the illusions of self-pity. These prevent the process of appropriation. A furious conflict then ensues in the endeavour to change the theme of their lives, and the disciples

forget that that theme is the embodiment of the word of their souls in any particular incarnation, and that no theme – calling as it does particular conditions into being – could provide the right and needed circumstances for full and complete development. They become so occupied with the theme that they forget the composer of that theme.

The dramatic rehearsal by the personality of the Approach or Touch of Enlightenment (as enacted by the soul) takes place upon the Path of Initiation. It has been portrayed for us by the Buddha, when He took illumination and became the Enlightened One.

I wonder if I can make clear to you one peculiarly interesting point. God, or whatever word you may employ to express the originator of all that exists, constantly re-enacts these dramatic approaches for His people. In so doing and as history proceeds, two great classes of Avatars must inevitably emerge, or have emerged. There are first of all Those Who embody in Themselves the great major soul approaches. There will be (and I would ask you here to note the change of tense) Those Who will embody the human approaches or the corresponding activities of the personality to the soul approaches. These are called in the language of esotericism “the Avatars of logoic descent upon the radiant path of.....” and “the Avatars of divine ascents upon the Claiming Way”. I cannot translate these terms more clearly nor can I find an adequate word for the phrase, which qualifies the radiant path.

On the Way of descending approaches, the BUDDHA from the mental plane and also upon it, embodied in Himself the blazing enlightenment, which is the result of a rare occurrence, - a Cosmic Touch. He challenged the people to the path of light, of which knowledge and wisdom are two aspects. These, when brought into relationship with each other produce the light. In a curious and esoteric manner therefore the Buddha embodied in Himself the force and activity of the third ray, of the third aspect of divinity, - the divine cosmic principle of Intelligence. By its fusion with the ray of our solar system the ray of Love, He expressed perfectly the significance of light in matter, of the intelligence principle as found in form, and was the Avatar Who carried in Himself the fully ripened seeds of the past solar system. Forget not, that our present solar system, as I told you in a Treatise on Cosmic Fire, is the second in a series of three systems.

Then came the next great Avatar, the CHRIST, Who, enfolding in Himself all that the Buddha had of light and wisdom (being fully enlightened in the occult and spiritual sense) on the Way of descending approach, He embodied the Peace of Inclusiveness which comes from the touch of divine acquiescence. He was the embodied force of submission and He carried the divine approach to the astral plane, the plane of feeling.

THUS TWO GREAT STATIONS OF ENERGY AND TWO MAJOR POWERHOUSES OF LIGHT HAVE BEEN ESTABLISHED BY THOSE TWO SONS OF GOD, AND THE DESCENT OF THE DIVINE LIFE INTO MANIFESTATION HAS BEEN GREATLY FACILITATED. THE WAY IS NOW OPENED SO THAT THE ASCENT OF THE SONS OF MEN CAN BECOME ENTIRELY POSSIBLE. IT IS AROUND THESE TWO IDEAS OF DIVINE DESCENT AND OF HUMAN CORRESPONDING ASCENT THAT THE COMING NEW RELIGION MUST BE BUILT. (See Cosmic Fire, pages 721 – 718).

Stations of power exist and have been founded through the work of the various World Saviours. These stations of power must be contacted by humanity as time transpires by their individual re-enactment (on a tiny scale) of the cosmic approaches or the touches of divinity, dramatically engineered by the cosmic Avatars, the BUDDHA, and the CHRIST. It is because the Christ has approached closer to humanity by focussing divine energy upon the astral plane through His divine acquiescence that He is the first initiator.

From one point of view these two centers of force constitute the Temples of Initiation through which all disciples have to pass. This passing is the theme of the coming new religion. Mankind has entered into the Temples at the great cosmic Approach of Appropriation in Lemurian times. (In the middle of the Lemurian period 18 and a half million years ago. M.W.) Certain of the more advanced sons of men were passed in Atlantean times and still more will be passed in the immediate future, whilst a fair

number will also be raised to immortality, but from the angle of the race it is the initiation of passing, which is ahead for a very large number and not the initiation of being raised. (The term "passing" is analogous to the Second Initiation. Masonry has preserved the teaching by symbol of these approaches of both Divinity and Humanity in the three degrees of the Blue Lodge. M.W.)

I am not here speaking of the so-called five major initiations, but of certain group-events, which are predominantly cosmic in nature. The major initiations, which are the goal of human endeavour, are individual in nature and constitute as it were a preparatory period of expansions of consciousness. There were, if I might so express it, seven steps or approaches on the part of the life of God in the sub-human kingdoms prior to the Approach of Appropriation when humanity individualized. There are, as you know, five initiations ahead of the world-disciples and these are steps towards the Approach of Acquiescence, which will become possible on our planet before long. There are - after the seven and five steps - three more to be taken. The cosmic Approach of Enlightenment can take place in a far distant future. So, humanity enters into the outer Court of God's love, passes into the Holy Place and is raised in the Secret Place of the Most High.

Later, the Avatar will emerge Who will embody in Himself all that the Buddha had of enlightenment and all that Christ had of, Acquiescing love. He will, however, also embody the energy, which produced the Approach of Appropriation and when He comes forth, there will transpire a great appropriation by humanity of its recognised divinity and the establishing upon earth of a station of light and power, which will make possible the externalising of the Mysteries of Initiation upon earth. This approach is the cause of much of the present turmoil, for the Avatar is on His way. (Cosmic Fire page 747).

I realize that much of the above can mean but little to you. I am dealing with some of the major mysteries. But a mystery only remains a mystery when ignorance and unbelief exists. There is no mystery where there is knowledge and faith. The coming of the Avatar Who will fuse in Himself three principles of divinity is an Inevitable future happening, and when He shall appear:

*"the light that always has been will be seen;*

*the love that never ceases will be realized,*

*and the radiance deep concealed",*

will break forth into being, and we shall have a new world, - one, which will express the light, love and the knowledge of God. . .

These three Temples of the Mysteries (of which two are already existing, and the third will later appear) are each of them related to one of the three divine aspects, and the energy of the three major rays pours through them. In the corresponding approaches upon the path of ascent by humanity, it is the energy of the four minor rays of attribute, which produce the power to make the needed approach. Through the active work and the guidance of the "Presiding guardians" of these temples, the fifth kingdom in nature will be brought into manifested being. Over the Temple upon the mental plane, the BUDDHA presides and there will, consummate His unfinished work. Over the Temple upon the plane of sentient feeling and of loving aspiration, the CHRIST presides, for this is the Temple of the most difficult initiatory processes. The reason for this difficulty and for the importance of this Temple is due to the fact that our solar system is a system of LOVE, of sentient response to the love of God and of the development of that response through the innate faculty of feeling or sentiency. This calls for the cooperation of a Son of God Who will embody two divine principles. Later will come an Avatar Who will achieve neither the full enlightenment of the Buddha nor the full expression of the divine love of the Christ, but Who will have a large measure of wisdom and of love, plus that "materialising power", which will enable Him to found a divine powerhouse upon the physical plane. His task, in many ways, is far more difficult than that of the two preceding Avatars, for He carries in Himself not only the energies of the two divine principles (already "duly anchored" upon the planet) of His two great Brothers, but He has also within Himself much of a third divine principle, hitherto not used upon our planet. He carries the will of God into manifestation, and of that will we as yet really know nothing. So difficult is His task that the New Group of World Servers is being trained to assist Him. Thus, an aspect of the first ray principle will be anchored by Him upon Earth. All that you can grasp is that the PLAN will be the dynamic impulse of this third and vital energy which will pervade the outer court of the Temple, constituting a Temple of initiation upon the physical plane, thus externalizing the activities

of the Hierarchy in certain possible respects. The first initiation will then take place upon earth. It will be then no longer a veiled secret. This is the initiation of the Outer Court, wherein the approach of the soul upon the way of descent in appropriation and the subsequent appropriation of the proffered divine energy by the Personality upon the way of ascent will take place. The Holy Place is the place where the second initiation is enacted, and this will some day be given upon the astral plane when the illusion there persisting will be somewhat dissipated. Over this second initiation, the Christ presides and, as I said above, it is for us the most difficult and most transforming of the initiations. The acquiescence of the soul to the demands of the personality for spiritual life and the submission of the personality to the soul find therein their consummation.

Finally will come the initiation of the Transfiguration, wherein the light breaks forth, the Touch of Enlightenment is given, and the soul and the personality stand forth as one. This process requires also the aid of the Buddha and the inspiration of the Christ, and it is "occultly guarded" by the Avatar of the physical plane.

In all the above information, I have given you a hint as to what will take place when human personalities are actively functioning and steadily awakening. The rapid coming of the Avatar Who will found the station of light and power upon the physical plane is dependent upon the rapid unfoldment and appearance of integrated personalities who love and think and seek to serve. I have given you here a new hint upon one of the more esoteric aspects of the work of the New Group of World Servers, and a hint at the same time as to the reason that this Treatise upon the Seven Rays has been written. An understanding of the rays and of the impelling forces in, through, and with which the personality has to work was essential if the work of this third Avatar from Cosmic sources, was to be made possible.

I have, as you can see, endeavoured to give you some idea of the problems of the personality from the angle of the larger issues; we have as the occult law dictates, begun with the relation of the form to the soul with the descent of life and the ascent of the sons of God, and we have carried the thought forward to the fact of the Hierarchy, working under the same law, and its relation to the New Group of World Servers. Information on initiation has hitherto been primarily occupied with the relation of the individual man to the soul and to the Hierarchy. I have here given you some of the group-implications. The New Group of World Servers is related to the Hierarchy as body to soul, and they in their turn as a group of souls are related to the human family. Therefore you have:

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| 1. Soul                           | Body.                           |
| 2. The Fifth Kingdom              | The 4th Kingdom.                |
| 3. The Hierarchy                  | The New Group of World Servers. |
| 4. The New Group of World Servers | Humanity.                       |
| 5. A Soul                         | A Personality.                  |

The one unit descends towards the ascending related unit, speaking in terms of an approach from two directions and this takes place under divine impulsion and human aspiration, and both act equally under:

1. The Law of Karma.
2. The Law of Necessity.
3. The Law of Cycles.
4. The Law of Attraction.

Let us now return to the level of practical understanding (for the aspirant. M.W.). Although we turn aside to deal with these momentous matters at times, such discussions are not primarily intended for the present generation of readers but for those, who are coming into incarnation and who will read with a more accurate understanding than is possible at this time to the average interested aspirant who studies these pages. (For disciples in training for group-initiation and intelligent service to Hierarchy, the knowledge of these "momentous matters" must be absorbed and the meaning applied. The "**A at P**" Group may be interested to follow the above instruction with reading from page 209 - bottom paragraph - through page 214 in Volume II of Esoteric Psychology. M.W.)

Set 5.D.

## QUOTATIONS FROM THE WRITINGS OF MASTER D.K. AND MASTER M.

### Supplementary to the Present Study

From the original document, the pages 10 and 11 are missing.

The second point I made was the need for you to emphasise and develop the Will. Presumably, you have all been working at the task of building the antahkarana, the channel of communication between the brain and the spiritual will, or the Monad, working through the medium of the Spiritual Triad. If you have been successful, it will be beginning to dawn upon you that there is a great distinction between goodwill which the masses can and often do grasp, and the will-to-good which is the goal of the disciple. Goodwill is relatively simple of expression and all of you know much about it and express much of it. For that, no commendation is required, for it is a human attribute lying very near the surface of expression in all men. But the will-to-good is far more difficult to express, for it involves the ability not only to use the spiritual will, but to know somewhat the nature of the "good." The will-to-good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved. It necessitates the ability to think in terms of the whole, an appreciation of the next step which humanity must take in the imminent Great Approach (for this must be a reciprocal Approach), an understanding of the lessons of the past and a vision, based - not on love or on soul-sight - but on a conviction as to the immediate purpose of Sanat Kumara, as He works it out through the Christ and the planetary Hierarchy. This conviction is based, as far as the Hierarchy is concerned, on pure reason; it is based, as far as humanity is concerned, through its disciples, on intuitive perception, implemented by love and expressed intelligently. Upon this I would ask you to ponder, and as you ponder, make the needed changes in your personal approach to the problem.

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Is the etheric web of the planet sufficiently stable and balanced so that it can adequately respond to the new and potent forces which could and will pour through it into objective expression? I would remind you that the release of atomic energy has had a far more potent effect in the etheric web than in the dense physical vehicle of the planet. Three times the atomic bomb was used, and that fact is itself significant. It was used twice in Japan, thereby disrupting the etheric web in what you erroneously call the Far East; it was used once in what is also universally called the Far West, and each time a great area of disruption was formed which will have future potent, and at present unsuspected, results.

The formation of the Triangles of Light and of Goodwill - essentially the manipulation of energy into a desired thought-pattern - has a definite relation to this area of disruption. It will in due time be found that the Japanese people, with their peculiar knowledge of thought power (used along wrong lines in the war period), will respond more intelligently to this type of work than many of the Western peoples. An effort should therefore be made to reach the Japanese along the lines of the Triangle work.

One of you asked a question concerning divine intervention as a result of prayer, and I would point out that there is a distinction between Divine Intervention and Answered Prayer. One admits of reciprocal energies, the other predicates action from above only. The measure of success in either case is dependent upon humanity as a whole. Classically the body is not equipped to receive the fire, until consciousness is importuned to racial need. This is secondary to Divine Intervention, which isolates the few and uses their organism to fuse and free the energies of dispersion. This is sudden death to the physical vehicle if unprepared. Think upon this and know the consequences of emotional fanaticism.

There are three ways whereby the inception may come:

1. Disciples aware of their charge, relinquish all personal ambition and are willing to meet the test and be used. For, be not surprised my brother, a disciple can meet the test if he will. Accepted discipleship is in itself a guarantee of a certain amount of preparedness administered through right devotion, pure purpose and rigid discipline.
2. The focussed intent of the hard-pressed peoples of the world clamouring for peace, forms a nucleus of unregenerate energy which can and will be used. It is less potent in effect, but in these days of crisis everything must be used.
3. Every kingdom on earth is encumbered with shock - animal, vegetable, mineral, as well as human. This disturbance is a phase of promotion. There are crashed areas of released energy, causing forces to be freed, which again can and will be used in the reconstruction.

The responsibility of this group is purpose. It is will fused and blended and dispersed. I charge you to waste no time in idle speculation, but to carry your responsibility as it should be carried, remembering that your only value is group-determined. Placement determines effort (I suggest that you analyse this statement). Consequences are hierarchical. There is lowered vitality in the world today due to a fear psychosis.

Command your forces, stand in the Light, and the suspended mental link will recharge the magnetic field for which you, as a group, are responsible. The fusion exists in a small degree now, but Purpose is the magnetised line along which the fire may travel.

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

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One of the major recognitions which is essential to the spiritual aspirant is that the Hierarchy is completely unable - under the law of the freedom of the human soul - to work in the world of men without those representative groups which can "step down" the hierarchical quality of energy so that the average man (with his average vibration and quality) can find in himself a point of response. It was for this specific reason that I engineered this experiment in group-work with all of you in order to test out the human capacity in its higher brackets to respond to this much higher quality.

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Energy has always been manipulated by the Hierarchy and distributed in the world of men. I refer to the energies used in relation to the awakening of the human consciousness, to the integration of the world of souls with the world of men; I refer to the activities whereby the human kingdom can become a great station of light and a power-house of spiritual force, distributing it to the other kingdoms in nature.

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I would like to arrest any tendency to consider one Ashram as superior to another. The forty-nine Ashrams, which constitute the Hierarchy in this planetary period are some of them fully active; some are in process of formation, and some are, as yet, in a totally embryonic condition, awaiting the "focussing ability" of some initiate who is today preparing for the fifth initiation. Essentially and potentially all the Ashrams are equal, and their quality is not competitive; all of them differ as to their planned activity - an activity which is all part of a carefully formulated hierarchical activity. This you need most carefully to remember. The devotion of a disciple to some particular Master is of no importance to that Master or to His ashramic group. It is not devotion or predilection or any personality choice, which governs the formation of a Master's group. It is ancient relationships, the ability to demonstrate certain aspects of life to demanding humanity and a definite ray expression of quality, which determine the hierarchical placement of aspirants in an Ashram.

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Tibetan's Instructions, 1940, on the use of the Second Stanza of the Great Invocation ("Let the Lords of Liberation issue...")

When, brother of mine, I speak of throwing the weight of human influence upon one side or another, I refer not alone to thought-power and to what so many euphemistically call "work on mental levels". I refer to the conscious activity of the whole man, working mentally, emotionally, and most emphatically physically also. Only those, therefore, who are integrated personalities can work in this manner and herein lies a difficulty. Those people today who work only mentally or who sit and send out thoughts of love, broadcast into the world, and who bask thus in the beauty of their own idealism (making frequently no adequate balancing physical effort to bring this present evil situation to an end through right choice, sacrifice, and strenuous service) are in reality of no service at all to any except themselves. There are those who send thoughts of love to the group of evil men who are responsible for world disaster, believing thereby to influence them for good. I would remind them that love is essentially an impersonal potency or energy, dependent for its effect upon the type of form, which it contacts and upon which it makes an impact. Pouring, therefore, upon the selfish materialistic nature, it will only enhance desire and promote increased acquisitive aggression, and thus foster the lower nature and distort the true expression of love, leading to increased evil activity. Pouring upon the selfless, the pure, and the disinterested, it will foster reality and true love. These are points, which should be remembered at this time by the well-intentioned but occultly ignorant server.

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Esoteric Psychology, Volume II, pages 722 – 723:

There is also the powerful vibratory influence of those men and women in the world who are today active in world affairs. From the side of the Hierarchy and the use of spiritual energy, these men and women are regarded as doors into human life, because through them the energy of certain great world souls, world potencies and Masters can be expressed. There are many such, and one of the tasks before the Council is to balance these forces in such a manner that they do not upset world equilibrium beyond the point of the reestablishment of balance. Students need to remember that a Master inevitably takes certain risks and chances when He "occultly inspires" a soul and drives a man to unconscious cooperation with the Plan. We must remember, however, that there is no infringing of human freedom, even by a Master. Sometimes a disciple or a member of the New Group of World

Servers will (metaphorically speaking) take the bit between his teeth, and this will produce disaster and frequently a temporary destruction of that part of the Plan with which he has been entrusted.

Certain forces, which we (in our ignorance and lack of perspective), may call evil or black forces. In worldly parlance, these forces are connected with what is regarded as the black side of nature and of energy. They are wielded by great and powerful human beings; the majority of whom are out of physical incarnation. They work from the astral plane and primarily through the agency of groups. These groups - being composed of ignorant, unstable, selfish and ambitious men - provide an easy field for their efforts. For this so-called evil work, the average individual in the group is not responsible, though there is usually to be found in the group those who are wilfully ambitious and selfish. Though the individual penalty is light, and the individual responsibility is small, yet the effectiveness of this method is very great. The result is in the nature of group-obsession, which is a relatively new thing, but also is today becoming increasingly frequent.

These are some of the forces, which are bringing about and constituting the world problem, and with these the Council has had to deal. All these forces are today playing upon humanity, and this whirlpool of energies is sweeping humanity into a period of definitely chaotic destruction, unless the Masters of the Wisdom, working through the New Group of World Servers in both its dimensions, can arrest the process and bring order into a distressed and agonising world. (To place this instruction in its proper context, read from page 720 through page 723. M.W.)

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Esoteric Astrology, pages 585 – 588, “*You can easily appreciate that the Will and its effects upon the unprepared.....*” will also prove illuminating.

From the Ashram Series, No. 24 (Tibetan's Instructions)

..... For two reasons I write: One of my functions and duties as a Master of the Wisdom is to anchor ideas in the mind of man and carry down into the realm of words certain emerging concepts so that they may begin to influence the higher level of thinkers. These latter are responsible for precipitating the ideas deep into the human consciousness. Secondly, I write for the generation, which will come into active thought-expression at the end of this century. They will inaugurate the framework, structure and fabric of the New Age, which will start with certain premises, which today are the cream of the more exalted dreamers and which will develop the civilisation of the Aquarian Age.

This coming age will be as predominantly the age of group-interplay, group-idealism and group-consciousness as the Piscean Age has been one of personality unfoldment and emphasis, personality focus, and personality consciousness. Selfishness, as we now understand it, will gradually disappear, for the will of the individual will voluntarily be blended into the group will. It will be obvious to you, therefore, brother of mine, that this could well bring about a still more powerful selfishness, still greater separateness, and a still more dangerous situation because a group would be a combination of focussed energies, and unless these energies are directed towards the fulfilment of the Plan (which coordinates and makes possible the divine purpose), we shall have the gradual consolidation of the forces of evil or of materialism on earth. I am not speaking lightly, but am endeavouring to show the necessity for the steadfast consecration of the spiritually minded to the task of developing the will-to-good on earth and the absolute importance of fostering goodwill among the masses.

If this is not done after the terrific global housecleaning that has gone on, the last state will be worse than the first. We shall only have individual selfishness superseded by group-selfishness, which will be consequently still more potent in its evil dedication, focus and results. The little wheels, my brother, can continue to revolve in time and space, hindering the onward progress of the great Wheel, which - again in time and space - is the wheel of humanity. The Heavenly Man and the human being upon that Wheel are developing divine qualities and attributes.

The will aspect of divinity can only find expression through humanity, for the fourth kingdom in nature is intended to be the agent of the will to the three subhuman kingdoms. It was, therefore, essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in



humanity as a preparatory step to the development of response to divine purpose. It is absolutely essential that the will-to-good is to be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind.

The will-to-good of the world-knowers is the magnetic seed of the future. The will-to-good is the Father aspect, whilst goodwill is the Mother aspect, and from the relation of these two the new civilisation, based on sound spiritual (but utterly different) lines can be founded. I would commend this thought to your consciousness, for it means that two aspects of spiritual work must be nurtured in the immediate future, for on them the more distant hope of happiness and of world-peace depends. The New Group of World Servers must be reached and the will-to-good developed in them and the masses simultaneously must be reached with the message of goodwill. The will-to-good is dynamic, powerful, and effective; it is based on realisation of the Plan and on reaction to the purpose as sensed by those who are either initiate and consciously in touch with Shamballa or by disciples who are likewise a part of the Hierarchy but are not yet able to contact the central Purpose or Life. Not yet having 'taken' the third initiation, the monadic vibration is to them largely unknown. It would be just as dangerous for them to be able to reach Shamballa (prior to the third initiation when all personality tendencies are obliterated) as it would be to teach the masses of men today techniques of will, which would render their still selfish will effective. The main difficulty would be that the disciples would destroy themselves whilst the ordinary man would damage himself.

Your Master and Teacher  
DJWHAL KHUL

**EXCERPTS FROM HIERARCHY, 1928**

*(From the Agni Yoga Series  
Dictated by Master Morya to Madame Roerich)*

Stanza 134. The Cosmic Magnet attracts all energies which are shifted to a new center. Thus all outworn energies are shifted, yielding their place to the new ones. Therefore, at the change of forces all divided forces are lost in the cosmic process. Only Light and darkness are in opposition and are intensified in the cosmic conflict. Hence, one's striving should be saturated precisely with the fire of attraction, and one should seek Light against the Black Lodge with the entire impulse. It is necessary to shield oneself with devotion and understanding of Hierarchy and to dare against the darkness with all levers of spirit and heart.

Stanza 135. Thus each attempt of the dark ones will be a new possibility for Us and a boomerang for the adversaries. Only thus will the path be cleared, and each step of the enemy will turn into a trap for himself. Thus We conquer. The time is great; the time is tense!

Stanza 136. Only by the tension of all strength shall you conquer. One must remember this and apply it. We have decided on complete success, it depends upon you to accept it. The entire garden of doubts, suspicions, fears, offenses, condemnations must be cast aside. If you desire to accept victory, every treason must be avoided, because the consequences of the manifested doubts and lack of respect to Hierarchy will disrupt all threads. When the ship is holding by only one anchor during the tempest, it is stupid to begin to change the chain. Guard the foundation, and ascend only by the growth of the foundations. I shall be tireless to repeat about Hierarchy until you realize it. It is not enough to nod your head; it is time to think and to apply. I have reasons for repeating this.

Stanza 137. The purple star is the sign of the highest tension, for tension and the continuous transmission of energy is the manifestation of co-creation.

Let no one take lightly My warning; when victory is weighed and defined, there can be no excuses or casualties. Remember, there is one Anchor; there is one Light! And when the greatest battle takes place, it is unforgivable to disturb the formation. I shall be very severe, because the time is hastening, and already some successes have been postponed. The burden is only from oneself. Guard the foundation! Many fires are introduced into action. Remember, the purple star is the highest tension.

Stanza 139. The thread binding the Teacher with his disciple is the most powerful current and provides an evident defence. How, then, may one manifest one's striving without the Teacher? Those faint-hearted ones who say they will go alone do not know the significance of the protecting net. Hence, the non-acceptance of the Chain of Hierarchy gives a result equal to destroying the principle of structure. Thus, only with a powerful Hierarchy can one be affirmed in creativeness.

Stanza 142. You often hear about the battle waged by the powers of darkness. Now you are at its very heart. Verily the Hierarchs Themselves participate in the combat. The more glorious will be the victory. But hold My Hand as an anchor. I would not speak of the terrible danger without reason. Therefore, let us not lose the moment to unite, and, rejecting the past, to strive into the future and hold firmly in battle. One should remember that great is the honour of confronting the giants of evil. I know your tension, but accept it as a sacred ascent. Drive away the evil and the dark. Invoke Me often, whenever the manifestations of Light are threatened. Remember Hierarchy.

Stanza 143. When the intensified Magnet aggregates all powers, each energy should be discriminated. Therefore, one should know which forces are admissible for construction and which can bring harm. Discrimination can be attained only through adherence to the Highest Consciousness, because only the measure of pure striving may reveal the affirmed Covenant of Service. Hence, one should learn to adopt all the highest laws, constructing life upon them.

Stanza 145. Unfortunately, the present time fully corresponds to the last period of Atlantis. The very same pseudo-prophets and a pseudo-saviour; the same wars, the same treasons and spiritual barbarism. We take pride in the crumbs of civilization; the Atlanteans likewise knew how to fly across the planet in order speedily to cheat each other. The temples likewise became defiled, and science became a subject of speculation and dissension. The same occurred in construction, as if they did not dare to construct firmly. Likewise, they rebelled against Hierarchy and were stifled with their own egotism. Likewise, they disturbed the equilibrium of the subterranean forces, and by mutual efforts a cataclysm was created.

Stanza 146. When the link with the Lord is strong, mountains can be moved. The striving to Hierarchy creates that Culture of which so much is spoken. Dead are those who presume that by means of earthly Maya they can create strongholds. It is as unwise as children dreaming to build a fortress out of mud! Only the world of spirit is truly strong, for it is indestructible and invincible. It may be pointed out that the first sign of Culture is the absence of personal discords.

Stanza 147. When the fate of the planet is being determined, the forces are distributed along the poles of Light and Darkness; therefore, each spirit must guard itself from faint-heartedness. To side with Light means to be apace with Us under the Banner of Hierarchy. To side with darkness means to walk under the yoke of the black banner. Thus, in time of battle one should fiercely realize Our Might and build a lawful affirmation of life. Only thus can the challenge be accepted of the dark ones, for when the spirit is immune against cowardice and treason, the victory is manifested. Thus, let us be affirmed upon Hierarchy.

Stanza 148. Certainly, when the battle proceeds, the creativeness of the forces is strained, and each loyal action adds a strong link to the chain of defence. Each manifested heart devoted to Hierarchy serves as a smiting flame against the enemy. Therefore, only a pure striving towards Hierarchy gives a righteous decision. Thus We conquer. Certainly, when the battle is so tense, there are so many desirous to harm. But the plan is invulnerable, and only the evidence of full striving to Hierarchy will give victory.

Stanza 149. It was never said to rely upon the Lord. On the contrary, it was repeated, to "be imbued with the Lord!" There is a great difference between timid and inactive reliance and imbuing the entire being with the consciousness of the Lord. As an invincible sword, the consciousness identified with the Lord smites all obstacles! Doubt cannot hatch, where a flaming consciousness is kindled. There will be no fatigue where the inexhaustible Source of Forces is admitted. Fear cannot penetrate into the temple of invulnerable armours. Thus, I advise to accept My Shields, not in recurrence to a saving protection, but to conquer through the blending of consciousness.

Stanza 207. Let us not think that the next race will fall from heaven on rosy wings. No, here also one cannot dispense with a laboratory. We welcome it if now thoughts about the transfiguration of the race will be strengthened. For this, we shall not recur to the help of monkeys, but shall turn to the foundations of human nature and shall add the accumulations of the vegetable and mineral kingdoms. Thus the human spirit will receive a regenerated garment. Precisely, man must think of the future, not with prejudices, but starting from the facts of the existence of bodies of different grades. If such grades exist, then no one can maintain that intermediary stages may not be found, based upon mutual advantage. It is difficult to understand Hierarchy if its continuity is not comprehended. Likewise, the stages of bodies live when they are mutually nourished.

Stanza 208. You can understand how the black lodges oppose humanity's perfection; how they prefer the fate of Atlantis to the light of a new body. Let us watch, let us be vigilant, let us follow the Lord!

Stanzas 211, 213. Thought is the basis of creativeness. It can be visible and measured. One has to regard thought as the creation of self-activity. From this understanding issues a .....

(End of PDF file page 53 – Set V.D.1 paper-page 9. Missing are pages 10 and 11!)

Stanza 51. When I repeat one word many times, this signifies a filling of space. With loss of rhythm there has been a degenerating into mumbling. The wash of waves breaks down rocky cliffs. Likewise, in a procession there must be the rhythm of sound. Rhythm of sound keeps a crowd from empty prattle.

Stanza 52. How is it possible to penetrate into the secret recesses of the spirit? Only through the unusual. The legend about the holy robbers has as its basis the spirit sharpened by the unusual. Whereas a soft-skinned baker rarely receives the key to the spirit, unless the daily play of the flame will reveal to him the light of the elements.

Suitable herbs must be gathered, but the place of their growth must be sought without prejudice.

Stanza 30. The condition of the Earth requires an extraordinary physician. The planet is sick, and if efforts to push it forward do not succeed, then it may be better to remove it temporarily from the chain - it may become as the moon. Hotbeds of the lower strata of the Subtle World have become dangerously intolerable. Also it is impossible to forget how humanity has fallen under the influence of the lower levels of the Subtle World.

The community will help all, but broadening of consciousness will help the community.

Stanza 162. In upward flights we learn the great gift of patience. Radiant, creative patience does not resemble the murky cloak of non-resistance to evil. Stooped non-resisters sit like unsuccessful fishermen. Their stake of a length of yarn cannot check the dance of the elements. Creative patience holds the key to the New World; therefore, patience creates a power, which is intensified with each hour of reality.

Non-resistance is like a long-opened flask of perfume, but creative patience is like old sealed wine.

Stanza 138. About uplifting the enemy. The Teaching of the Community has very solicitously in mind the upliftment of enemies. For this, one should not harass the enemies with direct proposals. But personal aspiration toward world tasks can attain such tension that inevitably the enemy is drawn in the same direction. We must not forget that the enemy by his very enmity is already connected with us. In this bond lies the weakness of the enemy. Hating us, the enemy begins to fill his being with a picture of us. The enemy chains his consciousness to us and often ends up as a simple imitator, to which fact indeed he will never confess. The enemy will imitate first in an external way, and then, when his hatred has led him to this point, the cosmic grandeur of the task may entice him inwardly.

When we know that the enemy is attached to us we can look upon him as a foolish member of the household. Thus, penetrate into the essential nature of the enemies and you will find a place for them. They may serve beautifully as the legs of your workbench. Out of the obstinacy of ignorance they intensify their forces in order to stick to you. But you have nothing to conceal because you work for humanity, and the enemy must become an imitator or else perish. This perishing, indeed, is not by your hand but is from a spark of the world apparatus. Therefore I insist on fiery striving.

Stanza 255. Do not keep up discussions with the ignorant. Maintain obvious silence if you become aware of irresponsibility in your interlocutor. Affirm your own knowledge with silence. Let not other people becloud your view. Teach your young friends to keep silent where there is no bridge to one's consciousness. Teach them to brandish the sword only once, if an arrow of insult is let fly.

Stanza 256. Roaring must be listened to without shuddering. It is necessary to understand where the source of the roaring is. The ear must distinguish the roar of the tiger from a cry of victory. It is necessary to appraise the outburst of cries by the intensified human consciousness, so as to pass over this noisy stream. The cost of the path amid hostile cries is much higher than that of the path of solitude.

Stanza 123. We, the Bearers of the Spirit, have the right to require respect for and recognition of matter. Friends, matter is not manure but a substance radiant with possibilities. The want of humanity

is because of its despising of matter. Sumptuous assembly halls have been built, but hymns to knowledge have not been sung.

Stanza 191. When the banner of the community is unfurled as a realization of necessity, then life will become winged in each day's action. As long as it is thought that the community is an experiment, so long will the community be found in the alchemist's jar. Only a firm realization of historic necessity will bring the community into life. (Externalisation of Hierarchy. M.W.)

The best joy emanates from austerity.

Stanza 210. Our Community cannot be accused of scholasticism. Rather, the inexperienced may be stunned by the intensity of tempo and by apparent suddenness. Life itself gives agility to the Community. New combinations are engendered, requiring immediate departure or hurried return.

In Our old letters you have read how true Our prognosis of social events has been. Even today you have confirmation about the state of consciousness in the world. The sensitiveness of Our apparatus permits reading the waves of incautious thoughts of the world. It is exactly like an editorial room.

It is a mistake to picture Our Community as sitting in the shade, singing praises to an invisible Creator. Each construction must be commensurate with the conditions of the step of evolution. We realize what a tensed rhythm the present requires.

He can come to Us who seeks harmonious order in labour. He can come if he finds the way.

Stanzas 27, 28. He who proceeds with a consciousness of beauty cannot be confused. Only confusion can bar the way.

It is not quite correct to say that beauty will save the world. It is more accurate to say that the realization of beauty will save the world.

One can walk through obstacles of ugliness toward a beacon of beauty, scattering seeds without number. When one can create a garden of beauty there is nothing to fear. There is no weariness when the garden of the spirit admits the newcomers.

Stanza 28. The manifestation of petrification of the Earth has reached the utmost limits. We consider that extreme measures are needed in order that the spirit be re-awakened. The Teaching is not attained through smiles alone. The appearance of deserts has denoted long ago the beginning of savagery. Signs were given long ago and time for reflection thus granted. Indications have been made manifest, but no one harkened.

Stanza 29. The teaching of the New World will solve all discomforts. Verily, only the shield of the Community can give meaning to the sojourn on Earth. How indescribably beautiful it is to think about cooperation with the far-off worlds. (See *Esoteric Astrology*. M.W.) This cooperation, begun consciously, will draw into the orbit of communication new worlds. And this heavenly cooperative will broaden its possibilities infinitely.

Stanza 29. You understand that Earth cannot live without community. You understand that without the broadening of the heavenly ways the existence becomes nil. The New World is in need of new boundaries. The seekers must have a path. Is it narrow throughout the entire horizon? It is fortunate that the seekers do not have to bend the ear down to earth but may turn their gaze upward into spiritual heights. It is easier for the ray to seek out uplifted heads. And every movement of the world is conditioned by Community.

Stanza 30. Broadening of consciousness is occasion for congratulation. No laboratory can give this perception of continuity of endless possibilities. Only personally, consciously and freely is it possible to adapt out of space uninterrupted steps. The Teaching may open the door, but one can enter only by oneself. Not reward, nor justice, but the incontestable law carries the incarnate spirit upward, in an

ascending spiral, provided that it has realized the necessity of motion. The Teacher can in no wise advance this consciousness, for any suggestion would violate the personal attainment.

It is one thing to discuss abstractly distant worlds; it is another to realize oneself a participant there. Only he who has not closed for himself the path to beauty may understand how near to him is the manifestation of the far-off worlds.

The ear can catch fragments of the Great Breath, but the knowledge of the spirit gives man a place in Infinity.

Stanza 168. If people would realize the power of the will, many manifestations would receive a practical explanation. Indeed, not a forcible tension of the will but the dynamic quality of concordance of the centers produces the effect of fulfilment. Hence, an oft-repeated desire, like a blunt blade, does not cleave space. Whereas, the ringing of unexpected concordance breaks the densest surface.

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Set 5.E

**WORK TO BE DONE - through April 1955**

1. The Daily Meditation (See Section B)

Note: The following are suggestions as of value but optional to precede meditation.

a. The Breathing Exercise – Use either the one we have been doing in Set III, or that given by AAB in Set II (Nines).

b. The Alignment Exercise in Set III.

2. The Daily Ritual (See Section C.)

3. The Ritual of the Monthly Full Moon Approach (See Section C.)

4. Keep the Spiritual Diary.

5. Study Work

a. Set V (Foundations of the New World Religion.)

b. Set II (The Nines)

c. The Great Invocation – Second Stanza. (A Set of papers by DK – 1940.)

d. On the Will. (See Esoteric Astrology pages 553 – 634.)

e. On the Taurus Energy. (See Esoteric Astrology pages 370 – 404.)

f. Some Forces Acting on Humanity. (See Esoteric Psychology pages 720 – 723.)

g. Ray Energies Related to DK's Ashram. (See Letter to the "A at P" - Set II.)

h. Review Addendum of the Letter to the "A at P", March 16, 1954.

6. Work to be sent in for Circulation in the Group.

a. The Monthly Meditation Report – due to the 15<sup>th</sup>.  
State if the Breathing and Alignment Exercises have been used.

b. Full Moon Report – to be Sent in Immediately after the Stated Succeeding Days have been observed.

c. Semi – Annual Summary of the Spiritual Diary. If you have not kept this, please state on the Meditation Report.

d. A brief paper on the use of the Energy of Goodwill.

NOTE: 6-a and 6-b are required for participating in the group's Wesak Service. Reports due on "a": For February, due March 15<sup>th</sup>; For March, due April 15<sup>th</sup>; For April, due April 30<sup>th</sup>.

The group will please not give out to others any information given in this Set concerning the importance of this Wesak and the later Full Moon events.

### THE CALMNESS OF THE SOUL

In the calmness of the soul  
There is a garden,  
And therein lies a pool.  
When the water is still,  
So still - - that not a ripple stirs,  
Look into it - - and see - -  
The mirror of the soul.  
In this mirror, am I,  
The reality of all the bodies of the chain,  
And when you know me - - -  
You know all - -  
For I am God.

In the stillness of the heart  
There is a voice,  
So small - - that only those who know,  
Can understand. But when it speaks,  
No pen can write the wisdom of its words.  
So listen well, and heed the message  
That it gives, for neither death  
Nor deafness stills its call,  
For it is God.

In the conquest of the soul  
There is a path,  
A way - - so narrow, that a soul not yearning  
Would not dare,  
But when the way is found,  
And service calls,  
No joy is equal to the toil,  
As inward - - onward - - upward  
Soars the soul,  
For there is GOD.

Grace M. Ranney



Set 5 - Supplement 5.

**APPLICANTS AT THE PORTAL GROUP**

**SET V – SUPPLEMENT 5**

THE TIBETAN'S INSTRUCTIONS

TO BE USED WITH THE "A AT P" GROUP SET V

**CONTENTS**

THE NEW GREAT INVOCATION (The Second Stanza Given Out by the Tibetan – 1940.)

THE TIBETAN'S INSTRUCTIONS ON THE NEW INVOCATION

Set 5 - Supplement 5.

**APPLICANTS AT THE PORTAL GROUP**

**SET V – SUPPLEMENT 5**

**THE GREAT INVOCATION**

(The Second Stanza Given Out by the Tibetan - 1940)

I.

Let the Lords of Liberation issue forth.  
Let Them bring succour to the sons of men.  
Let the Rider from the secret place come forth,  
And coming - save.  
Come forth, O Mighty One!

II.

Let the souls of men awaken to the light,  
And let them stand with massed intent.  
Let the fiat of the Lord go forth:  
The end of woe has come!  
The hour of service of the Saving Force has now arrived.  
Let it be spread abroad, O Mighty One!

III.

Let Light and Love and Power and Death  
Fulfil the purpose of the Coming One.  
The WILL to save is here.  
The LOVE to carry out the work is widely spread abroad.  
The active aid of all who know the truth is also here.  
Come forth, O Mighty One and blend these three;  
Construct a great defending wall.  
The rule of evil NOW must end.

## THE TIBETAN'S INSTRUCTIONS

### ON THE SECOND STANZA OF THE NEW INVOCATION (September 1940)

To the A at P Group – February 1955

Brother of mine.

It has seemed to me after due thought that it would serve a more useful purpose if I elucidated somewhat the theme of the new Invocation and dealt also with the idea of divine intervention. There is much loose thinking in this connection, due to the truth as well as the misinterpretation of the Christian teaching anent the return of the Christ. Men's theological, analytical minds have distorted God's revelation and I would like to do something to produce a wiser attitude to the reality of this inevitable return. This loose thinking prevents much intelligent and cooperative work. I would remind you that the success of invocation and the true efficacy of prayer is dependent upon clear thinking and not upon emotional desire or a powerful wish complex. It is dependent, too, upon a certain dynamic freshness and enthusiasm, which it is hard to attain in a time of stress and strain. The present time is peculiarly hard. Perhaps a clearer understanding of the nature and purpose of divine intervention may clarify somewhat the issue.

To the casual thinker and the untrained occult student, it might appear that - given an almighty Deity and planetary Logos - He could with little trouble and much usefulness and compassion intervene in this sad world-situation and bring to an end the warring of the nations through the medium of some spectacular happening, some dramatic cataclysm of natural process or some supreme appearing which would work much good. It might, it could be argued, conclusively convince the attacking, aggressive groups that their day is ended and that their efforts had better be drawn to an immediate finish. Would that it were so relatively simple a matter, brother of mine, but the laws of nature, the free will of humanity itself and the inevitability of karma combine to prevent an intervention in just these terms. This does not mean that some form of intervention may not be possible but it must conform to law; it must not interfere with humanity's right to handle its own affairs and it must be timed in such a way that the best and maximum results can be attained.

I would like first of all to touch upon the three points, which I have made above – natural law, free will and karma. In so doing, I may succeed in clearing up some of the confused thinking of many of the students.

**Natural law** is the inevitable working out upon the physical plane of forces and energies, which have long been generated. People are apt to think that these must lie outside of human control and constitute part of the inscrutable will of God and that with them man has naught to do. When it is realised that certain aspects of natural law are concerned purely with the forces – subterranean, superficial and areal – of our planet, the premise will be seen as correct in the present condition of the mental attitudes of the race and will remain so for a very long time. There are, nevertheless, causes and effects, which can come under the category of natural law, which are yet not so far removed from human control. For ages man has generated energies, which must inevitably produce events upon the physical plane, evoke response upon the plane of emotions, and induce mental reactions. It is here, that natural law and the law of karma meet and interact upon each other.

There are many people today, presumably esoteric bodies, who find an alibi for themselves in the present world situation and a consequent release from definite action and responsibility by saying that what is today happening, is simply karma or the working out of cause and effect and that there is nothing, therefore, that they can do about it; they take the position that it is not their affair and that in due course of time, the process will be worked out and everything will be all right again. The slate will then be cleaner and incidentally they will not have been embroiled but will have safely (even if

uncomfortably) looked on. In so doing, they overlook the third aspect of the same law, to which we have given the name of free will. It is the right use of free will and its understanding expression, which must eventually straighten out and adjust the working out of karma and transmute that, which now works such evil and havoc in the world into a demonstration of good and of the successful foundation for the pursuit of true happiness. Therefore, those who are looking on at the tragic sufferings of humanity and who refuse to be implicated and thus succeed in evading responsibility as an integral part of the human family are definitely storing up for themselves much evil karma. In some way, they must learn participation, because the present situation has in it the seeds of release for humanity when the nature of evil is somewhat grasped and above all when the oneness of humanity and the rights of human beings are truly recognised. Those who war against the race of men and who seek to wrest from them their god-given goal of freedom must be driven back from whence they came. Those who refuse to share in that struggle for freedom will be left out of the gains of freedom even if it only means within their own home limits, in their life habits and in their private circumstances. When I here speak of "being driven back from whence they came," I am using phrases in both the simple and the occult sense.

It is, therefore, the free will and the will-to-good of Humanity, which must actively end the present conflict. One of these, the first, concerns man's responsibility to man; the other, rightly understood, concerns the right relationship of man to divine purpose, his right orientation to the divine good will and his correct participation in its expression. Where these conditions exist, there can be drawn forth an act of divine intervention.

Natural law is today producing great changes in nature through the effects of aerial and physical combat, through the results of the fluid movement of whole sections of the world-population and through the effects of vast economic changes and processes. Conditions have been set in motion, which must now work out to their predestined end, and it is the task of those, who guide humanity spiritually to see that out of the surface evil and material activity good may eventuate, and that out of the wicked, materialistic intent lying behind the present aggressive activity of certain groups ultimate good may be engineered and the evil activity ended. But this possible good, will be the result of the spiritual activity of those who know the law and who understand the purpose of the will of God; it will be wrought out in spite of, and not because of, the brute force and the selfish goals of the world-aggressors; these embody and ensoul the materialistic forces of the planet in a manner utterly new in expression.

**Free will** involves a basic understanding of the lines of World-cleavage; it concerns right choice and consequent correct action for the group and is determined every time by that, which is right for the whole and not so much that, which is right for the part. Humanity is only now reaching the point where free will can be of significant importance. There has been little free will to date. This is definitely the needed demonstration at this moment. *It is the lack of true free will, which is today holding up final activity.* This is a statement of importance and it is here that the great and free neutrals can give a right lead to human affairs. Aggression, fear, terror, foreboding and numbness that comes from undue and ceaseless mental and physical pain is stultifying and negating free will in many sections of the world at this time. There is no free will in many parts of Europe today.

Prejudice, the misinterpretation of presented facts, false and over-emphasised idealism, racial and nationalistic thought-forms and the withdrawing of responsibility are hindering the expression of free will in less damaged parts of the world. Moral unpreparedness and the refusal to relinquish the many and differing misinterpretations of truth or of Christ's teachings are hindering many people today. Release for humanity will come when the so-called good people of the world give up their pet theories and their beloved ideals and grasp the essential fact that entry into the Kingdom of Heaven and into the new age will take place when mankind is truly loved and selflessly served, and when the true, divine purpose is seen and humanity is found to be one indivisible whole. Then petty nationalisms, religious differences and selfish idealisms (for that is what they often are my brother, because most people are idealists because they seek to save their own souls) are subordinated to human need, human good and the future happiness of the whole. The simplification of the attitude of men is the crying need at this time. Ideologies must go; old ideals must be relinquished; petty political, religious and social schemes must be discarded and the one driving purpose and the one outstanding

determination must be the release of humanity from the imposition of fear, from enforced slavery and the re-instatement of men in freedom and with due opportunity to express themselves through right human relations. This is not as yet possible and it is the appalling situation of terror, of slavery and of imposed and penalizing rule, which is breaking the heart of humanity and causing deep distress and questioning those whose hearts are not yet so broken.

As to **Karma**, my brother, what man has made he can unmake - - - This is oft forgotten - - - Karma not a hard and fast rule. It is changeable, according to man's attitude and desire. It is the presenting of the opportunity to change; this grows out of past activities and these rightly met and correctly handled lay the foundation for future happiness and progress. The present situation is the fault of all peoples in all countries (particularly the more intelligent) and includes also the great neutrals if the Law of Rebirth and of joint responsibility means anything at all. Karma is not all that, which is bad and evil. Men make it so through their stupidities. There are today great forces of evil seeking expression in the world; these emerge out the past and seek to determine and bring about a very evil future wherein selfishness, material objectives, and the good and well-being of one race out of the many must be imposed upon the world - a world, which innately revolts against such an imposition and distortion of reality. The force of evil example is shown in the fact that two other races seek abjectly to copy or aid the forces of aggression, focussed at this time through the aggressor race.

At the same time, the forces of good are seeking to offset this imposition of material selfishness and are now at bay with the issue still undecided - except upon the mental plane. It has yet to work out as the triumph of good upon the physical plane. When those who are not so drastically implicated in the present conflict relinquish their selfishness, their prejudices and their interpretations and see the basic duality of this conflict increasingly on the side of goodwill and right human relations; then the bad karma, which they apparently placidly accept for others and reject for themselves will be changed into the good karma, which is the true destiny of humanity and will usher in the new era of joy and of peace and spiritual synthesis - that synthesis which we call brotherhood.

It is because of the delay in right understanding and the slowness of many to appreciate the true situation that Those, Who guide the race and work on the spiritual side of life have been unable to do much up to date except spiritually strengthen the hands of the workers with the Forces of Light. The faith of many has kept the door ajar, yet even those have forgotten frequently that "faith without works is dead." It is only when faith finds active expression upon the physical plane in right cooperation and sacrifice (even unto death) that the door can be forced wide open and divine intervention becomes possible. It is only when the vision and dreams of peace - which beguiles so many well-meaning people - gives way to the determination to take every possible means to achieve that peace in practical ways upon the physical plane that the inner spiritual forces will be enabled to work also more actively on earth.

Curiously enough, they are often hindered today by the idealists who love their ideals more than they love humanity and who cling to their special interpretations of what they think Christ meant, at the same time excluding that real love, which characterized His every act and which would drive them into active, selfless service to the Forces of Light. They do nothing to bring the conflict to an end because they are preoccupied with their own dreams, ideals and interpretations; when they can let these go because of love of humanity, then the new vision will come and the world will be saved; the Forces of Light will find potent expression and the forces of aggression will go down to defeat - - -

Given, therefore, an eventual fusing of vision and physical plane activity (the major need at this time) what form is it possible for the hoped-for divine intervention to take? I make no prophecies, brother of mine. All that I seek to show is that the blocking or hindrance is to be found today on the side of humanity. It does not lie on the side of the forces of light, life and love; it is not to be found on the side of Christ and His disciples or of the Masters of the Wisdom, as these (under diverse names) constitute the spiritual Hierarchy of the planet. Call Them by what name you choose, the most cherished belief of humanity is that there exists in the world always and forever a hidden Reality, Those Who have conquered death, Who possess illimitable powers to help and Who can be reached by prayer and invocation.

It is the potency and grasp of things material and the fact of undivided focus upon the physical plane that has given the forces of aggression so much success up to the present time. These forces, through their very potency, have fused and blended together a group of seven men who personify in themselves great and specific aspects of material forces (connected with the seven types of energy in their lowest and most material expressions) and their manifestations - war, fear and cruelty. They are united by one point of view and by one goal and hence their success. It is interesting that again in their case there appears inevitably an initiatory seven - the base and dark parallel of the initiating Seven, who lead human beings into light and who are symbolized the seven Masons who constitute a Lodge of Masons. They are the custodians of forces, which control them and over which they themselves have no slightest control. You ask who these seven are: Hitler, von Ribbentrop, Goebbels, Goering, Hess, Himmler and Streicher - names well-known to you (Fifteen years later we find merely that the locale and the names have changed, M.W.) These men embody and personify the forces of aggression and rule by fear not only the enslaved nations but also their few allies, who are not by any means in the same category of power - fortunately for them.

When those who are on the side of the forces of Light and of non-aggression can see their goal with equal clarity and are equally and uniformly united with the objective of ending oppression and slavery and of freeing humanity, then we shall see also an embodiment of spiritual force, which will bring disaster to these potent seven. Such a unification of objective and of purpose is possible and needed; and when it does take place, the force generated and the power let loose upon the physical plane will be of so stupendous a nature that human liberation will rapidly be brought about.

It is for this that I have worked and for this I have sought to arouse all of you. This spirit is growing among the allied forces, though the falling away of France was inevitable. France was animated by somewhat selfish purposes - the security and safety France more than with the integrity and happiness of humanity and this lead to an inevitable collapse; France is however learning and its unshakable masses and its spiritual nucleus will save the day for the broken nation. The neutral powers are still selfish (though they seek by philanthropy to veil it) but they are rapidly awakening to the true issues and when there is real synthesis of goal and of purpose and a true unification of vision upon the mental plane, of fixed and unalterable desire upon the emotional plane, and a dedication to practical effort upon the physical plane, then there will be hope that the Embodiment of "the desire of all nations" will appear.

That embodiment is one mode in which divine intervention can take place. The Prince of Peace will lead His people - through war - to peace. Those who think only in terms of peace as they understand it and desire it are apt to forget the Biblical implication that the Prince of Peace takes a definite part in the battle of Armageddon (now in full progress). After achieving victory, He will then lead His triumphant cohorts through the gates into Jerusalem, the city of peace. The symbolic and practical significance of this is becoming increasingly apparent. This notable event can and will take place when the free will of the people, blended by invocation and prayer, can make this possible.

Divine intervention could also take the form of a cataclysmic happening, which would bring aggression to an end through destruction. It would probably be at such a cost of human life, that there is definite hesitation over employing it by the custodians of natural law and the workers who understand divine purpose, apart from the fact that humanity has now reached the point in evolution where the expression of human free will is definitely possible. The use of cataclysm was the method employed in Atlantean days, as you well know from the tales of the flood; and through the flood there was almost complete destruction of the civilization of that time. It is hoped that such a drastic step will not be needed today, though there are ancient prophecies, which foretell the possibility of the destruction of this world at this time through fire - instead of flood. Which of the two methods - divine embodiment and natural cataclysm - will be employed will really be decided by humanity through its use or non-use of free will and understanding. If humanity fails to unite under the banner of the Forces of Light against the forces of material aggression and selfishness, then the "fiery ordeal" might be unavoidable.

There are also sleeping hosts which may also be evoked for the aiding of the spiritual forces and certain ancient prophecies hint at these, but, as we study the new invocation phrase by phrase, I may

be able to make this matter clearer for there are several significances and meanings behind each phrase. The one thing I seek to make clear in these opening remarks is that natural law, free will, and karma are becoming increasingly related and are all aspects of one great law, embodying divine purpose - a purpose which must work out through the medium of humanity itself if the present opportunity is to be met correctly and in line with divine purpose.

The stimulation of certain people to phenomenal action and the instigation of others to emerge as dynamic and inspired leaders is also another way in which divine intervention might find expression. Oft down the ages, men have been overshadowed by divinity and inspired by God to accept positive leadership and so make divine purpose a fact in conditioning world-affairs. Had they not so responded to the influencing impression and had they not accepted the responsibility imposed upon them, the course of world-affairs and world-events might have been very different. I refer not here specifically to spiritual leaders but also to leaders in other departments of human living - to such expressions of the divine will as Moses, the Lawgiver, Akbar, the warrior and student, Leonardo da Vinci, the inspired artist and to other great and outstanding figures who have determined the basic trends of human civilization; I refer also to the constructive forces, which have guided mankind into the increasing light of knowledge and understanding. All these leaders have produced lasting effects upon the human consciousness and their work has lain, therefore, in the domain of the second aspect of divinity. Their activities parallel that of the workers who are, or have been, inspired by the material or matter-aspect of manifestation, whose influence has been predominantly upon the physical plane, and whose effect has been outstandingly along selfish, personal lines. This type of influence is felt predominantly upon the physical plane and, therefore, from certain angles the present conflict might be regarded as one between the second aspect, the developed spiritual consciousness, and the material aspect of manifestation with humanity constituting the great field of divine conflict of this time.

We have, therefore, hinted at the following forms of divine intervention:

1. Divine embodiments.
2. Natural cataclysms.
3. Evocation of slumbering Entities.
4. Emergence of inspired leadership.

There still remains one mode of intervention, which is still more mysterious, illimitably more powerful, and definitely more difficult both to evoke and subsequently to contact. This is the emergency, response, or appearing of great Sons of God, Who dwell in sources far removed from our planetary life altogether; this involves the appearance of Lives of such stupendous and divine expression and potency that only the MASSED spiritual purpose of vast numbers of men can be potent enough and far-reaching enough to pierce beyond the veil, which protects the Earth to those far distant realms where They have Their natural and everlasting abode. They cannot be reached by prayer or even by well-formulated desire - the expression of the wish-life of the masses. They lie utterly beyond the realm of feeling (as humanity understands it) and dwell ever in that high place, which can only be reached by intentionally directed, selfless thought.

Are there enough people in the world today whose focussed and illumined thought can be organised and directed towards these LIVES in such a manner, that They can be attracted and be led to respond to human need for deliverance? Such is the problem. It is possible but not perhaps probable. The problem of a blended demand from the spiritual Hierarchy and from humanity - simultaneously expressed - will have to be met and this is by no means easy of accomplishment.

It is for this reason that the three stanzas from a very ancient invocation have been put in your hands at this time. If you can use these phrases as voiced demands and affirmed beliefs - in unison with the highest spiritual forces, which claim your allegiance, no matter under what name - then there is just a chance that this type of divine activity might be set in motion along a particular line, and this might lead to changes of so auspicious a nature that a new heaven and a new earth might be rapidly precipitated. There is at least no harm in this attempt and this effort at participation in hierarchical endeavour. Planned collaboration with the work of the Christ at this time is useful and needed; it will serve at least to elevate humanity and its thought and produce a permanent spiritual stabilization.

Great potencies and the expression of *ancient evil from the past* are rampant upon Earth at this time (1940), released through unusual human selfishness, cruelty and error, and focussed through the medium of one unhappy race and the power of certain dangerous men, who are easily subject to evil impression and influenced - obsessed by selfishness and evil, if you like to express the situation in those terms - by forces of destruction. Is it possible to evoke at this time, eternal good, latent in LIVES, which would normally contact humanity in some far distant future, in the immediate present and thus hasten the day of heightened and deepened spiritual contact. Such is the question. If this can be done, the evil past and the glorious future may perhaps be brought into contact in the unhappy present and an event take place, which will produce stupendous changes.

I would remind you here that the evocation of this divine contact will be, in itself, dangerous, disrupting and destroying. The results are unpredictable for the human being, for men are as yet unaccustomed to respond to LIVES and INFLUENCES of so high and divine a nature. There is, nevertheless, a possibility that it might now be more safely permitted IF enough people can stand together spiritually and selflessly and so offer themselves as channels for these new and unknown spiritual forces. There are, brother of mine, divine attributes, divine qualities and divine potencies, which the most enlightened humanity of all time have as yet failed even to register, sense or vision - all three aspects escaping contact with these potencies. Yet these powers exist and the right handling of the present crisis by spiritually oriented humanity may bring about the release of some of these higher energies and the establishing of a line of factual influence along which They can move and consequently contact the Earth. Ponder on this and limit not Deity through the rigidity and finiteness of your little minds.

The release of great impersonal forces is ever a critical matter. The effects produced are dependent upon the quality of the recipient aspects and the nature of the form-quality upon which they make their impact. In the world of chemistry, a catalyst - brought into contact with certain substances - will produce something entirely new and bring about changes not normally to be anticipated. These we are now beginning to study and to understand. The intervention into the situation of certain potencies of stupendous gravity and uniqueness and their effect upon the interacting forces of light and forces of aggression is still more unpredictable and only the grasp of the spiritually minded people of the world and their steadfastness in sacrifice - plus their clarity of vision and their UNITED world focus - can make the situation safe for humanity as a whole. Bear these thoughts in mind as you use the great and new invocation.

One other thought I would like to touch upon, prior to an analysis of the phrases of the Invocation.

It is the recognized truth today that all expression upon the physical plane is the result, first of all, of thought, then of desire, and finally of physical plane activity. A man sees a vision and a possibility. He broods over it and it enters then into the realm of mental invention. A thought-form is then organized, whether it is the thought-form of a sewing machine, of a political party, of an economic idea or some other type of organization with some planned objective. Much reflection and brooding will eventually produce a magnetic Field, which will become so potent that desire will enter in; then the dream or vision enters a new stage of vitalization. In due time, when the processes of desire have adequately developed, the vision will precipitate upon the physical plane. Physical activity and concrete methods of manifestation are then coordinated and gradually the thought-form becomes an expressed reality, recognizable by all men.

Thought, desire, activity - such is the history of human vision and dream. Down the ages, from the very night of time, man has dreamed, expectant of divine revelation and of divine intervention. When all else seems to fail, men look to God. Again and again in the history of the race, the vision has taken form and the dream has materialized upon the wings of powerful desire and demand. Again and again God has revealed and sent His Messengers and Representatives to aid and guide humanity. But this only happens when the demand is adequately voiced and the need has cried to high heaven. Never yet has the response failed. Again and again lately, the nations of the world have been called to prayer and this proclaimed appeal of millions cannot be regarded or remain negligible. An answer must be forthcoming though it may not take the same form as of old because man is today - in spite of appearances - more capable of handling his own affairs and determining consciously his own events.



No matter how unrealized, back of all these demands and prayers in the many Christian countries lies a subtle, deep-seated conviction that the return of Christ is imminent; there is wide-spread acceptance of the concept that the Presence of the Son of God can be evoked and that He must come to the assistance of His people. No matter what the dogmatic interpretation or the theological idealism, some form of this belief lies behind the cry of the millions.

Will this demand from the hearts of men induce the return of the Christ of Galilee? Will it bring about the emergence into manifestation of some great Son of God Who will embody perhaps another and unknown aspect of God's life and quality? Will it perhaps produce the embodiment of another divine revelation and, just as the Buddha expressed the wisdom of God and Christ revealed to us the love of God, is it not possible that He Who may come will unfold to us the nature of the will or purpose of God, thus presenting that will-to-good, which must be called into activity if the evil will-to-power is to be swept from the earth. I present this possibility to your attention and would ask you to think about it. Thus, if this should prove the correct result of all invocation and prayer, we shall have the balancing of the personality will of material selfishness and acquisitiveness and the selfless will, which seeks to aid the whole of humanity. The will of the lower self and the will of the Self or soul will be brought into conflict with each other, with humanity throwing the weight of its influence upon one side or the other.

When, brother of mine, I speak of throwing the weight of human influence upon one side or another, I refer not alone to thought-power and to what so many euphemistically call "work on mental levels." I refer to the conscious activity of the whole man, working mentally, emotionally and most emphatically physically also. Only those, therefore, who are integrated personalities can work in this manner and herein lies a difficulty. Those people today who work only mentally or who sit and send out thoughts of love broadcast into the world, and who bask thus in the beauty their own idealism (making frequently no adequate balancing physical effort to bring this present evil situation to an end through right choice, sacrifice and strenuous service) are in reality of no service at all to any except themselves. There are those, who send thoughts of love to the group of evil men who are responsible for world-disaster, believing thereby to influence them for good. I would remind them that love is essentially an impersonal potency or energy, dependent for its effect upon the type of form, which it contacts and upon which it makes an impact. Pouring, therefore, upon the selfish materialistic nature, it will only enhance desire and promote increased acquisitive aggression and thus foster the lower nature and distort the true expression of love, leading to increased evil activity. Pouring upon the selfless, the pure and the disinterested, it will foster reality and true love. These are points, which should be remembered at this time by the well-intentioned but occultly ignorant Server.

## II

Let us now proceed to the analysis of the three stanzas. The first of these stanzas or verses refers to the waiting attentive group of spiritual Lives who seek to aid when right demand coincides with right time. The second refers to humanity and its reactions and to the possibility of interplay between the two groups of spiritual Lives and men. The third indicates methods and results. We will take each phrase or expressed idea separately, for each carries its own import and all of them possess several significances. With all the meanings I cannot deal but will present the simplest and the most important.

"Let the Lords of Liberation issue forth. Let them bring succour to the sons of men."

Who are the Lords of Liberation and from whence do They come? All the ideas and concepts, which control human life and have given rise to our civilization have started as emanations from certain great Lives, Who are Themselves an expression of a divine IDEA. The note They strike and the quality They emanate reaches out and makes an impact upon the most developed of the Sons of Men, found at any particular time upon the earth. These then proceed to make the sensed idea their own and to familiarize the thinkers of their time with the formulated concept. In this way great, motivating, divine purposes become controlling factors in human progress. It is in this way that the basic urge to liberation and to freedom has slowly and consistently dominated human endeavour, leading first of all to the struggle for individual freedom and liberation (with the incidental ideal of heaven, of initiation and of spiritual attainment) and gradually moulding human thought to such an

extent that the greater ideal takes shape. The freedom of humanity and the liberation of its power to be self-determining (which is an aspect of freedom) has become the dearest ideal and the best thought of the thinkers in all the nations. In the last analysis, it is this interference with individual and group-freedom, which is the worst sin of the evil men who seek at this time to enslave the weaker nations and bend them to the rule of Germany, depriving them of their national assets and means of subsistence and wresting from them - by force and fear - their dearest possessions, liberty of life and conscience.

All great ideas have their emanating Source of life, therefore, and These are called in the ancient invocation with which we are occupied "Lords of Liberation." They are three in number and one of Them is closer to the Earth and to humanity than are the other two and it is He Who can be reached by those who comprehend the nature of freedom and who desire beyond things to be liberated and to see all the oppressed and enslaved people of the world also liberated.

Every move of an enlightened consciousness (such as that of a Lord of Liberation) towards humanity produces a corresponding shift or move on the part of men. This in itself constitutes a definite problem because no such move can be made by a Lord of Liberation, unless humanity is ready to raise its ideal of freedom to a higher level of expression. Unless this world war (in 1955 a so-called "cold war" - M.W.) has in it the seeds of a revelation of a higher human freedom, and unless humanity ready to express this higher freedom to the best of its ability, it will not be possible for the Lords of Liberation to take action. They cannot be moved by prayer, demand and invocation alone. Such demand must have behind it the ideal of a newer freedom and a greater liberty for men. In the abrogation of the French idealism, summed up in the words - "Liberty, Equality and Fraternity" the attention of the whole world was focussed on the theme of liberty and the symbolism of the event is of far greater import than has yet been grasped. France has not relinquished the ideal of human liberty, which she originally brought (on a large scale) to the attention of mankind. Her action, under the influence of the enemies of human freedom, simply focussed the danger, and brought it with which humanity was confronted emphatically to the attention of humanity, numbed by disaster, and bewildered by the accumulated weight of misery. By so doing, the problem was simplified for the untrained mind. It also produced, spiritually speaking, a direct line of communication between men who know the significance of freedom and long for human release and the Lords of Liberation, Who are responsible for implanting this innate desire in humanity.

The reason these Lords of Liberation are the first mentioned in the stanza is because They are essentially related to desire-will and are, therefore, the more easily contacted by man. The place from which They issue forth to the aiding of humanity is a certain area of the divine consciousness, which is open to the human sense of awareness, if sufficiently enlightened and selfless. You can see from the above remark how the effective use of invocation is, therefore, dependent upon the point of spiritual development of the one who seeks the aid of true prayer and invocation. One thing, which should be grasped anent all these great Lives is that what is commonly called "worship" is abhorred by Them. Worships the power to adore and the sense of awe (which is one of the highest aspects of fear) are NOT desired by them. Such attitudes are emotional in origin and based upon the sense of duality and therefore upon feeling. These Lives are the embodiments of service and can be reached by true servers with the appeal of service. Bear this in mind. As man progresses upon the Path, he forgets to worship, he loses all sense of fear and adoration fails to engross his attention. All these attitudes are obliterated by the realization of an overpowering love and its consequent interplay and tendency to increased identification. The Lords of Liberation can be reached, therefore, by the call of the world servers and They will then issue forth through the agency of One of Them, Who will unify the energies of all Three and so produce those conditions, which will bring about effective and recognized freedom. How They will do this is not for us to say; the most probable method will be through the overshadowing of some man, or some group of men, so that they will be inspired to bring about the victory of liberty.

"Let the Rider from the secret place come forth and coming – save. Come forth, Oh Mighty One."

Here one comes up against one of the oldest traditions in the world and of the ancient East and one, too, which finds its counterpart in the New Testament, where the coming One is seen coming forth to

the rescue of the people "riding upon a white horse." In the Occident, we have for long thought in terms of the "Lamb, slain from the foundation of the world" and in this statement lies a profound astrological truth. It refers to the great round of the zodiac (a period of approximately 25,000 years) in which the sun passes through all the twelve signs of the zodiac. The period to which reference is made started in the sign Aries, the Ram. The Orient however harks still further back to a much earlier period and to a still more ancient date, remote in the night of time, when the greater world cycle started in the sign Sagittarius, the Archer. The symbol of this is sometimes (towards the later part of the cycle) depicted as an archer, riding on a horse and (in the early part of the cycle) as a Centaur, half man and half horse. Both refer to an emerging revelation of the consciousness of Deity as revealed through some Great Divine Expression, through some manifesting Son of God. The point to bear in mind is that this Rider on the white horse is no extra-planetary Entity or Life, but is essentially One like unto ourselves - human and animal combined as are we all, but fused with divinity and inspired from on high, informed by some cosmic and divine Principle as Christ was informed with the love of God and carried the revelation of Love to man. The Rider is one of our humanity Who has reached a pre-destined goal and Who - for very love and understanding of man - has remained for ages in the secret place of revelation (as it is esoterically called), waiting until His hour comes around again and He can then issue forth to lead His people to triumphant victory. This coming One is on the Path of a world Saviour just as the more potent Lives, the Lords of Liberation, are on the Path of world Service. They issue forth via that highest spiritual centre wherein the will of God is held in solution or custody for gradual release or revelation as humanity can arrive at the needed point of understanding response and receptivity. Though They can relatively be easily reached, it must be through the massed intent of the many focussed minds. The Rider on the White Horse can be reached by the individual aspirant if he can raise his consciousness adequately high. This Rider comes forth from the centre wherein the love of God is held for distribution as the human centre (which we call humanity) becomes attuned to true love and can identify itself with all men, responding freely and without any inhibition to divine love ~ which is wisdom, understanding and effective, skilful activity.

When this invocation is rightly used and voiced by an adequate number of people, those who can in some measure employ the enlightened will, may succeed in reaching the Lords of Liberation and produce, as a result, a phenomenal intervention of some kind. Those who work more emotionally will reach the Rider from the secret place and may bring Him forth to save and lead the masses of people. Are there enough focussed minds and intense attentive hearts to reach the two centres where wait Those Who can aid at this time? That is the question. It will happen when the three centres - humanity, the spiritual Hierarchy of the planet and the "place where the will of God lies hidden" (called in the ancient scriptures, Shamballa) - are aligned and en rapport with each other. There will then be established a direct relation between all three and a direct channel for the inflow of liberating force. This has happened only once before in the history of the race.

Owing to the fact that mankind is so weakened by pain, strain and suffering, the probability is that it will not be deemed wise for the Lords of Liberation directly to contact humanity. They will more probably do three things:

1. Stand behind and strengthen the Rider on the white horse as He responds to the demand of the people everywhere, pouring through Him that dynamic energy, which embodies the first divine aspect, the will aspect, the power expression. Thus They will enable Him to carry out the will of God in such a manner that humanity can grasp what is being done. Mankind will then see the love, which animates the will and power of God. The true significance of liberty will then be revealed. It is not yet understood.
2. Pour Their strengthening will-to-good into the New Group of World Servers in all lands so that there may be potent, simultaneous action in line with the purposes of the Rider from the secret place.
3. Stimulate, and integrate into the minds of certain advanced disciples a number of new ideals, which must govern the liberating process and find expression in the New Age. This was done in a small way at the time of the French Revolution when the three major concepts of freedom were expressed in the three words, *Liberty, Equality and Fraternity*, and were

intellectually presented to the race. These have now been temporarily relinquished and this in itself constitutes an important symbolic happening. It had to occur because these three words stood for no truth but simply for a hope and for an academic concept; the events of the last few months reduced them to a farce. So they were deliberately withdrawn in order to enhance their importance and will later be restored and will then assume a new and potent significance in the minds of all men. They are the three words, which MUST govern the New Age.

Certain racial interpretations of ideals will also have to disappear in order to be succeeded by new and better ones.

This applies even to man's understanding of the three words, which we have been considering. LIBERTY, as the Lords of Liberation may endorse it, is in reality the recognition of right human relations, freely adjusted, willingly undertaken and motivated by a sense of responsibility, which will act as a protective wall; this will take place not through coercive measures but through correct interpretation and quick appreciation by the masses, who are apt to confound license (personality freedom to do as the lower nature chooses) and liberty of soul and conscience. Yet this liberty is the easiest aspect of the divine will for humanity to grasp. It is in reality the first revelation given to man of the nature of the will of God and of the quality of Shamballa.

EQUALITY is that peculiar understanding, which the coming One will reveal and which is based on a right sense of proportion, correct Self-respect, and understanding of the spiritual, yet natural laws of Rebirth and of Cause and Effect and which will be founded in future centuries on the recognition of the age of a soul's experiences and gained development and not at all on the loud emphatic affirmation that "all men are equal."

FRATERNITY is something that humanity itself will contribute as an expression of the third aspect of divinity, basing it on right contact and right reaction to contact. Thus there will be developed gradually the true life-theme of humanity, which is *brotherhood, founded on divine origin (equality), and leading to a free and true expression of divinity (liberty)*. (This paragraph is a clear statement on the basic ideas lying behind our group-project on "The Six Themes." M.W.)

Perhaps with these thoughts in mind, this first stanza of the new Invocation will assume more importance in your minds and you will then be able intelligently to invoke Those Who can inspire to right action thus bringing succour, and call forth the One Who can save the situation through right leadership.

On what level of consciousness He will ride, it is not for us to say. It is possible that He will not appear upon the physical plane at all. Who can say? But the sound of His coming will be known and the thunder of His horse's hoofs will be heard, speaking symbolically. The influence, which He will wield and the energy, which He will transmit from the Lords of Liberation will inevitably be potently felt, evoking an immediate human response. This will prove an incontrovertible fact. That His radiation will reach forth and surround His disciples, struggling in the conflict with evil, is also certain and sure. This will enable them to make the supreme effort, which will win the battle for humanity. That He will come in "the air" is a well-known prophecy from the New Testament, thus enabling "every eye to see Him."

These words have more meaning today than when written nearly 2000 years ago, for this world-conflict is outstandingly an aerial one. Students and those using this invocation would be wise to bear this in mind or they may fail to see and recognize the Deliverer when He comes - a thing, which has happened before.

We come now to the second stanza with its direct references to human attitudes and recognitions. For decades, I, as one of the spiritual teachers, along with many others, have sought to awaken all of you to the fact of LIGHT – light in the world, light coming from the plane of desire (called the astral plane quite often), light illumining science and human knowledge - the light of the soul, producing in due time the light in the head. You have been carefully taught that the right use of the mind in meditation and reflection will lead to the correct relation of soul and personality and that, when this has taken place, the light of the soul ignites or fosters the light in the head and the man reaches the stage of

illumination. The reference in this second stanza is to the spiritual Hierarchy (the kingdom of God). When these two are more closely aligned and related, light will break out among the sons of men as a whole, just as light breaks out in the individual aspirant. This much to be desired event can be brought about by the spiritually minded people in the world, by the men and women of goodwill and by the world-disciples standing with "massed intent." This means with a uniform, united focus - a thing as yet rarely seen and much needed at this time. So many people are animated by wishful thinking, by hoping and by prayer; so few are motivated by intention. Intention here is that unbreakable, immovable determination that a situation be handled, that what is needed in order to release mankind assuredly must appear for such is the mental intention of the focussed minds of many. I would ask you to give much thought to these words "massed intent" and to differentiate with care between intention and desire. When humanity has fulfilled the conditions and through a focussed mental demand, based on correctly formulated mass-intent, then will come the affirmation from the spiritual Forces.

*"Let the fiat of the Lord go forth: The end of woe has come."*

The ending of the present evil situation is, therefore, a cooperative measure and here, in this connection we see the appearance of the Lord of Civilization Who voices and engineers upon the physical plane the fiat of the Lords of Liberation and of the Rider from the secret place. He aids and makes possible, owing to His control, the precipitating upon the Earth and in the arena of combat of the power generated by the Lords of Liberation, expressed by the coming One and focussed through Him as the Hierarchical Representative in Europe. The work of the Master R - has always been recognized as of a peculiar nature and as concerned with the problems of civilization just as the work of Christ, the Master of all the Masters, is concerned with the spiritual development of humanity and the work of the Manu occupied with the science of divine government, with politics and law. Thus the incoming focussed energy, called forth in response to right invocation, is stepped down still nearer to humanity, and the masses can then respond to the new impulses. You have, therefore.

1. The Lords of Liberation, reached by the advanced spiritual thinkers of the world, whose minds are rightly focussed.
2. The Rider on the white horse or from the secret place, reached by those, whose hearts are rightly focussed.
3. The Lord of Civilization, the Master R, reached by all who, with the first two groups, can stand with "massed intent."

On the united work of these three, if humanity can succeed in calling Them forth, will come the alignment and the correct relation of three great spiritual centres of the planet, a thing, which has never occurred before. Then:

1. The Lords of Liberation will receive and transmit to the Hierarchy energy from the centre where God's will is known and furthered.
2. The Rider will receive this energy and take such action as will express it, plus the motivating energy from the centre where God's love is expressed.
3. The Lord of Civilization will stimulate and prepare the centre, which we call humanity for right reception of this re-vitalizing, stimulating and releasing force.

Thus Shamballa, the Hierarchy and Humanity will stand consciously related and dynamically touch with each other. The Will of God, the Love of God and the Intelligence of God will thus fuse and blend on earth and in relation to human problems. Conditions will consequently be brought about and energies will be set in motion, which will end the rule of evil and bring war to an end through the victory of the Forces of Light, recognized and aided by humanity.

Thus synthesis of the three energies, evoked through invocation and the response of certain Potencies is esoterically given the name of "the saving Force." Of its exact nature and intended effects, we know practically nothing. It has never before appeared in action on the physical plane though it has been for some time active upon the mental plane. Though it is a blend of the energies of the three centres referred to above, it is primarily the energy of the divine will, which will be its outstanding characteristic. One hint here I will give. Just as the externalization of the materialistic lodge of seven men to which I made reference above has made its appearance and must be dealt with prior to the future externalization of the lodge of spiritual Lives (the appearance of the kingdom of God on earth), which we call the planetary Hierarchy (The externalization of the Ashrams. M.W.), so the will-to-power of the forces of aggression has appeared on earth and sought to gain control over humanity. Note that aim. This will-to-power can only be dissipated when the higher aspect of the same energy is given free rein among the sons or men. The divine and spiritual will, carried on the impulse or selfless love, can and must be evoked for the destruction of the selfish and wicked will-to-power, rampant now on earth under the direction of the focussed seven in Germany. (Now a different nation. M. W.)

The "saving force" must, therefore, be spread abroad. For long ages, men have prayed in the words of St. Paul: "Let the love of God be shed abroad in our hearts." Today the need is for the spread of the saving force to take hold of our minds and control from that directing centre, for it embodies the needed salvation at this time. It will take the united efforts of all the three focal points of divine expression on our planet to make this possible, but it can be done. (Shamballa, Hierarchy and Humanity, M.W.)

In the final stanzas (which we need not take phrase by phrase as their significance is sufficiently clear), we have plainly put before us the methods whereby humanity can play its part and do its share in aiding all those, who are cooperating with the Forces of Light to bring this planetary war to an end.,

Look, my brother, for a moment at the four words, which embody the thought of what can be done by men to bring to fruition the mission of the coming One, the Rider from the Secret Place. We are told that Light and Love and Power and Death must be invoked to fulfil the purpose of the coming One. Here we come right down to the practical theme of man's individual part in the processes of liberation. Here we are concerned with that, which - within humanity itself - needs evocation in order to produce right cooperation, right preparation and right understanding. Four potencies, within the soul of man, are available for his individual use in helping the Forces of Light - potencies he shares with all men to a greater or less degree, according to the expressive power of the soul. They are potencies, which are not innate in the lower self but only in the higher. The lower self only reflects distorted forms of the higher divine energies. This is a point to be carefully noted. Of Light and Love, I can say but little to you. As esoteric students, these words are so familiar as to be somewhat meaningless and only those, who can walk in the light and whose major reaction is love of humanity will comprehend the significance and the inter-relation of these four words.

LIGHT, with which to see the new vision, is needed by all. This will probably not be an intensification of any earlier vision, no matter how apparently spiritual, but something so entirely new that you will need all the light that is in you and a trained insight if you are to recognize it when contacted.

LOVE, which is not emotion or sentiment as oft you have been told and which not related to feeling (which is a distortion of true love) but the fixed determination to do what is best for the whole of humanity or for the group (if the larger concept is not possible to you) and to do this at any personal cost and by means of the uttermost sacrifice. Only those who truly love their fellowmen can see the issues clear and can grasp the inevitability of the things, which must be done to end the present rule of terror and so usher in the new rule of life and love. You will note here that I do not say the rule of peace. Peace is NOT the goal for our race or time, no matter what many may think. This is a cycle of steadily growing activity with the aim in view of establishing right human relations, intelligently carried forward. Such activity and intense change is not consonant with what usually understood as peace. Peace has relation to the emotional side of life and was the goal in Atlantean days, where peace was a great spiritual issue. But peace and the love of peace can be a deadening soporific and is so at this time (for the well-meaning Pacifists of 1936 - 1945. M.W.). It is usually selfish in purpose

and people long for peace because they want to be happy. Happiness and peace will come when there are right human relations. Peace and war are not true pairs of opposites. Peace and change, peace and movement are the real ones. War is but an aspect of change, and has roots deep in matter. The peace usually desired and discussed concerns material peace and in every case related to the personality, whether it is individual personality or that of humanity as a whole. Therefore, I deal not with peace but am concerned with love, which oft disturbs the equilibrium of matter and material circumstance and can consequently work against so-called peace. (For instance, the first effects of the use of the energy of goodwill reveals cleavages. Thus the true issues at stake are clearly seen and clear choices available. The process is not peaceful, but full of tensions, which can be gradually resolved. M.W.)

POWER is something, which has ever been of interest down the ages to advanced humanity and to those men, who could respond to the will-aspect through their mental unfoldment. It is, today, becoming of interest to the masses and to the more mediocre types of men and is hence oft misused and turned to selfish purposes. The power here to be evoked out of the human soul in their hour or need is the ability to know the Plan and to work for its furtherance, thus cooperating with those forces, which are endeavouring to re-establish order on earth and to end the cycle of aggressive wickedness in which today we find ourselves.

The question arises here whether the cycle is susceptible to interference and whether it must not perforce run its appointed course. I would remind you that the law of cycles is the law governing the appearing and the disappearing of great and active energies, which pass in and out of manifestation, fulfilling the purposes of Deity and yet limited and handicapped by the quality of the forms upon which they make their impact. If any intervention is possible and takes place, it will be an "intervention in time." Such an intervention is hinted at in the sacred scriptures such as the New Testament, where it is foretold that "for the sake of the elect, the time shall be shortened." The real meaning of this (which is not apparent in the rather inadequate translation, which we have) is "because of the elect or because of those, who know and who take right action, the progress of evil can be arrested." This is encouraging, and I commend the thought to your attention. There is a power, which such "elect" can wield - understanding its nature, preparatory and selfless.

And DEATH - to what does this refer? NOT to the death of the body or form, for that, as I have oft told you, is relative unimportant but to the "power to relinquish", which becomes in time the characteristic of the pledged disciple. The new era is coming; the new ideals, the new civilization, the new modes of life, of education, of religious presentation and of government are slowly precipitating and naught can stop them. They can, however, be delayed by the reactionary

types of people, by the ultra-conservative and closed minds, and by those who cling with adamant determination to their beloved theories, their dreams and their visions, their interpretations and their peculiar and oft narrow understanding of the presented ideals. They are the ones who can and do hold back the hour of liberation. A spiritual fluidity, a willingness to let all pre-conceived ideas and ideals go, as well as all beloved tendencies, cultivated habits of thought and every determined effort to make the world conform to a pattern, which seems to the individual the best because, to him, the most enticing - these must all be brought under the power of death. They can be relinquished with safety and security and no fear of results if the motive of the life is a real and lasting love of humanity. Love, true spiritual love as the soul knows it, can ever be trusted with power and opportunity and will never betray that trust. It will bring all things into line with soul-vision.

Again we have the energy of the three centres with which we are becoming familiar and can see them being brought together and their triumphant relation being fused and blended. It thus becomes apparent that Those Who formulated this new and vital Invocation believed firmly in the power of humanity - upon its own levels of consciousness - to express the three divine potencies, will, love and activity, in some measure. The demand goes forth to the Coming One to aid in the blending of the three upon Earth, to bring them into physical plane expression and thus unite the potencies of the human kingdom with the potencies, which He will bring with Him for the saving of humanity. Only when humanity offers all that it has to give to the service of the sad, the suffering, and the oppressed, and will work actively and intelligently to bring about release, can that full cooperation be established

between the inner and the outer potencies, which is so deplorably needed at this time. Unless, instance, those who use this invocation parallel its voiced expression with some form of definite physical plane service and so aid constructively the Forces of Light, their efforts will prove negligible. It is humanity alone, which can precipitate the new incoming energies from the Lords of Liberation and Make possible Their activity on earth. It is humanity alone, which can open the door on to the physical plane for the Rider from the secret place. The stupendous inner Potencies can reach certain levels of human activity and contact, such as the mental plane but their further progress downward into outer expression, power and manifestation, dependent upon the potent, magnetic, indrawing power of man himself.

The thought lying behind the words "Constructing a great defending wall" might be simply expressed in the words: Thus far and no further. The limit of effectiveness of the evil expression and of the power of the aggressors has been reached IF the disciples and the men of goodwill would actually now play their proper part. Symbolically, they can put up an impregnable wall of spiritual light, which will utterly confound the enemy of humanity. It will be a wall of energy - vibrating, protective, and, at the same time, of such power that it can repulse those who seek to pass in their pursuit of evil and wicked objectives. I speak in symbols but my meaning will be clear.

One point you need to grasp more clearly, and it is both an encouragement and at the same time a point difficult of belief. If the sons of men who are cooperating with the Forces of Light at this time stand with steadfastness and if the "massed intent" of the men of goodwill is brought down from the mental plane (where most goodwill, desire, prayer and invocation becomes "frozen") and is carried away from its easy focus in the wish life of the aspirant, it becomes active in expression and in tangible deed upon the physical plane, so that the work done through the means of invocation, prayer, plus the needed fighting for the right, is done by those who can truly coordinate and integrate on all three levels and thus function as a whole. This will mean the finish of the dominance of matter for all time. Such a desirable condition may come very slowly from the standpoint of man's myopic vision and may even not become apparent in its full significance to you in this life, but nevertheless the victory will have been gained. Matter and materialistic interests will no longer rule the coming generation as they have ruled the last two. When the forces of aggression, of greed and cruelty are driven back, it will mean the conquest of selfish desire by unselfish love and sacrifice. This is the reward of those with whom We work, if reward is desired. This achieved situation will then bring into closer relation humanity and the spiritual Hierarchy; they will be en rapport in a manner new in history. The defeat of the oppressing nations and the liberation of the oppressed will only be the outer and visible sign of an inner and spiritual event - one for which enlightened people are working. It will - after a period of adjustment, which will necessarily bring its own peculiar difficulties - usher in the new world with all that is entailed in that phrase.

I have placed before you the possibility. I would reiterate again as I have done in the past that it is humanity, which determines its own fate. Men have now transcended the child-stage and are now adult though not mature. Maturity is achieved through self-engendered experience and decision and for some time we who seek to guide have confined our efforts to reaching the intelligent people, impressing the spiritually minded, and in stimulating humanity to right action without encroaching upon his growing expression of freewill. So the outcome is unpredictable though we may see a certain measure of inevitability in future happenings. But man is free to choose the way that he shall go and much of the responsibility for his choices rests upon the shoulders of the more instructed of the human family and upon those who have achieved some measure of vision.

With these thoughts upon the new Invocation I would leave you to work out these ideas in the recesses of your reflective consciousness. I would ask you to use the Invocation frequently with dynamic intent, and true understanding and thus cooperate by its use, by your love of humanity and by your activity on the side of the Forces of Light with those - on the outer and inner planes - who are seeking to drive aggression back to the place from whence it came and to end the rule of hate and fear.

THE TIBETAN



**Original notes, written by hand:**

Relate 4<sup>th</sup> and 5<sup>th</sup> Hierarchy and Humanity (?)

Will-to-Manifest (through integration) – 5<sup>th</sup> Creative Hierarchy or 10<sup>th</sup> or 3<sup>rd</sup>.

- Will-to-Good (aspect of 7 types (?) of Will or Love.

carries

- Impressionable to cosmic energies

release the light

- ability to heal or inspire (radiate - release of inner life)

**APPLICANTS AT THE PORTAL GROUP**

**SET VI**

**TABLE OF CONTENTS**

**PART A – THE IMMEDIATE PLAN.**

A-1. THE IMMEDIATE GOAL OF OUR PLANETARY LOGOS – A STATEMENT BY THE TIBETAN. (DK)

A-2. A LETTER TO THE “A AT P” GROUP ON THIS WESAK AND THE LEO NEW MOON OF AUGUST, 1955. (MW)

A-3. AN OUTLINE OF HIERARCHICAL EVENTS FOR WESAK AND THE AUGUST NEW MOON, 1955.

**PART B – REFERENCES FROM THE TIBETAN’S WRITINGS FOR EXPANDING OUR UNDERSTANDING OF THE IMMEDIATE GOALS OF THE PLAN.**

B-1. AVATARS and THEIR WORK - REFERENCES TO SANAT KUMARA (Cosmic Fire) (DK)

B-2. REFERENCES TO THE INFLUENCES OF THE PLANETS AT WESAK - AND IN THE LEO-ALIGNMENT AT NEW MOON - AUGUST 1955. (DK)

B-3. THE PRINCIPAL SIGNS AND CONSTELLATIONS INVOLVED At WESAK AND LEO NEW MOON 1955 (DK)

B-4. ADAPTATION OF FORM TO THE LIFE. (DK)

**PART C – PAPERS GIVING THE BACKGROUND OF OUR PRESENT GROUP-STUDY, -WORK AND -SERVICE.**

C-1. THE RELEASE OF ATOMIC ENERGY, BY THE TIBETAN. (DK)

C-2. ON THE DOCTRINE OF AVATARS, BY THE TIBETAN. (DK)

C-3. THE WESAK FESTIVAL, BY ALICE A. BAILEY. (AAB) (Not present here)

**PART D - TWO ASTROLOGICAL CHARTS AND COMMENTS**

D-1. CHART 1 – THE WESAK FULL MOON, MAY 6, 1955. (Not present here)

D-2. CHART 2 – THE LEO NEW MOON, AUGUST 17, 1955. (Not present here)

D-3. ASTROLOGICAL SYMBOLS, BY AUDREY HAMMET (Not present here)

**APPLICANTS AT THE PORTAL GROUP - SET VI**  
**FOR THE WESAK AND THE NEW MOON OF LEO – 1955**  
**A STATEMENT BY THE TIBETAN ON THE IMMEDIATE GOAL.**

Indicating a Problem of the Planetary Deity at this Present Cycle of Crisis.

I make these references to the present world situation because unless what I have to say is practical in value during this century of destiny, I might as well work at other modes and methods of raising the human consciousness. But there are those who see the issues clearly and will make due application of the imparted truths and for them I write.

Our theme concerns the planetary centres, the rays and the signs, which govern and control them. I would first of all call your attention to the following facts, which will bear repetition:

1. Our Earth, being a non-sacred planet, is in process of becoming a sacred planet. This means an interim of upheaval, chaos and of difficulty.
2. This transference out of the lower states of consciousness, expressed through the lower centres, into a higher state, can and will take place in this world period and in this century if humanity so wills it, if the Forces of Light eventually triumph and if the new world order comes into being. This it will do if the lessons of the war are learnt and right action follows as a result.
3. Three factors must also be borne in mind:
  - a. The whole problem is vaster than anything the human consciousness can grasp, because it concerns the life experience and a point of crisis in the life of the planetary Logos.
  - b. He, the Lord of the World, is releasing new energies into the form aspect, i.e., into the Life and the lives of the various kingdoms in nature.

Humanity, being the most developed - both from the angle of the mechanism and of consciousness - is the point of greatest response. The mineral kingdom, through the excessive use of its form in the meeting of war necessities - munitions, ships, and planes, etc. - is being profoundly affected as are buildings, for instance, in blasted cities; the vegetable kingdom is almost as deeply affected through the destruction of vast areas of forests, fields and wide spaces of vegetation.

c. The Shamballa force, thus pursuing its work of destruction, is an aspect of the will and intention of the planetary Logos but its first and primary effect has been to stimulate the will-to-power and the will-to-have of certain great and unspiritual groups. Later this will aspect will evoke the will-to-good and the will-to-build and to this humanity will respond on a large scale. Thus the evil, which is now being spread abroad by the opponents of the Forces of Light will be neutralised by the fixed intention of the men and women of goodwill to work for the good of the whole and not for any one part.

It might, therefore, be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart centre. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart centre. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into cooperation; this is an aspect of the principle of sharing.

When I say these words, I am not speaking idealistically or mystically. I am pointing out the immediate goal; I am indicating a problem of our planetary Deity; I am giving you the clue to a scientific process which is going on under our eyes and which is today at a point of crisis.

Esoteric Astrology, pages 519 – 521

**APPLICANTS AT THE PORTAL GROUP - SET VI**(To be held STRICTLY CONFIDENTIAL within the Group)

Dear Brothers,

There has been a distinctly closer integration and moving forward of the group since it recently received Set V, and I believe this is apparent to most of us. There also has been a gratifying number of our brothers who have responded to date with the required work for receiving the special ritual for the Wesak observance. It is sincerely hoped that those who have been silent for so long will find it possible to participate more fully in the flow and circulation of the group life.

Our last papers were preparatory for Wesak. In them I promised that the details of the spiritual events occurring at this Wesak, and also those of a later date, would be given in this Set. Our group has been watched on the inner side since its inception, and its growing light has been noted. Therefore, in response to this spiritual aspiration and the deep desire and effort to function as a disciple-group, an arrangement was made for the group to be given information about these two great spiritual events so that it could take its place of service among the many cooperating ashramic groups. Quite obviously, the power of service, which any of these groups render is in direct ratio to their stage of collective consciousness and the integration of its vehicles or its "mechanism". In my last letter I urged all possible means for greater group-integration. In this present letter I seek to widen the group's consciousness of what is transpiring in these two great events.

In the information given, only the "action" of the "drama" was outlined, and it was left to me to give you my intuitive interpretation of the deeper, more esoteric significances of that which will occur. The outline of events is to be found following this letter.

As you know, during the three Full Moon Approaches of April, May and June of 1945, the great spiritual "tension" of the Christ and the planetary Hierarchy entered into a special phase for furthering the Plan with regard to the reappearance of the Christ. The Christ made His great "decision" to appear again in the midst of humanity during the latter part of this century. This new phase of preparation was made possible and inaugurated in response to humanity's need during the war and the massed cry of humanity for spiritual intervention. There followed the evocation of the aid of three great inter-planetary Entities:

1. The Spirit of Equilibrium or Spirit of Peace, whose effectiveness, we are told, will become more evident after the reappearance of the Christ.
2. The Spirit of Enlightenment, which evokes the Christ consciousness latent in every human heart. It invokes the "soundness of the hearts of men", of the masses, when they are informed.
3. The Avatar of Synthesis, whose function in unison with the energy of the Christ is to generate the spiritual will in humanity, the Will-to-Good, producing at-one-ment, unification, and fusion.

The activity of the Avatar of Synthesis is one of mass activity, and therefore He works through large groups such as the Planetary Hierarchy, the Assembly of the United Nations (representing great masses of peoples). He bestows the incentive for a general betterment everywhere. An interesting point follows here. The focal point and Agent for distribution of His energies can be the New Group of World Servers. Today, because of the success of the reception of the energies released by the three great Beings, and the fact that we are now well entered into the Aquarian Age, the ranks of the New Group of World Servers have enlarged, and there are also masses of men of goodwill in every land. Thus the Avatar of Synthesis now has available an invocative and evocative centre through which His energies may be distributed. This great group can now receive the Will-to-Good and set it into action

in the plans of the men of goodwill. As you know, the advanced echelon of the New Group of World Servers is composed of groups of disciples trained to cooperate with Hierarchy as mediating foci between Hierarchy and the men of goodwill. These latter also swell the ranks of the New Group of World Servers.

Much has been accomplished in the world since the end of the World War of 1945 in spite of the many tensions and crises experienced. The Forces of Restoration, of Enlightenment, and of Reconstruction, have been outstandingly effective. In ten years, a prostrated Europe is on her feet, a bankrupt England is now solvent. Three former defeated and demoralized Axis Nations have been pulled to their feet and are now allies. Many former colonies are now self-governing. Many nations have been fed and clothed and given means to help themselves, and are still being helped. Everywhere men seek council together in mutual self-help. The Principle of Sharing has been widely spread around the world. Moreover, the energy of goodwill has been at work and has revealed certain cleavages in the affairs of men. The opposing principles stand revealed, so that now informed choices can be made by large masses of peoples. But there still remain extensive areas of peoples who are denied factual information as to these choices.

Right conditions must prevail so that as many areas of masses of people as possible may have these choices made available to them. As noted above, by and large, the hearts of men are sound if truly informed! The problem remains, how to bring those conditions about. The arena of the United Nations is one means, and this influenced the President of the United States last year to place before that body his proposal that it take over the control of atomic energy for peaceful and useful purposes. At the same time he again pressed the recommendation of limitation of arms. To implement this as regards the United States, the President recently appointed a new Administrative Assistant of Cabinet rank to handle all problems of disarmament, including the exploring of all possible means toward maintaining the world's peace.

This proposal to the United Nations falls in line with the Tibetan's statement in 1945 that the control of the development of atomic energy should be placed under its care. Now the necessary machinery for considering these problems has been set in motion. Even now as I write, great international conferences are going on. This is a cycle of conferences.

But grave danger is still with us. The will-to-good must be re-enforced to avoid calamity for our humanity. As we well know, the secrets of fissionable materials are no longer confined to the nations who, together, were originally successful in learning these secrets and who have sought to safeguard them against use for aggressive purposes. Nearly every suicide, even of intelligent men, takes place because of temporary blindness due to complete self-engrossment. Because of this they see no way out of a dilemma except self-destruction. Even though they think they have searched for another way, they could not see it because of this self-engrossment. Few suicides, indeed, are due to anything but self-centered selfishness. So it is with nations. So it is even with intelligent, informed groups. Such men, groups, and nations, if not endowed with the will-to-good, can also become easy tools for the involutory forces. We can commit race-suicide.

Since the atom bomb we have had the grave and terrible report on the effects of the hydrogen bomb. We know that the dreaded cobalt bomb is possible. The new weapons are clearly "outside the scope of human control" as Churchill stated in his moving speech to the House of Commons several weeks ago, as he elaborated the dreadful possibility of "a peace of mutual terror". As all informed men know, such a peace is a precarious mirage. Can "a peace of mutual terror" be "peaceful co-existence" as some have contended? What is the true nature of the problem we now face? It seems to me this was clearly stated by President Eisenhower in his State of the Union Message to the Congress, January 8, 1955. It is as follows:

"It is of the utmost importance that each of us understand the true nature of the struggle now taking place in the world. "It is not a struggle merely for economic theories, or of forms of government, or of military power. At issue is the true nature of man. Either man is the creature whom the Psalmist described as 'a little lower than the angels', crowned with glory and honour, holding 'dominion over the works' of his Creator; or man is a soulless, animated

machine to be enslaved, used and consumed by the state for its own glorification. "It is, therefore, a struggle which goes to the roots of the human spirit, and its shadow falls across the long sweep of man's destiny. This prize, so precious, so fraught with ultimate meaning, is the true object of the contending forces in the world."

Is it not clear, brothers, that the Will-to-Good must triumph; that its nature must be known, felt, realized, and put into action by all peoples in all nations? How else can "humanity's harrowing hurdle of the hydrogen bomb" be faced and surmounted? As a man (my husband) who seeks to express the Will-to-Good, recently phrased our dilemma. The Will-to-Good fosters goodwill, and this energy is contagious in the masses of people.

Let us not forget that this Will-to-Good, the "Saving Force", emanates from cosmic levels and therefore brings energies of great power as it also sweeps into activity energies from other planetary sources. This will bring about tremendous changes in all levels and phases of our planetary life, destroying some forms and activating others. In this lies much to be hoped for, because this will aid the successful entry into this new Era.

Therefore, brothers, a great flood of this divine energy will be poured into humanity by a special effort of Shamballa and Hierarchy working in the closest cooperation and fusion of energies and purpose. Together and with Their disciples They will invoke the aid of the great Inter-Planetary Beings Who can channel the Will-to-Good from its divine Source. The work will be done in two phases. The first phase, at this Wesak (the Taurian Full Moon of May) will prepare the way by the cooperation of the Buddha, Who increasingly brings the Forces of Enlightenment. The second phase will be at the New Moon of August in Leo, when Shamballa and Hierarchy will avail Themselves of an outstanding opportunity to invoke the High Source of the Will-to-Good. This opportunity will be provided by a great "power-house" of planetary alignment forming in the heavens at that time.

This great Approach and Invocation has been made possible by an unprecedented alignment of the three great centers of the planet - Shamballa, Hierarchy, and Humanity - representing the successful alignment of the planetary head, heart, and throat centres. Thus they are now ready for new creative work.

As you know, Shamballa is the custodian of the Will or Purpose of the planet; the Hierarchy is custodian of the Love, and Humanity of the expression of intelligent activity. These form three great centres of manifestation of our planetary Logos, Who is the Spiritual Prototype of Sanat Kumara (Lord of the World, Ancient of Days, the Eternal Youth).

By the strenuous efforts of Shamballa and Hierarchy to draw closely together, and by Sanat Kumara working at His task of unfoldment in His High Place, and the Christ mightily striving to unify His Will with that of Sanat Kumara, the fusion of these two planetary centers has been accomplished. A certain phase of the cosmic sacrificial task of the Lord of the World has been successfully concluded, as evidenced by the alignment of the three planetary centres.

Roughly eighteen million years ago, during the Lemurian planetary age, Sanat Kumara took a physical form on the etheric plane of our planet Earth. This plane is known to us technically as the fourth Cosmic Etheric (our buddhic plane). At the time of His physical incarnation on our dense globe, animal-man became individualised; the gift of self-conscious mind was given animal-men by the Solar Angels, called Manasaputras, which means Sons of Mind. Also at this time, Sanat Kumara took the first cosmic initiation. He has now completed this cycle of work on the etheric planes of our Earth and thus has brought to a climax the initiatory processes of a minor cosmic initiation, which is analogous to the second from humanity's point of view. He has demonstrated His control over the cosmic etheric planes and has coordinated His cosmic astral body, thus enabling Him to escape at intervals onto the cosmic astral plane, whereto His activity will be transposed for certain lengths of time. This Sanat Kumara will do after leading the Hierarchical Wesak ceremony. Before His ascension, He will, at the Wesak, bring the Will energies of Shamballa (that is, from the planetary head centre) down to Hierarchy (the planetary heart centre). There He will anchor the Will. The fusion of head and heart will be completed. Please note the analogy to the Tibetan's meditation assigned in Sets I & II.

The Christ will stand aside at the Wesak ceremony and Sanat Kumara will take His place, for the moment, as Head of the entire planetary Hierarchy. Sanat Kumara will also at this time focus the Taurus flood of energies and those which the Buddha will bring. When the Lord Buddha will hover over the great stone altar for eight precious minutes in that ancient and well-known valley in northern India, it will be the Lord of the world Himself Who will receive the Buddha's blessings and transmit them to the waiting Hierarchy and the multitudes of reverent disciples and aspirants assembled there. It will be "the Eternal Youth" Who will gather up the invocative cry of humanity to invoke our Lord of Compassion, the Buddha.

At the June Full Moon, the Christ Full Moon (also called the Festival of Humanity) the Christ will release to humanity the high energies invoked at Wesak with the aid of Hierarchy and Its disciples.

Let us pause here in the narrative of this great drama and consider some of the influences coming to our Earth and humanity at the Taurus Full Moon, the Wesak. I shall paraphrase some of the teachings of the Tibetan with regard to some of the planetary relationships, which will be present at the Wesak, and I shall also give some of my own deductions.

When the Lord of the World personally officiates in the Christ's accustomed place at the Wesak ritual as the Head of the Hierarchy, He will focus the full illumination of Taurus and the influence of the planets involved on the fourth cosmic etheric plane (our buddhic) and thus demonstrate His own initiate dominance over the three higher ethers of the planet, the fourth being to Him what the brain-matter on our physical plane is to us. By His full radiation of all that of His nature, which He has brought under domination, He transmits the Taurian Will to Illumine - or Will-to-Liberate, to the lowest depths of His nature; that is, to all that, which exists below the fourth cosmic ether, or all that below what we call our buddhic plane.

This transmission to the kingdoms below the human is aided by Hierarchy, the cooperating deva kingdoms, and humanity. Thus the depths of human nature are also penetrated by this lighted energy, revealing all that is hidden there. The action of this energy draws up into the Light that, which has been revealed. The results of this action enables the man to deal with that lifted up into the light of his intelligence, and held in the light of the soul. Thus the lower nature can be rightly sublimated and brought into right adjustment and use if humanity rightly responds to this stimulation!

This particular process of transmission, transference, and transcendence, is analogous to a peculiar process, which the individual disciple undergoes when preparing for the second expansion of consciousness. During the process an "occult death" takes place in the emotional or astral nature. Because of this death, "fire and water" can meet and be rightly blended. The "rising up" of that lying in the "watery depths", symbolizing the personal and racial sub-conscious depths of the ancient desire nature, takes place. In fact, the chart for the lunation of May 6 is an "esoteric death" chart.

That sign, which is opposite Taurus is Scorpio, which rules the eighth house, the "house of death", under whose influence the aspirant is oriented onto the Path of Discipleship incident to mounting the Fixed Cross. Today, increasing numbers of humanity are at this stage. Death of some aspect of the lower nature is implied. Scorpio is the great constellation, which influences the turning-point both in the life of humanity and the life of the individual human being. It is in Scorpio, in the chart for the Wesak lunation, where we find Saturn, He who brings the opportunities to deal with and adjust karmic relationships and to reap the effects of past progress. Thus Saturn is often alluded to as "The Initiator". The moon, the personal nature, is of course also in Scorpio at the Taurus Full Moon lunation, receiving the flood of Light and energy from Taurus. In cosmic relationships, the Moon veils Vulcan in this sign. Mars is potent in relation to Scorpio, being its exoteric ruler. "It is Mars, which brings the world Arjuna into the active fight when the energy of the sixth Ray of Devotion and desire is rightly employed." It is Scorpio, which rules the Fourth Creative Hierarchy, the human, from the angle of the Soul, and in Scorpio is given the tests of the world disciple - humanity - in the three-fold lower nature of manifestation. Thus the tests of opportunity will confront humanity at this time!



Scorpio has a relation to Gemini of interest via Mercury (4<sup>th</sup> Ray, the Star of Conflict). This inaugurates "that final stage in Consciousness, which will place the soul within the form surely in the place of power, swinging the earlier achieved balance and control definitely into the realm of the soul. It is this which, in the Scorpio-experience, produces the terrific experience of the disciple and which, at this time, is one of the predisposing causes of the present world conflict." (*Esoteric Astrology*, page 360) .... "The birth of the Christ-child upon the physical plane is the consummating glory of the Gemini force." The symbol for Gemini (II) carries its meaning in relation to the "gate" or "portal" of initiation.

Pluto is the esoteric ruler of Scorpio. It is of the first Ray and also rules the depths of life in the mineral kingdom, and that, which corresponds to the innate life of the depths of man's being. Under its influence, the lowest life stirs and is brought into upheaval. It has a mass influence. There will be upheavals from the Earth's depths, with increasing earthquakes and volcanic action. The "racial mind" will be stirred and primitive "drives" displayed. Pluto seems to have something to do with money, because of its connection with the mineral kingdom. Also, it seems to me that this is true because money is a medium of exchange and a symbol of the interchange of the fruits of the labours of masses of men. Under Pluto's influence our knowledge of fissionable materials will increase, both for destructive and peaceful purposes, and both will greatly transform our way of living. Incidentally, brothers, an eminent historian has traced the tremendous scientific advances of man's knowledge, which have influenced humanity's historic cultures to the necessity of developing superiority during times of war! For instance, the perfection of the wheel and its basic uses were developed because of the need to transport quickly men and weapons during battle. Out of the forced development of the atomic bomb have come, as you know, many benevolent uses of fissionable materials, and these will in time make changes, both in culture and civilization, whose possibilities are now being merely glimpsed. It is also said that Pluto's influence re-vitalizes the inherent life in groups.

But only on the Path of Discipleship, does the *individual* respond to Pluto's influence. It has been my experience in examining charts of disciples that it is Pluto's influence, along with other powerful luminaries, which appears to give the Will-to-Acquiesce to the "esoteric death". This death is demanded in order to release the imprisoned energy into a newer and higher activity. I make the suggestion to esoteric astrologers to explore the possibility of its relation to Kundalini, that responsive life inherent in matter itself, and therefore Pluto can be related to the centre at the base of the spine. This centre is basically a self-will centre, the animal-man's "I-ness". It was Freud who termed this quality of the psychic nature the *Id*. We will recall in this connection that Pluto carries the first-Ray energy.

This centre at the base of the spine and its psychical I-ness express the will for self-preservation, that which has necessarily been brought to a high degree of development in the animal kingdom and which provides the racial drives of animal-man. The correspondence of this centre in the brain is the oldest part of the mid-brain specifically termed the Thalamus. The Thalamus and its radiating and numerous nerve fibres play an important role in consciousness *independently* of the cerebral cortex. It has a dominant position in relation to the racial drives in man's individual sub-conscious life. Therefore, Pluto, in this sense, rules the mass animal-human instinctual drives. Again I make the suggestion that when Mars and Mercury are powerfully active in a disciple's chart, intelligent man, under the influence or Neptune related under some aspect to the first house, can use the Will-to-Acquiesce, and thus Kundalini stirs and becomes active. In its upward rising, all esotericists know that it aids in the transferring and transmutation of the lower centres allied to the animal nature into their corresponding higher polarities. We are told that Mars demonstrates Kundalini latent, while Mercury demonstrates Kundalini in intelligent activity. This, brothers, is the process, which has been going on in the centres of the body of our planetary Loges. We now find that a certain stage of this process has been accomplished with the result that our Lord of the World is released for activity and attention to another of His centres.

Let us examine for a moment the relation of this "death" chart of the Wesak Full Moon to the esoteric release of Sanat Kumara, Who represents the Cosmic Christ principle in relation to our Earth. We have seen that at the Wesak, Sanat Kumara will "escape" or "ascend" onto a higher level. Thus He now emerges from the "womb of time and matter", (the cosmic-etheric, which forms His physical body) and stands "*free* in the light" (the pure light of Love of the cosmic astral plane). There is then

the "death" of the nurturing relationship between the "Mother" and the Christ Child. The formerly "hidden Christ Child" is now "elevated" and from now on a new relationship is established between the World Mother (cosmic-etheric and dense planes) and the Son. This new relationship has been made possible by the "sustaining will of the Mother plus the dynamic will of the (hidden) Christ Child." This new relationship brings in a New Era for all the planetary lives, and this will be especially so for humanity.

Let us view the above from another angle. We know that the Christ Principle's own plane of expression, from the standpoint of humanity, is our buddhic plane. It is well to remember that the central focus of the Ashrams is found on that plane of "pure reason" or "clear cold light". We should note also that the highest plane, Adi, of our planetary manifestation is still, from the systemic and cosmic point of view, physical matter - the Third or Brahma Aspect. Also, that this matter in the first Solar System, (the first Maha-manvantara), was brought to a high degree of sensitive "intelligent" response. In totality, this matter is, in truth, Mother Nature. This is not to be confused with the Earth Entity, but represents the evolutionary cooperative consciousness of the most ancient and venerated the "Mother of the World" - the Virgin Mother. This is a great mystery, and she has always figured prominently in all the world's religions from the night of time.

In the former Maha-manvantara "God put Himself forth" and Spirit and Matter became manifest. Mother-Matter was impregnated by the "Wind" (Holy Spirit or Holy Ghost) "moving upon the face of the waters" (matter). Thus, Spirit and matter intermingled, producing the "Christ Child" in the womb of time and matter. "Virgo is the cosmic Mother because she represents cosmically the negative pole to positive Spirit; she is a receptive agent where the Father Aspect is concerned."

In this second Solar System, or second Maha-manvantara, the gestation-period has been brought forward to the point of emergence of "the Christ Child". The nurturing work of the Virgin Mother, symbolized by the sign Virgo, has been accomplished in the case of the Lord of our World, and He, the "hidden Christ Consciousness", now emerges. While the relationship between Mother and Son changes, she still stands closely by with protective care. Mother-Matter-Brahma are all terms used for the Third Intelligent Aspect of Divinity, but Brahma is also dual. That is, the "Holy Spirit" is the higher part of this duality, and positive to the negative Mother-Matter Aspect. "Holy Spirit" here represents the four etheric cosmic planes, or vital body, of our planet Earth, and Matter, the nourishing Mother Aspect, represents all those planes, which lie below the cosmic etheric. We must keep in mind that the etheric or vital body of any form inter-penetrates the dense body. The Tibetan has stated that in the past humanity's emphasis has been placed on the dense Mother Aspect and now increasingly will be placed on the positive and higher Holy Spirit Aspect, or that of the cosmic-etheric. With regard to our Earth planes, the Tibetan states that Atma is the true plane of the Holy Ghost or Holy Spirit.

Sanat Kumara, representing the "hidden" Cosmic Christ Principle and the direct physical-plane expression of our planetary Logos - transmitting the latter's will and life to our dense globe, the Earth - has acted as the Holy Spirit nourished in dense Mother-Matter. This intermingling and gestation, as we have seen, has produced the results desired, and there is now the death of this age-long relationship, and - as we have seen - a new one follows. It is now that of the emerged Son and the Mother.

It is interesting to note, relative to the above process, that the triangle of Earth-Mars-Mercury in combination with other triangles of energy, has been active at the period of each great cycle, which has presented an opportunity of evolutionary progress for humanity. Such a time was during the Lemurian Root Race when individualization took place. It was also active, again in relation to other triangles, during Atlantean or Fourth Root Race times when the door of initiation was opened to man. In Cosmic Fire the Tibetan tells us that planetary Kundalini is once more active. He also tells us that the triangle formed by the three etheric Globes of our Earth Chain corresponding to the planetary triangle of Earth-Mars-Mercury is of rare importance within the body of our planetary Logos and is under the influence of systemic Kundalini activity. The Tibetan also states that at this time the logoic centres (planetary) in the body of our Solar Logos, Venus-Earth-Saturn, are undergoing vivification. Venus corresponds to the logoic heart centre and has an inter-relationship with all the centres in the Solar System wherein the heart aspect is the one of greater prominence. Saturn corresponds to the

throat centre, or to the creative activity of the Third Aspect. This is, as you know, the aspect directly related to mind, as Active Intelligence. It might be interesting here to differentiate between Venus, representing the Fifth Principle, and Saturn, representing the Third Aspect.

With regard to the Earth's relative position in the triangle of Venus-Earth-Saturn, we will take our clue from the fact that Venus represents the Logoic Heart Centre. The Tibetan points out that our planet Earth holds the necessary but not supreme place in our Solar System, and that it is important to remember that the Earth is an organism within a greater one. In this interrelation of the above two triangles of energy we see planetary Kundalini active at the time of Sanat Kumara's ascension or initiation, whereby new centres in His body will be stimulated.

In connection with the above triangles, it is to be found that the triangle of energies of Venus-Mercury-Earth, called. "The Holy Triangle" (*Esoteric Astrology*, page 594) was also active at the above-mentioned great periods of planetary evolution. This triangle is important to the esoteric-student (as I understand it) because of Sanat Kumara's goal for this planet, within the Plan of our Solar Logos. I should like for our group to pay particular attention to this triangle, and I have given a number of references in Section II relating to it. Moreover, you will find a special listing under Triangles of Importance which seemed to me to aid us in understanding the unfoldment of the Plan of our Planetary Logos. (The reference to page mentioning the term "Holy Triangle" was inadvertently omitted, therefore I have given the page above). I shall not endeavour to go deeply into the influence of all these important triangles, relying upon your own interest to take them into your reflective consideration. It is necessary for us to remember that the Science of Esoteric Astrology inevitably deals with the Science of the Centres, called Laya Yoga in its true sense, both macrocosmically and microcosmically. We are also dealing with the esoteric Science of Psychology of the Rays. All of these deal with the evolution of consciousness, the primary aim of Esoteric Astrology.

The exoteric Ruler of Taurus is, as we know, Venus. This brings in the fifth Ray. Vulcan is its esoteric Ruler, a substitute for the Sun in Taurus when considering the soul and brings in the first Ray energy. When these two are brought into combination with the Earth (expressing the third Ray), we find a most difficult combination of Rays, for all are on the first line of energy, and causes some of the difficulty at the present time of man's stage of development.

"The planet Venus is to the planet Earth what the Higher Self is to the personality. Remember that Venus is one of seven sacred planets, whereas the Earth is not. This statement involves, as you can see, a deep mystery of relativity, of interplay, and of eventual revelation. This revelation as to the relation of the Earth's alter ego (Venus) to the world of human life, will only be revealed at the third initiation, at which time all glamour and illusion is dissipated, and "the light which shines through the Eye of the Bull will be unimpeded" and carry light into the darkness." (*Esoteric Astrology*, page 383) Because Venus is the Earth's alter ego and holds a unique relation to the Earth and different from that of any other planet, it therefore brings a much closer relation between Taurus and the Earth than perhaps exists in any other zodiacal relation where our planet is concerned.

Taurus, Venus and Earth have a very close karmic relation and a very definite dharma to work out together. Related to this combination of energies we find a cosmic triangle, which the Tibetan says is of peculiar significance. (*Cosmic Fire*, pages 902 - 904). It is as follows:

1. The constellation of Taurus, from whence emotional and desire originates - related to the cosmic astral plane.
2. The constellation Sirius - related to the cosmic mental plane.
3. The constellation of the Pleiades – representing the cosmic buddhic plane.

The energies of these two triangles can be related to the Tibetan's statement on the immediate goal of Sanat Kumara. His statement is carried at the beginning of this Set. It is also of interest to us to note the Tibetan's comment that now, for the first time in the history of both mankind and disciples, the energy of Sirius pouring into the seven groups, which form our planetary Hierarchy evokes a

response! We should remember that Sirius is the home of the Great White Lodge and the Prototype or alter ego of our planetary White Lodge composed of the seven ray groups or centres of our planetary Logos. With regard to these latter centres, please turn to *Cosmic Fire*, page 166.

It is fitting here to recall that with respect to the New World Religion, the Leo or August Full Moon Festival will be a major Festival and dedicated to the task of making contact with Sirian force *via* our Hierarchy. Sirius is the constellation, which governs Leo. (*Esoteric Astrology*, page 299).

The key to the mystery of the close karmic relation between Taurus, Venus and Earth, and the influence of the cosmic triangle of constellations Taurus, Sirius, the Pleiades, may be expressed (to paraphrase the Tibetan) in the simple terms of sublimation of desire and will and making sacred that, which is now non-sacred. For we must recall that the planet Venus is a sacred planet, having already brought her humanity to the buddhic stage of consciousness and the subsequent radiation or spiritualizing of her body of manifestation. The Earth is non-sacred and said to be "behind schedule", for we are told that the planetary Logos, Who took a physical body on the Moon Chain of our Earth Scheme, reached the stage of coordination and dominance of the cosmic etheric planes but "refused to escape" onto the next higher plane. As we have seen, in the present great drama, our planetary Logos manifesting directly through Sanat Kumara, has reached the same stage of dominance and coordination, out is able to "ascend". The planetary etheric web no longer holds Him prisoner, and when He "escapes" onto the cosmic astral, the result will be that higher cosmic illumination and energy will flood the planet.

It has been said that our planetary Logos was the embodiment of the Christ Principle on this former Chain where some of our present humanity failed. I should judge, brothers, that this present cycle of opportunity that humanity is entering is of supreme importance to the plans of our planetary Hierarchy. We can fail, or we can clear the present "harrowing hurdle".

At the Full Moon of Taurus and the New Moon of Leo we have, with their opposite (Scorpio and Aquarius) signs, the four arms of the Fixed Cross, more powerfully focussed than ever before on our Earth, by the great climaxing drama being consummated by our planetary Hierarchy at this time. Scorpio, being the sign of discipleship and the man on the reversed Wheel of the signs, provides the most effective potency where advanced humanity is concerned. It is the testing sign for humanity, and the one in which the man reaches the depths or attains the heights. For the average man, Taurus is the dominant energy on the Fixed Cross, for Taurus on this Cross is the initiator, impulsing the will and producing movement and momentum. Therefore, through this Cross, there is let loose energy stupendous in its effects, producing, finally, the great reversal or renunciation.

The Tibetan tells us in *Esoteric Astrology*, page 376, that "The entire secret of divine purpose and planning is hidden in the constellation of Taurus, owing fundamentally to the relation of the Pleiades to the constellation, the Great Bear, and to our Solar System. This is a picture of awe-inspiring scope. He tells us that this triangle is one of the most important in our entire cosmic series of relationships, and that this importance is further enhanced by the fact that the "Eye of the Bull" (found in the center of his head) is the Eye of Revelation, and that the stupendous and sublime Plan of Deity is the subject, which the light of this Eye reveals. Therefore, brothers, it would seem that the momentous stimulation at this Wesak will see the beginnings of the understanding of the Plan, particularly by disciples who are functioning in the outside world and who must take some initiative in the world's planning.

We also should understand another factor affecting our humanity according to the Tibetan. Owing to the influx of Shamballa force, there is at this time being established a peculiar relationship or alignment between *Taurus* (with its own alignment with the Pleiades and the Great Bear), the planet *Pluto*, and our *Earth*. It constitutes a major cosmic triangle, and produces much of the present world difficulty. We find that the line of descent of this energy of Will, released by Sanat Kumara via the head center of the Planetary Logos (Shamballa), emanates from the Great Bear. It is stepped down in vibration via one of the stars in the Pleiades (I believe this star is Alcyone) and so enters into the Solar System. Hence its influence upon matter, and hence so its pronounced Taurian effects upon *humanity*.

We are told further that this energy of Will is absorbed by Shamballa, that major centre of our planetary life. Its effects are two-fold on certain races, nations and individuals. That is, this flood of Will either produces a welling up of the self-will or Will-to-Power, or a stimulation of the Will-to-Serve the Plan as it is grasped by world-aspirants, world disciples, and initiates. That, which determines the nature of its effects is, of course, the type of consciousness receiving this energy - whether it is governed by the developed lower nature of the selfhood or the awakening Selfhood of the spiritual man. Thus, by this process, D.K. writes, are the purposes of deity realized.

Since Taurus is an earth sign, the working out of the Plan, or the fulfilment of desire, must be carried out upon the outer plane of living. The Tibetan poses the question: Will the bull of desire or the Bull of Divine Illumined Expression succeed? It can be the bull of desire manifesting in unresponsive masses; or the Bull of Will or directed purpose in the disciple or initiate.

It is the energy of illumination, which the Buddha brings, which will help clarify the nature of desires. It is the blended love and Will of the Christ and Sanat Kumara, which will stimulate and evoke the true Selfhood of man hidden in the depths of his nature, and Their great work will be aided by the forces of the planets involved in the two great lunations. With respect to the service of these three great Beings, it is interesting to note the Tibetan's remarks: "He (Vulcan) it is who is forging the way for the coming Avatar Who will - at the right moment - come forth, embodying in Himself the Will-to-Good, which is the divine Will-to-Good, to peace through understanding, or to right relations between men and between nations."

We will now turn to the theme of our narrative - the cosmic initiation of our Lord of the World and the consequent entering into a new era. After Sanat Kumara has "ascended" at Wesak, He will transpose His activity onto a higher plane. From thence He will transmit His energies and powers to the World Teacher, that is, to the latter's throat centre. The focus of His energies will be to the Christ's throat centre because the time has come when "the Words of Will have to be whispered again" to avoid calamity for our humanity. This transmission of powers will occur during the month of August, 1955, at the Leo New Moon.

After the transmission of powers at the Leo New Moon, the Christ will pour His energies out to humanity via His throat centre; when new, more active, Will energies, coming from the constellation of the Great Bear; will be able to reach Shamballa via Sanat Kumara and the Christ. These new Will energies emanating from the Great Bear will reach our Earth through the "cosmic alignment" of seven planets in the sign of Leo. This stupendous alignment will be considered to be in effect between August 16 and August 18th - the important time for the individual, being the exact time of the New Moon occurring where one lives on the globe.

The seven planets occurring in the Leo alignment are as follows:

- |   |         |
|---|---------|
| 1. Pluto  | 1st Ray |
| 2. Sun  | 2nd Ray |
| 3. Moon   | 4th Ray |
| 4. Jupiter (sacred)   | 2nd Ray |
| 5. Mars   | 6th Ray |
| 6. Venus (sacred)   | 5th Ray |
| 7. A "hidden" planet, which will act as a transmitter for the energies of two other planets, which are: |         |
| a. Uranus (sacred), standing then at 29° of Cancer  | 7th Ray |
| b. Mercury (sacred), standing then at 6° of Virgo   | 4th Ray |

Thus the "hidden planet" will blend and transmit the energies of Uranus and Mercury and stand for one centre in the alignment.

Each of the above seven planets in Leo, including the "hidden planet", will "stand for one centre", making seven centres. These seven centres are to be put into correlation with the seven centres of the Great Bear.

We will pause again in our narrative to consider the above alignment of seven centres, which are "to be put into correlation with the Seven Centres of the Great Bear". The latter are seen by us as seven stars shining in the indigo-blue vault of the heavens on a clear night. To us it appears in the shape of a great dipper. These seven stars are centers of energies - the life quality of seven great Beings. These Beings are the Prototypes of the seven planetary Logoi of the Sacred Planets - seven in number. These latter are the reflection, in time and space, of the Seven Greater Beings "as the soul is the reflector of the Monad where human beings are concerned".

The life quality of each of the seven Centres of the Great Bear pours forth, expressing one or other of the Seven Rays. These Ray energies are reflected in or received by the corresponding planetary Logoi. These seven Ray energies express in our solar system the Will-Aspect of each Ray, or the Will of Deity. They convey the Will in its plan-making, form-making nature. The seven Sacred planets (the bodies of manifestation of the seven planetary Logoi) produce what are called transformations on our non-sacred planet, the Earth, "bringing it increasingly into line with the Will Aspect of Divinity". These seven-fold unified energies pass through Shamballa. In the above alignment of the seven planets in Leo, we have all seven Rays focussed into the planet Earth, when we consider that Sanat Kumara expresses the third Ray. It should be recalled that our solar Logos is the only one in our solar system Who can contact the energies of the Great Bear, and that Sanat Kumara is the only one on our planet able to contact the solar Logos.

In the above, I have somewhat simplified the process for our immediate consideration, but each one should turn to Esoteric Astrology, pages 602-609, and study carefully the process for himself. There are other obvious correlations possible through analogy. One is the seven ray-groups of the Masters found on the fourth cosmic-etheric, our buddhic plane, forming the seven head centres of our planetary Logos. Another is the alignment of the seven centres in the human being.

It is interesting to note that in the above Leo alignment the seventh centre is really a triangle of energies – Uranus – "hidden planet" - Mercury. Perhaps this "hidden planet" is one of those that the Tibetan terms "veiled", such as Vulcan. This triangle of planetary energies leads us to another interesting point. There are really nine planets involved in the Leo alignment - nine being the number for initiation. Also, I would like to call the group's attention to the fact that in the above alignment of constellations seem to involved, making a triangle of Cancer – Leo - Virgo. With respect to this triangle, please refer to Esoteric Astrology page 275. This triangle of constellations, with their polar opposites, Capricorn – Aquarius - Pisces, constitutes "what is called a triangle of humanity ... it concerns the relation of the individual to the mass of humanity and of the disciple to the group". Thus we see in this alignment its tremendous effects, both upon the individual and the mass of humanity.

Every initiatory process involves the disciple increasingly using some aspect of the will. By it, the disciple becomes an initiate. After the "recognition" of the disciple that he is an initiate, he enters into a new expression or phase of the will, the will-to-initiate, a new phase of demonstration of his being. In the case of Sanat Kumara, His new phase of work is influenced by His new relationship to the etheric and dense Earth - a new relationship between the Son and the Mother of the World or Matter Aspect. He begins this phase by pouring His energies and powers through the throat centre of the Christ, the World Teacher, Who also is beginning His new relationship to Sanat Kumara.

We have seen that after Sanat Kumara's "Ascension" at Wesak, He transmits His powers to the Christ at the Leo alignment. When He leaves the cosmic etheric planes, He leaves behind His highly magnetized "Vestures". It seems reasonable to speculate that the Christ, having unified His Will with that of Sanat Kumara, and is also assuming a new relationship to Him, now falls heir to these "Vestures" with all their tremendous power increasing His own stupendous resources. Thus the Christ can act as a focal point, or as an aspect, of Sanat Kumara's consciousness. In a sense, the Christ will have fallen heir to sustaining the former position of Sanat Kumara as the "hidden Christ" in the

Mother, but in particular to the Christ aspect in the mass or humanity - the latter representing the role of the nurturing Mother.

Thus in this new relation of the Christ to Sanat Kumara, the Christ and the Mother form a duality negative to the positive, now "liberated" Son, Sanat Kumara. This triple relationship would appear to be that of a triangle of energies with Sanat Kumara at its apex. He receives the "Words of Will", the new more active Will energies, from the Great Bear representing the cosmic mental plane. The Lord of the World, working on the cosmic astral, transmits these energies to the Christ on the cosmic-etheric. He, in turn, channels them to Shamballa and Hierarchy, from whence they are transmitted to responsive humanity.

One cannot help asking the question: Is the above alignment a preparatory step toward the time when the Coming One's reappearance is imminent? At that time, the Tibetan tells us, the Christ will receive the "Vestures" of the Lord Buddha. One ventures to speculate that the Christ may possibly also have the use of Sanat Kumara's "Vestures" on the cosmic-etheric at that time. The use of two "Vestures" is possible for Avatars on the line of World Saviours, or the Second Ray energy alignment.

We might venture with propriety a further speculation. We have been told that the Avatar of Synthesis Who comes from cosmic mental levels has drawn closely to the Christ and the Eternal Youth, and that such an Avatar cannot come closer than the mental plane. Also, we are told that at an initiation of a planetary Logos, an Avatar from the constellation of the Great Bear comes to the planetary chain. In this case it is the Earth chain, but He cannot come closer than the mental plane, and therefore is to be found on the seventh Globe of the Chain. He comes to assist the Logos to maintain the necessary continuity of consciousness as He "ascends" to the higher plane. Therefore, are these two Avatars, the Avatar of Synthesis and the "initiating" Avatar, one and the same? Furthermore, if this is so, is this Avatar "The Greater Avatar" Who will overshadow the lesser Avatar at the reappearance of the Coming One?

If the above is the case, we have a tremendous alignment of Forces.

1. The cosmic Avatar transmitting energies from the Great Bear - cosmic mental plane. ·
2. The Lord of the World receiving and transmitting on the cosmic astral plane.
3. The Christ receiving and transmitting on the cosmic-etheric.

We find in the Tibetan's instructions on the Doctrine of Avatars (See set 6.C-2) that if this triangle of loving purposeful energy is created, the energies, which will be channelled at the future emergence of a Coming One will be distributed in "a safer way than by one selected force might be".

Whatever the case may be in the above process, the line of descent of energies now to be released through Sanat Kumara functioning on the cosmic astral and coming via the Christ, representing the Christ Principle for humanity - with this Principle directly related to the sixth principle, the astral or desire nature, - will have a tremendous clearing effect on the astral plane of humanity. That plane, itself, has and is demonstrating a terrific battle between the Forces of Light and the Forces of Darkness. There will now be a powerful inflow of the Saving Force on that plane for humanity to use. The average men of goodwill, many in numbers and widely distributed, can employ this energy, even if unconsciously, in their world of relationships. But the hands of disciples will be greatly strengthened on this plane, and it is the work of disciples. to clear this plane - not the work of the Masters. The disciple does this by first freeing himself of his own glammers, and, once free, can work with power on this plane, either consciously or unconsciously. In his relationships, he uses his throat centre in purposeful creative work. In fact, every department of his life is creative, no matter how mundane it may seem to the outsider.

We know from the Science of the Centres that after there has been an alignment and fusion of the head and heart, the throat centre gradually is brought into a new and more creative phase of expression and under greater control of the soul's purpose. During the above processes the solar plexus centre has also become increasingly a clearing center for transference of the energies of the lower centres into their higher correspondences. Thus the throat centre is gradually brought into full

activity. Humanity, representing the throat center in the body of manifestation of the planetary Logos, will now receive energies of very high potency, bringing it eventually into a condition of being able to express the soul's purposes or humanity's indwelling Christ Principle. When that centre, which represents the solar plexus in the body of manifestation of our Logos reaches a stage of clearance, the work of our Logos with humanity and the planet will proceed with rapidity.

The focus of the planetary throat centre will be at first in the disciple groups of the Masters. Those functioning in the outer world in the life of humanity will anchor or focus these creative energies and will transmit them consciously into the world of men's affairs. The work will be done on the three planes of human living and will take many forms of service. I wish here to inform the group that at Wesak some of us living in the East of the United States are planning to meet together in New York City to perform the special Ritual together. New York is the throat centre of the United States, and we feel that it is important to have an informed group doing this work at that locality at this particular time. Any others of our members who find that they can come to New York at that time are most welcome to do so, and should communicate with Louise Benesch for information on the plans for the meeting together. The knowledge of this meeting should be kept strictly within the limits of this group.

To resume our theme - the Leo alignment has special significance because at the New Moon the so-called conjunction of Moon and Sun (with all the other planets in the alignment) will newly activate a cosmic Triangle of Forces. Naturally this triangle has always existed, but, as a result of the Leo alignment, it will be completely vitalised. This newly vitalised Triangle of Forces will involve the planetary head centre in the body of our planetary Logos, composed of the triangle of centres called the Manu, the Christ and the Mahachohan. Thus we have a cosmic Triangle of Forces influencing a triangle of forces in Hierarchy Itself.

With regard to the relationship between the cosmic Triangle of Forces and the triangle formed by the Manu, the Christ and the Mahachohan, we should recall the triangle previously mentioned - that of Sanat Kumaras the Christ and the Mother Aspect. Thus we have three transmitting or related triangles, which the conjunction at the Leo New Moon has brought into full vitalisation.

The cosmic Triangle of Forces will bring very great cosmic changes (presumably affecting the alignment of relationships of certain planets in the body of the solar Logos) and the effects of this Triangle will be felt powerfully on the Earth. It will bring many great changes, not only to humanity, but also to all the sub-human kingdoms. Humanity itself will come to have entirely new conceptions, for instance, about the art of healing, the science of cultivating plants for food, and the Science of Nutrition. The Science of Education will see great changes, and some of these have been foretold by the Tibetan, particularly in Education in the New Age.

Through the powerful conjunction of the Moon and the Sun at the Leo New Moon, the Moon will act as a responsive point of negative energy to permit 'distribution', in all the ashramic groups, of Sanat Kumara's "Will-to-Initiate". Many disciples will know a new initiation because of this.

The Wesak of 1955 and the New Moon alignment in Leo during August will together bring in a New Era of Woman. The Will-to-Fulfilment, which expresses the will aspect of Leo, helps to bring this about. The Taurus Will-to-Liberation at Wesak will bring the destruction of age-old forms of imposed restrictions on women, either those of ancient customs or those forms of religious origin. Even in the comparatively newer western nations, where women are participating freely in many fields of endeavour, there are many customs and laws, which still need an equitable adjustment. There will be a greater balancing of creative and cooperative forces wherein the opportunity will be given for woman's creative energies to be used more fully in her higher centres. Her peculiar gifts will be used as a recognized contribution to the new civilization and in a peculiar manner she will become the distributing centre of the Will of God. This, of course, does not mean that she will develop into the familiar caricature of the wilful domineering Dowager! For one of her peculiar gifts is her femininity.

One of woman's gifts is that she can provide a special tension of psychic energy needed to attract the higher and constructive-uses of the will. Psychic energy is of the heart's special sensitivities. Such sensitivity corresponds in a broad sense to the extension of the sense of touch - that which responds



to quality. It is also the constructive use of the creative imagination and leads inevitably to higher intuitive responses. These are of her special potentialities. Woman's increasing responsibility will have the effect of needing to draw out these potentialities.

But this, of course, means mental polarisation, wherein the passions of the feeling nature are transcended. The indignant and critical woman, because she sees clearly the wrong methods used and principles transgressed, is not one who has transcended the emotional polarisation - likewise the man. It is when she sees clearly what is needed and can speak and think impersonally and in terms of principles only, she becomes one who thinks and speaks with the heart and mind conjoined by the soul's vision and purpose. When woman can do this, she brings the higher psychic tensions and the beauty of touch, which are needed in creative service, for working out the Will of Deity. Her influence can then be felt subtly as well as objectively. There will then be a true partnership between the creative forces of both man and woman.

The Master Morya has written much about this New Era of Woman and the changes it will bring in both the culture and new civilization. He also speaks frequently of the Mother of the World, saying that she in her great station will be better understood in this New Era. Earlier I spoke of the fact that the New Group of World Servers is now a realized accomplishment, and now can provide a serving group through which the Avatar of Synthesis and the Coming One can work within the body of humanity. It is the Son, or Christ Principle in humanity itself, gradually emerging into the light of day out of the "womb of time and matter" under the long-continuous influence of Virgo representing the Virgin Mother. Humanity, representing the fourth Creative Hierarchy, has itself provided the necessary conditions for nourishing the inherent and hidden Christ within itself, a function of the cosmic Mother. It has now brought its "personality" with its three aspects of expression in the three worlds, into an intelligent and integrated "personality" - a mass personality. In Lemurian times there was the crisis of individualization, or that of man receiving the gift of an individual mind. Today's crisis of individualization is that of humanity's integrated personality. It is a complete self-consciousness of the lower synthesis of the man, with the promise of an emerging higher synthesis.

The sign opposite Leo is Aquarius. Thus humanity's individuality must respond eventually to the universality of Aquarius. At the coming great cosmic Leo alignment, the forces coming from this constellation bring the Will-to-Fulfilment - the second aspect of the great First Ray of Will or Power (*Esoteric Astrology*, page 613). This Leo conjunction at the New Moon, with its terrific aggregation of cosmic Forces released from a centre of cosmic "tension", may be envisioned as a Great Arrow of Light, feathered by the seven colours of the Rainbow, now in flight - released from the Golden Bow of Deity and aimed directly at Aquarius (representing Man himself). Thus are released the "waters of life" to the multitudes of lives on the "Sorrowing Sister", our planet Earth. This great flood of cosmic Forces focussed through Leo will now bring to humanity the crisis of group-individualisation - producing group self-awareness, which Aquarius bestows.

But, brothers, all incipient or actual groups will respond to this impact. Some will be constructive and some destructive; some will respond on a higher level, leading to group-inspiration. These latter will greatly aid the hierarchical task of preparing the way for the Coming One. But, because of this general and widespread stimulation, a problem of real responsibility is presented to disciple-groups. Esoteric and occult information given to disciple-groups, which widen the scope of their understanding and thereby facilitate their effectiveness, would prove disastrous to the time schedule of the Plan if given to unprepared or less advanced groups. Therefore a solemn warning is here given to the group to keep the information given within these pages strictly within the group. This is particularly necessary at this time, because the energies received will greatly stimulate second and sixth-ray groups. The masses of humanity still respond too readily to 6th Ray influences and the 6th Ray groups can greatly distort the Teaching, to the detriment of the Plan. This was thoroughly discussed in our last papers, Set V.

Also as discussed in our last papers, Hierarchy enjoins the ashramic groups to place the emphasis on the *Will* rather than on love, for a certain length of time. True will *is* love, as the Tibetan tells us, and if we are comprehending the real meaning of Will we need not be afraid that we will not express constructive love. But we are only on the way to understanding the nature of the will, and therefore we

should consider carefully: Are we expressing love or only sentimentality? Sentimentality leads to the glamour of service and duty - a hard saying for idealists. Many a promising disciple has missed his great opportunities because he will not face and deal with such glammers. The path of the disciple ever requires the continuing refinements of wise discrimination.

By recounting in this letter some of the influences of the planets and constellations on our Earth and humanity, I have only sought to widen the scope of the group's consciousness. For those, who have little or no knowledge of astrology, it may prove confusing; to others, it may evoke interest; to a few it will evoke the intuition, producing a greater perception of the Plan. As for myself, I cannot even erect a chart! But, by exercising the Law of Analogy, much can be learned. For those of our group who are not familiar with the symbols used for the planets and constellations, an explanation has been provided by Audrey Hammett, in a short paper. This paper has been inserted loosely in this Set, so that it can be placed in your own textbook, Esoteric Astrology, when studying the section of references.

Those of the group, who are truly interested, can learn much for themselves through the study of the references given under Part B. At first glance, it may seem that those references have been taken at random, but I believe that, upon studying them, you will see that I have tried to present an unfolding vision of the Plan. This could have been done better, but would have taken more time, and even so, this effort was very time-consuming. But a group's effectiveness is largely measured by its vision, and I have only sought to serve the group as best I could by providing a means whereby each can arrive at his own conclusions. Of course, such a presentation, including those of my own intuitive interpretations of these great hierarchical events, are subject to my own limitations of understanding. I assure you I, too, have learned much in the preparation of these references for you.

In Set V, there were assigned only two papers to be written for our group-circulation. One was on the Use of the Energy of Goodwill, due at the end of this April. So far, only one paper has been received. The other was requested in the Tibetan's instructions, Part B. "I would ask you to embody your understanding of the Invocation and your interpretation of it (both macrocosmically and microcosmically approached) in a paper." By mistake it was marked "due at the end of 1956" rather than end of 1955.

When you write this paper on the meaning of the Invocation that we are now using, will you please include, either as a separate paper or arranged as you wish, your understanding of the immediate Plan of Hierarchy as it affects humanity. Please do not write on the Plan in esoteric terms but express your thoughts in ordinary terms of practical application. We, esotericists, are prone to become specialists in our learning and fail to translate the esoteric and occult into terms of outer usefulness. It is time we practiced this service in our own group work - that is, to try it on ourselves first! This paper will be due December 15, 1955. To write it, will take much reflective thought after the work given in this and the last Set has been carefully studied. But in the intervening months there is time to do this, as there is no other assignment due from our regular reports for group-circulation.

Some of the group know that a library of occult books and related subjects has been gradually accumulated by me. I have been fortunate in having books given to me by friends. These gifts also provide me with a few duplicates of the Tibetan's books. I have considered this library as a kind of nucleus of a lending library for the group, and I should be pleased to lend members those, which are needed in their work and which I may happen to have. Recently Zettie Todd sent for our use the two volumes of The Celestial Ship of the North by Valentia Straiton and Alan Leo's How To Judge a Nativity. These books seemed difficult to procure, and I mention them in case someone might be interested.

As you know, I had expected to go on vacation long before this, but it became evident to me that time did not permit such if the group was to receive this Set in time for some study before the Wesak. Therefore, I will leave April 9th, to be gone until May 15. In the meantime, please send all reports directly to Clarence Bush, who, as you know, prepares these for group-circulation. Please send any necessary personal letters to Louise Crouse, who will forward them to me, wherever I happen to be.

The inner links of the group are now beginning to develop into a recognized circle of friendships. This is, in reality, a raying forth of the group's inner potency, All friendships are sustained by this inner strength and recognition, and Hierarchy's relationships within Itself are the highest examples of this kind of friendship. It is also the beauty within shining forth in warmth and understanding – understanding maintained through all exigencies. Therefore, I rejoice, as I know you do with me, in this latest development. It is a necessary foundation for any effective group-service. Let us stand in this warm assurance as, together, we seek to offer our humble service at this Wesak.

With loving friendship to you all – Marian.

Full Moon of April, 1955.

P.S. There is one thing more, which comes to my mind, which I have been intending to give to the group for some time. In the Tibetan's later instructions to the New Seed Group, He requested that a line be added to the Noon Recollection in the Daily Ritual. It is as follows:

*May the energy of my divine Self inspire me  
And the light of my soul direct.  
May I be led from darkness to light,  
From death to immortality,  
From the unreal to the Real,  
From Chaos to Beauty.*  
-----

You will at once see the appropriateness of this added line and in our daily use of it, the healing potency it carries will be injected into the world's daily thought content.

Please write in the added line in your Set V, Section C-1, page 10.

M.W.

## APPLICANTS AT THE PORTAL GROUP - SET VI

### OUTLINE OF HIERARCHICAL EVENTS FOR WESAK AND AUGUST NEW MOON, 1955

1. At the Full Moon of May, Sanat Kumara will have ended a long cycle of 18 million years.
2. During the ceremony at Wesak He will take the place of the Christ.
3. After the ceremony He will "ascend" and leave for a certain period the etheric plane of the cosmic physical plane. His activity will then be transposed (or transferred) onto another level.
4. From thence He will then transmit His energies and powers to the World Teacher, to the Latter's throat centre, because the time has come when the "Words of Will have to be whispered again" to avoid calamity for our humanity. This transmission of powers will occur during the month of August, 1955, when new, more active Will energies, coming from the constellation of the Great Bear, will be able to reach Shamballa via Sanat Kumara and the Christ through the "cosmic alignment" of seven planets in the sign of Leo.

#### New Moon of August, Sign of Leo

1. Between August 16th and 18th there will be in the sign of Leo a cosmic alignment of the following seven planets:

Pluto - Sun - Moon - Jupiter - Mars - Venus - A hidden planet.

A "hidden planet" - which will act as transmitter for the energies of Uranus which stands then at 29 degrees of the sign of Cancer. Also, the same "hidden planet" will act as transmitter of energies of Mercury, which stands then at 6 degrees of Virgo. Thus the "hidden planet" will blend and transmit the Uranus and Mercury energies and stand for one centre in the alignment.

Each of these seven planets in Leo (including the "hidden planet") will "stand for one centre" to be put in correlation with the Seven Centres of the Great Bear.

2. The Leo alignment has a special significance, for at the New Moon there is a so-called conjunction of Moon and Sun (with all the other planets in the alignment), which will newly activate a cosmic Triangle of Forces.
3. Through this conjunction the Moon will act as a responsive point of negative energy to permit "distribution", in all the ashramic groups, of Sanat Kumara's "Will-To-Initiate".
4. The new Triangle of Forces, now completely vitalized (at the Leo New Moon), will involve the three planetary centers known as the Manu, the Christ and the Maha-chohan. The Christ, after the Leo New Moon, will pour His energies out to humanity via His throat centre. Thus He will now be considered in a new relationship to our planetary Logos, for He directly receives the powers and energies from the Lord of the World.
5. This cosmic Triangle of Forces will bring very great cosmic changes and also the effects will be felt on Earth. The effects on Earth not only will bring many, many great changes to humanity, but also in all the sub-human kingdoms.
6. Humanity will come to have entirely new conceptions about the Art of Healing, the Science of Foods, and the Science of Education.
7. The Wesak of 1955 and the alignment in Leo in August will together bring in the New Era of the Woman. Women all over the world will act as distributing centers of the Will of God.

Set 6.B-1.

## APPLICANTS AT THE PORTAL GROUP - SET VI

### AVATARS and THEIR WORK REFERENCES TO SANAT KUMARA (Cosmic Fire)

**Note:** It is advisable to have a frame of reference or a skeletal structure on which we can erect a body of integrated knowledge. To do so, with regard to our present advanced study, I strongly advise the careful reflection upon, and frequent reference to, the charts in Cosmic Fire, as follows and in this order: Page 385, The Earth Scheme; page 373, the Solar Septenary; and page 344, Evolution of a Solar Logos.

I use, above, the term "reflection" advisedly. It holds the successful key to all advanced study in every field of creative work. The Tibetan has succinctly stated the matter: "The activity of reflection is a potent means to revelation." (Esoteric Astrology page 292).

A useful fact as a starting-point for our reflection on these charts is as follows: Our planetary Logos is Lord over the Earth Scheme, and Sanat Kumara is His direct representative in our Earth Chain, manifesting physically on our globe, the dense globe of our Earth Chain.

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(Page 86). "A planet is but the body of a planetary Logos, that body being etheric", etc. (M.W.)

(Pages 111-121). Please read carefully.

For definitions of "Scheme", "Chain", "Globe", and "root-race", see pages 381 - 383, Cosmic Fire.

(Page 111). Man, the indwelling thinker, passes at night from out of his etheric ring-pass-not and functions elsewhere. Therefore, under the law, the planetary Logos likewise can pass His ring-pass-not at stated seasons, which correspond in the planet to the hours of man's temporary repose, or pralay.

{Page 110). A consideration of the etheric body in connection with its work of providing a ring-pass-not from the purely physical to the astral. (With the etheric body, we are dealing with physical matter.) This ring-pass-not does not act as a hindrance or barrier to the more progressed. It depends on karma. Also, the spiritual indwelling entity has demonstrated dominance over its vehicle. (page 113) The fourth plane of Buddhi is the one on which the planetary Logoi begin to make their escape from their planetary ring-pass-not.

Sanat Kumara has coordinated His cosmic astral body and has attained continuity of consciousness. He has mastered the three cosmic ethers. (See Cosmic Fire pages 120-121)

(Page 114). This fourth round (of our earth chain) finds the solution of its strenuous and chaotic life in the very simple fact of the shattering of the etheric web in order to effect liberation and ... permit a later and more adequate form to be employed.

(Page 122). See last paragraph in footnote. The coordination of the present etheric body of the planet.

**Note.** In the middle of the Lemurian or third Root-race of this fourth Round of our Earth Chain, Sanat Kumara was able to take an etheric physical body on the Cosmic Etheric (our buddhic) plane on our planet. This is to Him a physical body of manifestation from the cosmic viewpoint. Thereby the Earth's human Monads were enabled to take physical or dense bodies. They experienced individualization. For Sanat Kumara it was a cosmic initiation. For humanity it amounted to initiation as it represented entering into a wider state of awareness - it now had sight added to its other two sensory faculties, which were hearing and touch.

(Page 350). At humanity's individualization the fire of mind shone forth and illuminated animal man in Lemurian days during that vast cycle wherein sight opened up for him the physical plane. The relationship between sight and mind is a very close one and must not be lost from view.

(Page 348). When man individualized in Lemurian days (about 18 million years ago), it was the application of the Rod of Initiation to the Logos of our Earth Chain (by our Solar Logos), which brought about the event and touched in activity certain centres in His body and with them corresponding groups. As a result of the stimulation effected by the electric rod, this animal man (conscious on physical and astral planes) awoke to consciousness on the mental. Thus the three bodies were coordinated and the Thinker ( planetary Logos, Sanat Kumara) was enabled to function in them.

(Pages 768, bottom paragraph through top paragraph of page 770).  
Individualization of human Monads and group-formations.

(Page 325). Four cosmic ethers form the body of objectivity of a Heavenly Man just as the four physical ethers form the etheric body of a man.

(Page 350). Individualization is first self-realization realized in a flash. This is succeeded by a period of gradual evolution leading to another crisis, which we call initiation. In one we have initiation into conscious existence and in the other initiation into spiritual existence or group-identification.

(Page 345). Method employed for individualization - by "will, purpose, and action of an entity."

(Pages 360 - 365). See the place of the number 4 as related to the manifestation of our planetary Logos.

(Page 374). A major incarnation is one in which a planetary Logos takes some initiation. When He does take initiation, (it is interesting to note). He does so during some incarnation in which He takes a vehicle of etheric matter, as is the case at this time.

In the middle of the fifth Round He will drop His present form (cosmic etheric) and turn His attention to a higher centre, working through His cosmic astral body.

The Logos of our scheme is preparing for initiation and hence the terrific tests and trials incident to life on our planet during this cycle, one easily accounted for. (Continue end of paragraph at top of page 375).

(Page 371). In the middle of the fifth Round the Logos of Mercury will, with the Logos of the Venus scheme, and of our Earth, form a temporary triangle of force. We have here information given that has only been hinted at hitherto but for which, in this fifth sub-race and in this fourth Round, the world is now ready; it holds the solution of the mystery of this (fourth) Round" (See Esoteric Astrology, page 594, the Triangle of Earth-Venus-Mercury).

Mercury, page 298, bottom par., also page 299.

(See Secret Doctrine, Volume II (Besant edition, 3d. rev.), page 316: "The karma of the fifth root race; page 319; Karmic law adjusts the effects; page 314; Place of 5th root race in 4th Round (on chart).

(Pages 715 - 717). In fifth Root Race stimulation, having its beginning in energy, which culminated in world war, there are to come soon, leading to revelation, cosmic forces pushing ahead planetary plans. That, which is imprisoned must be loosed. Regeneration of mineral kingdom. By means of it, certain discoveries are possible, and the new order comes in upon it. The Great Ones, Who know the time and the hour, will bring about, in our root race, that which corresponds to the occurrences in the earlier third and fourth races.

(Pages 714 - 719). Methods of individualization in Third, Fourth, and Fifth Root Races of this Fourth Round.

(Page 721 - 764). Avatars, Their nature and Their work and methods of appearance.

(Page 725). At the initiation of a planetary Logos, an avatar may appear in His scheme on the seventh globe from that cosmic centre or star, which is ensouled by the particular Rishi, Who (in the constellation of the Great Bear) is His cosmic prototype, thus enabling the planetary Logos to preserve continuity of consciousness while in physical incarnation. Our planetary Logos, or His representative, Sanat Kumara, took the first initiation in Lemurian times and is now taking His second minor initiation. His goal is four initiations.

(Page 727). Planetary Avatars. These emanate from the central planetary Logos of a scheme and embody His will and purpose. They are of two different kinds. The first type is a manifestation on etheric physical levels of the planetary Logos Himself for a specific length of time. It involves the definite taking of a physical body by one of the Kumaras. Such an avatar is to be seen in Sanat Kumara, Who, with the three other Kumaras embodies the four planetary quaternic principles. In a very real sense, Sanat Kumara is the incarnation of the Lord of the Ray Himself; He is the Silent Watcher, the great Sacrifice for humanity.

{Pages 900 - 901}. Christ Principle, sixth or Love aspect, and sixth plane are connected and the interplay of energy is found between the fourth cosmic Ether or buddhic energy and the sixth plane or astral energy. Begin reading on page 897, last paragraph, and 898. (*Cosmic Fire*)

(Page 861). The etheric centres of the planetary Logos are transmitters and transmuters of force, and bear the same relation to Him as do the physical centres to a human being, etc.

(Page 862). Effects of liberated force upon the higher planes is the secret of occult knowledge. Force or energy flows in from the Ego. - - - Through lack of alignment, egoic force does not reach the physical brain. Astral substance is insufficiently organized. Astral substance is played upon by two counter streams of force, egoic and physical.

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**Note:** The event of this 1955 Wesak and the Leo August Full Moon is the inner preparation for the 1964 - 1966 event of the Capricorn Full Moon, which concerns the vitalization of the New Group of World Servers. See "*A at P*", *Set II* letter to the group. Read the reference in *Cosmic Fire*, last paragraph, page 753 through page 760.

(Page 341). The Heavenly Man can escape the planetary ring-pass-not and function consciously on the cosmic astral plane.

(*Cosmic Fire*. Pages 386-395). A summary and a prophecy.

See Charts: *Cosmic Fire* 344, solar evolution; page 373 Solar Septenary; page 383 Earth Schemes.

(*Cosmic Fire*. Page 86, last paragraph of footnote). "The present solar system will see the surmounting of the three next cosmic-physical planes, the fourth, third, and the second aethers and the coordination of the cosmic etheric body."

(Page 1055). As the planetary Logos, His throat centre is perfected.

(Page 1043). The planetary Logos or Lord of the World in physical incarnation brings through (into physical manifestation on the planet) the purpose or will of the *Solar Logos* in any particular scheme. This He does through meditation.

(Page 1238). Chart of the Solar and Planetary Hierarchies.

(Page 1136 - 1138). Spirit (as man understands the term) is after all but the energy, vitality, or essential life of the Solar or planetary Logos. Its correspondence in man is prana. (See also the life of group-souls.)

(*Esoteric Astrology*, page 612). "He is the only Existence upon our planet Who is capable of responding to and carrying out the objective of the Solar Logos. He, in His turn, is the only one in our solar system capable of responding to the seven-fold Emanating Cause, expressing Itself through the Great Bear."

(*Esoteric Astrology*, pages 542 - 543). "Capricorn is the sign of the coming World saviour."

(*Esoteric Astrology*, page 375). The Aquarian Age, Taurian influences, and planet Vulcan are preparing the way for the coming Avatar.

(*Esoteric Astrology*, page 411). "A major event such as a change in the axis of the Earth is related to an initiation of the planetary Logos." (Scientists have been reporting a shift of the Earth's magnetic North Pole. M.W.)

(*Esoteric Astrology*, page 410). "It should be remembered that great shifts in consciousness, or great expansion of awareness are followed inevitably by upheaval in the outer forms." (The results are hindering or stimulating according to the quality of consciousness receiving the energies.)

(*Cosmic Fire*, page 361). The Planetary Logos of this (Earth) scheme is one of four minor Logoi or Lords of the Rays, etc.

(*Cosmic Fire*, pages 361 - 362). "This (Earth) scheme is considered as the 4th and the one most important in the system during this particular cycle ..... this alignment (of fours) offered a great opportunity to our planetary Logos that eventuates in the turning of the attention of the (solar) logoi *kundalini fire* towards this centre (of our solar Logos), our earth scheme, and the subsequent results are in process of working out." (See *Cosmic Fire*, page 181, the triangle of Earth – Mars - Mercury). Our planetary Logos is said to be "sitting for yoga" and has instituted the forcing initiation process on our planet. M.W.)

(*Esoteric Astrology*, page 612). "He is the only Existence upon our planet Who is capable of responding to and carrying out the objectives of the solar Logos. He, in His turn, is the only one in our solar system capable of responding to the 7-fold Emanating Cause, expressing Itself through the Great Bear."

(*Cosmic Fire*, pages 180 - 183). The relation of Sanat Kumara to the other six Kumaras connected with our Earth Scheme. (See the two footnotes at the bottom of page 181.)

## THE COMING AVATAR

(*Esoteric Astrology*, page 375). The Aquarian Age, Taurian influences, and the planet Vulcan, are preparing the way for the coming Avatar.

(*Cosmic Fire*, pages 751, 753, 754). The mystery of the Bodhisattva.

(*Cosmic Fire*, pages 753 - 761). The appearance of the Bodhisattva (The Christ). Preparation.

(*Cosmic Fire*, pages 716 - 717). In the great revelation, which is near the Hierarchy will work to bring about certain events. Radioactive substances - on these the discoveries, the new order comes in.

(*Cosmic Fire*, page 721). Avatars, their nature and their work.

(*Cosmic Fire*, page 725). Cosmic Avatars.



(*Cosmic Fire*, page 724). Solar Avatars.

(*Cosmic Fire*, page 322). The "final Avatar".

(*Cosmic Fire*, pages 747 - 761). The coming Avatar.

(*Cosmic Fire*, page 753). The year, 1966.

(*Cosmic Fire*, page 755). The Wesak Festival, utilisation by the Great Lord.

(*Cosmic Fire*, pages 750 - 753). Vestures preserved for needed time. Principles embodied.

### THE BUDDHA

(*Cosmic Fire*, pages 1192-1194). The three monadic "vestures" worn by one Monad as a man wears his three bodies, simultaneously.

(*Cosmic Fire*, page 1193, Footnote). The three vestures of the Buddha.

(*Esoteric Astrology*, page 606). Buddha - conveys illumined will, the basis of intuition.

### REFERENCES TO THE ENERGIES POURING THROUGH THE CHRIST AT THIS TIME

(From The Reappearance of The Christ)

A brief summary of the Forces, pages 82 - 83.

#### A Brief Descriptive Outline of the Forces taken from pages 68 - 95.

##### 1. Forces of Restoration:

*Spirit of Peace* - An energy, which produces equilibrium. Law of Action and Reaction. A life energy. Renewal of God's plans. Action on the physical plane.

Makes man think, plan, and take action.

Lighted intelligent Energy. Third aspect. Creation.

Carries the Life, which produces birth of forms.

Poured in Hierarchy, via certain Masters and Their groups of disciples and immediately transmitted by Them to Humanity as a whole.

It is a mass energy and is related to the stimulation of mass intelligence.

Response of men's minds is according to type of mind, conditioned by point in evolution, racial and national background, tradition, religions, and civilized reactions.

Restores and rebuilds health of men and animals and reorganization of the national and planetary life.

##### 2. Forces of Enlightenment:

*From the Heart of God*. An evolutionary law or Force. Christ has become its embodiment.

Related to second aspect of divine nature.

Love - Wisdom, of which Christ and Buddha are greatest exponents. Through Them and the Masters on same line of expression, channelled via the New Group of World Servers to humanity.

Evokes the hearts of men.

##### 3. Forces of Reconstruction:

*From the Mind of God*. Carries the Will-to-Good.

Expressed in synthesis. Avatar of Synthesis is especially allied. He will "convey to humanity, with the aid of the Christ, something for which we have as yet no name." Phrase expressing it is The Principle of Directed Purpose. (Teleo-fusion, my feeble attempt to find a word descriptive of this energy. M.W.)

His function (in union with the energy of the Christ) is to generate Spiritual Hill in humanity – the Will-to-Good.

Page 77. "Owing to the stupendous task confronting the Christ, the Avatar of Synthesis will fortify Him, and He will be buttressed by this "Silent Avatar" Who (to speak symbolically) will "keep His eye upon Him, His hand beneath Him, and His heart in Unison with His'." He works through:  
(1). Humanity; (2). Assembly of the United Nations; (3). Masses of men everywhere.

Page 77. (High points) The Energy of Synthesis produces oneness, unification, and fusion. Therefore, it has the effect of cohesion in groups and stimulating their will or purpose on any level; they can respond to this energy. It comes via mass channels or group-conscious entities such as Hierarchy, Assembly of the United Nations and. humanity. The New Group of World Servers will be the focal-point for distribution.

## APPLICANTS AT THE PORTAL GROUP - SET VI

### REFERENCES TO THE INFLUENCES OF THE PLANETS AT WESAK AND IN THE LEO-ALIGNMENT AT NEW MOON - AUGUST 1955

(*Esoteric Astrology*, page 506). Influence of sacred planets aid in fusion of soul and body, of consciousness and form, the quickening of the intuition, which is the lower aspect of the Monad. Influence of non-sacred planets affects primarily the life in the three worlds.

#### Sacred Planets

1. Vulcan (1st Ray)
2. Mercury (4th Ray)
3. Venus (5th Ray)
4. Jupiter (2nd Ray)
5. Saturn (3rd Ray)
6. Neptune (6th Ray)
7. Uranus (7th Ray).

#### Non-Sacred Planets

1. Mars (6th Ray)
2. Earth (3rd Ray)
3. Pluto (1st Ray)
4. Moon 4th Ray) veiling a hidden planet.
5. Sun (2nd Ray) veiling a sacred planet.

(*Esoteric Astrology*, page 509). Vulcan, Uranus, and Neptune are veiled.

#### Regarding the Alignment of the 7 Planetary Centres

(*Cosmic Fire*, page 1153). Certain systemic triangles (solar) will be formed, which centres will permit interplay of energy between the different planetary schemes and thus bring to more rapid maturity the plans and purpose of the Lives concerned. It should be noted here that when we are considering the transmission of energy through alignment and the forming of certain triangles, it is always in connection with the energy of the first aspect. It deals with the transmission of electric fire. (Read this in connection with our planetary Logos' immediate goal. Compare process in human life, *Cosmic Fire*, page 1108).

(*Cosmic Fire*, pages 1078-1080). An immediate cycle of activity of radiation in men thus transcending human limitations under "forcing" and the process of initiation instituted by our planetary Logos. We are now entering into an increased radioactive "cycle of the second order" or a period of transcendence of a still greater activity than in the time of the Buddha. The conditions now have been fulfilled (by Shamballa, Sanat Kumara, Hierarchy, and the Christ and the response of humanity to the energy of goodwill). The work of trained disciples is now needed, particularly in group-formation and united in purpose with all such groups. Please note the reference to the ensuing stimulation of the 4th root Race members of our present humanity and the turmoil this brings. We see this now in Russia (Mongols under this country) and China. (The foregoing are my comments on this reference. M.W.)

(*Cosmic Fire*, page 1071). Meaning of "liberation".

(*Esoteric Astrology*, page 527). According to the vehicle of expression, which receives its impact, so will be the reaction and activity, and so will be the type of consciousness interpreting and using it. The ancient occult truism remains accurate: "Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence". This remains an immutable law.

(*Esoteric Astrology*, pages 503 - 505). See definitions of Logos of non-sacred and sacred planets and Logos of a solar system.

(*Esoteric-Astrology*, page 512). It is the centres of initiates which are ruled only by the 7 sacred planets.

(*Esoteric Astrology*, page 517). Planets and rays ruling centres of average man and disciples.

(*Esoteric Astrology*, pages 602 - 612). Fundamental relationships between the Great Bear, Rays, constellations, planets, and humanity.

## THE EARTH

(*Cosmic Fire*, pages 361, last par., 363). This (earth) scheme is considered as the fourth and one of the most importance in the (solar) system during this particular cycle for the following reasons: (There follows the alignment of the factors under the 4's. – See also page 687, top paragraph).

(*Cosmic Fire*, page 687). Our cosmic astral is becoming dominant and travels via the 4th cosmic ether and our systemic astral plane, bringing certain lessons and experiences to humanity.

(*Cosmic Fire*, page 349). Planetary antahkarana exists for planetary Logos and has not to be built as in the case of man.

(*Cosmic Fire*, page 345). Individualisation is literally the coming together (out of the darkness of abstraction) of the two factors of Spirit and matter by means of a third factor, the intelligent will, purpose and action of an Entity.

(*Esoteric Astrology*, page 519). Our Earth, being a non-sacred planet, is in process of becoming a sacred planet. This means an interim of upheaval, chaos, and difficulty. This transference out of the lower states of consciousness, expressed through the lower centres, into a higher state, can and will take place in this world period and in this century if humanity so wills it, if the Forces of Light eventually triumph, and if the new world order comes into being. This it will do if the lessons of the war are learnt and right action follows as a result.

## PLUTO

(*Esoteric Astrology*, page 376). "There is at this time, owing to the influx of the Shamballa force, the establishing of a peculiar relation or alignment between the constellation, Taurus (with its own specific alignment with the Pleiades and Great Bear), the planet Pluto, and our Earth. This produces much of the present world-difficulty and one, which the modern astrologer would do well to consider. It constitutes a major cosmic triangle at this time, conditioning much that is now happening."

(*Esoteric Astrology*, page 365). Pluto produces, towards the end of the evolutionary process, the death of the hindering factors and of all that prevents synthesis.

(*Esoteric Astrology*, page 366). Pluto produces the dissolution of the separative relation, which exists for so long between the two brothers (soul and form).

(*Esoteric Astrology*, page 507). "Pluto and not Mars is here mentioned by me as a non-sacred Planet ruling Scorpio. The reason for this is a relation between Mars and Pluto analogous to that between Venus and the Earth. Esoterically speaking, Mars is the alter-ego of Pluto. Pluto's activity at this time is very important on account of its esoteric approach to Earth, impelled thereto by the vivification of its life by a display of Martian energy. The Earth, Mars, and Pluto form an interesting triangle with Venus behind the scene acting as the impelling soul acts towards a rapidly integrating personality."

(*Esoteric Astrology*, page 509). "Pluto, transmitting first ray energy, rules Scorpio, the sign of discipleship, of the man ready for the fusion brought about through the influence of the sacred

planets, and governs the house of major separations and of death. The arrow of God pierces the heart and death takes place. But in this connection it must be remembered that death is definitely brought about by the soul. (The upward pointing arrow is the astrological symbol of Pluto.)

(*Esoteric Astrology*, page 538). Pluto rules Pisces and governs the eighth House of death, dissolution and detachment; it also rules Scorpio, the sign of testing and of discipleship.

(*Esoteric Astrology*, page 187). The destructive power of the first ray, focussed in Pluto, brings change, darkness, and death.

## THE SUN

(*Esoteric Astrology*, pages 295 - 296). The three aspects of the Sun are the factors, which bring consciousness to the birth and make the ultimate goal attainable.

{*Esoteric Astrology*, page 296). The Sun veils certain hidden planets and, in the case of Leo, the two planets through which the Sun focusses its energy or influence (like a lens) are Neptune and Uranus. The "Heart of the Sun" employs Neptune as its agent, whilst the central spiritual Sun pours its influences through Uranus.

(*Esoteric Astrology*, page 690). The Heart of the Sun produces the causal body.

(*Cosmic Fire*, page 378). Our solar system is negatively polarized to the sun Sirius, which influences our entire solar system *psychically* via the 3 synthesizing schemes - Uranus, Neptune, Saturn - the latter, Saturn, being the focal point for the transmission of cosmic *Manas* to the entire 7 schemes.

(*Esoteric Astrology*, pages 300 - 301). The three aspects of the Sun related to the three centres; the base of the spine, the heart and the head.

(*Esoteric Astrology*, page 300). Sirius, Leo, the Sun, Moon and Mercury are now the influences with which the initiate is concerned.

## THE MOON

(*Esoteric Astrology*, page 13). The Moon is purely symbolic in nature and effect. It veils either Vulcan or Uranus. Astrologers should substitute Vulcan when dealing with undeveloped or average man, and Uranus when considering the highly developed man.

(*Esoteric Astrology*, pages 321 - 323). Moon in Cancer. In orthodox astrology the Moon is substituted for Neptune.

(*Esoteric Astrology*, page 508). The Moon is the ruler of Cancer, relating both to the 4th Ray and 4th house ... all to be ruled by the 4th Ray of Harmony through Conflict, a harmony to be wrought out within the form on earth.

(*Esoteric Astrology*, page 280). The Moon and Mercury together indicate the activity of the higher and lower mind and are therefore related to the Third Ray of Active Intelligence, which controlled the first solar system.

## JUPITER

(*Esoteric Astrology*, page 297). Jupiter relates to man the lowest energies of the three-fold Sun. Jupiter is the agent of the Second Ray, which the Sun expresses cosmically and systemically.

(*Esoteric Astrology*, pages 280 - 281). Jupiter rules four signs; Virgo, Pisces, Sagittarius, and Aquarius, and expands the four elements of each.

(*Esoteric Astrology*, page 167). The Second Ray pours into our planetary sphere and life, via the Sun (veiling a hidden planet.) and Jupiter. These sweep the forces of Leo, Sagittarius, Pisces, Aquarius, and Virgo into and through our entire planet and all its kingdoms in nature.

### MARS

(*Esoteric Astrology*, page 507). Mars is the alter-ego of Pluto.

(*Esoteric Astrology*, page 508). Mars transmits sixth-ray force.

(*Esoteric Astrology*, page 213). Influences Christianity and makes it a definitely militant religion.

(*Esoteric Astrology*, p. 211). It is Mars who brings the world-Arjuna into the active fight.

(*Esoteric Astrology*, pages 216 - 217). Scorpio and Mars have important functions upon our planet at this time. A brief time remains in which humanity can, rightly or wrongly, handle its tests. Martian energy now is expressing itself upon the astral plane, causing Hierarchy much pressure. The Tibetan here states the present world-situation or problem.

(*Esoteric Astrology*, page 217). The Birth of the new era can take place if, speaking esoterically, the sixth-ray energy of Mars is transmuted into the sixth-ray energy of Neptune expressed spiritually and esoterically. Mars, Neptune, and Cancer relationship holds the mystery.

### VENUS

(*Esoteric Astrology*, page 248). Fifth Ray of mind. God the Son. The Son of Mind. He Who includes, Egoic consciousness, Intellect to intuition.

(*Esoteric Astrology*, page 361). Venus, our earth's alter ego.

(*Esoteric Astrology*, page 543). "Humanity must take advantage of the Venusian influence to use the mind as the reflector of soul-purpose. If this does not happen, the present world-situation will turn into something far worse."

(*Esoteric Astrology*, page 684). "Venus is to the Earth what the higher Self is to man". "A channel is being built by collective man on this planet to its primary, Venus", i.e., an antahkarana.

(*Cosmic Fire*, pages 1076 - 1077). Influence of Venus on the initiatory experiment on our Earth. Triangle of Venus – Sun - Earth.

(*Cosmic Fire*, pages 375 - 378) Connection between Venus and our Earth.

(*Cosmic Fire*, page 371). Sanat Kumara came to this dense planet from the "Venus Chain" of our Earth Scheme.

(*Esoteric Astrology*, page 149). Venus expresses union of heart and mind.

(*Esoteric Astrology*, pages 383 - 387). Relation of Venus to our Earth as Higher Self is to the personality. (See Venus, Mercury, Earth, and Vulcan influences).

### URANUS

(In Cancer at the "Leo Alignment")

(*Esoteric Astrology*, p. 139). Causes transference in consciousness from intellectual perception to intuitive knowledge.

(*Esoteric Astrology*, page 509). Uranus, veiled and sacred planet embodying seventh ray energies, governs Aquarius.

(*Esoteric Astrology*, page 539). The Sun in Leo (its Ruler) veils Uranus, the planet of occultism, and that, which governs group-relations, organization, and the 11th house. It relates Leo-influence to Aquarius.

(*Esoteric Astrology*, page 247). Seventh Ray, God the Father, He who relates, the Source of Duality, He who perceives the end from the beginning (the ritualist, M.W.), spiritual consciousness, intuition to inspiration.

(*Esoteric Astrology*, page 507). With regard to Uranus as a veiled and sacred planet, also to Vulcan and Neptune as such, it can be inferred that these are related to the "veiled fifth kingdom or Kingdom of God". See also page 322.

(*Esoteric Astrology*, pages 444 - 445). The seventh Ray works through Uranus, which is today the transmitter of Sirian force via Pisces to Hierarchy. Thence it passes to the band of disciples, aspirants and workers to whom is committed the task of reorganisation and rebuilding of the shattered world-structure. The ray has sometimes been called by Knowers the "Ray of Ritualistic Decency". It aids and inaugurates a new world order based on spiritual drive and aspiration, mental freedom, loving understanding, and a physical plane rhythm, which provides opportunity for full creative expression.

### **MERCURY**

(In Virgo at the "Leo Alignment")

(See Mercury also in references to Triangles)

(*Esoteric Astrology*, page 127). Expresses fourth Ray energy, which is buddhic; intuitional expression of the Christ, as Mercury and the Sun are one. (See also page 548).

(*Esoteric Astrology*, page 272, last par.) Divine Messenger, the principle of illusion and the expression of the active higher mind, its mission to lead humanity into the light. Mercury's activity is four-fold. Its understanding will lead to the significance of esoteric astrology.

(*Esoteric Astrology*, page 549). Mercury is the exoteric ruler of Virgo, the mother of the Christ Child.

(*Esoteric Astrology*, page 281). Mercury is exalted in Virgo.

(*Esoteric Astrology*, page 549). Mercury is the hierarchical ruler of Scorpio, which is the sign of discipleship.

(*Cosmic Fire*, page 181). Mercury and the centre at the base of the spine in human beings are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in the two astrological symbols. In transmutation and planetary geometrizing the secret may be revealed.

(*Cosmic Fire*, page 379). Logoic kundalini and individualisation on the planet.

(*Esoteric Astrology*, page 298). Mercury was active at the individualisation, when the "eighth gate" was opened and a major initiation of our planetary Logos took place, producing, in the human kingdom, the process of individualisation.

(*Esoteric Astrology*, page 548). Mercury is the expression of fourth-ray energy.

### TRIANGLES OF WHICH MERCURY IS ONE POINT

(*Cosmic Fire*, pages 368 - 369) An adjusted Triangle (with Venus as one point) corresponding to three centres in man, was tremendously stimulated by logoic Kundalini flowing through it. This resulted in the individualisation of the human race (during the middle of the Lemurian period, the root race of the present fourth Round).

(*Cosmic Fire*, page 371). The above Triangle (Earth – Mercury - Venus) will again be tremendously stimulated during the middle of the fifth Round, at which time our Sanat Kumara will take a major initiation.

(*Esoteric Astrology*, pages 361 - 363) Venus-Mercury-Earth triangle releases the soul from influence of form.

(*Cosmic Fire*, pages 386 - 387). See activity of above triangle with other factors at the period of individualisation of the human race and also enabling Sanat Kumara to take a minor cosmic Initiation.

(*Esoteric Astrology*, page 355). Activity of Venus, under influence of Gemini, which produced the great crisis of individualisation, etc. Venus, Mercury, and Earth then set up a magnetic field, etc., - to end of page.

(*Esoteric Astrology*, pages 361 - 363). Releasing factors on earth through Mercury and Venus. Relationships of Mercury – Venus - Earth triangle.

(*Please note*: This is most important for the group to understand in relation to the Plan for our planet. M.W.)

(*Esoteric Astrology*, page 441). Saturn – Uranus - Mercury triangle, activity.

(*Cosmic Fire*, pages 181 - 183). Earth – Mars - Mercury triangle (vivifies the triangle, Venus, Earth and Saturn- systemic kundalini).

(*Esoteric Astrology*, pages 687 - 692). Earth – Mars - Mercury triangle related to the base of spine, the solar plexus and the heart.

### OTHER IMPORTANT TRIANGLES

(*Esoteric Astrology*, page 448). Venus – Uranus - Earth triangle, Rays 5-7-3 represented.

(*Esoteric Astrology*, pages 482 - 483). Vulcan – Pluto - Earth.

(*Cosmic Fire*, pages 1075 2nd par. - 1077) Venus – Sun - Earth.

(*Esoteric Astrology*, pages 415 - 423, 441, 481). A Cosmic triangle of constellations, which conditions our solar system is the Great Bear – the Pleiades - Sirius.

(*Cosmic Fire*, page 1070). Earth - Venusian Scheme - Martian Scheme.

(*Cosmic Fire*, page 379) Stimulation of manas in our chain and our Earth via the systemic triangle of force, of which temporarily Venus and Earth form two points. (I suggest Mars as the other point. (M.W.)

(*Esoteric Astrology*, page 376). Triangle of Taurus – Pluto - Earth produces much of the present world-difficulty.

(*Cosmic Fire*, pages 181 - 183). Triangle of Venus – Earth - Saturn. Systemic kundalini. (See also page 688).



(*Esoteric Astrology*, pages 507 - 508). Earth – Mars - Pluto triangle, a major determining factor, prior passing on to the Probationary Path.

(*Esoteric Astrology*, page 298). Sun – Moon - Neptune triangle affects the Leo-subject esoterically.

(*Cosmic Fire*, page 904). Neptune – Sirius - Pleiades Triangle representing the cosmic astral, the cosmic mental, and the cosmic buddhic planes.

(*Esoteric Astrology*, page 139). Triangle of Uranus – Jupiter - Moon brings subjective realisation.

(*Esoteric Astrology*, pages 465 - 467). The major cosmic triangle - Sirius – Pleiades – the Great Bear, working through six zodiacal energies greatly influence the development of self-consciousness and, later, spiritual consciousness in man.

(*Cosmic Fire*, pages 869 - 871). The triangle of Manu – Bodhisattva Mahachohan is fully activated when there is an increasing stimulation of the unfolding of the will or sacrifice in man based on intelligent purpose and true love, and when the hierarchical effort, as it is now, is particularly stimulating humanity. (See page 861 also) This triangle represents a centre in the etheric body of the planetary Logos - that is, on the fourth cosmic-etheric plane. These Three are transmitters and transmuters of force, the same as in man.

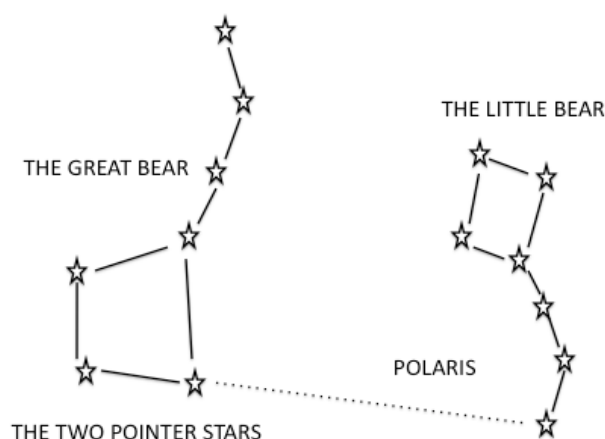
(*Letters on Occult Meditation*, pages 254 - 255, New Edition). The Manu – Bodhisattva – Mahachohan in relation to the planetary Hierarchy.

### **POLARIS OR POLE-STAR (NORTH STAR)**

(See *Esoteric Astrology*, pages 194 - 197)

A Brief Summation:

The Pole-Star at this time is a major "star of direction", particularly for our Earth. It relates us to the direction, will, purpose, and plans of the Solar Logos. Polaris is found at the end of the handle of the Little Bear, that constellation which is a reflection or corollary to the Prototype, the Great Bear.



Two Pointer Stars are found in the "lip" of the cup or the Great Bear. They point directly to Polaris.

Leo is related to Polaris and to the Pointer Star nearest to Polaris. This Pointer Star is expressive of the lower aspect of the will which - in speaking of humanity - we call self-will. The energy emanating from it guides humanity upon the involutionary path, or rather when he is still responding to the Mutable Cross. (This star's energy may be related to that of Vulcan. M.W.) Vulcan and Pluto are Custodians of the First Ray energy.

The Pointer Star furthest from Polaris is, esoterically speaking, a great reservoir or focal point for divine energy, carrying out God's purpose. When the energy of this second Pointer begins to make itself felt, a sense of right direction or guidance is registered by the disciple upon the Path, which, (when followed) leads the man near to the Hierarchy. (Possibly the energy of this star is related to that of Pluto. Aries may be related to it through the will-to-create or make manifest. M.W.)

Polaris and the two Pointers are mysteriously connected with the three aspects of incarnated man - Spirit, Soul, and body. Some esoteric astrologists say that the Central Sun is symbolized by the Pole-Star, and represents the Monad or Divine Fragment. However, the Tibetan comments that the Pole Star and the two Pointers are the embodiment of the three Aspects of Divine Will. All these respond to the influences of the First Ray, as "unavoidable directed purpose."

The following are some relationships to Polaris:

Polaris	The Star of Direction	Governing Shamballa	Leo.
Sirius	The Star of Sensitivity	Governing Hierarchy	Scorpio.
Alcyone	The Star of the Individual	Governing Humanity	Aquarius.
(Alcyone in the Pleiades is also called the Star of Intelligence).			

See Esoteric Astrology, page 202 (for the following)

Ursa Major or the Great Bear	Spirit
Ursa Minor or the Little Bear	Soul
The Pleiades	Body

This is the most important triplicity in our immediate universe.

(Esoteric Astrology, page 482). Aries is related to one of the Pointer Stars. It is a major Star of Direction in this world cycle, because, through it, flows the will-to-unify and bring about synthesis - in the personality, that of personality and soul, the unification of humanity, or the Great Approach of the Hierarchy to Humanity. It will produce the integration of our Earth into the body of the "Sacred Planets" and the establishing of a triangle of force composed of the Pointer, Aries, and our Earth. Related to this triangle is a secondary one within our Sun's orbit composed of Vulcan, Pluto, and the Earth. (With regard to the foregoing, please relate it to the Tibetan's statement on the immediate goal found at the beginning of this Set. M.W.) See also Cosmic Fire, pages 795 and 1261-1264.

## VULCAN

(Esoteric Astrology, page 509). The present mechanism of the majority of the human family is not tuned to the reception of the rays from Vulcan, Uranus, or Neptune, whilst Pluto at present only evokes response from groups or from those disciples who are enough evolved rightly to respond. Vulcan is never an exoteric ruler and only comes into real activity when man is on the Path.

(Esoteric Astrology, page 274). Vulcan transmits the energy of endurance. Vulcan is said to be the Spiritual Sun hidden behind the physical sun.

(Esoteric Astrology, pages 392 - 393). Vulcan is the esoteric ruler of Taurus. A first Ray and hidden planet, standing for the Sun. Reveals that, which is hidden. Esoterically stands for the Heart of the Sun.

(Esoteric Astrology, pages 392 - 393). (When the Sun is in Taurus).

Vulcan is esoteric ruler of Taurus. The Sun is the exoteric ruler.

Vulcan is the substitute for the Sun. It stands between the man and the Sun as the soul.

In Taurus we have three symbols of the light:

1. Taurus - The eye of illumination or light. The bull's eye, illumination. Exoterically the physical sun.

2. Vulcan - The one, which reveals that, which is deeply hidden and brings it up to the light. Esoterically, the Heart of the Sun. (Some esotericists say it is hidden behind Uranus.)

3. The Sun - The great illuminator. Spiritually stands for the Central Spiritual Sun. (Some esotericists say that the Central or Spiritual Sun is symbolized by the Pole Star, Polaris; that Polaris is the Monad or Divine Fragment.)

(*Esoteric Astrology*, page 386): Vulcan rules nations at their embryonic soul-expression (self-will); as such, it fashions the instruments of war. Vulcan establishes relation between man and the mineral kingdom but in the higher sense brings in Shamballa-force. Venus (the exoteric ruler of Taurus) brings in mental energy for humanity, and establishes relations between man and man - nation and nation. Therefore, man, with the knowledge of fissionable materials (Venus - Vulcan) can react dangerously to the present flood, at Wesak, of the Taurean energy, or he can use his knowledge beneficently. Man, through grasping the spiritual side of Venus and Vulcan, can use his instrument of mind as the Son of God and learn to transmute knowledge into wisdom. He can transcend the destructive side of Vulcan. He can then use Vulcan's energy for what it truly stands for, - the soul, the individual, inner spiritual man found in the depths of man's true nature - where, as Vulcan, man can expand his innate art to guide his fashioning into that, which is beautiful and useful.

## NEPTUNE

(*Esoteric Astrology*, page 217). Neptune governs Cancer esoterically.

(*Esoteric Astrology*, page 219). Through the influence of Mercury and Neptune, the group-consciousness of the individual is developed, so that, through the tests in Scorpio, and the experience in Aquarius, the disciple emerges on the physical plane into the position of a world server; all world servers are decentralized workers and are governed by the need and the reactions of the mass or group. That is one of the reasons why, when in training, disciples are absorbed into a Master's group, which is integrally a collection of individuals who are imbued with the group-idea and are learning increasingly to react to it. Neptune is known esoterically as The Initiator. (Related particularly to the second initiation in which the control of the fluidic astral plane is demonstrated)

(*Esoteric Astrology*, page 322) The "unveiled Neptune" related to the free initiate (after the third).

## SIRIUS

(*Esoteric Astrology*, pages 444 - 445). The seventh Ray works through Uranus, which today transmits Sirian force via Pisces to Hierarchy for world-disciples to bring in the new world order.

(*Esoteric Astrology*, pages 349 - 350). The Great White Lodge on the sun Sirius is the spiritual prototype of the Great White Lodge on Earth.

(*Esoteric Astrology*, page 447). The combination of Sirius, Leo, and Uranus brings about conditions, which will enable man, under the steady, influence of the Hierarchy, to take the first initiation and "give birth to the Christ". At that final stage humanity stands today.

(*Esoteric Astrology*, page 197). Scorpio is under the influence of Sirius. This is the great planet of initiation because our Hierarchy (an expression of the Second Aspect of Divinity) is under the supervision or spiritual magnetic control of the Hierarchy of Sirius.

(*Esoteric Astrology*, page 299). Sirius rules Leo in the cosmic sense.

(*Esoteric Astrology*, page 194). Sirius, via Scorpio, is related to the Fixed Cross. (See also pages 198 - 199).

**APPLICANTS AT THE PORTAL GROUP - SET VI**

**THE PRINCIPAL SIGNS AND CONSTELLATIONS INVOLVED  
At The WESAK and LEO NEW MOON 1955**

(LEO – TAURUS – SCORPIO – AQUARIUS – VIRGO – CANCER – THE GREAT BEAR)

**TAURUS**

(*Esoteric Astrology*, pages 376 - 377). This Shamballa force at this time establishes a peculiar relation or alignment between the constellation, Taurus (with its own specific relation or alignment with the Pleiades and Great Bear), the planet Pluto and our Earth, producing much of the present world-difficulty. This Shamballa force “impels the Bull upon its onward rush”, producing a welling up of self-will or will-to-power and also a stimulation of the will-to-serve the plan.

(*Esoteric Astrology*, page 376). The energy of will emanates from the Great Bear (stepped down by the Pleiades) enters our solar system via the head centre of Sanat Kumara, absorbed by Shamballa. (Read from page 370 to page 404, paying particular attention to pages 376 - 378).

(*Esoteric Astrology*, page 395). The Taurean person is under the influence, directly or indirectly, of all the seven Rays, for the reason that desire, leading to final illumination, motivates them all. This ray-situation particularly affects the disciple or the initiate born in this sign. Such constitute the difficulties with which he is confronted, but which also bring about his immense opportunity for progress. (In relation to Taurus energy at Wesak, please note the planets bringing in the energy of all the seven rays.)

(*Esoteric Astrology*, page 393). In Taurus we have three symbols of the Light. (See also this reference under Vulcan.)

(*Esoteric Astrology*, page 402). bottom par., page 403) Key-notes of Taurus.

(*Esoteric Astrology*, page 391). The sublimation process of the true Taurian who reaches illumination.

(*Esoteric Astrology*, page 404). In Taurus, Venus and Vulcan typify the form and the soul Together, they shall lead man from the unreal to the Real, from Chaos to Beauty.

**SCORPIO**

(*Esoteric Astrology*, page 193). Scorpio and the Fixed Cross.

(*Esoteric Astrology*, page 197). Scorpio is under the influence of the energy of Sirius, which is the great planet of initiation. Sirius is the star of sensitivity, governing the Hierarchy.

(*Esoteric Astrology*, pages 86 - 98). The three symbolical deaths related to Aries, Scorpio, and Pisces.

(*Esoteric Astrology*, pages 193 - 226). This is a most important reference and should be carefully studied because of Scorpio's influence today upon humanity, the world-disciple.

(*Esoteric Astrology*, page 196). Leo is the sign wherein the consciousness of individuality is developed, utilized, and finally consecrated to divine purpose.

(*Esoteric Astrology*, page 293). From Leo comes the Solar Fire and from Sagittarius comes planetary fire and each of these fires “clears the way by burning”.

(*Esoteric Astrology*, page 300). The influences of Sirius, three in number, are focussed in Regulus, which is, as you know, a star of the first magnitude and which is frequently called the "Heart of the Lion".

(*Esoteric Astrology*, page 447). Leo marks the height of achievement for the human soul, and this is today stimulated by the Shamballa force now flowing into the centre of humanity.

## **AQUARIUS**

(*Esoteric Astrology*, pages 134 - 153). The Constellation of Aquarius.

(*Esoteric Astrology*, pages 137 - 140). The exoteric and esoteric rulers of Aquarius, and the effects of their Ray energies.

(*Esoteric Astrology*, page 142). Aquarius is the polar opposite of Leo.

(*Esoteric Astrology*, page 147). In Aquarius the initiate consummates all that has been achieved in Leo.

(*Cosmic Fire*, page 1263). Aquarius and the Pole Star are connected. These energies bring in the "water of life" to the multitudes.

(*Esoteric Astrology*, page 308). Re: A "hidden planet", beyond Neptune and Uranus, not yet discovered. It is through the power of this planet, that the forces of materialism (Leo) and the Forces of Light (Aquarius) are focussed in one potent stream of force; these pour into our planetary life during the month of August (Leo), and distribute themselves via Uranus and Neptune. (See the reference for the line or descent of energy.)

(*Esoteric Astrology*, page 283). Humanity as a whole and owing to the large proportion of aspirants and thinking idealists is entering Aquarius via the open door of Saturn.

(*Esoteric Astrology*, page 349). Aquarius expresses the universal consciousness of the Great Bear.

## **VIRGO**

(*Esoteric Astrology*, pages 252 - 254). The keynote, which embodies the truth as to the mission of Virgo most accurately is "Christ in you, the hope of glory". The four Virgins, Lilith, Eve, Isis, and Mary.

(*Esoteric Astrology*, page 263). The rulers of this sign are three in number: Mercury, the Moon (Vulcan), Jupiter. Rays 4, 2, 1. (Vulcan, expressing through the Moon or form). Will, love and harmony through conflict,

(*Esoteric Astrology*, page 281). Mercury exalted in Virgo, because the mother is necessarily ruled by her son, the Son or Mind, who is also the Son of God. Of this Son she is the protector.

(*Esoteric Astrology*, page 256). Virgo is the sixth sign and of it the six-pointed star is the ancient symbol.

(*Esoteric Astrology*, page 255). Virgo is therefore the cosmic mother because she represents cosmically the negative pole to the positive spirit; she is the receptive agent where the Father-aspect is concerned.

For Mercury in Virgo, see references under Mercury.

## **VIRGO IN RELATION TO MOTHER - MARY - MATTER AND THE CHRIST-PRINCIPLE**

(*Esoteric Astrology*, page 466). The relation of the Mother Aspect (as embodied in the Pleiades) and of the Christ-Child hidden within the form.

(*Esoteric Astrology*, page 475). Virgo (the custodian of the Christ-Consciousness) shatters the synthesis produced by Leo influence in form. Virgo produces the form, as well as stimulates, the life within that form, and therefore nourishes, as well as energizes.

(*Esoteric Astrology*, page 467). "Eight potencies" of the Christ, or eight constellations, govern the psychic unfoldment of the life in all forms. These are of the utmost importance to the aspirant.

(*Cosmic Fire*, page 900). The mother is the greatest of the devas and closely linked with the devas of the waters, for moisture of some kind is essential to all life. The sixth principle, or Christ-principle, and the sixth plane (our astral) are connected. The devas of both these planes are presided over by Neptune - hence the astral plane will eventually reflect the buddhic. The monadic devas on the Second Cosmic Plane are related to those of the buddhic or Fourth Cosmic Plane. (See page 906 - the goal of man and the goal of the deva-kingdom is the buddhic plane. It is on this plane that the two streams of evolutionary development finally meet.)

(*Cosmic Fire*, pages 710 - 711). The Christ-principle is to be revealed through the Holy Spirit or Brahma aspect.

(*Cosmic Fire*, pages 916 - 917). "The Holy Spirit overshadows and implants the germ of life in the waiting acquiescent Virgin-Mother or Matter." "The dominant factor in this (Second) System in connection with substance is the Holy Spirit."

(*Cosmic Fire*, pages 916 - 929) The solution of the mystery of the Holy Spirit and the Mother.

### **CANCER**

(Uranus in Cancer during the Leo Alignment)

Note: Cancer governs mass- or group-life and activity. Capricorn is the polar opposite to Cancer.

(*Esoteric Astrology*, page 168). Cancer is the gate of birth into incarnation, admits the soul into the world-centre, which we call humanity.

(*Esoteric Astrology*, pages 318 - 319). Two signs of water and earth (Cancer and Virgo) in the stage of sub-conscious emphasis wherein everything is latent and hidden. Human consciousness is only embryonic in Cancer, for it is the mass-mind which dominates and not the individual mind. In Virgo the Christ-life is consciousness, is hidden and the Christ Child is as yet embryonic in the womb of matter and of time, and during this stage, the emphasis is upon the form, which veils and hides the reality. (The initiate in Cancer) demonstrates his ability to react to Shamballa influence, and when this influence is established, he goes out to salvage and to save. He acts consciously as the world-mediator. Cancer responds to the cosmic pull of Uranus (the Cancerians subject to the mass of humanity), responds to the uses of conflict (Mars), the light of intuition (Mercury), intellect of Venus, and the presentation of opportunity (Saturn).

(*Esoteric Astrology*, page 340). A deduction is as follows: Uranus in Cancer influences the mass of humanity to respond to soul force, to set the stage for the appearance of the soul in form, to evoke the human soul to respond to the Divine Soul.

(*Esoteric Astrology*, page 343). Keywords for this sign.

(*Esoteric Astrology*, page 306). Relation of Leo to Cancer, through Neptune, bears upon the consciousness aspect of evolution, i.e., mass-consciousness, consciousness of the dramatic isolated self, and finally again group-consciousness, which is, in reality, the highest forms of group-

consciousness and individual consciousness combined together in the service of the Plan. Reflect on this definition for it will stimulate you to understanding.

General evolution of consciousness re. Leo, in human family, determined by the control of Uranus and Neptune. Note: Please study this reference with care. Also note that the sun focuses and transmits energy of Uranus and Neptune as it veils these two planets.

(Esoteric Astrology, page 508). The Moon is the ruler of Cancer, relating to both the 4th Ray and 4th house ... all to be ruled by the 4th Ray of Harmony through Conflict, a harmony to be wrought out within the form on earth.

### THE GREAT BEAR

(Esoteric Astrology, page 589). The 7 stars of the Great Bear are the originating sources of the 7 Rays of our solar system. The 7 Rishis of the Great Bear express Themselves through the medium of the 7 planetary Logoi Who are Their Representatives and to Whom they stand in the relation of Prototype. These 7 planetary Spirits manifest through the medium of the 7 sacred planets.

(Esoteric Astrology, page 595). Interrelation between constellations, Solar Logoi, planets and rays.

(Cosmic Fire, page 752). The Great Bear, the Prototype of our planetary Logos.

(Esoteric Astrology, page 504). The Great Bear is to the solar Logos as the head centre is to man.

(Cosmic Fire, pages 1058 - 1059). The Great Bear, Pleiades, Sirius, are related to the logoiic (solar) Spiritual Triad, Atma, Buddhi, Manas.

(Cosmic Fire, pages 1055 - 1056) The cyclic shifting (of the Earth) of polar inclination is due to the gradually increasing responsiveness of the planetary Logos to His heavenly Prototype, whereby influences from the Great Bear draw the attention of the Logos and bring Him more into line with a greater impulsive Will.

(Cosmic Fire, page 83). Each of the cosmic Rays (emanating from the Great Bear) is in essence threefold, a fact which is oft overlooked, though logically obvious; each Ray is the vehicle for a cosmic Entity, and all existence is necessarily triple in manifestation.

(Esoteric Astrology, page 607). The will aspect of each ray emanates from a star of the Great Bear and this will is expressed in three aspects, via three constellations. See diagram on page 609.

(Esoteric Astrology, pages 612 - 634). Let us now take each of the 7 Rays and see how they embody and transmit the 3 aspects of the will via 3 constellations and their rulers to our Earth.

(Esoteric Astrology, pages 422 - 423). The Great Bear, the 7 Rays, 7 Planetary Logoi, 7 Planets, and the transmitting constellations.

Set 6.B-4.

## APPLICANTS AT THE PORTAL GROUP - SET VI

### ADAPTATION OF FORM TO THE LIFE

(*Cosmic Fire*, pages 1188 - 1211)

#### (Some Influences on our Humanity)

(*Cosmic Fire*, page 1194). The Rays as vehicles and the lives using these vehicles.

(*Cosmic Fire*, page 1195, footnote). The 12 Hierarchies.

(*Cosmic Fire*, pages 1203 - 1207). Fifth Hierarchy, the "mediating Hierarchy", esoterically called "the Saviours of the Race" or "Hearts of Fiery Love." The mental Their true plane. Allied to Solar or Serpent Wisdom. Angels of the Fifth Hierarchy take the form of a 12-petalled lotus, working in group formation.

(*Cosmic Fire*, page 1203). Alignment of the various heart centres.

(*Cosmic Fire*, pages 1224 - 1226). Symbols of 7 manifesting Hierarchies – expression of desire life of our Solar Logos, the expression of His love nature. Secret of Buddhi at heart of all atoms.

### THE WORK OF THE MAHACHOHAN AT THIS TIME

(*Cosmic Fire*, pages 906 - 910). The Mahachohan is now using the 7<sup>th</sup> Ray as the synthesis of the five types of energy over which He presides ( 3rd, 4th, 5th, 6th, and 7th Ray energies), as this 7<sup>th</sup> Ray is now temporarily acting as the synthesis of these Rays. This means that the energies of these five Rays are to be objectified on the physical plane. (Usually we think of the 3rd Ray as the synthesizing Ray of the four Rays of attribute.)

He works with the devas of the gaseous sub-plane (in cooperation with the Manu) to begin Their work of liberating Spirit from constricting forms. Volcanic action may be looked for. He works also with the devas of the kundalini fire, with effects upon man. The strength of the kundalini fire will help to lift the energies of the generative organs to the throat centre.

### THE WORK OF THE SEVENTH RAY

(*Esoteric Astrology*, pages 540 - 543).

1. The initiation of the planetary Logos;
2. Now producing the conditions, which test disciples for initiation;
3. The choices between initiation and darkness or spiritual life and hate; "race suicide" or "life more abundant";
4. Organizes spirit of freedom into organized revolt against slavery. ·

(*Esoteric Astrology*, page 548). Uranus' action now and brings in the 7th Ray.

(*Esoteric Astrology*, page 364). "The seventh Ray produces fixation upon the exoteric level of experience and "anchors" (if I may use such a term) the ray forces into form, producing concrete expression of the subjective realities or powers."

(*Cosmic Fire*, page 589). The Law of Ceremonial Order. During periods of transition {as now} the seventh Ray is active in using this law.



(*Esoteric Astrology*, page 540). The seventh Ray of Ceremonial Order or Organization is felt in the house of relationships. It precipitates karma to be worked out on the physical plane.

(*Esoteric Astrology*, page 247). Uranus governs the 7th Ray of Ceremonial Magic. He is: God the Father, He Who relates, the Source of Duality, He Who perceives the end from the beginning, Spiritual Consciousness. He influences transition from intuition to inspiration.

(*Esoteric Astrology*, pages 200 - 201) Humanity is the divine messenger to the world of form - for planetary service only possible when Aquarius rules and our sun is passing through that sign of the zodiac. Only when a man is a World Server and becoming group-conscious can this desired objective begin to demonstrate. It is beginning to happen today, for the first time in planetary history. It is one of the first fruits of initiation. Only in the next root race will we begin to understand the true nature of the energies to be released through the medium of humanity upon this planet. It is for this reason that Jupiter and Uranus (expressions of the Second and Seventh Rays) are the exoteric and esoteric rulers of Aquarius. They are planets of beneficent consummation.

(*Cosmic Fire*, page 1263). Aquarius is the force centre from which the adept draws the "water of life" and carries it to the multitude.

(*Cosmic Fire*, page 1250). Our Solar Logos is as yet polarized in His cosmic astral body.

(*Cosmic Fire*, pages 583 - 589). The Law of Magnetic Control; "As regards human evolution this law is of prime importance at this time." The basic law controlling the .Spiritual Triad.

(*Discipleship NA*, pages 720 - 722). The will-to-fire must be active in the disciple's life to prepare for essential reception of Christ's energy - the will-to-love.

(*Cosmic Fire*, pages 754, last par., through 758). Forming of groups before the coming of the Avatar.

(*Esoteric Astrology*, pages 289 - 290). Relationship of Taurus - Leo - Aquarius; a zodiacal triangle important to man and to the Fourth Creative Hierarchy. This triangle expresses the life of humanity, and it demonstrates finally the perfection or consummation of the human way.

(*Esoteric Astrology*, pages 159 - 161) The response of humanity to certain signs during Lemurian, Atlantean and Aryan times.

(*Cosmic Fire*, page 829). "The fact of the abnormality if the process of initiation must here be emphasised. Initiation is in the nature of a great experiment, which our planetary Logos is making during this (4th) round. ... In this round and on this chain our planetary Logos ... is what is called esoterically "sitting for yoga" and is definitely undergoing certain processes of training in order to stimulate His centres" (for His initiation. M.W.)

(*Cosmic Fire*, page 1096). Liberation for humanity.

(*Cosmic Fire*, page 383). Buddhi is corporate action, for buddhi is the unifying principle of groups.

(*Esoteric Astrology*, pages 447 - 448). Leo marks the height of achievement for the human soul, and this is today stimulated by the Shamballa force, now flowing into the centre of humanity. This inflow will continue its work until, in the Aquarian Age, the one-pointed attitude of the self-centred Leo person becomes the expanded consciousness and the decentralised attitude of the Aquarian man.

(*Cosmic Fire*, page 1213). Group relations.

(*Cosmic Fire*, pages 1215 - 1216). Immediate objective of human kingdom.

(*Cosmic Fire*, pages 1216 - 1226). The seven laws of group-work.

(*Esoteric Astrology*, page 149). Shamballa's gifts to humanity in the Aquarian Age. Opportunity, Illumination and Brotherhood.

(*Cosmic Fire*, pages 714 - 721) Individualisation and the Races. These methods mark the gradual control by the Solar Logos on cosmic levels of His threefold lower nature.

(*Cosmic Fire*, page 721). The failure of the planetary Logos on the Moon Chain and its relation to the present evil on our planet Earth.

(*Esoteric Astrology*, pages 680 - 687). The Fourth Kingdom and the Hierarchy of the planet, Earth.

(*Cosmic Fire*, pages 916 - 931). The devas and energy. Within these pages are specific references listed as follows:

Page 921 - "The Great Transmitter of the Word on the physical plane, which is the one under our consideration, is the energising factor of the throat centre of Brahma". Note the three generating and transmitting centres, which transmit energy and are all three centres of the Brahma aspect.

Page 922 - "The Transmitter of the Word on the first plane of Adi is the embodiment of the throat centre of a cosmic entity." Brahma is also called the Holy Spirit.

Note: Please read the above references in relation to those given under Virgo, the Mother, and the Christ Principle, remembering that the Christ Principle is to be revealed through the Holy Spirit (or Brahma aspect). All these references are to be correlated with the fact that, after the Leo New Moon alignment, Sanat Kumara will transmit the new Words of Will through the throat centre of the Christ, Who is working from the fourth cosmic etheric plane (our buddhic).

(*Cosmic Fire*, page 905). "The Aryan Root Race (our fifth Root Race) is that one wherein man - in this Fourth Round - comes to full self-consciousness."

(*Cosmic Fire*, pages 906 - 910). The work of the Mahachohan at this time. Note particularly the stimulation of humanity's throat centre as a result of certain of His activities.

(*Cosmic Fire*, page 980). With relation to all the above, Christ, the Word of God, and Vishnu, Who stands for the Second Person of the Trinity, is called "The Voice".

(*Cosmic Fire*, pages 926 - 927) The triple sound of the Word or AUM.

Note: The following helps us to think in terms of group-formations expressing the divine Life:

(*Cosmic Fire*, pages 916 - 924) Transmitters of the Word. (For full discussion, see pages 916 - 1188).

(*Cosmic Fire*, pages 977 - 989) Occult significance of speech and the nature of magic.

(*Cosmic Fire*, pages 858 - 859). Higher psychism. Note functions of the throat centre.

(*A at P Set IV*, (old) pagenumbers 9-11). Throat centre in true creative activity is an effect of the alignment and interaction of other centres - particularly the head and heart centres.

(*Cosmic Fire*, pages 848 - 849). The mental plane, the key plane of the solar system. All the logoi of the differing planetary schemes are expressing themselves upon this plane and communicate thereon.

(*Cosmic Fire*, page 332). Cosmic mental plane, fifth principle.

(*Cosmic Fire*, page 336). Manas is the synthesis of five rays.

(*Cosmic Fire*, page 337). Manas is intelligent will or purpose and allied to throat and head centres of an existence. See also page 353 - Manas is will working itself out on the physical plane.

(*Cosmic Fire*, page 338). See most important statement: *Spirit* employs manas, buddhi, and atma.

(*Cosmic Fire*, page 347). "Cosmic manas originates on the Cosmic Mental Plane, and is a portion of the fire that animates that plane."

(*Cosmic Fire*, pages 353; 1098). Relation between Universal Mind and Cosmic Mind.

(*Cosmic Fire*, page 353). Will and ordered Purpose. (See for Will, Purpose, and Intention for points of reflection in our meditation, Set V.)

(*Esoteric Astrology*, page 139). Jupiter - Ray Two - The fusion of heart and mind, which is the subjective purpose of manifestation. This is brought about through the third and the seventh Ray activity on the exoteric wheel. Jupiter gives an inherent tendency to fusion, which nothing can arrest. The achievement of ultimate synthesis is inevitable, and this Jupiter promotes.

(*Esoteric Astrology*, pages 200 - 201). This coming process of planetary service through the third divine centre is only truly effective when Aquarius rules and when our Sun is passing through that sign in the zodiac. Hence the immense importance of the next 2000 years. Therefore, only when a man is a world-server and becoming group-conscious can this desired objective of manifestation begin to demonstrate. It is beginning to happen today for the first time in planetary History. It is one of the first fruits of initiation and only in the next root Race to our present Aryan race will we begin really to understand the significance of the process and the true nature of the energies to be released through the medium of humanity upon the planet. It is for this reason that Jupiter and Uranus (expressions of the second and seventh rays) are the exoteric and esoteric rulers of Aquarius. You have, therefore, the following line of force to study:

1. Alcyone - in the Pleiades, the mothers of the seven aspects of form-life and the "wives of the seven Rishis of the Great Bear". They are connected with the Mother-aspect, which nurtures the Infant Christ.
2. Aquarius - the World Server, the transmitter of energy, which evokes magnetic response.
3. Jupiter and Uranus - planets of beneficent consummation. The second ray of love and the seventh ray, which fuses spirit and matter "to the ultimate glory" of the solar Logos are in the fullest eventual cooperation.
4. Humanity - the focal point for all these energies and the divine distributor of them to individual man and later to the lower three kingdoms in nature.

(*Esoteric Astrology*, page 200). *Aquarius* relates humanity to the Pleiades and therefore to Taurus in an unusual manner. The key to this relation is to be found in the word desire, leading, through the transmutative processes of life experience, to aspiration and finally the relinquishing of desire in Scorpio. Aquarius, Alcyone, and humanity constitute a most interesting triangle of force. Alcyone is one of the seven Pleiades and is called the "star of the individual" and sometimes the "star of intelligence". It was potently active during the previous solar system, wherein the Third Person of the Trinity was peculiarly omnipotent and active, just as today the cosmic Christ, the Second Person of the Trinity, is peculiarly active in this solar system. The energies coming from Alcyone impregnated the substance of the universe with the quality of mind. As a consequence of this most ancient activity, the same force was present at the time of individualisation in this solar system, for it is in this system, and primarily upon our planet, the Earth, that the major results of that early activity have made themselves felt. Two of our planets, the Earth (non-sacred) and Uranus (sacred) are directly the product of this third ray activity. This is of great importance to remember. I would also ask you to link this thought, with the teaching that through the divine centre of intelligent activity, which we call humanity, the fourth kingdom in nature will eventually act as the mediating principle to all the three lower kingdoms. Humanity is the divine Messenger to the world of form; it is essentially Mercury, bringing light and life to other divine manifestations and of this all divine world-saviours are the eternal symbols.

**APPLICANTS AT THE PORTAL GROUP - SET VI (March 1955)**

**THE RELEASE OF ATOMIC ENERGY**

By the Tibetan – August 9, 1945

I would like at this time to touch upon the greatest spiritual Event, which has taken place upon our planet since the fourth kingdom in nature, the human kingdom, appeared. I refer to the release of atomic energy, as related in the newspapers this week in connection with the bombing of Japan.

Some years ago, I told you, that the new era would be ushered in, by the scientists of the world and that the inauguration of the kingdom of God on Earth would be heralded by means of successful scientific investigation. By this first step in the releasing of the energy of the atom, this has been accomplished and my prophecy justified during this momentous year of our Lord, 1945 (See *Cosmic Fire*, pages 426 – 436). This (year) marks the true start of the manifestation of the kingdom of God on Earth. Let me make one or two statements anent this discovery, leaving you to make your own application and deductions. Little as to the true nature of this happening is as yet known and still less is understood. Certain ideas and suggested thoughts may be of real value here and enable you to see this stupendous event in better perspective.

1. It was the imminence of this "release" of energy, which was one of the major subjective factors in the precipitation of this last phase of the war. (The secret of atomic fission and fusion. *Cosmic Fire*, pages 917 – 919. The nature of hydrogen. *Secret Doctrine*, Besant (third) edition, Volume II, page 111. Also see *Cosmic Fire*, pages 715 (bottom par.) – 717.) This world war started in 1914 but its last and most important phase began in 1939. Up till then it was a world war. After that date and because the Forces of Evil took advantage of the state of war and belligerency existing on the planet, then the real war began involving the entire three worlds of human evolution and a consequent activity of the Hierarchy. Man's attention is normally focussed on the externalities of living.

Nevertheless, all great discoveries, such as those made in connection with astronomy or in relation to the laws of nature or involving such a revelation as that of radio-activity or the epoch making event announced this week concerning the first steps taken in the harnessing of cosmic energy, are ever the result of inner pressure, emanating from Forces and Lives, found in high places. Such inner pressures themselves function under the laws of the Spirit and not just under what you call natural laws; they are the result of the impelling work of certain great Lives, working in connection with the third aspect of divinity, that of active intelligence and are concerned with the substance or matter-aspect of manifestation. Such activities are motivated from Shamballa. This activity is set in motion by these Lives, working on Their high plane and it gradually causes a reaction in the various departments of the Hierarchy, particularly those working under third, fifth and seventh ray Masters. Eventually, disciples upon the physical levels of activity become aware of the inner ferment and this happens either consciously or unconsciously. They become "impressed" and the scientific work is then started and carried through into the stages of experimentation and final success.

One point should here be remembered, that this phase applies to both the great White Lodge and the Black Lodge - the one dedicated to the beneficent task of purifying and aiding all lives in the three worlds of material evolution and to the release of the soul in form, and the other to the retardation of the evolutionary process, and to the continuous crystallising of the material forms, which hide and veil the anima mundi. Both groups have been profoundly interested and implicated in this matter of the release of energy from the atom and the liberation of its inner life aspect, but their motives and objectives were widely different.

2. The imminence of this release - inevitable and under direction - produced an enormous tension in hierarchical circles because (to express the idea colloquially) a race was on between the dark forces and the Forces of Light to acquire possession of the techniques, necessary to bring about this

liberation of needed energy. Had the dark forces triumphed and had the Axis Powers obtained possession of the needed scientific formulas, it would have led to a major planetary disaster. The released energy would have been used first of all to bring about the complete destruction of all opposing the forces of evil, and then it would have been prostituted to the preservation of an increasingly materialistic and non-idealistic civilization. Germany could not be trusted with this power, for all her motives were compelling wrong.

You might here fall back on the trite religious platitude that the innate good in humanity and mankind's inherent divinity would eventually have triumphed, because naught can finally overcome the universal trend to good. You are prone to forget that if the evil forces possess potencies, which can destroy form in the three worlds on such a wide scale that the souls of advanced aspirants and disciples and those of initiates seeking incarnation cannot come into outer expression during a particular world crisis, then you have direfully affected the time-schedule of the evolutionary process: you will have greatly delayed (perhaps for millennia of years) the manifestation of the kingdom of God. The time had come or that manifestation and hence the powerful activity of the dark forces.

This attempt to hinder the planned progress constituted a definite menace and indicated a supreme danger and problem. The evil forces were closer to success than any of you have ever dreamed. They were so close to success in 1943 that there were four months when the members of the spiritual Hierarchy had made every possible arrangement to withdraw from human contact for an indefinite and unforeseen period of time; the plans for a closer contact with the evolutionary process in the three worlds and the effort to blend and fuse the two divine centres of the Hierarchy and Humanity into one working, collaborating whole seemed doomed to destruction. Their fusion would have meant the appearance of the kingdom of God on Earth; the obstacles to this fusion, owing to the active tension of the dark forces, seemed at that time insuperable; we believed that man would go down to defeat, owing to his selfishness and his misuse of the principle of freewill. We made all preparations to withdraw and yet at the same time, we struggled to get humanity to choose rightly and to see the issues clearly.

The necessity to withdraw was averted. I may not say in what manner, beyond telling you that the Lords of Liberation took certain unexpected steps. This They were led to do owing to the invocative powers of humanity, used consciously by all those upon the side of the will-to-good and unconsciously by all men of goodwill. Owing to these steps, the efforts of those fighting in the realm of science for the establishing of true knowledge and right human relations were aided. The trend of the power to know and to discover (a definite form of energy, brother of mine) was deflected away from the demanding evocative minds of those, seeking to destroy the world of men, leading to a form of mental paralysis. Those seeking to emphasise the right values and to save humanity were simultaneously stimulated to the point of success.

In these very few word I have disposed of a stupendous world-event; in this brief paragraph I have summed up the working out of a specialised divine activity.

3. When the sun moved northward this year, the Great White Lodge knew that the battle had been won. Their preparations were halted and the Masters then organised for renewed effort (through their disciples) to bring about these conditions wherein that, which was new and that, which was in line with loving divine purpose could freely move forward. The war was not won by the surrender of Germany. That was only the outer result of inner happenings. The war was won by the Forces of Light when the mental potency of the forces of evil was overcome and the "energy of the future" was directed or impelled by Those who were seeking the higher human values and the spiritual good of mankind. Four factors lie behind the momentous happening of the release of this form of atomic energy, through the medium of what is erroneously and unscientifically called the "splitting of the atom." There are other factors, but you may find the following four of real interest.

- a. There was a clearly directed inflow of extra-planetary energy released by the Lords of Liberation, to Whom invocation had been successfully made; through the impact of this energy upon the atomic substance being dealt with by the investigating scientists,

changes were brought about, which enabled them to achieve success. The experiments being carried forward were, therefore, both subjective and objective.

b. A concerted effort was made by a number of disciples who were working in fifth and seventh ray Ashrams and this enabled them to impress lesser disciples in the scientific field and helped them to surmount the well-nigh insuperable difficulties with which they were confronted.

c. There was also a weakening of the tension, which had hitherto successfully held the forces of evil together and a growing inability of the evil group at the head of the Axis Powers to surmount the incidental war-fatigue. This brought about, first of all, a steady deterioration of their minds and then of their brains and nervous systems. None of the men involved in the direction of the Axis effort in Europe is today normal psychologically; they are all suffering from some form of physical deterioration and this has been a real factor in their defeat, though one that may be difficult for you to realise. It is not so in the case of the Japanese whose psychological makeup is totally different, as are their nervous systems, which are of fourth root-race quality. They will be and are being defeated by physical war measures and by the destruction physically of their war potential and the death of the form aspect. This destruction of the Japanese race and the consequent release of their imprisoned soul is a necessary happening; it is the justification of the use of the atomic bomb upon the Japanese population. The first use of this released energy has been destructive but I would remind you that it has been the destruction of forms and not the destruction of spiritual values and the death of the human spirit - as was the goal of the Axis effort.

Forget not, brother of mine, that all success (both good and bad) is dependent upon the sustaining of the point of tension; this point of tension involves the dynamic focussing of all mental, emotional and physical energies at a central point of planned activity. This, by the way, is the objective of all true meditation work. It is in this act of tension that the German people failed. This cost them the war; their tension broke because the group of evil forces who were impressing the negative German people were unable to attain the point of tension, which the Hierarchy could reach when it was reinforced through the action of the Lords of Liberation.

Another factor was the constant, invocative demand and the prayers (articulate and inarticulate) of humanity itself. Men, impelled largely by fear and the innate mobilising of the human spirit against slavery, reached such a pitch of demanding energy that a channel was created, which greatly facilitated the work of the Hierarchy, under the direct influence of the Lords of Liberation.

4. The release of the energy of the atom is as yet in an extremely embryonic stage; humanity little knows the extent or the nature of the energies, which have been tapped and released. There are many types of atoms, constituting the "world substance"; each can release its own type of force; this is one of the secrets which the new age will in time reveal but a good and sound beginning has been made. I would call your attention to the words "the liberation of energy." It is liberation, which is the keynote of the new era, just as it has ever been the keynote of the spiritually oriented aspirant. This liberation has started by the release of an aspect of matter, and the freeing of some of the soul-force within the atom. This has been, for matter itself, a great and potent initiation, paralleling those initiations, which liberate or release the souls of men.

In this process of planetary initiation, humanity has carried its work as the world-saviour down into the world of substance and has affected those primary units of life of which all forms are made.

5. You will now understand the meaning of the words used by so many of you in the second of the Great Invocations:

"The hour of service of the saving force has now arrived.."

This "saving force" is the energy, which science has released into the world, for the destruction first of all of those who continue (if they do) to defy the Forces of Light, working through the United Nations. Then - as time goes on - this liberated energy will usher in the new civilization, the new and better world and the finer, more spiritual conditions. The highest dreams of those who love their fellowmen can become practical possibilities through the right use of this liberated energy, if the real values are taught, emphasised, and applied to daily living. This "saving force" has now been made available by science and my earlier prophecy substantiated.

As I said above, the first use of this energy has been material destruction; this was inevitable and desirable; old forms (obstructing the goal) have had to be destroyed; the wrecking and disappearance of that, which is bad and undesirable must ever precede the building of the good and desirable and the longed-for emergence of that, which is new and better.

The constructive use of this energy and its harnessing for the betterment of humanity is its real purpose; this living energy of substance itself, hitherto shut up within the atom and imprisoned in these ultimate forms of life, can be turned wholly into that, which is good and can bring about such a revolutionising of the modes of human experience that (from one angle alone) it will necessitate and bring about an entirely new economic world structure.

It lies in the hands of the United Nations to protect this released energy from misuse and to see that its power is not prostituted to selfish ends and purely material purposes. It is a "saving force" and has in it the potency of rebuilding, or rehabilitation and of reconstruction. Its right use can abolish destitution, bring civilized comfort (and not useless luxury) to all upon our planet; its expression in forms of right living, if motivated by right human relations, will produce beauty, warmth, colour, the abolition of the present forms of disease, the withdrawal of mankind from all activities, which involve living or working underground and will bring to an end all human slavery, all need to work or fight for possessions and things, and will render possible a state of life, which will leave man free to pursue the higher aims of the spirit. The prostituting of life to the task of providing the bare necessities or to making it possible for a few rich and privileged people to have too much when others have too little will come to an end. Men everywhere can now be released into a state of life, which will give them leisure and time to follow spiritual objectives, to realise a richer, cultural life and to attain a broader, mental perspective.

But, brother of mine, men will fight to prevent this: the reactionary groups in every country will neither recognize the need for nor desire this new world-order, which the liberation of cosmic energy (even on this initial tiny scale) can make possible; the vested interests, the big cartels, trusts and monopolies that controlled the past few decades preceding this world-war, will mobilise their resources and fight to the death to prevent the extinction of their sources of income; they will not permit, if they can help it, the passing of the control of this illimitable power into the hands of the masses to whom it rightly belongs. The selfish interests among the big stockholders, the banking firms and the wealthy organized churches will oppose all change, except in so far as it will benefit them and bring more financial gain to their coffers.

Signs of this opposition can already be seen in the utterances of certain powerful men who are today encouraging a gloomy outlook in London, in Washington and elsewhere; the Vatican, that wealthy and reactionary ecclesiastical organisation has already expressed its disfavour because that church knows - as do all the vested and monied interests - that their days are numbered provided humanity governs its decisions during the next fifty years by the idea of the greatest GOOD to the greatest number. World decisions must be founded in the future upon a determination to further steadily right human relations and not the control, financial or ecclesiastical, of any group of men anywhere in any country. We believe the fixed determination of Great Britain, the United States and Canada, who are in possession of the secrets along these lines.

These few suggestions, brother of mine, will give you much food for thought and real ground for happy, confident, forward thinking. Organise now for the goodwill work. The future of the world lies in the hands of the men of goodwill and in those who have unselfish purpose everywhere. This release

of energy will eventually make money, as we know it, of no moment whatsoever; money has proved itself (owing to man's limitations) a producer of evil and the sower of dissension and discontent in the world. This new released energy can prove itself a "saving force" for all mankind, releasing from poverty, ugliness; degradation, slavery and despair; it will destroy the great monopolies, take the curse out of labour and open the door into that golden age, for which all men wait. It will level all the artificial layers of modern society and liberate men from the constant anxiety and gruelling toil, which has been responsible for so much disease and death. When these new and better conditions are established, then men will be free to live and move in beauty and to seek the "Lighted WAY".

#### THE TIBETAN



**APPLICANTS AT THE PORTAL GROUP - SET VI - (March 1955)**

**THE DOCTRINE OF AVATARS or of DIVINE APPEARANCES**

By the Tibetan – May 1941

Brother of Mine.

As we enter the momentous month of May this year, I have asked myself if there is any way in which I can arouse the world aspirants and disciples to a truer appreciation of the immanent significance of the presented opportunity, and also if there is any way in which I can simplify and make more real to all of you the Doctrine of the Coming One - linked as it is to the teaching of every great world religion. In all of them, the idea of a subjective, spiritual Order, concerned with the developing welfare of humanity, is to be found.

This is an age of culminations. Such culminations appear today in the field of religion as well as in the fields of science and politics. All the great lines of human approach to reality and to truth are passing out of the realm of the tangible and exoteric into that of the intangible and esoteric. Science is rapidly becoming the science of the unseen and of the unprovable; religion has emerged from the realm of the mystical into the clearer atmosphere of the occult and must now emphasise the reality of the unseen as the efficient cause of the seen; politics and governments are engaged with processes of thought and ideologies.

What then is the true inner structure of reality, which will provide the needed strength for humanity at this time, thus sufficing to satisfy man's demand for truth and prove adequate to answer his ceaseless yet intelligent questions?

I would assert here that the great and satisfying reply to all human questioning and human need is to be found in the doctrine of Avatars, and in the continuity of divine Revelations. (See also *Cosmic Fire*, pages 721 - 764; and the Secret Doctrine I, pages 82 - 83, M.W.) This is the persistent belief - ineradicable and unalterable - that (at major moment of world-need) God reveals Himself through Appearances, through a Coming One. This doctrine is found in all the basic world-religions in every time and age; it appears in the doctrine of Avatars in the Hindu faith, in the teaching of the return of Maitreya Buddha or the Kalki Avatar, in the belief in the Western world of the return of Christ and His Advent or second Coming, and in the prophesied issuing forth of the divine Adventurer of the Moslem world. All this is tied up with the undying belief of mankind in the loving Heart of God, Who ever meets man's need. The witness of history is that always the appearance of man's necessity has been met with a divine Revelation.

The reason for this faith innate in the human heart, is to be found in the fact of the nature of Deity itself. The Christian statement that "God is love" is founded on that deepest, recognized, spiritual FACT. The expression of this divine characteristic can be summed up in the words:

"Compassion is no attribute. It is the Law of Laws - eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right and fitness of things, the law of love eternal" – from *The Voice of the Silence*.

To this everlasting Compassion, the cyclic appearance of the Sun Gods of the ancient myths, the world Saviours and the Avatars bear witness and are the guarantee.

**I. The Wesak Festival.**

At the time of this Wesak Festival, I would call your attention to the fact that the annual return of the Buddha to bless His people everywhere and to convey the message of wisdom, light and love to

humanity - coming as He does from the very Heart of Deity Itself - is the outer evidence and guarantee of inner divine guidance and revelation in this present world-cycle of 2500 years. Year by year, He returns. For a brief minute He reminds us that God exists and ever loves; that He is not unmindful of His people; that the heart of the universe is unalterable compassion and that man is NOT alone. To bring this recognition about and to make this appearance possible, a living Triangle of Energy is created and focussed through three great spiritual Individuals, Who evoke recognition both in the East and in the West. They are known to believers of every faith and all nationalities. These Three are:

1. The Lord of the World, the Ancient of Days, Sanat Kumara, the planetary Logos, Melchizedek, He to Whom Christ referred when He said, "I and My Father are One."
2. The Buddha, the Illumined One, the Revealer of the light and the wisdom, which come to us from sources far greater than our planetary Life, a Messenger of the Gods.
3. The Christ, the Son of the Father, the World Saviour, the Redeemer, He Who has remained with us and Who is gathering His sheep into His fold, the Lord of Love.

In these Three, Whose nature is radiant love and light, humanity can grasp in some measure the nature of divinity. They are greater than is known or realised; human intelligence and aspiration can only sense Their essential nature; Their spiritual potency has to be stepped down if mankind is to bear the pressure of the impact of the energy, They wield and transmit. It is this stepping down process, which takes place at the time of the May Full Moon and it is brought to a "focus of transmission" by the massed intent of the Hierarchy and the massed demand of the world aspirants and disciples - itself drawn forth by the massed need of the people of all lands.

Here, my brothers, is a simple statement of the facts, which must be grasped by all of you who seek to participate intelligently in the Wesak Festival and who are anxious to act as transmitters of the spiritual energy, which will, at that time, be poured out to suffering humanity. This Wesak Festival in 1941 can prove to be a "Changer of Conditions" and a major turning point in the life of mankind IF every spiritually minded person can bring himself to the needed point of selflessness, disciplined purity and resultant receptivity.

There are certain fundamental truths, which lie behind all revealed religions. They are essential to the spiritual growth and the progressive realisations of divinity by man. All else found under the term "doctrine" and allied phrases are but expansions of these fundamentals, explanatory in nature, expressive of human interpretations, and formulations of evolutionary recognitions. They are mainly additions and are in the nature of adornment, speculation and prediction. They are constantly subject to change, to rejection or development as man's intellect and spiritual perception unfolds; they are not basic or unalterable. It is the unalterable truths, which must be discovered and recognized as the new world religion takes form on earth and conditions human thought and consciousness in the coming New Age.

## **II. The Basic Truths to date.**

These basic truths never change because they are related to the nature of Deity Itself and have become apparent to mankind through revelation as evolution has proceeded and man has developed the needed perceptive faculties and the required persistence of search, plus the unfolding of the inner light of the soul. These truths, inherent in the divine nature, reveal the soul of God. They are:

1. The Law of Compassion. This is the truth of right relationship, of loving understanding, of actively expressed LOVE. It is the foundation of brotherhood and the expression of the inner unity.
2. The Fact of God. This is the truth that BEING is God Immanent and God Transcendent; it involves the recognition of the great Whole and the related part; it is the knowledge of divinity, ascertained through right relationship and identity of origin. It is the revelation of the life of God, pervading all that is (God immanent) and of the same life, providing that still greater

cosmic relation (God transcendent), which is the final guarantee of all progress and of progressive revelation. "Having pervaded this whole universe with a fragment of Myself, I remain" is the challenge of Deity, and the eternal hope of humanity. This is the answer of Life itself to the demands of humanity, to the enquiries of science and to the whole world-problem. God is here, present among us and in all forms of expression; He includes, pervades and remains beyond. He is greater than all appearance. He reveals Himself progressively and cyclically as man gets ready for further knowledge.

3. *The Continuity of Revelation.* Ever down the ages and at each great human crisis, always in the hours of necessity, at the founding of a new race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God - impelled by the law of compassion - sends forth a Teacher, a World-Saviour, an Illuminator, an Avatar. He gives the message, which will heal, which will indicate the next step to be taken by the race, which will illumine a dark world-problem and give to man an expression of a hitherto unrealised aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine nature is based the doctrine of Avatars, of divine Messengers, divine Appearances, and Inspired Prophets. To all these, history unmistakably testifies.

4. *The Inevitable Response of Humanity.* I have expressed in these simple words the instinctive, spiritual reaction of man and of the undying human spirit to the three above foundational truths. This divine spirit in humanity must ever and most surely respond to the divine Appearance. The witness to this is sure and proved. There is that in mankind, which is akin to God and which recognizes its own when it appears. Such is the unshakable reality in the human heart and recognition is the inevitable reward and result of revelation.

5. *Progress.* The reaction of the individual man and of the masses of men to the continuity of revelation - historically proved - cannot be denied. It is the basic fact of religion. The types of that revelation may vary but each new revelation - given in response to human need and demand - has ever lead humanity onward towards a steadily brightening goal and a greater glory. The revelation may come on varying levels of the human consciousness. It may be the revelation of new lands to conquer, terrestrial or mental. Some person pointed the way. It may be the recognition of new laws and facts in nature, scientifically grasped and used; it may be the response of intelligent man to increased knowledge, producing a new type of civilization. Some liberated spirit pointed the way. It may be the response of the human heart to the Heart of God, leading to the mystical beatitude, and to the recognition of spiritual Being. It may be the reaction of man to some new teaching, some further unfoldment, resulting in a new and enriched religious approach to the centre of life. Some Messenger pointed the way. But always it has meant progress, a moving forward, a rejection of some existing limitation, a repudiating of the undesirable and the evil. Always it involves the recognition of the possible, the ideal and the divine.

6. *Transcendence.* This means the innate capacity to pass beyond so-called natural law. This surmounting of limitation is ever taking place and this process of transcendence will call forth increasing recognition. It marks the next major phase in the manifestation of divinity in man; it signifies domination over physical law and humanity's immanent triumph over the forces, which have for so long held him to earth. Of this transcendence, the present mastery of the air is the symbol. Man is rapidly mastering the four elements. He cultivates the earth; he rides the waters; he controls the electrical fires of the planet and he flies triumphant through the air. The question now emerges: What, my brothers, next? *Another transcendence lies ahead.* It is one of the things, which the coming Avatar will reveal.

With the lesser leaders whom the human spirit evokes to its assistance, I shall not deal. I seek to unfold somewhat the Doctrine of Divine Messengers, of Avatars. From whence come They? What is Their nature? Who are They and what is Their relation to humanity, to the Hierarchy and to still greater groups of Lives? These are questions, which normally arise and need clear answering.

An Avatar is a Being Who - having first developed His Own nature, human and divine - and then transcended it - is capable of reflecting some cosmic Principle or divine quality and energy, which will produce the desired effect upon humanity, evoking a reaction, producing a needed stimulation and, as it is esoterically called, "leading to the rending of a veil and the permeation of light. (See the Principle of Hylozoism; Secret Doctrine, Volume II, pages 167, 168. (Besant, third edition. M.W.) This energy may be generated within the human family and focussed in a Responsive Messenger; it may be generated within the planet itself and produce a planetary Avatar; it may be the expression of the life impulse and energy of the solar system, or of Sources outside the solar system and therefore cosmic. But always it is focussed through a manifesting Entity, is called forth by a demand or massed appeal, and evokes response and consequent changes in the life activity, the culture and the civilization of mankind.

The response or reaction of humanity to the divine Messenger establishes in due time the recognition of something transcendent, something to be desired and striven for, something, which indicates a vision, which is first a possibility and later an achievement. This is the historically proven process and testifies eventually to a FACT. This new fact, when added to the facts established by other and earlier Avatars, enriches the spiritual content of the human consciousness, enhances the spiritual life of the race and stimulates man to move a step forward into the world of reality and out of the world of illusion.

Each revelation brings him nearer to the world-causes.

At the present time, the Avatars most easily recognised and known are the Buddha and the Christ, because Their messages are familiar to all and the fruits of Their lives and Words have conditioned the thinking and the civilisations of both hemispheres; because They are divine - human Avatars and represent something, which humanity can more easily understand; because They are of like nature to mankind, "flesh of our flesh and spirit of our spirit." They, therefore, mean more to us than any other Divine Emergence. They are known, loved and followed by countless millions. I would ask you to ponder on the potency of the nucleus of force, which They have set up. The establishing of a nucleus of energy, spiritually positive, is the constant task of an Avatar. He focusses or anchors a dynamic truth, a potent thought-form or a vortex of attractive energy in the three worlds of human living. Then, as the centuries pass, that truth and the effect of Their lives and words, begin steadily to condition human thinking; the established thought-form acts increasingly as a transmitter of divine energy as it expresses a divine idea and this in time produces a civilization with its accompanying culture, religions, policies, governments and educational processes. Thus is history made. History is but the record of man's cyclic reaction to some inflowing divine energy, to some Avatar or some inspired leader.

### **III. Divine Intervention.**

In considering the subject of Avatars, I would like to point out that (from the standpoint of mankind at his present point in evolution) Avatars are of two kinds as might be expected when the consciousness of humanity is subject to the control of the pairs of opposites. These two are:

1. Those Avatars Who are the embodiments of the Angel of the Presence, whether that PRESENCE is the soul in man, the planetary Logos, some extra-planetary Entity, some Cosmic Being, or an Expression of Cosmic Good.
2. Those Avatars who are embodiments of the Dweller on the Threshold, whether that Dweller is the human Dweller on the Threshold, planetary forces of Materialism, or some Aspect of Cosmic Evil.

Let us attempt to make this analogy a little clearer. Just as in the case of individual man there comes a point in his life experience when the Angel of the Presence is sensed, known, seen and recognized, as the revealer of divinity, so in the history of the race of man the same great illumination may come. Revelation confronts the aspirant. Revelation confronts humanity. God is

known within the human heart. God is known by mankind. This recognition of divinity in its varying aspects is naturally a progressive one - each stage and each life bringing its own revelation of the beauty of divinity and the glory of light more truly and clearly before the disciple. Similarly, there come cycles wherein the Dweller on the Threshold appears and confronts the aspirant, challenging his purpose and progress and blocking the door, which leads to expanded life and liberation. The Dweller challenges the freedom of the human soul. So it is also in the life of a nation, a race and of humanity as a whole.

The Angel of the Presence, indicates divine possibility, reveals to the attentive disciple the next step towards liberation, which must be made and throws light upon the immediate stage of the Path to Light, which must be trodden. So does the Avatar, Who reveals the Lighted Way to humanity.

The Dweller on the Threshold summarises in itself the evil tendencies, the accumulated limitations and the sum-total of the selfish habits and desires, which are characteristic of the material nature of the disciple. The Angel of Presence indicates the future possibility and the divine nature. So does the Avatar. The Dweller on the Threshold indicates the past with its limitations and evil habits. So do these Avatars who from time to time appear as the embodiments of evil and of the lower nature of mankind. And, my brother, They do appear from age to age.

Some cycles in a disciple's life present one aspect of a "confrontation" and some another. In one life, he may be entirely occupied with fighting the Dweller on the Threshold or with orienting himself to the Angel of the Presence and permitting the divine conditioning energy to flow into him; he may be succumbing to the influence of the dreaded sum-total of his evil and material desires or he may be drawing gradually nearer to the Angel. But - and this is the point of importance - it is he himself who evokes one or other of these manifestations. So it is with humanity. The call of humanity's soul or of humanity's material nature must evoke response and thus an Avatar can manifest. It is the magnetic appeal or the massed intent of the disciple or of humanity, which produces the manifestation. In other lives, the disciple may simply swing between the two poles of his being, with no conscious effort, no direct confrontation and no clear understanding of life-purpose. So does humanity.

Eventually, however, there comes a life wherein the disciple is confronted by both the Dweller and the Angel simultaneously and the major conflict of his experience takes place. So it is today in the world. The spiritual and the material are in conflict and humanity itself is the battleground.

Again a correspondence to the Doctrine' of Avatars can be seen in the disciple's individual life. When he has achieved right desire and has made a true effort towards correct orientation then - when the conflict between good and evil is at its height - there comes a moment when he demands more light, more power, more understanding and liberation to take his next forward step. When he can make this demand with firm intent and can stand steady and unafraid, response will inevitably come from the very PRESENCE Itself. A manifestation of light and love and power will stream forth. Recognition of need has evoked response. (Right recognition of the need is on a priori factor in evoking right supply for any human necessity.) The conflict ceases; the Dweller departs to his own place; the Path ahead lies clear; the disciple can move forward with assurance and a better life dawns for him.

So it is for humanity. A demand rises to the very gates of Heaven; the massed intent of humanity is that evil must end and a better and truer life become possible. At the moment of greatest tension and of difficulty, the demand goes forth. Response comes. The Avatar appears and Light pours in, making the way clear. New hope awakens and fresh determinations are made. Strength to establish right relationships streams through the body of humanity and mankind emerges into a more spacious life, conditioned by truer values. A fusion becomes possible between the outer world of daily living and the inner world of spiritual realities. A fresh influx of love and light is possible.

Today, the moment of adequate tension in the life of humanity has been reached. The Angel of the Presence and the Dweller on the Threshold are at grips. Humanity stands apparently at its darkest hour. But the cry is going forth for aid, for relief, for revelation, for light and for strength to shake off that, which is evil. The massed intent of the world-aspirants is directed towards the world of truer values, towards better human relations, more enlightened living and a better understanding between

all men and peoples. With massed intent, they stand, and their ranks are steadily increasing. With an increased focus of the will-to-good, with a clearer apprehension of future possibility, with a fixed determination that the world move forward in conformity with the divine pattern and with an urgent cry for help, humanity stands, expectant of relief. In every land there is a growing recognition that when mankind reaches the psychological point where having done all there is naught to do but stand, then some Expression of a divine determination to intervene will appear; there is a growing belief that human effort towards righteous action will be supplemented by the emergence of a divine Force, Person or Event, which will bring the conflict to an end.

It might be here pointed out that in similar, though somewhat less potent crises in the past, this divine intervention superseded human effort but that it is hoped by Those Who are seeking to aid humanity that such intervention will today simply supplement human effort - a very different thing! (This was written during World War II. The statement above applies to the present day world crisis. M.W.)

Therefore, humanity everywhere today awaits the Coming One. The Avatar is sensed as being on His way. The second Coming (according to prophecy) is imminent and from the lips of disciples, mystics, aspirants and all enlightened people in all lands the cry goes up,

*"Let light and love and power and death fulfil the purpose of the Coming One".*

These words are a demand, a consecration, a sacrifice, a statement of belief and a challenge to the Avatar Who waits in His High Place until the demand is adequate, and the cry clear enough to warrant His descent and His appearance.

Demand without paralleling action is useless, just as faith without works is dead. It is right here that there is a break in the magnetic link, which should unite the Avatar with the demand for His coming forth. His emergence must be caused by a fivefold chain or thread of energy: (Note the analogy to the fivefold thread of the antahkarana) the focussed will of the people, the massed intent of the world disciples and aspirants, plus their desire, their active participation in the task of clearing the way for Him, and complete selfishness. Only when humanity has itself done everything possible to adjust that, which is wrong and to end that, which is evil, and has carried this effort even to the sacrifice of life itself, can He, the Desire of all Nations appear.

Today, this is being attempted. The great event of the appearance of the Avatar can be made possible by a little increased effort. The mission of the Buddha at this particular Wesak Festival is to add that new impetus, that fresh illumination, and that added power and fixed purpose, which will enable mankind to surmount this crisis. (Later, the Tibetan informed us, that the Buddha, with Sanat Kumara and the Christ are increasing this potency every year. M.W.) From the side of the spiritual Forcos of the planet, everything will then have been done to make the appearance of the Avatar possible. From the side of humanity, I would ask you: What will be done?

Between the Source from which all Avatars come forth and Humanity, stands the Hierarchy of Love, stand Christ and His disciples, stand the Masters of the Wisdom. They are united, all of Them, in one stupendous effort to aid mankind at this time to surmount the Dweller on the Threshold and to come closer to the Angel. This necessitates some greater help and this help will be forthcoming when humanity and the Hierarchy in one fused and blended effort stand with massed intent, invoking that aid and expecting it also.

#### **IV. The Appearance of Avatars.**

Since the year 1450 (a date to which I referred in my first pamphlet, entitled The Next Three Years) there have been constant appearances of lesser avatars, called forth in response to minor crises, to national dilemmas and religious necessity. They have taken the form of those men and women who have championed successfully some truth or some right cause, some human right or correct human demand. All these people have worked actively upon the physical plane and seldom received recognition for what they truly were; only history, at a later date, laid emphasis upon their achievement. But they changed the current of men's thoughts; they pointed a way to a better life; they pioneered into new territories of human achievement. Such a one was Luther; another was Columbus; still others

were Shakespeare and Leonardo da Vinci - to mention only four who so lived and thought and acted that they conditioned after events in some field of human living and are still recognized as pioneering souls, as leaders of men. With these disciples, I shall not deal. They embodied ideas and made history - not the history of conquest but the history of progress. I seek to consider with you those still greater Appearances Who come forth from some hidden centre, remote from or near to humanity, and Who "release from crisis the sons of men." These fall mainly into four relatively minor groups: ·

1. Racial Avatars. These Appearances are evoked by the genius and destiny of a race. The typical man (in quality and consciousness, not necessarily physical) foreshadows the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people, and introducing and transmitting racial quality - a quality to be worked out later as the race unfolds. Coming forth correspondingly from the realm of cosmic evil and responsible for the focus of materialism upon the planet today was Bismark. Both men came forth within the same one hundred years, thus demonstrating the balance in nature and the constant interplay of the pairs of opposites. They are both types of the most powerful Avatars, which humanity itself has as yet produced. They emerge along the line of government, of the first ray and in the department of the Manu and these Avatars frequently emerge at the founding of a nation. This is true of both Bismark and Lincoln. They are very sensitive to Shamballa force.

2. Teaching Avatars. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths, which throw light upon the spiritual development of humanity. Such Avatars were Plato, Hercules, the first Patanjali and Sankaracharya; they emerge upon the second ray line of energy, in the department of the Christ, and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name Christ is that of an office - an office that has always had its Head. I do not mention the Christ or the Buddha as among these Avatars because They are Avatars of another class and of infinitely greater potency.

3. Ray Avatars. Those great Beings come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and the force of a particular ray. Next century, when the seventh ray has achieved complete manifestation and the Piscean influence is entirely removed, the seventh ray Avatar will appear. His work will demonstrate the law, order and rhythm of the creative process as it works out on the physical plane, blending spirit and matter. And, as this ray is called the Ray of Ceremonial Order or Ritual, He will be largely instrumental in producing those conditions, which will permit of the re-appearance upon earth of the Mysteries of Initiation of which the Hierarchy is the custodian. He is necessarily connected with the Great White Lodge on Sirius. This does not however concern us now for we await the coming of a still greater Avatar.

4. Transmitting Avatars. These manifestations of divinity appear at those great, cyclic moments of revelation when humanity needs the expression of a new truth or the expansion of an old one in order to progress still higher on the evolutionary ladder. These Avatars issue forth in response to demand and are not so much concerned with racial development as They are with the subjective unfoldment of consciousness and with the stimulation of humanity as a whole. Of these Avatars, the Buddha and the Christ are outstanding Examples. They were not only human-divine Avatars and hence able to link humanity with the Hierarchy, but They were something far greater and more important. They had reached the point where They could act as Transmitters of certain cosmic principles, which – focus-sed in Them in an extra-planetary sense – could stimulate the deeply hidden and latent corresponding principle in humanity. They transmitted and brought something from outside the planetary life - from the very Heart of God to the heart of man. The Buddha, because He achieved illumination, stimulated the light in the world, in humanity and in all forms. He served the soul of man. The Christ, because of His stupendous achievement - along the line of understanding - transmitted to humanity for the first time in human history an aspect and a potency of the nature of God Himself, the LOVE-principle of the Deity. Light, aspiration, and the recognition of God Transcendent had been the flickering expression of the human attitude to God, prior to the advent of the Buddha. Then the Buddha came and demonstrated in His Own life the fact

of God Immanent as well as God Transcendent; the idea of God in the universe and of God in humanity evolved. The Selfhood of Deity and the Self in the heart of individual man became a factor in human consciousness. It was a relatively new truth to be grasped by humanity. It had always been known by disciples and initiates.

However, until Christ came and lived a life of love and service and gave mankind the new commandment to love, there has been very little emphasis upon God as Love in any of the world Scriptures. After He appeared as the Avatar of Love then God became known as love supernal, love as the goal and objective of creation, love as the basic principle of relationships and love as working throughout all manifestation towards a plan motivated by love. This divine quality, Christ revealed and thus altered all human living and human goals. At that time too there came a great impetus and extension to the work and growth of the Hierarchy as there was in a lesser degree when the Buddha came. Many initiates became Masters; many Masters passed to still higher work and many disciples took Their places in the ranks of the initiates. There was numerically a great influx of aspirants into the ranks of Accepted Disciples.

I have considered some of these Avatars in some of my earlier writings under different names and categories. I deal with Them here simply in an effort to reach a wider public with the teaching anent the doctrine of Avatars or of divine Appearances. The Bible is full of such Appearances, but little is really understood about Them. The above are the mere familiar groupings.

In September 1940 I gave you an interpretation of a new stanza of the Great Invocation and in that communication I spoke of Divine Embodiments as the highest type of Avatar for which humanity could look at this point in its evolution. I spoke of the activity of the Hierarchy and of Shamballa should these two divine agencies decide that intervention in the form of a widespread cataclysm (engulfing all peoples) be necessary and I referred to the emergence of inspired leadership as another and lower aspect of divine guidance and participation.

Such inspired leadership is now being given to humanity by Churchill and F.D.Roosevelt in contradistinction to the focussed leadership of the forces of materialism through Hitler and another man in his group. But it is not with this form of leadership as expressive of the avataric principle that I deal. Such leadership is called forth by elements present in humanity itself. I deal now with *a fifth type of Avatar, greater than the other four*. These Avatars have not, in this world-cycle, experienced human life.

5. Divine Embodiments. These Avatars appear rarely and when They do, effectiveness and results of Their work is very great. They issue forth into manifestation, via the centre at Shamballa, because They are an expression of the will-nature of Deity; They embody divine purpose; the energy pouring through Them and transmitted by Them is focussed through the Lord of the World; They can only be reached by the united voices of the Hierarchy and of humanity speaking in unison; Their service is only evoked by realised need and only after those who call Them forth have added to their faith strenuous action and have done their utmost, alone and unaided, to overcome evil.

They never descend lower than the mental plane and the main emphasis and attention of Their work is directed to the Hierarchy; the Hierarchy is Their transmitting agency; They occasionally reach those thinking people, focussed on the mental plane, who have clear vision, potent resolve, directed will and open minds, plus of course, essential purity of form. These Avatars express the will of God, the energy of Shamballa, and the impulse lying behind divine purpose. When They do come forth, it will be the destroyer-aspect of the first ray of power, which They will express; They bring about death - the death of all old and limiting forms and of that, which houses evil. Their work will, therefore, fall into two categories:

- a. They will destroy the forces of evil, using the agency of the Forces of Light.



b. They will reveal as much of the divine purpose as humanity is able to grasp through its best minds and most dedicated aspirants; They will clarify the vision of the world-disciples and of all who have the disciplined will-to-know and who are dedicated to and expressive of the will-to-good. This knowledge and will are needed in the coming period of readjustment.

How They will bring the present evil conditions to an end, and how They will destroy the present evil state of materialistic aggression I may not reveal. It is not yet certain that human development and understanding and the massed intent of humanity will be adequate to the needed demand and strong enough to call Them forth. Time alone can determine that. God grant that the aspirants and disciples of the world will awaken to the opportunity and the imminent and waiting possibility. The most needy people upon the planet today are the Germans in their unhappy land and their plight lies heavy upon the heart of the Hierarchy. But to bring release and the Appearance of the Power that can liberate, human cooperation is needed. God grant, therefore, that those Germans who have vision may join the forces of those who are seeking to free Germany and the German people from the imposed tyranny of the evil Lodge, working through their seven representatives in Germany. Once the Germans who are living free lives in other lands can think in terms of humanity as a whole and not in terms of national glories, revenge or self-pity, then their voices will be added to those of the other free peoples and to those of the aspirants and disciples in all nations.

When the Avatar comes, He will convey to humanity something for which we have as yet no true name. It is neither love nor will as we understand them. Only a phrase of several words can convey something of the significance and then only feebly. This phrase is:

*"the principle of directed purpose"*

This principle involves three things:

1. Understanding (intuitive and instinctual, but intelligently interpreted) of the plan as it can be worked out in the immediate future.
2. Focussed intention, based on the above and emphasising an undeveloped aspect of the will.
3. Capacity to direct energy through understanding and intent, towards a recognized and desired end, overcoming all obstacles and destroying all that stands in the way. This is not the destruction by force such as is now being imposed on the world, but a destruction, brought about by the greatly strengthened life within the form.

Only the next one hundred years will reveal the significance of this statement and then only if the massed intent of the people evokes this Avatar of Synthesis during the next twelve months. I have called this Being by this name, because it expresses the quality and the objectives of the force, He brings and wields.

Another and lesser Avatar is also awaiting a call from humanity. He is esoterically related to the Avatar of Synthesis, being overshadowed by Him. This Avatar can descend on to the physical plane into outer expression and can thus step down and transmit the stimulation and quality of the force of the greater Avatar Who can come no nearer than the mental plane. Who this Coming One may be, is not yet revealed. It may be the Christ, if His other work permits; it may be one chosen by Him to issue forth, overshadowed by the Avatar of Synthesis and directed in His activities by the Christ, the Lord of Love. (Later, in the Tibetan's book "The Reappearance of the Christ", He revealed that the Christ made His decision in 1945 to come forth among men at the near end of the century. M.W. ) In this way, the energies of both Shamballa and of the Hierarchy will be focussed through the chosen Coming One. Thus a triangle of loving, purposeful energy will be created, which may prove a more effective way of releasing energy, and a safer way than the focussed impact of one selected force might be.

I realise the difficulty of this subject and perhaps I may simplify the matter by a brief summation:

1. A greater cosmic Avatar can come if the Hierarchy and humanity can stand together with massed intent.

a. He will descend into the three worlds of human endeavour but no nearer than the mental plane.

b. He will transmit a cosmic energy whose quality is SYNTHESIS. This will express itself through harmony and unity, producing necessarily understanding, promoting goodwill and eventually ending the separative, isolated tendencies of mankind.

c. His note and vibration can only be sensed by those, whose individual note is also synthesis and whose life-objective is the will-to-good. These are consequently the Members of the Hierarchy, the disciples and aspirants of the world and a few of the men of goodwill.

2. A Messenger or Avatar of equal rank in the Hierarchy to the Christ (or possibly Christ Himself) may come forth as the Representative of the Avatar of Synthesis and as His transmitting Agent.

a. This lesser Avatar works today as one of the senior Members of the Great White Lodge and is in close touch with the Christ, with the Manu and with the Lord of Civilization, the Master R. He will act as the Coordinator between the Hierarchy and Shamballa. He will fuse and blend in Himself through the quality of His own life the three great energies:

- (1). The will-to-spiritual power.
- (2). The will-to-love in its spiritual connotation.
- (3). The will-to-manifest spiritually.

b. The antiquity of the achievement of this Coming One is to be found in the name applied to Him, which is found in so many of the world scriptures: The Rider on the White Horse. (Rev. 19:11. M.W.) This refers to the time prior to the phrase so well-known in the Christian field: "The Lamb slain from the foundation of the world." (Rev. 13:8. M.W.) In the earlier cycle, the initiates then spoke of the "sacrificial horse, slain to all eternity." It conveys the same basic idea.

c. This Avatar can descend to the physical plane, and there appear, to lead His people - as the Prince Who leads through war to peace.

d. The whole problem before the Hierarchy and humanity today in connection with the coming Avatar can be summed up in the following questions:

(1). Can He bring the energy of synthesis with Him, thereby bringing about rapid changes? This depends upon His being overshadowed by the Avatar of Synthesis and that Avatar is evoked through the demand and the massed intent of humanity, aided by the Hierarchy.

(2). Will the demand of the people be strong enough to evoke the higher potency, or will it be too feeble because of the failure of the world-disciples and aspirants to focus this masse intent throughout the planet?

(3). Will the higher overshadowing not take place and only the lesser Avatar come to institute a slower method of gradual reform? This slower method will be necessitated because humanity will have demonstrated its inability to call forth and receive the higher measure and more potent vibration of divine energy. It is entirely the decision of the world-disciples and aspirants; it is not the decision of poor bewildered, deluded humanity.

(4). Will the world-disciples and aspirants appreciate the crisis and opportunity? They have not yet, as a whole, done so.

3. The Hierarchy today stands with massed intent. The cry of the masses is rising up to the very gates of Shamballa. It is far stronger than the demand of the spiritually oriented people - the disciples, the aspirants, the men of goodwill. They seem - from the angle of the Hierarchy - to be overcome by inertia, to be engrossed by their theories and idealisms, and to be blind to the issues at stake.

Can they be aroused?

Can they stand with focussed intent, strenuous physical service and activity, and determined effort to struggle even unto death for the defeat of evil?

Can they preserve the inner attitude of love and non-separateness?

Can they relinquish all for love of humanity?

Can they sacrifice everything for the cause of freedom and of righteousness?

This is the problem confronting Those Who are working for the appearance of the Greater and the Lesser Avatars Who, can at this time save humanity if humanity desires salvation and will take the needed steps.

#### **IV. The Needed Steps.**

These are various in kind, though one in intent. The first step is to realise clearly what are the methods whereby the Avatar can come and so reach humanity. These are the same methods, whether it is the Avatar of Synthesis, working through the Hierarchy or the Avatar of Coordination (as I might call Him), working through humanity and representing the greater Avatar upon the physical plane.

The methods whereby Avatars reach and influence Their agents or those who respond to Their note, vibration and message are three in number.

1. Overshadowing. Where there is kinship in quality, in objective and in nature, it is possible for the Avatar to overshadow some Member of the Hierarchy (as in the case of the Avatar of Synthesis) or some disciple or aspirant where humanity is concerned (in the case of a lesser Avatar). This is done through meditation, through a directed stream of thought-energy, the presentation of a thought-form and the evocation of the focussed will of the one who is overshadowed. All this proceeds rapidly where there is close cooperation between the latter (the sensitive responding disciple) and the Avatar. The Christ is today in very close rapport with the Avatar of Synthesis and this rapport will continue getting closer and closer until the Full Moon of June; He is giving all possible aid as is His Brother, the Buddha. It is this, which makes the coming Full Moon of May of such supreme importance. (1941)

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

2. Inspiration. This is more direct than overshadowing and more potent in results. Certain Members of the Hierarchy, and above all the lesser Avatar, are inspired from "on high" by the cosmic Avatar and become at times direct expressions of His mind, His energy and His plans. This is the spiritual correspondence to obsession. In the case of obsession, a man is taken possession of and inspired by some evil entity; in inspiration, there is no possession but only what is called "identical response" - a very different thing. In the one case, the freewill and intelligent understanding of the Master or the disciple is enlisted on the side of the spiritual

Agent; the spiritual man, functioning as a soul, becomes the channel for forces, ideas and activities other than his own, but to which he gives full intuitive assent. It is all carried forward with full understanding and consciousness of method, process and results. It is an act of free spiritual cooperation, for the good of humanity, in the work of a great spiritual Force or Being. The cooperation of the Master Jesus with the Christ is a case in point. In connection with the coming Avatar, it may involve the cooperation of the Christ or of a "kindred equal soul", with a cosmic Being or Presence, taking place on still higher spiritual levels of consciousness and producing an incredibly focussed potency.

In the case of obsession, the evil force enslaves the personality, which, in the majority of cases, is but a shell. Of this, Hitler is a case in point. This produces greater potency on the physical plane and on the astral plane; it is quicker and more immediate in results but the lasting power is less and the effects are relatively temporary.

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

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

3, Appearance or Manifestation. Every possible step has been taken by the Hierarchy to enable the Avatar, the Coming One, to appear. What these steps are cannot be declared here. Only some questions, suggesting possibility are permissible. Think you that His body of manifestation is already on Earth, waiting to be overshadowed, inspired and used at the right time, as was the vehicle of the Master Jesus by the Christ? There are those who say that it is waiting and has been waiting for 22 years. Is it possible that there will be a sudden descent of the Prince of Light and Peace to change present conditions by the effectiveness of His radiance and His message? There are those who look for Him to suddenly appear and they number millions of expectant people. Some say He is already on His way. Is it possible that this Wesak Festival will see Him approach nearer to the Hierarchy and make a contact with Them? Some say it will take place. Can the "massed intent" of humanity evoke response and lead to the appearance on earth of the lesser Avatar? Some say nothing can stop it. Prophecy, expectation and the present time cycle testify to the opportunity. This possible dual event - the coming of the Avatar of Synthesis to the Hierarchy and of the lesser Avatar, His Representative, to Humanity - can be a probable happening if the world-disciples and aspirants measure up during the next few months.

#### **V. The Immediate Task.**

I enter upon my concluding remarks wondering if anything I can say will awaken disciples to the needed spiritual effort - a spiritual effort, which must find expression in physical plane decisions and activity. A certain aspect of physical plane effort is already being undertaken by them, through very force of circumstances: Red Cross activity in every land, response to urgent, surrounding, physical need and mobilisation of their time and resources by leaders in all countries is the keynote of this time. But it is the inner spiritual activity and orientation (paralleling the outer activity), which is required. This is an activity, which is preceded by clear factual thinking and decision. Can the world-disciples and aspirants evidence this full life on all levels? Are they capable of an intensive inner life as well as unflagging attention to outer duty and demands? This is the problem. Are they capable of laying aside their own pet theories and trifling ideals (trifling in the face of the appalling world situation) and focussing every possible effort on fighting evil upon the physical plane as well as on

other levels with every possible agency? Can they at the same time live that dynamic inner life of thought and inclusive comprehension, which will find expression in the voiced appeal to the AVATAR? It is feeling and fanatical adherence to a loved ideal, which frequently stand between a disciple and effective service on the physical plane. It is old habits of thought and the determined effort to interpose some mystical dream between conditions as they are and conditions as they could be, if disciples took right action, which have prevented effective service.

But, brother of old, all things have to become new and that means a new vision, a new idealism, and a new life-technique. Past ideals and past dreams and past efforts to tread the Path and expressed brotherhood have produced most successfully a certain changed attitude in the race, a new orientation to the life of the spirit, and a focussed intention to move forward. That was the desired goal and that goal has now been reached.

The right attitude is now present in many in every race and it is the recognition of this, which has called forth the activity of the Brothers of the Shadow at this time. They realise that the time of their power is shortening. The hold of the materialistic values over man is steadily getting weaker. So far has man progressed that there are enough people in the world today to turn the tide, IF they can be aroused from their apathy.

I tried to arouse you to speed and clear thinking between the years 1932 – 1938 but though something was accomplished, it was not enough. The blindness, illusion, separativeness and inertia of the aspirants of the world today is one of the factors with which the Hierarchy has to contend. Aspirants are preoccupied with their own little affairs and with their own small efforts instead of relinquishing everything in an endeavour to unite on the needed appeal and activity. They are contending for their own interpretations of truth, and for their pet ideals of peace, living or work and - like Nero - they "fiddle whilst Rome burns". All their lives they have fought for an ideal and a dream and they love that more than they love humanity. Yet, all that is needed is such a deep love of humanity that it works out on all levels of activity and all life effort. If the idealists of the world would realise the situation as it really is, they would relinquish all that they hold dear and come to the rescue of humanity and thus snatch the helpless masses back from slavery and death. They would battle for the freedom of the human soul with every weapon in the armoury of mankind. They would hold back the forces of aggression by force itself if need be. They would aim at clear thinking and thus clear the channel for the inflow of spiritual force. The major pre-requisite today for true world-service is an overwhelming love of humanity and a sense of proportion. The only requirements today for disciples and aspirants may be summed up as follows:

1. The doing of everything possible to bring the war to an end. Every physical plane method must be used to drive the forces of evil and of cruelty back to their dark place. Physical plane methods when motivated by unchanging love of humanity and under the direction of an enlightened soul become agents of righteousness, There are worse things than the death of the physical body. There is the enslaving of the human soul.
2. The focussing of the inner life towards the Hierarchy in radiant faith. The way of the Coming One must be made clear and the life-force must be dedicated to the outer life of compassion.
3. The clarifying of the mental life in the pure light of the soul. Disciples live too much in the world of feeling and hence the clouding of their vision, When they have clarified their minds and see the situation whole, they can then appeal to the Avatar to make His appearance. This appeal must be made via the Christ.
4. Disciples must endeavour to understand what are the objectives of the Avatar and thus fit themselves to cooperate.

The second step is to understand clearly what is the task, which must be undertaken in preparation for the Coming One. This entails three things:

1. The effort to stand with all other disciples and aspirants in an attempt to call forth the Avatar, to reach Him by focussed, intensive thought and to evoke His response. This is the purpose of the new Invocation. (*Let the Lords of Liberation issue forth*, etc. M.W.) It voices intent, makes demand and pledges cooperation.

2. The providing of a nucleus or group through which the Avatar of Synthesis can work when the lesser Avatar has come forth upon the physical plane. This involves individual activity, the sounding out of a clear note, based on clear mental perception, the recognition of those allied in the work and the development of conscious group-work. In this group-work the personality is subordinated and only the following determinations are dominant:

2.a. The determination to offer group service - as a group - to the world-group.

2.b. The determination to establish right human relations upon the planet.

2.c. The determination to develop everywhere the spirit of goodwill.

2.d. The determination to withstand evil through planned group-activity.

3. To construct a network of light and service in every land. This is begun in the individual environment of the server, and gradually extended throughout the world. It was with this idea in view that I suggested the forming of TRIANGLES of people, pledged to use the Invocation and to extend its use through the world.

It is my specific plan to help mass world-thought and thus evoke the Avatar and likewise provide a world-group through which the new forces and energies can function, the new ideas spread and the coming world-order find adherents.

4. To prepare the general public for the Coming One by pointing out the testimony of the past, the recognition of the universal need for divine intervention and the holding out of hope to the distressed, the doubting and the tortured. In His appearance lies hope, and history testifies that it has frequently happened at times of world-crisis.

Such, brother of old, are the possibilities, which I present to your understanding. I have told and taught you much in the past years. I have often asked for your cooperation and your help in world-service. Some have responded and given help.

Many have longed to aid. The majority have done little or nothing. In this moment of crisis (within the world-crisis) I again ask for your cooperation and leave you to make your decision.

May the love of God and of your fellow men inspire you; the light of your souls direct you and the strength of the group enable you to aid in bringing good out of the present evil by right action and clear thinking.

Your friend and teacher,  
THE TIBETAN

Set 7. (Contents)

**APPLICANTS AT THE PORTAL GROUP – SET VII - (JULY 1955)**

**TABLE OF CONTENTS**

A. INVOCATION TO THE FLAME (Comte de Gabalis)

B. LETTER TO THE “A AT P” GROUP (MW)

Matters of Immediate Interest to the Group  
Continuing the Hierarchical Events for 1955  
Seventh Ray Instructions on Esoteric Astrology  
Correlations of Seventh Ray-Teachings with The Tibetan's Esoteric Astrology

C. SOME DEFINITIONS (TERMS USED IN THE INSTRUCTIONS)

The Shaktis  
The Relation of the Chakra to the Shaktis  
Fohat  
The Central Spiritual Sun  
The Wheel – Symbol of the Hierarchies

D. REFERENCES FOR STUDY - PERTAINING TO THE INSTRUCTIONS AND THE RITUALS FOR THE WESAK, LEO FULL MOON AND LEO NEW MOON 1955.  
and/or:

REFERENCES PERTAINING TO THE INSTRUCTIONS AND CORRELATING THE TEACHINGS OF THE MASTERS R. AND DK. ON ESOTERIC ASTROLOGY

Esoteric Astrology  
References from Alan Leo for Comparison  
Constellations  
The Great Bear  
The Second Star of the Great Bear  
The Pleiades (and the constellation Taurus)  
The Solar Logos  
Radiation  
The Father  
The Mother of the World  
The Planetary Logos  
The Divine Hermaphrodite  
The Mysterious Number Twenty-Six (26)  
The Twelve Creative Hierarchies  
The Central Spiritual Sun and Electrical Fire  
Devas, Violet and Solar  
Leo  
Capricorn (Makara – Crocodile)  
Permanent Atoms  
The Fifth Spirillae  
Saturn  
Mars  
Venus  
Polarity  
Marriage References

Sex  
The Science of Triangles  
Triangles of Centres  
Sephirothal Triad of the Kabala  
Rays  
Centres  
Coming New Health Conditions  
Five-Pointed Star  
Initiation  
Pilgrims  
Notes on Matter and the Will  
The Will  
Manas  
Magic  
Kriyashakti  
Aum  
Colours and Sound  
Indigo  
Orange Colour  
The Diamond  
Sapphire  
Mineral Kingdom

E. FOUR CHARTS ON THE LEO NEW MOON, AUGUST 17, 1955 - AND COMMENTS BY COMDR.  
WALTER M. WYNNE – FOR:

- (1) Washington D.C.
- (2) New York,
- (3) London
- (4) Los Angeles

F. THE SCIENCE OF ESOTERIC ASTROLOGY - Quotations from the Tibetan's Writings

G. RULE 1 OF FOURTEEN RULES (PAPERS FROM GROUP MEMBERS)

Foreword  
Report – Clarence E. Bush.  
Report – Louise Crouse.  
Report – Erna G. Hoy.  
Report – Maria Marstboom.  
Report – M. Roof.  
Report – Barbara Steele.  
Report – Z.M. Todd.  
Report – Dorothy Wadley.  
Report – Louise P. Benesch.



Set 7.A.

## APPLICANTS AT THE PORTAL GROUP - SET VII

### INVOCATION TO THE FLAME

I CALL UPON THEE, O LIVING GOD,  
RADIANT WITH ILLUMINATING FIRE,  
O UNSEEN PARENT OF THE SUN!  
POUR FORTH THY LIGHT-GIVING POWER  
AND ENERGISE THY DIVINE SPARK.  
ENTER INTO THIS FLAME AND LET IT BE.  
AGITATED BY THE BREATHS OF THY HOLY SPIRIT.  
MANIFEST THY POWER  
AND OPEN FOR ME THE TEMPLE OF ALMIGHTY GOD,  
WHICH IS WITHIN THIS FIRE!  
MANIFEST THY LIGHT FOR MY REGENERATION,  
AND LET THE BREADTH, HEIGHT, FULNESS AND CROWN  
OF THE SOLAR RADIANCE APPEAR,  
AND MAY THE GOD WITHIN SHINE FORTH!

(From the book, *Comte De Gabalis* –  
"A nobleman of high rank and a great  
Cabalist, whose lands lie towards the  
frontiers of Poland".  
Published by: The Brothers)

(Before the text of this book has been inserted a reproduction  
of Rembrandt's painting "The Polish Rider", by courtesy  
of the Berlin Photographic Company, London and New York)

Set 7. B.

July 19, 1955 (New Moon)

### APPLICANTS AT THE PORTAL GROUP – SET VII - (JULY 1955)

My dear brothers,

This letter continues the theme of Set VI, namely, the Cosmic And Planetary Events of 1955. During their discussion, there will be given some new instructions on esoteric astrology. But, before we take up this theme, I shall speak of some matters more closely concerned with our group.

I wish to touch briefly on the increased psychic sensitivity in the group, which has been made apparent in the reports of the last few months. This is not an unusual development among a group of disciples. It merely means that our range of awareness is widening. Some register it in one vehicle and some in yet another. No two people are alike. You of course know from our earlier instructions of the Tibetan that the aim of sensitivity is the development of the higher psychism, such as telepathy, sensitivity to spiritual impression, the development of true intuition, and vehicles, which are under control under any circumstances of sensitivity. Added to this is the gradual bringing into activity of the third eye. It is needless, perhaps, for me to add to such a group as this that sensitivity is to be considered only in the light of service. Often, between the higher development and its beginnings, we find sensitivity in various forms; sometimes making it very unpleasant and difficult for the disciple who is in the process of establishing control over his vehicles. The main thing, brothers, is to keep the balance in sensitivity. All must be subjected to the impersonal objective gaze of the mind – the illumined mind if possible. It is also a constant emphasis and seeking after spiritual principles in our own thinking and activities. May I add this point emphatically – keep your will off of others. We must allow free will to others. This even extends to inanimate objects, handling them with understanding of their innate uses. But the true balance of the will and the time and place for exercising it is subtle, and the knowledge of this only comes with the experience of trying and with the inclusive heart.

Since the group received our Set V, it has made steady strides forward, which have been gratifying to all of us. Many have so expressed themselves in personal letters to me. It is also gratifying to report that most of the group used the Wesak Ritual. Three of our brothers did not receive the Ritual in time, due to a regrettable error in not sending by air-mail, but these brothers did well, regardless. Those few who are on leave of absence of course did not participate. Only one of our brothers who has been regularly participating in the group-work has not communicated with me or the group since Wesak. Perhaps he, too, did not receive the Ritual in time.

By now the Rituals for the two lunations of August have been received and presumably studied, reflected upon, and memorized. More understanding of them will come with the reading of this Set. Even so I urge that you do as much study as is possible on the references given in this Set before the Leo New Moon.

In my letter sent with the Leo Rituals I explained the choice, which presented itself to me as I considered the over-all need of the group, with the result that this Set comes to you later than is desired. But I believe that the choice made has worked out to the advantage of the group when considered from the subjective standpoint and the consequent enrichment of the collective group-consciousness – especially in view of the wonderful opportunity at the Leo New Moon for an expansion of consciousness for all ashramic groups.

This possible expansion of consciousness is due to the fact that the “Leo Alignment” of planets is at the New Moon, rather than at the Full Moon, because the conjunction of Moon and Sun (with all the other planets in the Alignment) will bring into action a new Cosmic Triangle of Forces, which will release new energies of great potency and which Sanat Kumara (and Those Who form His center of work) will receive for distribution into our planet Earth. Through this conjunction “the Moon will act as a responsive point of negative energy, which will permit distribution of Sanat Kumara’s “Will-to-Initiate” in all the ashramic groups. Because of this, many disciples will know a new initiation.”

Therefore, brothers, the entire group will receive this high stimulation of the initiating Will of Sanat Kumara at the Leo New Moon. According to the readiness and stage of awareness of the individual disciple in the group will the individual effects be felt. Whatever results may be forthcoming may not be realized immediately, as sometimes it takes a little while for the awareness of what has transpired in the causal body to reach the physical brain. The Tibetan tells us in *Cosmic Fire* that, while the first three initiations are undergone in the causal body, the effects are felt in the lower mind, the astral, and the physical. Be that as it may, and at whatever the stage of readiness of the individual, the whole group benefits as the parts are of the whole and vice versa.

This New Moon Ritual is of the *New Age technique of group-initiation*, whereby the members are all functioning together on the physical plane and all are participating in group-activity in *brain awareness*. And this, as much as is possible for the individual. You will have noticed in the Ritual that the three guiding disciples of the three ashramic groups newly cooperating (of which I spoke in my letter accompanying the Ritual) will be doing a simultaneous piece of work for the groups, and thereby forming a triangle of service. In this triangle the three guiding disciples will also be standing respectively for Rays 1, 2, and 7. You will have noticed that the Christ and the Master of the Ashram to which each of the three groups is attached, are involved, plus the Star at the apex of the Triangle, which Star transmits the ray energy of the group. *The new will energies of all seven rays will be received and transmitted by Sanat Kumara* at the Leo New Moon via His throat centre, but *within the Plan* the emphasis placed on the first, second, and seventh rays, as you will see when we consider in more detail the cosmic events and planetary inter-activity in the Leo Alignment. All true ashramic groups will receive the initiating energies at the Leo New Moon.

As we all know, it is Sanat Kumara at the third initiation, Who applies the Rod of Initiation. This third stage from humanity's standpoint is the second major initiation, but from the planetary Hierarchy's standpoint it is only the first major initiation, because then the initiate enters into the Fifth Kingdom and for the first time comes under the influence of the Great White Lodge on Sirius. Again, as you know, it is at the first and second initiations that the Christ officiates. In these ashramic training groups there are individual members preparing for all three stages. Hence, brothers, at the Leo New Moon the *three cooperating ashramic groups standing together and in this New Age technique of initiation*, we find involved at this great spiritual moment Sanat Kumara, The Christ, and the three Masters M, DK, and R, with the three guiding disciples standing at a certain stage for three ray groups. We also must pay attention to the fact that the transmission of both the Leo energies and the ray energies are being received and transmitted via the throat centres of Sanat Kumara, the Christ, the respective Masters, and the disciples, who in turn not only synthesize the centres in their bodies by means of their throat centres, but also this centre is used in creative activity "*to plant the new seeds of Will into the Earth*".

The Wesak Ritual was a *group*-preparation for the Leo New Moon Ritual, while the Leo *Full Moon Ritual* is in the nature of an individual preparation and dedication to service of the Plan the energies to be received at the Leo New Moon. The symbolism of the Lion is partly that of the Leo influence bringing us, and likewise the planet, the terrific flood of energies released at the New Moon. It also symbolizes the light, which the disciple receives and releases into his areas of awareness and work.

Sanat Kumara's "Will-To-Initiate" will not only bring initiation to ashramic groups but will flood the planet with new energies, which will initiate trends of vast change in the planet whose effects will be felt for a long, long time. Also at the same time many, if not all, of the planetary Hierarchy will "take" higher initiations – a terrific moving up in Hierarchy will take place, vacating places of responsibility, which will be filled by those ready to do so. For this our Hierarchy has long been preparing, as well as lesser initiates. One wonders if the Tibetan was speaking with pre-vision when He Wrote in His instructions to His former group that this stage of His activity would be finished by 1956. That year is later than the end of the 30-year cycle of writing through AAB, of which He also spoke.

I have spoken of the fact that the first, second, and seventh rays are most prominently concerned with the Plan for humanity in the New Era into which we are entering. Therefore, the Ashrams of the Masters M, KH. and DK and R are those Ashrams more closely related with the present aspects of

the Plan. I have mentioned that at the Leo New Moon the three newly cooperating ashramic groups will receive respectively these three new Will ray energies, that is, the Will aspect of each of these rays. This triangle of ashramic groups was needed to "anchor" these new aspects and the specific Leo light (of which we shall speak later) "in the Earth" at our stage of development, and also to ground them in the etheric at specific points on the Earth. This constitutes, for the three groups, a rare service to the Plan of Hierarchy. (In passing, brothers, please note the influence of thought on the etheric plane as given in the Tibetan's answers to questions, which will be found in the Ashramic Series 4 and 5 contained in the Supplementary Set accompanying this Set VII.)

I have already spoken somewhat on the need to use ritual or ceremonial white magic to manipulate energy so as to channel these energies correctly to our stage of ashramic workers and thence into the etheric. It is a technique used by all of Hierarchy at Their greater stations of service to humanity. Ritual is a method for channeling divine potentialities into outer and objective manifestation. It uses figure and form in symbols, which are universal and which derive their potency for the human consciousness from use down through the ages. It also uses the Divine science of Vibration in Colour, Sound, and Numbers working with the laws of God, the Great Architect of the Universe. White magic works with the soul of forms, not with the form itself. Our Rituals at our stage have not used the mantric sounds that are used by Hierarchy. But the words chosen are simple and direct. You will notice that all ritual utilizes the will. Hierarchy needs disciples, who are trained to work both in substance and matter. The Tibetan has clearly set forth the difference between working in substance and matter in Telepathy, pages 188 - 189. It is too long to quote here.

The techniques of ritual of White Magic constitute really an involutionary process of descent of spiritual energies into matter, whereby matter (manifesting on its various planes) may be further spiritualized by the evolutionary processes. Hence, brothers, the use in our Rituals of AU M rather than O M. With regard to the various usages of the Sacred Word, you will be interested to read the Tibetan's comments in the Ashramic Series of the Supplementary Set spoken of above.

In view of this present and solemn group-service for Hierarchy at the Leo New Moon, I urge all not to approach the Ritual purely from the standpoint of group-initiation, but rather to let this take a secondary place in our thinking. Our primary and constant objective is service to Hierarchy. We will let it be particularly so at this great event of the Leo New Moon.

Because of this needed service from the three groups, during the Wesak and the Full Moon and New Moon of Leo and the ceremonies observed then, the guiding disciples of the three cooperating ashramic groups "are being linked together by a triangle of pure blue light in order to unite all the ashramic groups of M, DK and KH, and R, in one work of light and to help Hierarchy put the new Will seeds into the good earth". "This triangle of pure blue light is not only symbolic of the ashramic groups of the above-named Masters Who are working in Europe, the USA, and Asia, but really is a great Triangle of distributing energy to unite the new Will aspects of the first, second, and seventh rays and also to unite Asia, the USA and Europe by means of this work of Light."

The above "was a decision, taken in complete cooperation and unison by the Masters M, KH and DK, and R, and the three groups, for which these guiding disciples stand, are the only groups, which these Masters considered should be informed at this time of the tremendous hierarchical events and all their implications happening this year." Also, "the three ashramic groups are being given the same work and instructions in order to do a united work of Life in planning the new Will seeds in the Earth".

Furthermore, "this is not only a very great privilege occurring to the three guiding disciples as a high reward for their clear mental serving of the Plan, but thereby, the decision was taken also by the Christ Himself to unite at the Wesak and for a long, long while the three fiery places where it is at the same time 7 o'clock in the morning, 12 o'clock at noon, and 9 o'clock at night, to make the New Birth possible in the Holy Place marked by the midnight hour at the geographical longitude of 180 degrees."

Therefore, brothers, the Wesak Ritual was performed by the three guiding disciples together with the respective groups for which they stand, at the "three fiery places" in unison with the new and far-reaching decision of the Christ.

The fourth point mentioned on the globe as being at the longitude of 180° is the sea, or somewhere in the air, or maybe the extreme land-point of Siberia. I believe also that there are a few islands, which lie close to this longitude. But any guessing about the real place is not to be made at this time. However, there is an old statement, which says that "Once again the Saviour will be born in a land of "exile" to reach the land of "liberation" and to build the bridge between the East and the West." As a matter of precaution, I call the group's attention again to the fact that all the information given in this Set and the last one must be kept strictly within the group.

The three groups are asked to perform the Leo New Moon Ritual, if at all possible, at the same place where they carried out the Wesak Ritual. This must be observed particularly where the guiding disciples are concerned. Therefore, the guiding group and I are planning to have the group come together as before at Grace Ranney's apartment in New York City. We hope that as many of the group as possible can be present. I will stay at Mrs. Ranney's hotel as previously and be on hand August 16th and will stay over at least through August 18th. It is advisable that those coming to New York from out of town will please contact me at their earliest moment. Please do not call Mrs. Ranney, as she has been seriously ill, and while she is greatly improved, must be guarded against expending any energy that is not necessary. Those of us who came from Washington for the Wesak stayed at Hotel 14 Where Mrs. Ranney resides, which proved to be most convenient for our several gatherings. Those Who are planning to come from out of town and desire to stay at Hotel 14, will please write to Mrs. Benesch at once. She can then make all the needed reservations at one time.

We will now turn to our main theme of the great cosmic and planetary events of 1955. If you will turn to the final pages of this Set, you will see that we have been greatly honoured by being entrusted With the true Hierarchical Chart for the Leo New Moon. I repeat, entrusted, brothers, for this chart must never be allowed to be seen by anyone outside the three groups. There is a very definite reason for this. An experienced astrologer could ascertain from the known position of the ascendant the etheric location of the "Shamballa Center". If this knowledge should by any possible chance fall into wrong hands, there could be danger. As it is, some years ago the etheric location of Shamballa had to be "changed under pressure of certain war circumstances".

The Chart has been permitted to be given to our group because of another service we are asked to render to Hierarchy in cooperation with the other two ashramic groups. This service is that of uniting all the teachings given on the subject of esoteric astrology by the Tibetan, Master R, and Master M. The Tibetan has already given out His teachings in His books Esoteric Astrology and Cosmic Fire, and He will not add to these until He again resumes His next unfoldment of esoteric instructions of the Ancient Wisdom, which AAB informed me, would be around the first quarter of the next century. His present teachings, having been published, are known and studied, of course by the first and seventh ray ashramic groups. But the three groups will receive simultaneously the first-ray teachings of Master M and the seventh-ray teachings of Master R, the latter dealing particularly with the more magical teachings of esoteric astrology.

The plan is to give to the interested public later on "everything of the unified teachings, which could be useful even for later generations, in order that astrology might once again become the Great Science of the New Era, and be taught in the universities as in the Atlantean Days. And also (this knowledge is to be given out) in order that disciples upon each of these three rays might cooperate fully everywhere with complete knowledge of the techniques in the use of inter-planetary energies when Hierarchy will need their conscious help and their magical, ritualistic and ceremonial cooperation in the field of the "New World Religion".

It is my understanding that when the time comes for giving these teachings to the interested public (with the proper deletions), it will be published anonymously "by three groups". In the meantime, the teachings of the first and seventh ray will be given gradually to our group, and those of the Tibetan will be studied with them. Hence, brothers, the pages and pages of references, which have confronted the group in the last Set and this one! It is a beginning effort to unify the three ray teachings. However, there will always be references from other sources, which give useful amplification on a subject.

You will see from the above-quoted instruction that we will also be over-lapping in the field of the New World Religion. Hence, those of the group, who are particularly interested in this subject must have some esoteric astrological knowledge! You will recall that the Tibetan wrote that in the New World Religion each monthly full moon observance will use ritual suitable for invoking the energies of the zodiacal sign of that month and that this will be done publicly. Furthermore, the New World Religion will be rightly concerned with the principles underlying Right Human Relations. Therefore the Six Themes given out by the Tibetan must eventually be studied, experimented with, and given intelligently and practically to the public. The youth of the world will understand and welcome the principles and Laws, which these six themes embody. Much outer service is before us all if we but grasp the opportunities presented to us.

In Set VI the charts for Washington for the Wesak and Leo New Moon were given. They were only given to show the relative positions of the planets. However, just recently our latest new member, Commander Walter M. Wynne, called my attention to an error in these charts. It seems that my friend who drew up these charts did so without converting from London to Washington time! I have always found my friend a most careful worker, but this slip may be due to a long series of accidents and illnesses over the past two years. Commander Wynne wrote me "Consequently, the concentration of bodies in Leo is shown in the sixth house of service, which is true of western Europe but not of the eastern United States, where they are neatly bunched in the eighth house of regeneration or inheritance or, sometimes, of helplessness." I have asked our new brother, whose name some of you may recognize from his articles over the last four years in *The Beacon*, on the June and December Full Moons, to reproduce the four charts he sent me for London, Los Angeles, New York, and Washington, and to repeat his comments on these, for I am sure, our members will be interested to have them.

With these needed digressions discussed for our background of understanding, let us return to the consideration of the true Hierarchical Chart. With it before us, we can better apprehend the meaning and effects of the cosmic and planetary events of this year. Below are listed some important instructions on this Chart.

- (1) You will notice that the ascendant falls on the 15<sup>th</sup> degree of Aquarius and is indicated as corresponding with the new etheric location of Shamballa.
- (2) Also, you will see that, curiously enough, the "cusps" of each hierarchical House falls on the 15th degree of a sign. The Cross formed by joining the 15th degree of the signs Taurus, Leo, Scorpio and Aquarius is called esoterically "The Avataric Cross".
- (3) That Saturn falls on the 15th degree of Scorpio and is in exact square to the ascendant and to the Leo Alignment of planets.
- (4) Saturn is here indicated as standing for Sanat Kumara and esoterically for the throat centre of the Christ.
- (5) Saturn falls just on the M.C. (Midheaven line) at the beginning of the 10th House.

Exoterically, this 10th House means honour, public position, and the father or mother of an individual. Esoterically, it means the Hierarchy considered as One, as the Sacred Brotherhood. It also means "the Mother of the World" and all the "Groups of IX", which are symbolized by the Diamond. (This was symbolized for us at the Wesak by the diamond in the cup and "swallowed" and visualized as taking its place at the etheric heart centre. This diamond really symbolizes the "Flaming Diamond", the name of the Rod of Initiation of Sanat Kumara.)

- (6) The Leo Alignment of planets falls partly in the sixth House and partly in the seventh House.

Esoterically, the sixth House means "The Service of the Plan", the esoteric art of Healing and Feeding, the right use of White Magic, and the work of the Deva Kingdom, especially that of the "violet devas" and of the golden solar devas, which use prana. The exoteric meaning is service and health.

The seventh House means esoterically "the use of the fifth Key, which is geometrical, the stimulation of the fifth spirilla, Right Human Relationships, the Celestial Wedding or "marriage" of a planetary Logos, and transgression of a ring-pass-not". Exoterically the seventh House is related to the wedding and the wedding-ring.

Let us first consider the Fixed Cross of the signs Aquarius, Scorpio, Leo, and Taurus. In Atlantean days, man became advanced enough to make it possible for the Fixed Cross to function esoterically in the life of humanity and the first reversals of the Wheel in the life of the advanced men of the period took place. The door of initiation was opened by instituting the techniques for initiation on this planet. It was this reversal, so the Tibetan tells us, which was the true cause of the great contest or battle between the Lords of the Dark Face (the Forces of Materialism and of Obscuration) and the Lords of Light - a contest, which is today persisting. This battle was fought out and conditioned in the sign Scorpio (the tests of the disciple). Today in Aryan times a similar conflict upon a higher turn of the spiral is taking place for certain world-disciples and initiates are ready to mount the Cardinal Cross and take some of the higher initiations. Therefore, the conflict is on between those of humanity under control of the Lords of Materiality and those, who follow the Hierarchy of Light.

The conflict goes on under the influences of the twelve Signs of the zodiac (particularly seven of the Signs) for today men of all types and rays are responsive to their influences (as they were not in Lemurian and Atlantean days), and are implicated in some form or another in the battle. Leo, we are told, is the most human sign of all, and indicative of the Fixed Cross, which the Tibetan also calls "the Cross of Light" for "playing through it all the time and emanating from Leo are the "Fires of God", cosmic, solar, and planetary, producing purification, the intensification of the Light, and eventual revelation to the purified man who stands in the light." We are also told that the Fixed Cross brings about systemic awareness (*Esoteric Astrology*, page 153) while the Cardinal Cross brings cosmic awareness. As we know, the Fixed Cross governs the Wheel during discipleship. The planets, which rule and condition the disciple standing at the center of this Wheel (that is, when he is correctly poised) are given as eight in number and all the rays find their influence through them except one, which is that of the third ray of active intelligence, (*Esoteric Astrology*, pages 221-222) which is "occultly deflected" but it is present as the subconscious ruler of matter. These provide the conditions of the tests. Also, we are told that all these ray-energies express themselves as the active sub-rays of the ray upon which the soul of the disciple is found. It is interesting to note in connection with these rays and planets that they are all present plus Pluto in the Leo Alignment, and pouring through the 6th and 7th Houses.

Taurus on the Fixed Cross opens the door for humanity into the Hierarchy when the significance of Gemini and Leo is understood and the First and Second initiations can therefore be taken. Also Taurus with Aries and Capricorn and their esoteric relationships upon the Fixed Cross hides the mystery of Makara and the Crocodiles (which subject we will touch upon later). In this chart of the Leo New Moon Taurus stands for the present attainment and readiness of disciples. In Taurus knowledge eventually brings light. The Tibetan says that the Taurian influence must now be regarded as being of extreme potency today, particularly from the angle of subjective spiritual values, and it is Taurus, which is the ruler and the guiding influence of that, which is occurring everywhere. He goes on to say that the entire secret of divine purpose and planning is hidden in this sign, owing fundamentally to the relation of the Pleiades to the Constellation of Taurus, the Great Bear, and to this solar system. With regard to the possibility of world salvation today, please turn to *Esoteric Astrology*, pages 162~ 163. For disciples the relation between Scorpio and Taurus and the tests therein bring the "final victory of soul over form, death and darkness demonstrate as life and light as the result of this energy relationship. The dark night of the soul becomes radiant Sun."

As for the triangle Taurus - Leo - Aquarius, the Tibetan says it is one of the great triangles conditioning humanity today.

- \* Taurus incites toward experience and toward the gaining of knowledge.
- \* Leo leads to the expression of that experience in daily life and to the effort to justify knowledge.
- \* Aquarius takes that experience and the knowledge gained thereby and turns it to conscious use in the service of the group.

He also phrases it thus:

- \* Taurus in the final stage of development demonstrates as the illumined consciousness.
- \* Leo produces the truly Self-conscious man.
- \* Aquarius is the man of Spirit, of life; and of consecration to the divine expression of service.

He says this triangle is one of three called "Triangles in Revolution".

We might express the above, paraphrasing the Tibetan, that the two horns of the Bull of lower mind and desire-expressing duality interact and eventually their uses are exhausted. Then the disciple-man merges the two upturned horns into the "single-eye", which makes the "whole body to be full of light" thus expressing the results of the interchange of energies between Taurus and Scorpio. In the experience of Capricorn the two horns of the goat and the single eye are blended and this is depicted by the long straight horn of the Unicorn, the emergence of the consciousness of the initiate (white and one-pointed) and the final defeat of the personality, which is the King of the beasts, Leo the Lion, being transmuted through the action of the purifying divine flames into the King of Men - He of the courageous heart and will and the Leader of Caravans (of Pilgrims) to the Place of Birth or the New Jerusalem, the Place of Light. He then becomes the Aquarian Carrier of the Waters of Life (of true substance) to humanity. You will of course have caught the analogy here with the two Leo Rituals.

As of today, the opposing forces stand fully revealed in their essential nature. The lines have been sharply defined, largely through the energy of applied Goodwill in the affairs of man, thus producing a recognized point of crisis. Karmic conditions are being quickly released, both of the so-called "good" and "bad", whereby humanity is forced to make a free choice in *conscious awareness* of what the alternatives are. But we see in this chart the energy of the "Saving Force" pouring through the great powerhouse of planetary alignment in Leo, which will eventually transform not only the nature of man but of the body of the planet itself. The scales as of today are being tipped in favour of the "lifting" of humanity *if it responds*, whereby the forces of light will eventually triumph. The disciple in Scorpio eventually becomes "the triumphant one".

But the tests in Scorpio are indeed onerous and subtle. We see in the chart the powerful square of Saturn to the ascendant and the Alignment in Leo bringing opportunity whereby the disciple can prove himself. An analogy may be drawn from the experience of the disciple Hercules (the Son of God) in his Labour assigned to the sign Scorpio wherein he slew the 7-headed serpent, the Hydra, of the Lerna marshes. Hercules, armed with a great sword (of the Spirit, his spiritual Will) succeeded in cutting off one of the 7 heads. But no sooner had he done so, to his dismay, he saw 7 other heads suddenly spring from the bleeding stump. To prevent a repetition of this multiplication of horrors, he bade his friend Iolaus, who had accompanied him, to take a lighted brand and sear the wounds as soon as inflicted. Thus the monster was slain. But we are told that a crab, sent by Juno to defend the Hydra, during the battle, continually pinched Hercules' feet! The Hero, angry at this intervention, crushed the crab, which, however, received its reward, for the Queen of Heaven placed it in the sky as the Constellation of Cancer the Crab! (The transformation of the Cancer energies into their higher potencies is given in *Esoteric Astrology*, pages 323, 340). By the slaying of the monster, the surrounding countryside was freed from its long thralldom, but before leaving the scene of his second labour (the first being in Leo) Hercules dipped his arrows in the venomous blood of the Hydra, knowing that any wound they inflicted, however slight, could be sure to prove fatal (the fruits of experience to be utilized intelligently). It was not until Hercules seared the wounds of the severed 7 heads with the flame of his illumined mind that the heads ceased to multiply seven times over! We will have noted in the chart that the Leo forces pouring through the seventh House will provide the stimulation of the fifth spirilla in the permanent atoms of the vehicles, and this brings in the unfoldment



of higher Manas, which will provide the necessary "flame" for humanity to triumph in the tests brought through Scorpio - if enough conscious or unconscious disciples respond!

But from the standpoint of the Avatar, this Cross cannot be viewed from the customary angle of the Fixed Cross. Sanat Kumara is the Divine Androgyne or Hermaphrodite - the Makara and the direct incarnation of the Heavenly Man of our Earth scheme. He stands with His face turned away from the great Light beyond our circle of planetary need. He sacrifices the freedom of His own earlier great achievement until the last Pilgrim on the Path of Light has been garnered into the Holy City. Thus He stands on the Fixed Cosmic Cross, shall we say, until a certain later stage of humanity and the planet shall have become consummated, the so-called Days of Judgment - when a greater battle will have been waged and won. With respect to the Avatar, the chart really expresses the reception of cosmic, zodiacal and systemic forces coming via Leo and focussed in the three centres of the planetary Logos - Shamballa, His head centre; Hierarchy, His Heart centre, and Humanity, His ajna centre (the responsive disciples). These in turn transmit respectively these energies to those centres in His body representing the base of spine, solar plexus, and throat centres.

Saturn standing in Scorpio in the 10th House and squaring the ascendant and the Leo Alignment produces the great crisis of planetary opportunity, that is, the realized approach of Hierarchy to Shamballa and Humanity to Hierarchy. The alignment is now present and interactive between the three centres. Thus the crisis of planetary *opportunity is now here*. As I wrote to the group in my letter from Florida, there is a very different meaning for the aspects of a chart when considered esoterically or exoterically. Esoterically, a square provides the power that forces the abstract idea to become concretely realized. From the spirit's viewpoint, it is still the power of incarnation and birthing and, indeed, crucifixion. But, at the same time, from the point of view of substance, it means "getting the stones out of the quarry and building them into the perpendicular walls of the future edifice". The important planet Saturn at one angle of the chart provides the action of power, which makes the alignment in Leo effective. Therefore, the general keynote of the chart for the three planetary centres is mobilization and creation.

The opposition in the hierarchical chart between the ascendant, which stands for Shamballa, and the planetary alignment in Leo is esoterically considered as "two poles of a battery" between which "the spark can flow" in order to illumine one of the poles, in this case Shamballa. Saturn, at the angle or at one point of the triangle Leo - Scorpio - Aquarius, stands here as Sanat Kumara, the divine or One Initiator. We are told in the Instructions that He receives the cosmic gift of forces in His throat centre and distributes them via this centre. It is His power and His attainment which "grounds" and makes effective the power flowing between "the two poles". It is by joining the meaning of this opposition to the meaning of the square that we may have a complete sense of this wonderful cosmic event. The meaning is so far-reaching with all its implications, that we really do not have the necessary understanding to express it.

But there are a few points, which appear obvious to us from a study of the Tibetan's writings. Humanity now stands at the stage where the individual disciple always has stood, that is, it can now - as the world disciple - come under the influence, which Saturn presents wherein "difficult situations and crises are presented which will evolve free choice, discriminative pioneering, wise responses, and correct decisions: Thus will be brought about the destruction of that, which hinders, without the relinquishing of any true values of which humanity may be aware. Thus we stand at the gateway of the new world, at the New Age and its new civilization, ideals and culture."  
"After the work of Saturn has presented us with opportunity and choices to destroy that which hinders He stands aside for His great brother Mercury to spread the light of the soul - intuitive and illuminating - upon the situation to interpret for us, through our own illumined minds, the significance of events and to relate the old and the new, the past and the future, through the light of the present."

"When the task of Saturn and Mercury has been accomplished, during the third decanate of Aquarius (at the time of DK's writing of *Esoteric Astrology*, He said we were in the first decanate) Venus, which is the union of heart and mind, will usher in the long-hoped for era of love-wisdom and expressed Brotherhood: These are the gifts that Shamballa is planning to confer upon mankind during the

Aquarian Age, if man will but prepare for them, accept them, and use them. Only the future will make clear man's reaction."

We see in this chart really the pull of two pairs of magnetic attractive poles. They are the involutory and divine interventive in-pouring of the Saving Force to Shamballa and the pull of Hierarchy on humanity, for the opposite signs are powerfully inter-active on any of the Crosses. Apart from Hierarchy, DK tells us, mankind cannot today surmount or properly handle the crisis. The divine intervention or Saving Force should come via Hierarchy as it does today, thanks to the great recent attainment of Sanat Kumara. By reason of this, the flood of powerful energies of the Leo Alignment will not be too destructive in its effects. DK tells us that at the last major intervention in Atlantean days it came via Shamballa direct to humanity and the planet, resulting in the partial destruction of entire continents and lands. The crisis of the alignment of the Leo energies furthermore brings the beneficent geometrical flow of the high energies by triangular formation, thus activating similar triangular formations within Hierarchy Itself, and this assures this safe reception by the planet and humanity. Moreover, the energies of Leo, which are being released are said to be ruled by the second ray.

In the triangle formed by the square of the chart and connecting Leo, Saturn, and Shamballa, we have a relationship of peculiar power. The Tibetan calls it "occult in the truest sense of the word, to even trained occultists and to the majority of members of Hierarchy"! Its potency is felt more directly in Hierarchy than in humanity. On the surface, which is all we can perceive, it seems that Leo here stands for the Will of the self-conscious planetary Logos - the Will-To-Be, and this is reflected in man's self-consciousness. "Shamballa represents the head centre of the planetary Logos, and He is using this Will-To-Be consciously in that centre. This is evoking response today in the world of men in terms of will, both higher and lower. The wilful (self-willed) man of the world is apt to be more responsive to the Shamballa force than is the disciple or the aspirant who is more attuned to the gentler vibration of Hierarchy." He says "For some time this Leo force from Shamballa (I presume He means the Will aspect of Leo) was finding direct entry into humanity." It was found that the will of evil men was responding too much to this force and gave them great power. You may recall that during the War, this direct impact of the Will on humanity was deflected and channelled via Hierarchy. Thus, the power of the Will-To-Be of the men serving the evil forces was weakened and their decisions became more and more confused and impotent, while the will of the aspirants of the world was strengthened.

This Will aspect now evokes the Will-to-Good and the Will-To-Build, and humanity is responding on a large scale, and evil will be neutralized by the fixed intention of men and women of goodwill to work for the good of the whole and not for any one part. Thus we see, brothers, that we are really on our way to the realization of what the Tibetan calls "the immediate goal" of the planetary Logos. That is, "What is truly taking place in the world today is a transference of the energy of the planetary solar plexus to the planetary heart centre".

Saturn in this triangle, the Tibetan tells us, is more concerned with presenting opportunity to Hierarchy and Its affiliated disciples and produces the Crisis of Approach of Hierarchy to Shamballa and Humanity to Hierarchy- as we have already said. It makes it possible for the divine intervention in the struggle for human liberation to come via Hierarchy.

It is also of interest to us to read that Scorpio, in which stands Saturn, governs the Fourth Creative Hierarchy, the human, from the angle of the soul and not from the angle of the lower nature. Thus we see Saturn in Scorpio is presenting opportunity to the soul of humanity, here represented by Taurus, the sign opposite Scorpio on this Cross. Moreover we have seen that Saturn is placed at the beginning of the Tenth House and Taurus falls partly in the Fourth, this number corresponding to the fourth Creative Hierarchy, the human. The Tenth House is the true home of Capricorn, the sign of the constellation governing the fifth (or tenth) Creative Hierarchy, the great Redeeming Angels Who are the Sons of Men on Their own true plane, the mental. Thus through the Tenth House the fifth Creative Hierarchy is felt in the fourth Hierarchy. Esoterically, the Lives of the fifth are the "Saviours of the Race", and from Them emanates that principle which - in conjunction with the highest aspect - lifts the lower aspect up to heaven.

However, it would seem that the disciple does not come under the influence of the fifth Creative Hierarchy until after the third initiation, and the Tibetan tells us that there are a considerable number in this cycle who are ready to mount the Cardinal Cross. "When the disciple has fallen the third initiation and can consciously mount the Cardinal Cross, he is then released from the ruling of Saturn." Saturn's power is completely ended, when he has accomplished the work of the Fixed Cross. He then comes under the influence of Venus, who is governor or ruler of the Creative Hierarchy, which is that of the Crocodiles (the fifth or the tenth). Also, the significance and purpose and potencies of the Creative Hierarchies became clear to him, and "doors of entrance" in all of them stand wide open".

The Tibetan also writes that Saturn is the transmitter to the Earth of its dynamic quality of the first Ray of power. Being an expression of the third Ray, it is on the first Ray alignment (1- 3 -5-7). An interesting alignment of first Ray power is found in the chart, and especially when seen in the light of some new instructions, which will follow. This alignment corresponds to that given in Esoteric Astrology, page 427. It is as follows:

1. The Great Bear	Cosmic
2. Leo (its will aspect)	Zodiacal
3. Saturn	Systemic
4. Shamballa	Earth
5. Head centre	Initiates
6. Base of spine	Initiates

We should take care to remember that Saturn is placed in the tenth House, which we have been told means the Hierarchy considered as One in this chart. Moreover, we will recall that Sana t Kumar a, represented by Saturn, is also in this House and standing with Hierarchy as a whole. Furthermore, we have seen that Saturn esoterically at this place stands for the throat centre of the Christ; He Who is Head of Hierarchy. Therefore, the descent of this first Ray energy will come safely to the world via Hierarchy. But Saturn in its role of transmitting first Ray energy would appear to be the medium of transmission of the "hammer blows" of Vulcan, the veiled planet, on whose anvil the plans of God are being forged in this great cycle of time in His manifested life. ·

We should consider Saturn in his role of bringing mankind to a point of crisis, of balance. It is indicated for us by the following statement of the Tibetan: "Saturn applies the tests and is chosen or invoked because it is of the third Ray, as is our planet Earth, and therefore the two notes synchronize." It is also the Hierarchical Ruler of Libra, and therefore it brings to the manifestation of mankind a point of crisis to which the clue and the outcome lies in the recognition of balance."

Today, we see a crisis of two opposing ideologies in a recognized balance with regard to destructive power and the creative use of the mental faculties. The followers of both ideologies recognize this. Out of sheer necessity, mankind, therefore, has demanded a meeting "at the summit", to use Churchill's phrase of two years ago. There is a demand to explore the main problems, which are hindering understanding and peaceful interchange of constructive living. Saturn is the planet, which forces man to face up to the past and in the present, to prepare for the future. As a television-commentator remarked on the eve of the Geneva meetings, giving the background of events. for this historical occasion – "We don't need to negotiate. We can burn to death!" The choice being clear, we find all mankind demanding negotiation - hence the hope of eventual success, though the process may be long and wearisome. As President Eisenhower expressed it in a talk to citizens of the USA on the eve of his departure:

*"It will come more quickly if there is a new spirit of sincere conciliation brought to these meetings."*

The Tibetan remarks that "Initiation, self-initiation (characterized first by demands of self-determined free choices) is the demand of man today. The stars declare it and decree it. The Hierarchy therefore intentionally collaborates. The spirit of light enforces this." The vocal demands and aspirations of man indicate appreciation of this opportunity of crisis today and recognized understanding of the proved necessity. But DK also writes, "*Only with resistance to evil can karma be brought to an end.*"

Finally, let us examine Saturn in relation to the throat centre, because this relationship is profoundly displayed in the chart. We see that Saturn is indicated as standing for Sanat Kumara, the One Initiator, and we were told in the former instructions that He is receiving and transmitting the new cosmic energies via the throat centre of the Christ to Shamballa, the Hierarchy, and the planet in general. We have also seen that Taurus in the chart represents humanity, the World Disciple, and Taurus rules the throat centre.

Moreover, the Tibetan tells us that Saturn holds the position in the body Logoic similar to that held by the throat centre in the microcosm. Also, that three centres towards the close of manifestation will become aligned in the same way as the centre at the base of the spine, the throat centre and the alka major centre, when the disciple is preparing to enter the Fifth Kingdom. As we know, the throat centre synthesizes the manasic energies. "Saturn is focussing the fire of mind, bringing the forces of Cosmic Mind and demonstrates them as 'fire by friction'. He brings Cosmic Mind directly to the seven sacred planets. For he embodies the third Ray, that of the principle of active intelligence." We find an interesting relationship between Saturn, Taurus, the Pleiades, and Sirius. "The Sun Sirius is the source of logoic manas in the same sense as the Pleiades are connected with the evolution of manas in the seven Heavenly Men" and Saturn is the transmitting agent to these seven. The Pleiades are of the great constellation Taurus, and "Taurus guards the secret of light and confers illumination upon the initiate". Thus we can gather the significance of the term "the light of intelligent mind - creative and directing."

We are told by the Tibetan that for some time the solar Logos has turned His attention to the Earth scheme and to Saturn, and that Uranus is receiving some stimulation also. Hence these planetary schemes are receiving specialized attention. Our planetary Logos is of the third Ray, the manasic Ray (as is Saturn), and he is concerned with developing one of the attributes of manas. There are four manasic minor Rays, which are synthesized in the major third. This synthesis in turn is represented in our Hierarchy by the Mahachohan, Who synthesizes the four minor Rays, as they manifest in our Earth, into the third - the five Rays representing the principle of Brahma or Holy Spirit, those which were fully developed in the last Mahamanvantara. But we know that the office of Mahachohan is wielding the seventh Ray. It may be that this is the attribute referred to above, with which our planetary Logos is now concerned. This is the Ray, as we know, which relates spirit and matter, and, as such, governs the centre at the base of the spine, particularly as regards disciples. The office of the Mahachohan is also considered to represent the throat centre, as it works out in the Hierarchy. We know also that the present Mahachohan is the Master R., Who specifically is concerned with the seventh Ray. In connection with this, it is interesting to recall that at the second initiation the fires of Kundalini at the base of the spine ascend as far as the throat centre.

In relation to the above, we quote the following: "Through the alignment of our Solar Logos being of the fourth order, and our Earth scheme being the fourth in order, our scheme is most important in the solar system during this particular cycle of the solar Logos. This eventuates in the turning of the attention of the Logoic Kundalini towards our scheme and the results are working out."

Pursuing our subject further, we find the following: "With regard to systemic Kundalini at the present point in evolution of the Solar Logoic centres, Venus, Earth, and Saturn form one triangle of great interest, and are undergoing vivification at this time through the action of logoic Kundalini - Venus corresponding to the logoic heart centre, and Saturn corresponding to the throat centre or to the creative activity of the third aspect."

At an initiation of a planetary Logos, systemic and planetary Kundalini are active, and, in its uprising geometrical course, vivifies the centres involved at that initiation. At the second initiation, the heart and throat centres are involved. We were told in our last instructions that our planetary Logos received at Wesak the cosmic initiation, which corresponds to our second. Therefore the centres in the body of our Logos, which represent His heart and throat centres received a powerful stimulation. Therefore, the radiatory influence of the Logos' heart and throat centres will have a radio-magnetic influence upon the mass of humanity, who represent His solar plexus centre, stimulating a trans-

ference of the energies of that centre into the heart centre. It would seem indeed that the present goal for our planetary Logos, as quoted above, is working out.

From the above information, we may now understand why the throat centre is so prominently indicated in the Hierarchical chart. Furthermore, it should be much clearer to us why so much emphasis is placed on the throat centre in the Rituals for the Wesak, the Leo Full Moon, and at the Leo New Moon. We also can see the beauty of the flow and descent of the Light of Manas as it is received in the throat centre and directed by the disciple through the medium of the ajna centre - the heart, the throat, the ajna centres conjoined. This is the present possibility in this coming world cycle for the world-disciple, Humanity.

Earlier in this letter the main points of the Hierarchical chart were listed. These have been explored to the best of my ability, with the exception of the meanings for the 7th House. Some of the meanings for the 6th House, such as "the Mother of the World", have been commented upon in Set VI. There will follow now a continuation of our present group-instructions on Cosmic and Planetary events. Also, there will be some 7th Ray instructions on esoteric astrology. Together, these instructions will explain the meanings of the 7th House.

One of the most remarkable facts about the effects of the Wesak and the Leo lunations of 1955, and in a certain way because of the Ritualistic Ceremonies performed during this time by Hierarchy, on its high level and also, to a lesser extent, by the rituals and meditations used by the three cooperating groups, is that all these will bring about a tremendous change in this Universe, and especially so, regarding planetary conditions. Indeed they will bring about the healing of our planetary evil through a totally new adjustment of cosmic energies, particularly between three of the planets. This new adjustment of energies will be brought about, first of all, by the Great Cosmic Triangle, which will be fully activated at the Leo New Moon.

In Set VI, we were informed about the full activation of this Cosmic Triangle and the present instructions give us further information, as follows: At the Leo New Moon the Rishi of the First Star of the Great Bear will "take a wife" and "marry" occultly the Rani of the Second Star of the Pleiades. This "celestial wedding will be brought about by an interaction between the First Centre, or "Will Centre" (the 1000-petalled Lotus) of the Rishi, and the "Love Centre", or heart centre, of the Rani. These combined energies will play upon and be blended by the planetary Logos of the Earth. The centre for our planetary Logos with regard to this Triangle is not mentioned. But it is this triple interaction, which forms the newly activated Cosmic Triangle.

This Triangle will, at the same time, bring about a totally new adjustment of energies between the planetary Logos of Venus, the planetary Logos of Mars, and the planetary Logos of our Earth. As a result, there will be built an equilateral triangle between the First Centre or "Will Centre" of the Logos of Venus, the Love Centre or Heart Centre of the Logos of Mars, and the Seventh Centre or "base of spine" of the Logos of our Earth. This "Cosmic White Magic Triangle" was made particularly possible by the "ascension" of Sanat Kumara, Who will receive at the Leo New Moon the energies of both Great Triangles and transmit them to the Earth via His throat centre.

This reception and transmission of the energies of the two Cosmic Triangles by Sanat Kumara will fully vitalize the triangle in our Hierarchy formed by the Manu, the Bodhisattva, and the Mahachohan. This triangle was mentioned in Set VI. The Tibetan has hinted at the relation of this triangle to the "Cosmic White Magic Triangle" in Cosmic Fire, page 180.

The greater Cosmic Triangle and the one called "The Cosmic White Triangle" formed by the Logoi of Venus – Mars - Earth will bring, on a minor scale, a readjustment of "planetary evil", which arises out of the past history of our planetary Logos. This readjustment will mark the end of a certain lesser cycle, comparable to the readjustment on a major scale, about which the Tibetan speaks in Cosmic Fire, at the consummation of a greater cycle (please read pages 989 - 990). It marks the end of a certain part of old planetary karmic evil – an adjustment of a past condition of polar opposition. Such an adjustment between our planetary Logos and another planetary Logos is always brought about through the mediation (occultly understood) of a third planetary Logos. Free circulation of specific

energies will then ensue. In this case, there will be a freeing of the circulation in the "White Magic Triangle" of Venus – Mars - Earth, as regards the Ray energies governing the centres, which are inter-acting and forming the equilateral triangle" between them. These Rays are 1, 2, and 7.

As we have seen, Sanat Kumara receives the Ray energies of this Triangle along with those of the Great Cosmic Triangle and these Ray energies fully vitalize the particular centres with their corresponding Rays in the Hierarchical Triangle. The latter, as mentioned in Set VI, are expressing Rays 1, 2, and 7 - the Mahachohan's office being occupied by Master R., Who represents the 7th Ray. Therefore, we have a specific alignment of the Rays between "the Cosmic White Magic Triangle" and those of the Hierarchical Triangle, brought about by the transmission of these via the throat centre of Sanat Kumara.

Comment should be made here on the fact that the office of the Mahachohan usually expresses the third Ray, and the Hierarchical centre that it represents is that, of the throat centre, which in turn utilizes the fifth principle of Manas expressing through the third Ray. "At this time the fifth principle is beginning to demonstrate mainly through the 7th Ray type of force. It will be immediately apparent, therefore, that this incoming Ray is peculiarly situated at this time, and that its influence will be manifested under very favourable conditions. It is pouring its force out upon the seventh plane, the physical, during the fifth Root Race and the fifth sub-race, and consequently the opportunity is great. (*Cosmic Fire*, pages 440 - 441). The 7th Ray ever manifests in a period of transition from one kingdom to another. In this new age and during this cycle of the 7th Ray of close to 2, 500 years, many disciples will make the transition from the purely human kingdom into the fifth or spiritual Kingdom.

It is this alignment of Rays 1, 2, and 7, between the Cosmic White Magic Triangle and the Hierarchical Triangle of Manu – Bodhisattva - Mahachohan, which will put an end to a specific part of planetary evil or wrong conditions of the Earth which, when realized, will bring about in Humanity the cure of the physical disease called cancer. What a wonderful blessing, my brothers!

As you know, the Tibetan wrote in *Esoteric Healing* that the sickness called cancer was inherent in the very earth itself and human bodies are of the dense matter of earth. He also informs us of some of the psychical causes of it in humans. Science knows that it is an over-activation of the central nucleus of the cells, which causes them to develop abnormally. This is the central life of the cell, which occultly we know is connected with the energy of the Will-To-Be. These abnormally developed cells are very like self-willed persons, who will not abide by the needed laws of society and cause havoc in their environment. They have to be segregated - "cut out" of society because of their infectious presence. These cells are anarchists, and break away from the normal and balanced pattern – a community pattern of all healthy cell bodies. It is a matter of correct alignment between them for the purpose of right circulation or unimpeded flow of energies.

Psychically, the disease can develop under severe emotional repressions - either in the conscious emotional life or in the subconscious. The latter, as we know, is largely an automaton and very useful when correctly used. It responds to the contents of the conscious mind. These emotions, which sicken the body and so often rooted in the subconscious, range through fear, hate, resentment, self-pity, repressed sorrows of the heart, un-transmuted feelings of frustration of the personality, and unduly repressed sex instincts - to name a few! The cure is in transmutation of all these negative emotional conditions - which are aided and abetted by the lower mind) into the positive opposites and their constructive use. In other words - de-centralization of the human psyche.

Centralization, self-will, the drives for self-preservation, have all been a necessary part of human evolution in order to bring man to the full status of self-consciousness - I AM. It is what is known as the Leo individuality, which has to be brought from its "roaring" self-assertions to the King of men, whose heart and will are working together - to I AM THAT, and finally to AM THAT I AM! The Tibetan has expressed this succinctly in *Esoteric Astrology*, page 311, and this should be compared with *Cosmic Fire*, pages 419 and 1034. The Rays 1, 2, and 7, together with the centres they govern, give the key to the needed consciousness of the world-disciple, humanity. I here quote one apt paragraph from *Telepathy*, pages 191 and 192:

“If It might here be added that the Will-To-Be is, from one angle, the energy of immortality. (Please recall what was said concerning the triangle Leo – Saturn – Shamballa. M.W.) It is the energy, which pours into and works with the head centre, whilst the Will-To-Live demonstrates as the fundamental instinct of self-preservation and is to be found positively focussed in the centre at the base of the spine. The latter is related to the personality and is closely allied to desire, and therefore to the solar plexus; the other is related to the divine-spiritual man and is closely allied to the soul, and therefore to the heart centre.” (Please read pages 190 - 193 for a simple explanation of the relationship between centres in the human body.)

From the above, brothers, you will again see that the final elimination of the disease cancer is a matter of readjusting the relation between the polar opposites as represented by the spiritual will and the self-will - referring here to the psychical cure. But this is true for the planet, the body of manifestation of our Logos as well as for the human being. Again I refer our group, as I have so often done, to the Tibetan's first group-meditation as given in our Sets I and IV, wherein the higher transmuting mediating centre, the second solar plexus centre, is brought into full activity. I ask you to stop at this point and see if you can, as the Tibetan instructs us, at will feel the interaction or interplay between this higher centre and the developed solar plexus centre. Also, see if you can feel the interplay between this higher centre and the heart centre. This second solar plexus centre is of supreme importance to the disciple. Perhaps you have noticed that in all occult books, including the Tibetan's (at least those whose publication was supervised by AAB) this second, higher, centre is never alluded to. There is a very sound physical reason, and even psychical reason, for withholding this information from the public. The reasons for this will be given in a later paper. Suffice it to say here that the physical counterpart of this etheric centre is a nerve plexus closely tied in with the great Vagus nerve prominently identified with the autonomic system. The Vagus is fully and rhythmically activated at the rising of Kundalini.

To return to our subject of the importance of Rays 1, 2, and 7. We have been told by the Tibetan in *Cosmic Fire* that Venus's energy is positive to our Earth, but that this does not hold true in the *psychical* sense. One wonders if this newly adjusted triangle of energies of the specified centres of Venus, Mars, and Earth, means that this *psychic* polarization will now change and Earth will now receive the higher developed psychical energies of Venus. These are transmuted manasic energies, those of the fifth plane expressing the buddhic quality of the sixth; counting from below upwards, which corresponds to our Buddhi. The Tibetan has written that Sanat Kumara will soon dominate the fourth plane of the cosmic astral, and is working on the dominance of the fifth. At His "ascension" during Wesak He demonstrated this dominance and was free to "transgress" the ring-pass-not of the cosmic etheric - hence His "ascension". We are also told that He is working on the development of the fourth and fifth plane of cosmic manas. The fourth plane has now been completely developed, as evidenced by the fully self-conscious humanity, and this fourth cosmic mental plane corresponds to our mental plane on which is found the *mental unit*. Therefore, brothers, a wondrous thing has happened. The great cosmic antahkarana of our Earth to its egoic Lotus and thence to its Monad is now in process of construction! Thus the Leo Alignment of planets takes on new meanings for us. The centre at the base of the spine of our planetary Logos, governed by the 7th Ray, is now brought into proper polarization with its opposite centre, the highest head centre, governed by the 1st Ray, and this means proper psychical polarization.

You may wonder why the Logos of Mars is the mediating point in this "Cosmic White Magic Triangle". Since it embodies the 6th Ray and not the 2nd, which rules the heart. The answer, as I see it, is again interesting with regard to the psychic adjustment of humanity as a result of the interaction of Rays 1, 2, and 7. Mars is the esoteric ruler of *Scorpio* - it establishes relations between the opposites and is a beneficent and not a malefic factor, as so often supposed. It is Mars who brings the world Arjuna into the active fight against the whole lower nature. Also, both Mars and Neptune express the sixth Ray, but the latter in a spiritual and esoteric manner. When the tests of the pairs of opposites have done their work, in the consciousness of the disciple, then the 6th Ray energy of Mars is transmuted into the 6th Ray energy expressive of the Neptunian quality, which brings the man to the one-pointed disciple in Sagittarius. Mars in the "Cosmic White Magic Triangle" is using the heart centre expressive of the 2nd Ray. It is via the heart and the heart centre in the 1000-petalled Lotus that the trans-

mutation of the lower expression of the 6th Ray is effected, with the consequence that the higher expression - that of the Buddhic - finds its reflection in the astral or desire nature. I have here paraphrased some teachings given in Esoteric Astrology, pages 210 - 218. Venus brings in the 5th Ray, but its effects will be felt through its first centre, that of the spiritual will of the illumined higher mind, which also brings in the full awakening of the heart to aid in the transmutation process of the 6th Ray. In certain tabulations, the 3rd Ray is expressed through the throat centre. However, under certain conditions and stages of development, we find, in Esoteric Healing, pages 50 - 52, that the 5th Ray is expressing through the throat centre. These differences in Ray assignments to centres are due largely to the polarization of the highest positive expression of the Entity within Whose body the centres are found. (This is true for the microcosm also.)

When we consider the beneficent and magical psychical effects of balanced interplay between Rays 1, 2, and 7, as expressed in the planetary triangle of Venus – Mars - Earth, does it not seem quite clear why this Triangle has been termed “The Cosmic White Magic Triangle”?

Earlier, I spoke of the fact that all the new will energies of the 7 Rays will be received from the 7 stars of the Great Bear, but under the Plan, and that with which our service to Hierarchy is concerned, the triangle of the will aspect between Rays 1, 2, and 7 is the important factor. Moreover, within the Plan, the over-stimulation of the will-aspect, particularly as regards the 6th Ray, is guarded against. The reasons for this were discussed in Sets V and VI but they should not be overlooked by the group. The will aspect of the Rays emanating from Stars 1, 2, and 7 of the Great Bear are channelled via the Leo Constellation; thence, via the sequence of planets in triangular formation to Sanat Kumara's throat centre and thence to the same centre of the Christ.

I have drawn up a list of triangles involved in the Cosmic and Planetary events of this year, beginning with the highest combination of energies. This will give us a fair idea of the emphasis under the plan of Rays 1, 2, and 7. However, at this point it seems well to consider the Tibetan's remarks that “Lying behind the many interlocking triangles in our solar system and conditioning them to a very large extent are three energies coming from the major three constellations. They are the emanations from the Great Bear, from the Pleiades, and from Sirius (Esoteric Astrology, page 410)”. Also, I place here a definition for Rays 1, 2, and 7 each, which seem cogent to their expression in the planetary triangular formations.

Ray 1: “This is the Will which lies behind all initiatory activity.” (Esoteric Astrology, page 618) “In my going out and in my going in, I sacrifice myself to identify myself with the nature of the whole.” (Paraphrasing verses in Esoteric Astrology, page 616)

Ray 2: “The second Ray gives soul-expression and spiritual consciousness and also the power to pour out love and wisdom upon earth.” (Esoteric Astrology, page 137)

Ray 7: “The seventh Ray has sometimes been called a peculiar name by Knowers. It is regarded as the “Ray of Ritualistic Decency”. It aids and inaugurates the appearing of a new world-order, based on spiritual drive and on aspiration, mental freedom, loving understanding, and a physical-plane rhythm, which provides opportunity for full creative expression. To bring this about, energy from Shamballa (or from cosmic sources, as the case may be. M.W.) embodying the will-to-good, is fused and blended with the organizing energy of the seventh Ray, and then carried to humanity along the stream of love which emanates from the Hierarchy itself.” (Esoteric Astrology, page 445)



## TABULATION OF TRIANGLES

### Triangle 1.

- \* The Rishi of Star 1 of the Great Bear. – 1<sup>st</sup> Ray emanation.
- \* The Rani of Star 2 of the Pleiades. – - - 2<sup>nd</sup> Ray emanation (utilizing the heart centre.)
- \* The Planetary Logos of the Earth. – - - (Centre not mentioned.)  
(Made possible by recent “Ascension” of S.K.)

### Triangle 2.

- \* \* \* The Triangle of Constellations Virgo – Leo – Cancer. (A Ray energy emanating from a Star of the Great Bear reaches our Earth first through a triangle of three constellations. Virgo – Leo – Cancer are present in the “Leo Alignment”. This triangle is synthesised in Triangle 3 below.

### Triangle 3.

- \* “Hidden” planet (perhaps Vulcan). - 1<sup>st</sup> Ray energy.
- \* Mercury. – 4<sup>th</sup> Ray energy, but in its higher significance expresses the 2<sup>nd</sup> Ray.
- \* Uranus. – 7<sup>th</sup> Ray energy.  
(These three planets are blended and stand for one centre in the “Leo Alignment” of seven planets.)

### Triangle 4.

- \* The Logos of Venus. – - - 1<sup>st</sup> Ray emanation, using His first or will centre.
- \* The Logos of Mars. – - - 2<sup>nd</sup> Ray emanation, using His heart centre.
- \* The Logos of the Earth. – 7<sup>th</sup> Ray emanation, using the base of the spine centre.

### Triangle 5.

- \* The “Leo Alignment”. – Bringing in the “Roaring Orange Light of Leo”.
- \* Saturn. – Standing for Sanat Kumara and esoterically for throat centre of the Christ.
- \* Shamballa. – Centre of distribution of “Leo Alignment” energies into Hierarchy.  
(Thus is the triangle or “square” of the hierarchical chart. It is most occult, standing for the Will-To-Be of our planetary Logos.)

### Triangle 6.

- \* Sanat Kumara. – 1<sup>st</sup> Ray.
- \* Mary, the mother of Christ. – 2<sup>nd</sup> Ray.
- \* The Christ. (Now known occultly as the “Daughter of S.K.”) – 7<sup>th</sup> Ray. (Esoterically standing for the throat centre of S.K. and blending all the will-aspects of the 7 Rays with emphasis on the 1<sup>st</sup>, 2<sup>nd</sup>, and 7<sup>th</sup>. Hence the 7<sup>th</sup> Ray is assigned here.  
(This triangle formed as a result of the new occult relationship between S.K. and Mary, resulting from the ascension of S.K. See Set VI.)

### Triangle 7.

- \* The Manu. – 1<sup>st</sup> Ray centre of Hierarchy. (Head).
- \* The Christ. – 2<sup>nd</sup> Ray centre of Hierarchy (Heart).
- \* The Mahachohan. – 7<sup>th</sup> Ray Ashram. (Regent of Europe and North America.)

### Triangle 8.

- \* Master M. - 1<sup>st</sup> Ray Ashram.
- \* Masters KH and DK. – 2<sup>nd</sup> Ray Ashram. (DK's is the 1<sup>st</sup> subsidiary ashram.)
- \* The Mahachohan (Master R.). – 7<sup>th</sup> Ray Ashram. (Regent of Europe and North America.)

### Triangle 9.

- \* The 1<sup>st</sup> Ray guiding disciple. (Asia.) – Standing for all outer 1<sup>st</sup> Ray ashramic groups.
- \* The 2<sup>nd</sup> Ray guiding disciple. (USA.) – Standing for all outer 2<sup>nd</sup> Ray ashramic groups.)
- \* The 7<sup>th</sup> Ray guiding disciple. (Europe.) – Standing for all the outer 7<sup>th</sup> Ray ashramic groups.

With regard to this tabulation, we should remember that each planet, and also all those planets in the "Leo Alignment" represent specific centres in the body of manifestation of our solar Logos. The triangular formations are representative of new alignments of centres and their vitalization, a process, which indicates Kundalini activity in the body of our solar Logos. If we use our imagination and visualize the tremendous interlacing streams of lighted energies and their varied colours, we can somewhat apprehend the gorgeous display which is visible to the eyes of the Seer.

One of the esoteric significances given to the 7th House of the Hierarchical Chart is "the use of the 5th key, which is geometrical". With regard to this key it is interesting to note the geometrical descent and reception of energies at the Leo New Moon, that is, in triangular formation. We have been frequently told by the Tibetan that each sacred or inspired text can be interpreted in seven different ways, according to the degree of spiritual development of the reader. For instance, the Seven Churches of the Apocalypse can mean the churches or it can mean the 7 chakras of the etheric vehicle, etc. Each of these 7 ways, therefore, constitutes a "key" for interpretation. The 7th House of a birth chart (according to our instructions) gives us esoteric information about the possibility for a person to be able to use the "fifth key", which is geometrical. Thus, such a person can transpose the text into a geometrical formula of relationships, using the two extremes, the sphere and the straight line. The Tibetan has frequently alluded to Hierarchy keeping its records by means of geometrical formulae. Furthermore He says: "The Triangle is the basic geometrical form of all manifestation, and it is to be seen (by those who have eyes to see) underlying the entire fabric of manifestation, whether it is the manifestation of a solar system, the manifestation of a zodiacal round, the cosmic triplicities, or the tiny reflection of this divine triple whole, which we call man."

Another esoteric significance given for the 7th House was "the stimulation of the 5th spirilla". In view of the esoteric significance of the use of the 5th key, which is geometrical, also assigned to this house; it is of interest to note that "spirillae are but streams of force, or second-aspect vitality, which circulate geometrically, within the circumscribing wall of substance, composed of third-aspect force or substance" (*Cosmic Fire*, page 527). The means for affecting the "stimulation of the fifth spirilla" will now be given in some 7th-Ray instructions on esoteric astrology as given by Master R. The title for these instructions is:

#### THE ROARING ORANGE LIGHT OF LEO

The instruction, which immediately follows is in the nature of a revelation, because this is the first time it has been given out. The Master R. wishes the three cooperating ashramic groups to be given it now.

"There are twelve forms of light, each of which are connected with one of the twelve Creative Hierarchies, and these in turn with one of the twelve constellations of the zodiac. The New Moon of Leo, with its "planetary Alignment", stands in connection with the specific Light of Leo, which is called:

**"THE ROARING ORANGE LIGHT OF THE SPLIT MICROCOSMIC SOLAR SYSTEMS (the atoms), WHICH WILL TRANSFORM BY WILL THE LIONS INTO LEADERS OF THE SEVEN CARAVANS TRAVELING TOWARD BETHLEHEM."**

To find this "Holy Birthplace" again, every "Lion", every "King", every "self-conscious" disciple must become:

1. Instead of the voice roaring in the desert, the voice of the well, whispering in the oasis;
2. Then he must become the nourishing oasis itself;
3. Then he must become the illumined palm tree in the oasis (after having achieved alignment);
4. Then he must become the leader of a caravan to conduct the pilgrims towards the Town of Birth.

Now that the time has come when the Words of Will have to be whispered again to humanity, a lot of disciples and integrated groups may know a new initiation, and these disciples and groups will be able to use mentally and to benefit from, this "Roaring Orange Light" by which they can become the

conductors of the pilgrims towards the Town of Birth where the Mother stands with the new baby Son. (Note M.W.: SP -> Heart.)

The use of this Leo light will be handled indirectly in the Ritual for the Full Moon Of Leo with the symbolism of the "Lion" becoming gradually the "leader" of a caravan (the lighting of the city and the rejoicing of its inhabitants).

"The "Roaring Orange Light", this: specific Light of Leo, is liberated and seen whenever an atom is "split", but in this case this Light, which will convey the 'will energy'" to this planet, will also bring into complete activity in disciples, the fifth spirilla."

This Roaring Orange Light is actually seen in the colour pictures taken of the United States' atomic tests in the small islands set aside for this purpose in the Pacific Ocean. The Leo Light, which is released is cosmic-electrical substance coming From the Heart of the Central Spiritual Sun. This light is correlated to the Creative Hierarchy as given in Esoteric Astrology in the tabulation on page 34. There it is listed as the Sixth Creative Hierarchy. However, on page 38 it is listed as Hierarchy I. If we keep in mind the information the Tibetan gives that five Hierarchies have passed on, being the product of the earlier System wherein Intelligence or Manas was the goal, then there will be no confusion as to the numbering of the Hierarchies. In this letter, the Hierarchy correlated to the light of Leo will always be referred to as the Sixth. This Hierarchy's influence is felt in the 11th (or 6th) Hierarchy, which is the life of the forms of the etheric bodies of every tangible object on the physical plane.

The Caravans are the seven Ray groups and each disciple, by learning to use the energy of the Roaring Orange Light, must eventually become a leader of a Caravan of Pilgrims whose soul-Ray is the same as his.

"In a mysterious way, the "Roaring Orange Light" is sevenfold, that is, it is divided into seven different vibratory rates of light. But the specific rate of light, which is coming in at this time is the fifth, and it is this, which will activate the fifth spirilla in the permanent atoms of the disciple. This fifth rate of light is related to the Zodiacal Sign of Capricorn and to the 10<sup>th</sup> (or 5<sup>th</sup>) Creative Hierarchy, one of whose names is "the Crococytes", called in Sanskrit "Makara". (See Esoteric Astrology, page 34).

(Note of M.W.: "Sacral Centre 6 petals.)

"The word Makara is an anagram of the words Karma and Kumara, and should give us a hint. The "Roaring Orange Light" of the splitting atom is related to the release of karma in a certain sense, (compare this with Saturn in the 10th House of the Hierarchical Chart as an agent for releasing karma, M.W.) and likewise is related to Sanat Kumara and the Diamond He uses, and to the Rays 1 (through the 6th Hierarchy of Leo) and 5 (through the 5th vibration of the Light of Leo, now especially active) ~ It has been the karmic duty of practical and materialistic science (ruled by Ray 5) to discover "atomic power", related to Ray 1, or the will energies.

It may interest the group to see a further relation between the 6th and 10th Creative Hierarchies. You will see in the tabulation (Esoteric Astrology, page 34) that the colour orange and the planet Sun are assigned to Hierarchy 6; and the colour indigo and the planet Venus to the 10th Hierarchy. Esoterically, the colours orange and indigo are considered complementary: These colours are used in the three Rituals.

"According to the 7th Ray teachings on esoteric astrology, the Leo energies belong to a Cosmic Group of Four Energies. This grouping is in connection with one of the Great Mysteries of Sex (cosmic sex). These four energies are:

- (a). the energies of Leo (numbered astrologically 5 and 8 (according to whether the Wheel is reversed or not),
- (b). the energies of Scorpio (numbered astrologically 8 and 5),
- (c). the energies of Libra (numbered 7 and 6) and

(d). the energies of Virgo (numbered 6 and 7).

The numbers involved, therefore, in this Cosmic Group of Four Energies are 5, 6, 7 and 8, which, when added together, total 26. Using the science of numbers, 26 can also be written 2 plus 6 equals 8.

"Carrying the numerological aspects further, 26 is also 2 times 13, which esoterically is considered standing for the negative side of sex. (Herein may lie a clue to the superstition that the number 13 is unlucky. M. W.) The number 26 can be esoterically spelled out as Two times Sex, because there is a relation between the words Six and Sex and even sickness. However, sickness is its significance in relation to the negative side of sex. But the number 26 spelled out as two times sex is also the number of the Great Hermaphrodite, and it is said that in the ancient Atlantean texts Sanat Kumara is a Hermaphrodite, having the two sexes in Him.

"Esoterically, Leo means the sex, which is not used in the usual sense on the physical-plane, but which is used to create in the higher worlds. (See Esoteric Astrology, page 385: The true meaning of sex and its use). Likewise, in a certain sense, the "Roaring Orange Light" is sex-power used to "enlighten" and not to bring "unto death", that is, "into birth" on the physical plane. It is for this reason that second-ray persons born under the sign Leo generally have no children. In the Aquarian Age, this "sex power" of the "Roaring Light" will be used to bring light and warmth to mankind through Uranus." (The Tibetan tells us that Uranus brings the 7th Ray. In relation to the sign Leo expressing its higher energies through Uranus, the following references may interest the group: Esoteric Astrology, pages 300, 304 - 306, 309, 310, 447. However, this stage of expression through Uranus means that the 5th spirilla has been brought into activity. The right use of the Will dominates the three lower vehicles. M.W.)

"At first sight the different ray influences related to Leo may seem confusing. But these energies related to Leo might be better understood by the following sub-divisions:

1. (Esoteric Astrology, page 34, Tabulations I and II) Creative Hierarchy 6th, ruled by Leo and expressing Ray 1.

Creative Hierarchy 10th, ruled by Capricorn, expressing through Ray 5. There is an interplay between these two Hierarchies, via Rays 1 and 5, which serve as vehicles of expression for them.

'This relationship of the Rays 1 and 5 assigned to the constellations Leo and Capricorn is further seen in the Tabulation VIII, page 86, where the Tibetan speaks of the Ray energies being transmitted through the medium of three constellations. Here we find Ray 1 transmitted via the Constellations Aries, Leo and Capricorn. Ray 5 is transmitted via Leo, Sagittarius, and Aquarius.

2. According to the Sign Leo, which is the thought-form of the Constellation of the same name (see "Esoteric Astrology", page 69), the ruling Ray is the Second Ray through the Sun, which is Leo's ruling planet, both exoterically and esoterically, as is seen in Tabulations IV, V, VI, and VII, on pages 66 and 68.

3. To all this the Seventh Ray teachings add other important facts.

a. Leo is related to a group of four Constellations, namely, Leo, Scorpio, Libra, Virgo, as regards Cosmic Sex.

b. In the Leo Constellation there are two major stars, namely:

(1) Regulus (in Latin), also called in Greek Basiliscos, meaning the little King; and, in Arabic, Al-Maliki, which stands in connection more specifically with the Heart of the Sun. Thus Regulus is in connection with the second Ray.

(2) Denebola, called in Arabic, Dzanab-Al-Asad, which is more particularly related to the Central Spiritual Sun. Thus, Denebola is in connection with Ray 1.

In astrological White Magic, to invoke the energies of Leo where it concerns the Will aspect, Denebola's energies, or the energies of the Central Spiritual Sun, are invoked. Where it concerns the Love-aspect, the energies of Regulus, or the Heart of the Sun, are invoked."

(The Seventh Ray instructions continue©)

"The Constellation Leo is called in Sanskrit SIMHA, or SINHA, and there is one Upanishad, namely the Nrisinha - Uttara Upanishad, which speaks of the "Leo-man" and his dharma.

"Another Sanskrit name for Leo is Panohasyam, which means "That which is five-fold". (The spiritual man is considered five-fold, and is symbolized by the five-pointed Star, Cosmic Fire, page 506. There could also be a connection here between the four Rays of Attribute, 4, 5, 6, and 7, synthesised by the 3<sup>rd</sup> Ray, all of which concerns the work of the Mahachohan and now particularly under the 7<sup>th</sup> Ray. These also constitute the five Rays of Brahma, the Holy Spirit aspect of the Trinity and also the totality of the 5th Principle of Manas. M.W.)

"Another synonym for Leo is a Sanskrit word, Jivatma."

Jivatma generally means the One Universal Life, but also the Divine Spirit in man. Jiva means life as the Absolute, or, in man, the Monad or Atma-buddhi.

The term Jivatma can be related to the type of energy Parashakti, emanating from the Logoic plane and assigned to the Sixth Creative Hierarchy, whose sign is Leo as given in the Tabulations, Esoteric Astrology, page 34. The Tibetan tells us that the 6<sup>th</sup> (or 1<sup>st</sup>) Hierarchy "has for its type of energy the first aspect of the sixth type of cosmic electricity and wields special power therefore in conjunction with the lowest fire or "fire by friction" as it makes itself felt on the 6<sup>th</sup> plane (our astral)." Parashakti, the Universal Life, demonstrates as Kundalini Shakti, kundalini "being the universal life principle, which everywhere manifests in Nature". In the Tabulation, page 34, we see that Kundalini-shakti energy is assigned to the 11<sup>th</sup> (or 6<sup>th</sup>) Creative Hierarchy, and the element water, or the astral plane, is assigned to it. This Hierarchy (page 50) "is the life of the forms of all the etheric bodies of every tangible object" and the 6<sup>th</sup> (or 1<sup>st</sup>) Hierarchy has its influence felt on the etheric plane via this 11<sup>th</sup> (or 6<sup>th</sup>) Hierarchy, according to our 7<sup>th</sup> Ray instructions.

You will find a list of these Shaktis with their definitions from the Secret Doctrine following this letter. In view of the fact that we are told that the 5th rate of vibration of the 7-fold energy of the "Roaring Orange Light" of Leo is now being activated, it is interesting to see in this list that Kundalini Shakti is the 5<sup>th</sup> type of energy emanating from the Logoic plane. In the Tabulations on page 34, we see that Parashakti is indeed the 6<sup>th</sup> type of cosmic electricity, but is considered the first in our present great cosmic cycle, five Hierarchies (out of 12) "having passed on, being the product of the earlier system, that wherein Intelligence or Manas was the goal". Therefore, in our present system, Kundalini Shakti is listed as the 5<sup>th</sup>, and is the energy expressed by the 11<sup>th</sup> or 6<sup>th</sup> Creative Hierarchy. Therefore, we have here another relation to numbers 1 and 5 as regards expression of cosmic electricity. The Shakti of the 10<sup>th</sup> (or 5<sup>th</sup>) Creative Hierarchy is Ichchhashakti, the Will to manifest, and therefore related to the 1<sup>st</sup> (in this cosmic cycle) - Parashakti, in connection with the Will-aspect of Leo as it stands in relation to the Heart of the Central Spiritual Sun and focussed in the star Denebola.

A word here should be said about the apparent contradiction of a second Ray Center of Life having the expression both of Ray 1 and Ray 2. One must recall that this Second Great Outpouring of the Logos is a second Ray manifestation. The unknown Life of the One - the Will-to-Be (to be revealed in the Third Great Outpouring) always is, but it is only revealed at this time via Love-Wisdom expression. Therefore, in every center, from the highest cosmic to the lowest, which transmits will (Will-To-Love) in this cosmic cycle has at its innermost center a 12-petalled lotus called the Heart of this Will centre. In the human we find it in the great head centre, the Brahmarandhra, the 1000-petalled lotus. The

head centre in the spine anchors the life of the Monad in the etheric vehicle and thence to the physical heart. While the second Ray governs this heart centre and all heart centres, it also carries the Life of the One and therefore also expresses the Will aspect of the great second Ray of Love-Wisdom. Thus, we find in Esoteric Astrology, page 38, that the 6<sup>th</sup> (1<sup>st</sup>) Creative Hierarchy emanates from the Heart of the Central Spiritual Sun – the latter, a Will centre.

In the Secret Doctrine, Volume I, pages 234 – 242, the Hierarchies (or “Orders”, as Blavatsky termed them) are listed. The first Order, or 6<sup>th</sup> Hierarchy, are described as follows: “The highest group is composed of the Divine Flames, so-called, also spoken of as the “Fiery Lions” and the “Lions of Life”, whose esotericism is securely hidden in the zodiacal sign of Leo. It is the nucleoli of the superior Divine World. They are the formless Fiery Breaths, identical in one respect with the Upper Sephirothal Triad, which is placed by the Kabalists in the Archetypal World.”

“The First Order (6<sup>th</sup> Creative Hierarchy) are the ‘Divine’, and that, which manifests first from the nucleole is of the Heart aspect. It is the “Son of God Himself, the First Born in a cosmic sense, even as the Christ was the “eldest in a vast family of brothers” and the “first flower on the human plant”. (The Christ for our planet is said to be the first human being to attain Perfect Sonship). Thus this Hierarchy from the Heart of the Central Spiritual Sun (for us the Absolute) expresses both the 1st and 2nd Rays.

Some definitions from the Secret Doctrine of the Central Spiritual Sun are to be found at the end of the quotations on the Shaktis, which follows this letter. The group may find them useful, as they were to me.

Furthermore, this Hierarchy of Lives or formless Beings are shown to be the “First Born”, the “Eldest Son” in this manvantara or cosmic cycle in the following quotation from Esoteric Astrology, page 301: “Several major Triangles of Force were active when individualization took place (in Lemurian times) and the “Lions, the Divine and Tawny Orange Flames” came into being and thus humanity arrived upon the planet.” Of these major Triangles I hope to write in a subsequent paper wherein the subject of the Creative Hierarchies will be explained more in detail.

The Seventh Ray instructions continue:

“In Ruric writing, Leo is R, “rit”, or the letter R. Similarly is RA, the Sun god of the Egyptians. R also means the Wheel, the chakra of the heart. Curiously enough, the old Ionian and Cretian words LIAM and LEIO mean “Will” and “I will”.

“Another and more specific Sanscrit name for Leo is Sadayatana, meaning “the Six (or sex) Ayatanas or the six piercing forces or the six senses” (the 5 usually spoken of, plus the mind).

“In the buddhistic cosmorama, Leo is symbolized by “an empty house with doors and windows”, which means “a form, which has to be filled from outside”, (The Tibetan’s phrase, “The Will to Fulfilment” perhaps may express this. M.W.) In the old Chinese Zodiac, Leo was symbolized by “an old, tawny tree”, so the Gospel of Mark is a Leo Gospel.

“In the old German legends, Leo is symbolized by Parsifal; and in the Greek Mythology, the “Leo hero” is Heracles or Hercules.

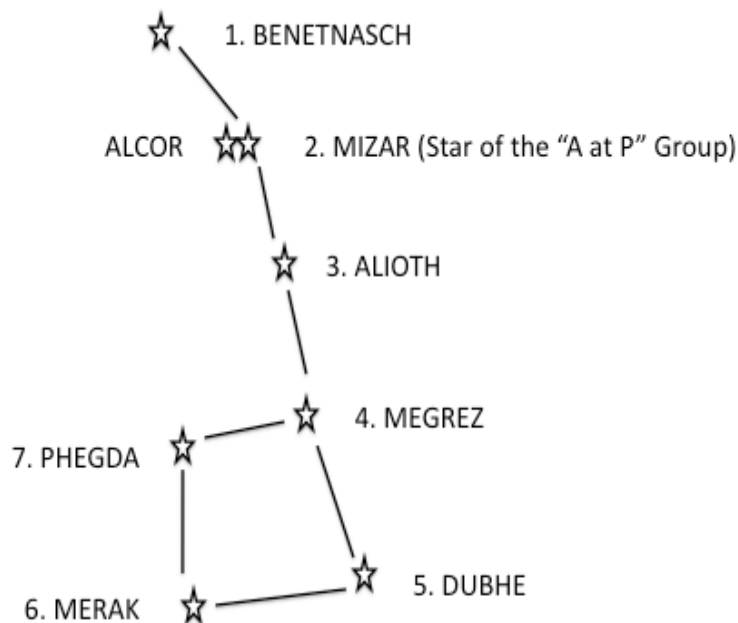
“Finally, the Sign Leo must be differentiated from the Constellation Leo, which further explains the confusing Ray energies playing through it (the Sign Leo).”

## THE SEVEN STARS OF THE GREAT BEAR

You will have noticed, brothers, in the Leo Full Moon and New Moon Rituals that special emphasis is placed on the second Star of the Lion’s Crown and the second Star of the Great Bear and that this is the Star of our second Ray ashramic group. From this, you will have divined that Star 1 is that of the

first Ray ashramic group, and Star 7 of the seventh Ray ashramic group. At the Leo New Moon, the three Ray groups are to be put in alignment with the Will aspect of their respective Rays on which they function. Because of these alignments for the three cooperating groups, we have been given some 7<sup>th</sup> Ray teaching on the Great Bear, but more particularly on its second star at this time, the second being the Star with which we are aligned.

Below is a drawing of the Great Bear with the exoteric names of the stars. Later, their esoteric names together with the ways in which the different energies of the seven Rishis can be separately invoked will be given as we proceed further into the 7<sup>th</sup> Ray teachings anent esoteric astrology.



"For the moment it suffices us to know that the Arabian name of the second Star is Mizar, which means "the belt of silk" or the "apron of the Mother". In the Bible; David speaks of this Star in veiled terms as a mountain in Psalm 42, verse 6.

"The Sufis named this star Al-Anak-al-Benat, or "the she-goat of those who shed tears".

There is an interesting comment on the Pleiades in Comte de Gabalis (published by The Brothers) in relation to "those who shed tears". It is as follows:

"The Pleiades represent the 7 principal ganglia of the sympathetic nervous system pursued by the Initiate Orion who seeks to energize them. When energized (when the Divine Force flows through them) they are said to weep, and through prayer are changed into doves. The dove has been in many ages the symbol of the Super-Solar Force. Hence, to say that the Pleiades became doves is to say that they became vehicles of the Super-Solar Force. Thus, "the Pleiades break forth into weeping" means that at a certain period of evolution the ganglia of the sympathetic nervous system will be highly energized and men shall become God-enlightened and no longer subject to illusion."

This seems to be an allegory in the process of transmutation, whether in the microcosm or macrocosm.

"The Chinese name the second Star "The Indigo Dragon of Po'- te' ou', or the "Second Son of the bushel"; also "the Second Horse of "Ti-tchi", the sacret chariot of the Great King."

On the next pages we present the way in which the old Egyptian hieroglyphic writing represented the “*She-Hippopotamus*” with the Great Crocodile upon her head.

"Star 1 of the Great Bear, embodying the first Ray, stands for the great 1000-petalled Lotus, and *not* the pineal gland, as would possibly be expected."

"In England's folk-lore, the Stars 1, 2, and 3, of the Great Bear are called "the Three Horses of the Chariot"; and Alcor, the small twin-Star of Mizar, is called especially "Jack on the Middle Horse".

Star I	----	Benetnasch –	Head centre (1000 Petalled Lotus) –	Ray 1.
Star II	----	Mizar	Ajna centre	Ray 2.
Star III	----	Alioth	Alta major centre and throat centre	Ray 3.
Star IV	----	Megrez	Heart centre	Ray 4.
Star V	----	Dubhe	Solar plexus centre	Ray 5.
Star VI	----	Merak	Sacral centre	Ray 6.
Star VII	----	Phegda	Base of spine centre	Ray 7.”

This, brothers, ends our present seventh-Ray group instructions and the various correlations I have made with the Tibetan's Teachings. Later on, we will be given "the deeper and more esoteric names of the Planets and Signs of the Zodiac, with their esoteric numbers and meanings, according to the seventh-Ray teachings ". These future instructions will do much to unveil for us the deeper significances of the Tibetan's teachings. But let us remember that all esoteric knowledge is of no value, to even the disciple, unless it is his conscious purpose to become, stage by stage, a co-creator in the Plan of God.



This letter gives me the opportunity, which I have not had before, to inform the group, with great pleasure, that we have two new members. It will be of interest to you to know that both our new brothers are very experienced in the Science of Astrology, have considerable knowledge of esoteric astrology, and both have long been earnest students of the Tibetan's teachings. They are:

Mrs. Eleanor Cooley and  
Commander Walter M. Wynne

Their addresses are to be found in the membership list, which has been brought up-to-date and accompanies this Set. I am sure many of the group will - at their first opportunity - wish to welcome them personally into our common undertakings.

The supplementary Set of the Tibetan's Ashramic Series of papers, which also accompanies this Set VII, continues our work on the Fourteen Rules for Disciples and Initiates. Two of the early Sets of the Ashramic Series have been included because of the questions and answers, which they contain.

There is one more matter, which our guiding group has asked me to put before us all to consider. In these three Rituals there is much emphasis placed on the throat centre. This is an exceedingly powerful and well-developed centre; for, as you know, it expresses the creativity of the lower mind of the integrated personality; and this, at all times, has easy access through this centre. The lower mind is separative unless it is under the full control of the inclusive love of the soul. We are all familiar with the fact that high stimulation is felt in all the centres, and the qualities of the man, both good and negative, are greatly activated. The lower mind can very easily get out of hand. Irritation and criticism and preoccupation with personality reactions can very quickly gain the upper hand, and illusion and glamour creep in before the disciple can recognize it unless he readies himself for this possibility. Therefore, brothers, this is called to our attention now, so that we all will consciously remain steady and poised under all conditions. Let us keep in mind the affirmation:

*"In the centre of the Will of God I stand.  
Naught shall deflect my Will from His.  
I implement that Will by Love."*

As we approach our group-service and opportunity at this Leo New Moon - a time when all the Heavenly Hosts will surely rejoice for Their little Sister, Earth - perhaps this thought from my spiritual diary of November 11, 1948, can serve to express my deep desire for us all: '

*"Let the quiet yet positive spirit of joyous acceptance be present,  
so that the unimpeded flow of the electro-magnetic radiation  
of the One Life may be made manifest."*

With my devoted brotherly love to all - - - Marian W. - - - Washington, D. C.

APPLICANTS AT THE PORTAL GROUP – SET VII - (JULY 1955)

SOME DEFINITIONS

TERMS USED IN THE INSTRUCTIONS

THE SHAKTIS (*Secret Doctrine*, I, pages 312 – 313)

(1). **Parashakti** - Literally the great or supreme force or power. It means and includes the powers of light and heat.

(2). **Jnanashakti** - Literally the power of intellect, of real wisdom or knowledge. It has two aspects: · ·

Aspect I. The following are some of its manifestations when placed under the influence or control of material conditions.

- (a) The power of the mind in interpreting our sensations.
- (b) Its power in recalling past ideas (memory) and raising future expectations.
- (c) Its power as exhibited in what are called by modern psychologists “the laws of association”, which enables it to form persisting connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object.
- (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

Aspect II. The following are some of its manifestations when liberated from the bonds of matter: (a) Clairvoyance. (b) Psychometry.

(3). **Ichchhashakti** - Literally the power of the will. Its most ordinary manifestation is the generation of certain nerve currents, which set in motion such muscles as are required for the accomplishment of the desired object.

(4). **Kriyashakti** - The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Ichchhashakti and Kriyashakti.

(5). **Kundalinishakti** - The power or force, which moves in a serpentine or curved path. It is the universal life-principle, which everywhere manifests in Nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power, which brings about that “continuous adjustment of internal relations to external relations”, which is the essence of life according to Herbert Spencer, and that “continuous adjustment of external relations to internal relations”, which is the basis of the transmigration of souls, Punarjanman (Re-birth), in the doctrines of the ancient Hindu philosophers.

A Yogi must thoroughly subjugate this power or force, before he can attain Moksha. (Moksha is liberation. The same as Nirvana).

(6) **Mantrikashakti** - Literally, the force or power of letters, speech, or music. The whole of the ancient Mantra Shastra has this force or power in all its manifestations for its subject matter. - - - The influence of its music is one of its ordinary manifestations. The power the mirific ineffable name is the crown of this Shakti.

The six forces are in their unity represented by the Astral Light (Daiviprakriti, the seventh, the Light of the Logos).

The above is quoted to show the real Hindu ideas on the subject. It is all esoteric though not covering the tenth part of what might be said. For one thing, the SIX names of the six Forces mentioned are those of the six Hierarchies of Dhyan Chohans, synthesized by their Primary, the seventh - who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its mystical sense - - - Each of these Forces has a living Conscious Entity at its head, of which Entity it is an emanation."

### **THE RELATION OF THE CHAKRAS TO THE SHAKTIS**

(Secret Doctrine III, pages 507 - 508)

"Our seven Chakras are all situated in the head, and it these Master Chakras, which govern and rule the seven (for there are seven) principal plexuses in the body, besides the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the motor and sensory nerve-tubes, the conductors of all our bodily and psychic sensations; and yet logic alone would show that such difference exists. And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the Anatomist, then call them Chakras or Padmas, or the Wheels, the Lotus Heart and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven "organs" at the base of the brain, the seven plexuses, the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic, and sacral, etc.

"When the time comes, advanced students will be given the minute details about the Master Chakras and taught the use of them; till then, less difficult subjects have to be learned. If asked, whether the seven plexuses, or Tattvic centres of action, are the centres where the seven Rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

"In these volumes it is almost revealed that the "Sons of Fohat" are the personified Forces known in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity or Electric Fluid, and Nerve-Force or Magnetism. This truth, however, cannot teach the student to attune and moderate the Kundalini of the cosmic plane with the vital Kundalini, the Electric Fluid with the Nerve-Force, and unless he does so, he is sure to kill himself; for the one travels at the rate of about 90 feet, and the 'other at the rate of 115,000 leagues a second. The seven Shaktis respectively called Para Shakti, Jnana Shakti, etc., are synonymous with the "Sons of Fohat" for they are their female aspects, - - - As each Force is septenary, their sum is, of course, forty-nine."

### **FOHAT (Secret Doctrine I, page 144)**

"The Sixth Principle in Man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with Divine Spirit (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of Divine LOVE (Eros), the electric power of affinity and sympathy, is shown, allegorically, trying to bring the pure Spirit, the Ray inseparable from the One Absolute, into union with the Soul, the two constituting in Man the Monad, and in Nature the first link between the ever-unconditioned and the manifested. "The First is now the Second (World)" - of the Lipikas - has reference to the same."

### **Some Definitions of The Central Spiritual Sun**

(Secret Doctrine II, page 37)

"The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the Absolute. They are the embrasures of that black impenetrable fortress, which is forever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping there from.

"It is that LIGHT, which condenses into the Forms of the "Lords of Being" - the first and the highest of which are, collectively, JIVATMA, or Pratyag-atma (which is appearing at the beginning of every new Manvantara). From these downwards - formed from the ever-consolidating waves of that Light, which becomes on the objective plane gross Matter - proceed the numerous Hierarchies of the Creative Forces; some formless, others having their own distinctive form, others, again, the lowest (Elementals) having no form of their own, but assuming every form according to the surrounding conditions.

"Thus there is but one Absolute Upadhi (Basis) in the spiritual sense, from, on, and in which, are built for manvantaric purposes the countless basic centres on which proceed the universal, cyclic and individual Evolutions during the active period."

"The real substance of the concealed (Sun) is a nucleus of Mother Substance. It is the Heart and Matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms in their functional duties, and the Focus within which they again meet in their seventh Essence every eleventh year.

"It is the Sun, and all the suns that are from it, which emanate at the manvantaric dawn from the central Sun."

The "purely formless and invisible Fire concealed in the Central Spiritual Sun is spoken of as Triple (metaphorically) (the "nucleoli" M. W.); while the Fire of the Manifested Cosmos is Septenary, throughout both the Universe and our Solar System." - - - "as seven distinct Rays radiate from the "Central Spiritual Sun", all Adepts and Dhyan Chohans are divisible into seven classes - - - "

"Outside the boundaries of the Solar System, it is the other Suns, and especially the mysterious Central Sun - the "Abode of the Invisible Deity" - - - that determines the motion and the direction of bodies."

(Please compare the above with Chart V, page 344, and the text of pages 628 - 633 of Cosmic Fire).

(Secret Doctrine III, pages 510 - 511). "Paramatma, the Spiritual Sun, may be thought of as outside the human Auric Egg, as it is also outside the Macrocosmic or Brahma's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramatmic essence, yet it is wrong to call it a 'human' or even a 'universal' Principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a Principle, but the cause of every Principle, the latter term being applied by Occultists only to its shadow - the Universal Spirit that ensouls the boundless Kosmos, whether within or beyond Space and Time.

"Buddhi serves as a vehicle for that Paramatmic shadow. This Buddhi is universal, and so also is the human Atma. Within the Auric Egg is the macrocosmic pentacle of LIFE, Prana, containing within itself the pentagram which represents man. The universal pentacle must be pictured with its point soaring upwards, the sign of White Magic - - - "

### **THE WHEEL, SYMBOL OF THE HIERARCHIES**

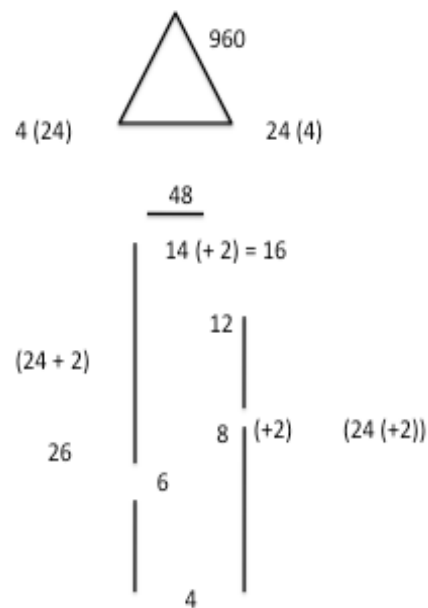
(Secret Doctrine III, pages 481 - 482) "Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case no colour, viz., that, which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

"The Hierarchies can only be symbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in colour than the rest, and the wheel will have a surrounding Aura - - - of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies

furnishes the essence (the Soul) and is the “Builder” of one of the seven kingdoms of Nature, which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man. Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.

"The symbol adopted in the Eastern School to represent the Seven Hierarchies of creative Powers is a wheel of seven concentric circles, each circle being coloured with one of the seven colours; call them Angels, if you will, or Planetary Spirits, or again, the Seven Rulers of the Seven Sacred Planets of our system - - - At all events, the concentric circles stand as symbols for Ezekiel's Wheels with some Western Occultists and Kabalists, and for the “Builders” or Prajapati with us.”

HANDMADE DRAWING – PRESUMABLY MADE BY MARIAN WALTERS



Set 7.D.

## APPLICANTS AT THE PORTAL GROUP – SET VII - (JULY 1955)

### REFERENCES PERTAINING TO THE INSTRUCTIONS AND CORRELATING THE TEACHINGS OF THE MASTERS R AND DK. ON ESOTERIC ASTROLOGY

#### ESOTERIC ASTROLOGY

(*Esoteric Astrology*, page 294). The stimulation of consciousness is the objective of all the astrological influences.

(*Esoteric Astrology*, page 145). Students would find it illuminating to study the subject of consciousness along the following lines:

1. Subjective latent consciousness - - - In Aries
2. The consciousness of duality - - - - In Gemini
3. Mass-consciousness - - - - - In Cancer
4. Individual self-consciousness - - - - In Leo
5. Equilibrated consciousness - - - - - In Libra
6. Group-consciousness - - - - - In Aquarius.

The distinction between exoteric and esoteric astrology lies in just such recognitions as listed above. Exoteric astrology deals with the characteristics and qualities of the personality and of the form-aspects, and also with the events, happenings, circumstances, and the conditioning environment, which appear in the personal horoscope, indicative of planetary control and not of solar control. Esoteric astrology concerns itself primarily with the unfoldment of consciousness, with the impacts, which awaken it to the peculiar "gifts" of any particular sign and ray endowment and with the reaction of the man and his subsequent enrichment through his response to the influence of a sign, working through the esoteric planets from the angle of humanitarian awareness, of discipleship and of initiation. This deals basically with his experience from the angle of the three Crosses, which involves first, mutation, then direction, and finally initiation. Increasingly, these three Crosses will take a prominent place in astrological delineation.

(*Esoteric Astrology*, page 515). The fundamental reasons for the fact that the *Science of Triangles* includes the *Science of Esoteric Astrology*.

#### REFERENCES FROM ALAN LEO FOR COMPARISON

(Alan Leo: *How To Judge A Nativity*, pages 39 and 40). At the time of the New Moon, the Moon and Sun are in conjunction, i.e., they occupy the same degree of the zodiac - - - Conjunction is when two heavenly bodies are together at the same point of the zodiac. It therefore stands, symbolically if not practically, for union, synthesis, the blending of two in one. What effect the union will have depends upon the nature of the combined planets. When two forces meet, the resultant varies according to the angle between them and the strength of each force. When two notes are sounded together upon a musical instrument, the resulting sound depends upon whether the two sets of vibrations harmonise or not. And so with planetary conjunctions. If we suppose the planets to transmit their influence by means of vibrations sent through the subtle ethers of the solar system, the effects detected by the astrologer in a horoscope will vary according to whether the waves of the one supplement or contradict those of the other.

(Alan Leo, *ibid* page 68). The Sun represents the Individuality, or the soul of the man, divested of all outer ephemeral phases and moods. (Compare this with *Esoteric Astrology*, pages 16, 17, 18, 31, 513).

(Alan Leo, pages 68 - 69) Mercury stands for the cerebro-spinal nervous system mainly, along with such organs as the hands and tongue, which are concerned with the outward expression of intelligence. (Compare this with *Esoteric Astrology*, pages 209, 218, 219, 549).

(Alan Leo, page 69). Mars represents an expanding force, rushing from the centre, awakening desire and the outgoing energies. (Compare E.A. pages 209, 221).

(Alan Leo, page 69). Venus harmonises and balances, and gives the longing for harmony and balance - - - In a higher degree of evolution will transcend sex completely and become universal love, pity and sympathy - the keynote of the saviours of the race. - - - Venus acts as a kind of representative of the Sun - - - (Compare E.A. pages 225, 354 - 355, 361).

(Alan Leo, pages 69 - 70) .The Moon signifies all things intermediate, and hence the Personality (which is the intermediary between the Ego and the physical earth of which it desires experience; - - - ) Looking upon the body as built up of materials obtained from all the sub-divisions of the physical plane, the Moon stands for the etheric double of the physical body, or that counterpart of the body, which is built up of the ethers of the physical plane. This double it is that forms a channel for the inflowing vital currents, signified by and derived from the first centre, the Sun; - - - The double is in close touch with the nervous system, the Moon's influence over which is well-known astrologically, although it has probably a closer correspondence with the sympathetic than with the cerebro-spinal system. - - - the double is a kind of link or bridge between the two. - - - It has been found that remarkable dreams are most usually experienced when the Moon is rising, culminating or setting - - -

(Alan Leo, page 70) The moon corresponds in a general way to the mutable or intermediate signs and may be regarded as a mean between the contraction of Saturn and the expansion of Jupiter. - - - The moon lends itself to either of these influences. - - - A good aspect from Saturn to the moon is of very great benefit; for the good aspects signify harmony, and in this case Saturn, instead of merely limiting or suppressing, regulates and controls and reduces that, which is under its control to law and order. (Compare *Esoteric Astrology*, pages 13, 225).

(Alan Leo, pages 70 - 71). The ascendant gathers up the influences of the twelve mundane houses into one, and stands for the body in general and for the head and brain in particular as the controlling centre of the body. As ruling the brain, the Ascendant has a great deal of sympathy with the planet Mercury, and therefore has much influence over the flow of the vital currents in the nervous system. (It will be remembered that the 6<sup>th</sup> house, which has health and disease for one of its meanings, corresponds to Virgo and Mercury. M.W.)

The Ascendant corresponds to cardinal (movable) signs. These 3 centres may be regarded in two ways. Firstly:

- (1). Sun - - individuality
- (2). Moon - - personality
- (3). The houses - body ·

In this classification the zodiac (ecliptic) would be included as part of the Sun's influence; and the planets would be grouped around either the Moon or the Sun, although in reality they are all specialised powers of that great Life that functions behind the Sun. (Compare *Esoteric Astrology*, pages 17, 18, 31 (rising sign), 480, 497, 513 -14).

## CONSTELLATIONS

(*Esoteric Astrology*, page 58). Constellations are conductors of cosmic energy or transmitters of their own energy.

(*Secret Doctrine* I, page 730). The descent and re-ascent of the Monad or soul cannot be disconnected from the zodiacal signs.

(*Secret Doctrine* I, page 440). The great Root Dragon, the spiritual Logos of these visible signs (12 constellations).

(*Secret Doctrine* I, page 442). Seven-headed Draco, each of whose heads is a star of the Lesser Bear. This is the 7-headed Serpent in the Arcane teachings.

(*Esoteric Astrology*, page 58). When man becomes Hercules, the Sun God or Solar Angel, he begins to reverse the wheel of his chart and definite reorientation takes place.

(*Esoteric Astrology*, page 53). The three great constellations of the Great Bear, the Pleiades, and Sirius are those, which condition the solar Logos. The 12 constellations (not including the above) and the 7 Rays or the 7 planetary Logoi, condition man. These have to be blended by the disciple. (Read also pages 53 - 55).

(*Esoteric Astrology*, pages 607 - 608). The 7 stars of the Great Bear or Ursa Major, are involved in an intricate relation with Ursa Minor and the Pleiades. - - - This major triplicity of constellations has a peculiar relation to that great Being - - - the ONE ABOUT WHOM NAUGHT CAN BE SAID. All that can be hinted at is that these three galaxies of stars are the three aspects of that Indescribable Absolute Monad, the Ineffable Cause of the 7 solar systems, of which ours is one.

(*Esoteric Astrology*, pages 409 - 410). The difference in energies between constellations and the signs, which represent them.

(*Esoteric Astrology*, pages 352, 409, 410, 486). The effects of the "Greater Zcdiac" on the lesser.

(*Esoteric Astrology*, page 413). Humanity as a whole is today reversing itself on the great zodiacal wheel just as the individual does – the point of reversal and the sign or signs in which it takes place, mark a momentous point of crisis producing upheavals and difficulties.

(*Esoteric Astrology*, page 489). The Constellations, relations to the Rays.

(*Esoteric Astrology*, page 216). Constellations, Signs and Planets work out on three levels of awareness.

(*Cosmic Fire*, pages 1083 – 1087). The turning of the Wheel and the Constellations.

## **THE GREAT BEAR**

(*Cosmic Fire*, page 182). One star of the Great Bear with the Pleiades and our solar system form: a cosmic triangle in this great Being, the Body of Him About Whom Naught May Be Said. The 7 stars in the Constellation of the Great Bear are the correspondence to the 7 head centres in the Body of that Being, greater than our Logos.

(*Cosmic Fire*, pages 1155 - 1165). Reception of energies into our Earth from the 7 Rishis of the Great Bear.

(*Secret Doctrine* II, page 579). The 7 Rishis of the Great Bear mark the time and the duration of events in our septenary Life-cycle. (Note: There is a system of keeping time by the Great Bear. The Hayden Planetarium in New York City publishes a "Star clock".)

(*Cosmic Fire*, page 553). Vibrations from the 7 Rishis of the Great Bear, and primarily from those two Who are the Prototypes of the Lords of the 7<sup>th</sup> and 5<sup>th</sup> Rays are responded to by the systemic thought-form. All magicians who work with matter and who are occupied with form-building call in these two types of force or energy.

(*Cosmic Fire*, page 273). The 7 Rishis of the Great Bear are to the 7 Heavenly Men as the Monad is to the evolving human unit.



(*Esoteric Astrology*, pages 422 - 423). The 7 stars of the Great Bear are the originating sources of the 7 Rays of our solar system. The 7 Rishis of the Great Bear express Themselves through the medium of the 7 Planetary Logoi, Who are Their Representatives and to Whom They stand in the relation of cosmic prototype. The planetary Gods manifest through the medium of the 7 sacred planets. Each of these 7 Rays is transmitted into our solar system through the medium of 3 constellations and their ruling planets.

(*Secret Doctrine* I, page 626). The star of man's individuality. (Read this in connection with Star Two of the Great Bear).

(Valentia Stratton: *Celestial Ship of the North*, II, pages 2 - 3). Astrology, a Wisdom Religion, brought from Venus by the "Lords of the Flame". Venus named after the Great Mother Typhon, Mother-Goddess of the Great Bear, which represented the one original birthplace in Heaven of all motion, time and creation.

(Valentia Stratton, page 58). The 7 stars of the Great Bear are duplicated in the 7 of the Lesser Bear and identified with Sevekh, as the Crocodile-headed God known as Typhon, earliest form of the Fish-Mother who brought forth the child from the water.

### **THE SECOND STAR OF THE GREAT BEAR**

(See Instructions re: "The Sacred Chariot of the Great King")

(Gaskill's Dictionary of the Sacred Languages of All Scriptures and Myths).

"The Chariot" (or Car) - - - A vehicle of the soul, Self, or consciousness, on one of the four lower planes. It is usually a symbol of the causal-body on the higher mind plane.

"The Spiritual or atmic egos with the principle of buddhi occupied the causal-body, for it is by atma-buddhi that victory is gained over the lower nature through the transmutation and segregation of the qualities."

"The "body" or "chariot" is the causal-body. The Charioteer is the spiritual ego (buddhi-manas)."

"Chariot of the Sun" - - - Symbol of the celestial causal-body, or World-soul on the buddhic plane, inter-related with the activities of the quaternary.

The "Great Chariot of all things" is said to be the "most perfect vehicle" which signifies its archetypal nature as containing the perfection of all qualities, and the pattern types of all forms. (See further below).

*Arjuna* (Son of Indra and Pritha), Arjuna rode in the chariot with Krishna in the Gita. Symbol of the personality ensouled by the spiritual ego or Divine spark. "Arjuna is therefore the progeny of God (Indra) and nature (Pritha).

*Celestial* (See "Celestial Wedding"), Pertaining to the "sky", that is, to the buddhic and atmic planes.

The "Great Chariot of all things" (as referred to above) is the buddhic causal-body. It is served by the quaternary or "four great elements; buddhic (fire), mental (air), astral (water), and physical (earth), representing the four lower planes of manifestation. The fifth or atmic plane is the plane of the Higher Self, the "Charioteer". At the end of the cycle (of evolution), the lower planes of the soul become purified and perfected; their natures therefore are spiritualised and transmuted, and are resolved again into the higher element, buddhi. Finally, as the lower planes have *merged into the higher*, and victory is achieved, the omnipotent buddhi is withdrawn into the Atman and becomes one with the Self Triumphant.

## PLEIADES

(Funk & Wagnall's *Unabridged Dictionary*). The Pleiades, a group of stars in the constellation Taurus, six of which are visible to ordinary sight, said by the ancients to have been seven sisters, the seventh sister, Merope, the lost Pleiad, having hidden herself from shame for having loved a mortal, Sisiphus. More than 400 stars properly belong to the group, which is now recognized as a single system, of which Alcyone is the center. The names are Maia, Electra, Taygeta, Alcyone, Celaeno, Sterope, and Merope.

(*Secret Doctrine* II, pages 581 - 582). The Pleiades are the central point around which our universe of fixed stars revolves.

(Cosmic Fire, page 162). The Pleiades transmit buddhic force from the Constellation called the Dragon (the Dragon of Wisdom) to a planetary Logos. ( Via His logoic lotus on cosmic mental planes).

(*Consciousness of the Atom*, page 156). Suggestions that the Pleiades are the source of atomic life of our Logos, the active intelligent aspect, that one, which first developed and which we might call active electric matter. (Also radio-activity of matter. Suggest reading the whole chapter, pages 143 - 159).

(*Consciousness of the Atom*, page 153). Sirius, the Great Bear and the Pleiades form a psychic magnetic relationship to our Solar Logos.

(*Cosmic Fire*, pages 375, 377). Negative and positive polarities between our Earth, Venus, the Pleiades and Sirius.

(*Cosmic Fire*, page 378). Transmission of energy to the 7 stars of the Pleiades by the 7 Heavenly Men via Their schemes. (See instructions re: the new Cosmic Triangle).

(*Secret Doctrine* II, pages 579, 582). The seven Rishis (of the Great Bear) mark the time and the duration of events in our septenary Life cycle. They are as mysterious as 'their supposed wives, the Pleiades, of whom only one - she who hides - has proven virtuous. The Pleiades, or Krittikas, are the nurses of Karttikeya, the God of War (Mars) who is called the Commander of the Celestial Armies (translated Yogis in Heaven, and holy Sages on Earth), which would make Karttikeya identical with Michael, the "Leader of the Celestial Hosts" and, like himself, a virgin Kumara. Verily he is the "Mysterious One", as much as the seven Rishis and the Pleiades, for the interpretation of all these combined reveal to the Adept the greatest mysteries of Occult Nature. One point is worth mention in this question of cross and circle, as it bears strongly upon the elements of Fire and Water, which play such an important part in the circle and cross symbolism. Like Mars, who is alleged by Ovid to have been born of his mother, Juno alone, without the participation of a father, or like the Avatars (Krishna for instance) - in the West as in the East - Karttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-Shiva, which was cast into the Fire (Agni) and then received by the Water (Ganges). Thus he is born from Fire and Water - a boy bright as the Sun and as beautiful as the Moon". Hence he is called Agnibhu (son of Agni) and Gangaputra (son of Ganges). Add to this fact that the Krittika, his nurses, are presided over by Agni, or "the 7 Rishis are on a line with the brilliant Agni", and hence "Krittika has Agneya as a synonym" - and the connection is easy to follow.

(*Consciousness of the Atom*, pages 102 - 103) Relationship of the Great Bear and the Pleiades.

(*Esoteric Astrology*, page 201). The Mothers of the seven aspects of form life and the "wives" of the seven Rishis of the Great Bear. The Pleiades are connected with the Mother aspect which nurtures the infant Christ.

(Funk & Wagnalls Dictionary). Alcyone is thought to be a sun about which the stars of our system are revolving.

(*Esoteric Astrology*, pages 483 - 484). "When: the work of all these triangles has been concluded, humanity (and in a mysterious sense, our Earth) will be functioning in perfect rhythm and will respond to the energies pouring in from Alcyone." (Alcyone is the fourth of the Sisters, according to the Dictionary, and this leads us to wonder if she is not the representative of the mental intelligent principle in this heavenly centre and in its relation to our Solar Logos. M.W.)

(*Cosmic Fire*, pages 194, 201). Aquarius is related to Alcyone.

(*Cosmic Fire*, pages 198, 200). Alcyone - star of the individual - governs humanity.

(*Esoteric Astrology*, page 200). Aquarius, Alcyone, and humanity constitute a most interesting triangle of force. Alcyone is one of the seven Pleiades and is called the "star of the individual" and sometimes the "star of intelligence". It was potently active during the previous solar system wherein the Third Person of the Trinity was peculiarly omnipotent and active, just as today the cosmic Christ, the Second Person of the Trinity is peculiarly active in this solar system. The energies coming from Alcyone impregnated the substance of the universe with the quality of mind - - - The Earth (non-sacred) and Uranus (sacred) are directly the product of this third-ray activity.

### **The Pleiades and The Constellation Taurus**

(*Esoteric Astrology*, page 375). The Taurian influence must now be regarded as being of exceeding potency today, particularly from the angle of the subjective spiritual values; it is Taurus, which is the ruler and guiding influence of that, which is occurring everywhere.

(*Esoteric Astrology*, page 376). The entire secret of divine purpose and planning is hidden in this sign (Taurus), owing fundamentally to the relation of the Pleiades to the constellation, the Great Bear, and to our solar system. This constitutes one of the most important triangles in our entire cosmic series of relationships and this importance is also enhanced by the fact that the "eye of the Bull" is the eye of revelation. The underlying goal of the evolutionary process – "the onward rush of the Bull of God", as it is esoterically called – reveals steadily and without cessation the stupendous and sublime plan of Deity. This is the subject, which light reveals.

### **SOLAR LOGOS**

(*Cosmic Fire*, pages 1161-1163). The "Solar Angel" of a Solar Logos "demonstrates on the cosmic mental plane as a triple flame working through seven tiers of petals, and it is this energy from these seven circles of energy, which pulsates through the medium of any scheme." "The Solar Logos uses for His energy centres (in His body of manifestation) the planetary schemes, and each vibrates therefore to the key of the logoic (Solar Logos) solar Angel, of which the human solar Angel is a dim reflection" - the latter having only three tiers of petals. The Planetary Logoi receive two types of spiritual or logoic force - from the 7 Rishis of the Great Bear (cosmic mental plane), the 7 Sisters of the Pleiades, which transmit buddhic Force (cosmic) from the constellation of the Great Dragon. Note that Dragon is as the base of the spine to "He about Whom Nothing May Be Said". A third type of energy is added – a manasic type - via the Star Sirius from that Constellation, which "must remain obscure at present". (The Pleiades are part of the Constellation of the Dragon and also related to the Star Sirius.

(*Cosmic Fire*, page 353). A solar Logos is the permeating universal Mind, the manasic principle, plus the buddhic and the will principle, working in three major schemes, by means of seven centres or force, and through the myriads of groups, which are the cells in His body, in the same way as human beings are the cells in the body of a Heavenly Mari.

(*Cosmic Fire*, pages 1163 - 1164). Note: The Tibetan comments on the three centres of the Solar Logos analogous to the pineal gland, the pituitary body, and the alta major centre.

(*Cosmic Fire*, page 511). The Sun or Solar Logos, is the heart centre of Him about Whom Naught May Be Said.

(Secret Doctrine III, page 462). Colour and substitute.

(Secret Doctrine, III, page 459). "Our triple physical Sun whose reflection only we see, which is symbolized, or rather personified, by the Upper Triad, or Sephirothal Crown.

(Secret Doctrine III, page 459, footnote). Origen called the Sun the lion-like Michael.

(Cosmic Fire, page 511). Relationships of solar Logos.

(Cosmic Fire, pages 1054 - 1060). The Law of Solar Evolution.

(Esoteric Astrology, pages 504 - 505). The Logos of a solar system is esoterically called the "Sacred Triangle of all-inclusive Force" because this great Being includes within His focussed awareness the fields of expression of the Great Bear, the Pleiades, and Sirius. They are to Him what the heart, the head and the throat centres are to the developed initiate on this planet.

## **RADIATION**

(Cosmic Fire, page 478). Definition of radiation.

(Cosmic Fire, pages 1070 - 1071). Transgression of a ring-pass-not in radiation.

(Cosmic Fire, page 1060). Law of Radiation.

(Cosmic Fire, pages 454, 456, 4621 477 - 491, 1075, 1077). Radioactivity.

(Cosmic Fire, page 1076). A great stimulative movement has started so that the planetary radiation may be consummated.

(Cosmic Fire, page 1078). A period of radioactivity is being entered and many will transcend the human kingdom to enter the 5th kingdom.

(Cosmic Fire, page 478). Definition of radiation.

(Cosmic Fire, page 477, 484). Knowledge of laws governing radioactivity.

(Cosmic Fire, pages 475 - 503). Discussion of transmutation.

(Cosmic Fire, page 228). Magnetic radiation between microcosmic units.

## **THE SUN**

(Cosmic Fire, pages 225 - 231). The relationship of the Son to the SUN.

## **THE FATHER**

(Secret Doctrine I, page 626). "The star under which a human Entity is born, says the Occult Teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But this is not his astrological star. The latter is concerned and connected with the Personality; the former with the Individuality. The Angel of that Star, or the Dhyani-Buddha connected with it, will be either the guiding, or simply the presiding Angel, so to say, in every new rebirth of the Monad, which is part of his own essence, though his vehicle, man, may remain for ever ignorant of this fact. The Adepts have each their Dhyani-Buddha, their elder "Twin-Soul", and they know it, calling it "Father-Soul" and "Father-Fire". It is only at the last and supreme Initiation, however, when placed face to face with the bright "Image" that they learn to recognize it."

(*Secret Doctrine* I, page 628). "Paul asks: 'Know ye not ye are the temple of God, and that the Spirit of God dwelleth in you? All this was simply meant to show that the group of disciples and followers attracted to him belonged to the same Dhyani-Buddha, or Star, or Father, and that this again belonged to the same planetary realm and division as he did - - It is then the Seven Sons of Light - - which are, according to the Occult Teachings, our heavenly Parents or synthetically our "Father".

(*Secret Doctrine* I, page 627). "The "Triads" born under the same Parent Planet, or rather the Radiations of one and the same Planetary Spirit or Dhyani-Budda are, in all their after lives and rebirths, sister, or "twin" souls, on this Earth. The idea is the same as that of the Christian Trinity, the "Three in One", only it is still more metaphysical: the Universal "Over-Spirit" manifesting on the two higher planes, those of Buddhi and Mahat. These are the three Hypostases, metaphysical, but never personal. This was known to every high Initiate in every age and in every country: "I and my Father are one", said Jesus, when he is made to say, elsewhere: "I ascend to my Father and your Father", it meant that, which has just been stated. The identity, and at the same time, the illusive differentiation of the Angel-Monad and the Human-Monad is shown in the sentences: "My Father is greater than I; glorify your Father, which is in Heaven; Then shall the righteous shine forth as the sun in the kingdom of their Father" (not our Father). So, again Paul asks: "Know ye not ye are the temple of God, and that the Spirit of God dwelleth in you?" All this was simply meant to show that the group of disciples and followers attracted to him belonged to the same Dhyani-Buddha, Star or Father, and that this again belonged to the same planetary realm and division as he did."

(*Secret Doctrine* I, pages 133 - 134). Esoterically the Dhyani-Buddhas are 7, of whom 5 only have hitherto manifested, and 2 are to come in the 6th and 7th Root-Races. They are the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, Amitabha is the Dhyani-Buddha of Gautama Shakyamuni, manifesting through Him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa. (Tzon-kha-pa was the first and greatest Tibetan Reformer who founded the Yellow-Caps, Gelukpas, born 1355 A.D.)

(*Secret Doctrine* I, pages 88 - 90). Origin of double mystery of the Trinity and Immaculate Conception. Also Mother Eve, page 90.

## MOTHER OF THE WORLD

(References from Gaskill's Dictionary of the Sacred Language of All Scriptures and Myths)

The Great Mother - Symbol of the feminine, or receptive, aspect of the manifesting Spirit, which brings forth from latency within the forms the qualities and activities apparent in nature. This mother-principle, buddhi, directs human evolution, and it is eventually through her functioning and through raising of the soul by intuition, that the buddhic state of consciousness is attained.

The maternal relationship stands as the symbol of Divine watchfulness and guidance, which directs the lower evolution. The "devotion" is the sign of that complete and unfeigned love, which is willing to expend itself in the interest of all. She, "Haya", pure Truth - the feminine aspect of the One - shines forth and is the means of awakening the faint beginnings of true life in the soul. She is the highest symbol of which any conception can be framed in, the mind.

Because the buddhic principle brings forth the higher qualities in the souls, which the spirit allies itself, therefore, in the soul there arise dawns, intuitions, of the higher consciousness, which is to come to the enlightened minds.

The Higher Self (Siva) is allied with the buddhic principle (female energy) and it is from the buddhic plane that the proto-types of all things are reflected, as it were, on to the lower planes. So it is that buddhi brings forth the universe.

Virgin - The purified emotions, or purified lower nature, no longer fructified by the desire-mind (man).

"For the congress of men, for the procreation of children makes virgins women. But when God begins to associate with the soul, He brings it to pass that she who was formerly woman becomes virgin again. For, banishing the foreign and degenerate and non-virile desires by which it was made womanish, He substitutes for them native and pure virtues."

Here, "virginity on earth reaches the heavens", can be explained by the purified lower nature (earth) becoming raised and united with the higher nature (heaven), which union is the goal of the incarnation of the souls, or the goal of Christ the Higher Self primordially involved in matter.

"Thou Virgin Mother, daughter of thy Son."

Birth of Buddha - Symbolic of the entrance of the Self, or World-soul, into the lower nature of the Life cycle during the period of Involution, when the Soul is one, not many.

"From the side of the Queen Maya, who was purified by her vow, her son was born, without pain and without illness. Like the sun bursting from a cloud in the morning - so he, too, when he was born from his mother's womb, made the world bright like gold, bursting forth with his rays, which dispelled the darkness."

(Buddha-Karita 1, 25, 26).

The "side of the queen" is an allusion to the outgoing spiritual Force, which regulates the manifestation of the World-soul. "The purification by the vow" signifies the consecration or dedication of the matter of the lower planes to the expression of the Self within.

Then as the sun shines: forth from the dazzling rim of the morning cloud, so the inner Self, emerging from the prison-house of Matter, wherein it had lain potential, brought out of chaos its vehicle, the cosmos, and revealed the truth involved within himself - - - etc., etc.

Mother - Divine - Symbol of the feminine, or receptive aspect of the manifesting Spirit, which brings forth from latency within the forms, the qualities and activities apparent in nature. This mother principle, buddhi, directs human evolution, and it is eventually through her functioning, and through the raising of the soul by intuition, that the buddhic state of consciousness is attained.

The maternal relationship stands as the symbol of Divine watchfulness and guidance, which directs the lower evolution.

Abyss - State of formless matter of the lower planes prior to the involution of Spirit.

(Isis Unveiled, Volume I, page 134). What is the primordial Chaos but Aether; The modern Ether, not such as is recognized by our scientists, out such as it was known to the ancient philosophers, long before the time of Moses; Ether with all its mysterious and occult properties containing in itself the germ of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as "incubated" by the Divine Spirit, are called into existence, Matter and Life, Force and Action, etc. - - -

(Mother of the World) "It looks to me that the Buddhic Nature, now overshadowing humanity, is going to become active in the consciousness of humanity through the effort of Sanat Kumara; we are to be raised from the dead (form) into soul consciousness (buddhic).

(The above references on "Mother of the World" were sent in by Anne Dixon. M.W.)

## PLANETARY LOGOS

(Cosmic Fire, page 359). Each of the Heavenly Men (Planetary Logoi) pours forth His radiation or influence (astrologically speaking) and stimulates in some way some other centre or globe, etc.

(*Cosmic Fire*, pages 364 - 378). Transmission and interplay of energy centres in the body of our Solar Logos, planetary Logoi, and the human. Those interplays are to be psychologically considered and not physically as man does.

(*Cosmic Fire*, page 367). Law of Mutual Attraction demonstrated between planetary Logoi, psychic, nature.

(*Cosmic Fire*, page 359). Each of the Heavenly Men (planetary Logoi) pours forth His radiation or influence astrologically, and stimulates in some way some other centre or globe.

(*Cosmic Fire*, page 388). The Mahachohan's Department represents the throat centre of the planetary Logos.

(*Cosmic Fire*, page 387). Minor initiation, taken by our planetary Logos.

(*Cosmic Fire*, page 386). Origin of planetary Logos.

(*Esoteric Astrology*, page 411). A major event such as a change in the axis of the Earth is related to an initiation of the Planetary Logos. (Science reports that this shift is taking place now, M. W.) .

(*Cosmic Fire*, page 617). The Egoic groups on the mental plane are to the Planetary Logos as etheric centres are to the dense physical body of man. (The Egoic groups of Rays 1, 2 and 7 are now peculiarly active, and hence the centres governed by these Rays are also now active in the body of manifestation of the Planetary Logos. M.W.)

(*Cosmic Fire*, page 297). When the Heavenly Man Who is at present demonstrating through the Earth scheme has succeeded, in vitalizing His middle centre, or in directing the force of planetary kundalini away from the lower centres to the solar plexus centre, a new cycle will be reached, and much of the present distress will be ended.

(*Cosmic Fire*, page 437). Circulation of the influence of the energies of all the planetary Logoi on each other. (Note this with regard to the cosmic triangles under study or any triangles. M.W.)

(*Initiation, Human and Solar*, pages 28 - 29) Sanat Kumara, the direct physical incarnation of the Planetary Logos, the greatest Avatar of all the Coming Ones. He reflects the One Planetary Logos "in Whom we live and move and have our being."

### **THE DIVINE HERMAPHRODITE (Androgyne)**

(*Secret Doctrine*, III, page 458). Mercury is called Hermes and Venus is called Aphrodite, and thus their conjunction in man on the psycho-physical plane (Mercury-Venus) gives him the name of the Hermaphrodite or Androgyne. The absolutely Spiritual Man is, however, entirely disconnected from sex.

(*Secret Doctrine* III, page 181). The Heavenly Androgyne is Sanat with the Hindus, Prajapati of the Vedas, Brahma (neuter) of the Brahmans, Jah-Haveh with the Kabalists. As Adam-Kadmon, he separates into Adam and Eve in the formless world, into Cain-Abel in the semi-objective World, and finally became man and woman in Enoch the son of Seth.

(*Secret Doctrine* I, page 409). The Lotus is the two-fold type of the Divine and Human Hermaphrodite, being, so to say, of dual sex.

(*Secret Doctrine* II, page 187) The sexless First Race reincarnated in the (potentially) bi-sexual; the latter in the androgynes; these again in the sexual later Third Race (Lemurian).

(*Secret Doctrine* II, pages 142 - 143). The three of Genesis depicts the first three Races: (1) Adam I, the sexless race, propagating of and from themselves, the pure Spiritual Existences; (2) Adam-Eve,

or Jod-Heva, inactive Andrdgynes;- ( 3) the "Separating Hermaphrodite", Cain and Abel, who produce the next (4) Seth and Enos. It is this fourth, which had tasted of the fruit of the Tree of Good and Evil - wisdom already united to earth, and therefore impure intelligence - had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former ruling the latter, is called in the Hermetic books, "The God possessing the double fecundity of the two sexes".

(*Cosmic Fire*, page 328, footnote). "The Divine Hermaphrodite – this is the Great Being, planetary or solar, who manifests in Himself the pair of opposites."

(*Cosmic Fire*, page 512). Clue to the constitution of the Divine Hermaphrodite.

(*Cosmic Fire*, page 627). The true meaning of the words "Divine Hermaphrodite" is to be comprehended on the buddhic plane, or fourth cosmic ether.

(*Cosmic Fire*, page 663). In the three worlds, the two lines of evolution, human and deva, parallel each other, and must not be consciously one. In the planes of the Triad they are known as a unity, producing the Divine Hermaphrodite, or the Heavenly Man - the self-conscious human units embodying the three aspects of divinity, while the conscious deva units embody the divine attributes. The two, blended together, form the body of manifestation, the centres and substance, of the Heavenly Man. Great is the mystery, and until man knows his place within the conscious whole, he should reserve his opinion as to the meaning thereof. (In this connection, the members are referred to the book, *Comte de Gabalis*, said to be written by the Abbe de Villars, published by The Brothers, London.)

(*Cosmic Fire*, page 1198). It is the energy of the second (seventh) Creative Hierarchy (whose numbers are two and seven), which results in the manifestation of the Divine Androgyne, and in the seven centres of force, which are the seven Spiritual Energies.

(*Cosmic Fire*, page 101). The Heavenly Man is the planetary Logos (as the Grand Man of the Heavens is the solar Logos).

(*Cosmic Fire*, page 121). The seven sacred planets are composed of matter of this fourth ether, and the seven Heavenly Men, whose bodies they are, function normally on the fourth plane of the system, the buddhic or the fourth cosmic ether. When man has attained the consciousness of the buddhic plane, he has raised his consciousness to that of the Heavenly Man in Whose body he is a cell. This is achieved at the fourth Initiation, the liberating initiation.

### THE MYSTERIOUS NUMBER TWENTY-SIX

The Number of the Great Hermaphrodite

(*Theosophical Glossary*, HP Blavatsky, page 384). Z - *The 26th letter of the English alphabet*. It stands as a numeral for 2,000, and with a dash over it thus, Z̄, equals 2,000,000. It is the seventh letter in the Hebrew alphabet - zayin, its symbol being a kind of Egyptian sceptre, a weapon. The zayin is equivalent to number seven. The number twenty-six is held most sacred by the Kabbalists, being equal to the numerical value of the letters of the Tetragrammaton – thus:

he - - - vau - - - he - - - yod  
5 + 6 + 5 + 10 = 26.

(*Theosophical Glossary*, HPB, page 326). *Tetraktys* (Gr.) or the *Tetrad*. The sacred "Four" by which the Pythagoreans swore, this being their most binding oath. It has a very mystic and varied signification, being the same as the Tetragrammaton. *First of all it is Unity*, or the "One" under four different aspects; then it is the fundamental number Four, the Tetrad containing the *Decad, or Ten*, the number of perfection; finally it signifies the primeval Triad (or Triangle) merged in the divine Monad. Kircher, the learned Kabbalist-Jesuit, in his *Oedipus Aegypticus* (II, page 267) gives the



Ineffable Name IHVH - one of the Kabbalistic formulae of the 72 names - arranged in the shape of the Pythagorean Tetrad. M. I. Meyer gives it in this wise:

The Ineffable Name thus:

- 1 (+ Hebrew graph) = 10
- 2 (+ Hebrew graph) = 15 (5 + 10)
- 3 (+ Hebrew graph) = 21 (6 + 15)
- 4 (+ Hebrew graph) = 26 (5 + 6 + 5 + 10)

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**10                      72**

He also shows that "the sacred Tetrad of the Pythagoreans appears to have been known to the ancient Chinese". As explained in *Isis Unveiled* (I, xvi): "The mystic decad, the resultant of the Tetraktys, or the 1 - 2 - 3 - 4 = 10, is a way of expressing this idea.

The One is the impersonal principle "God";

the Two, matter;  
the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal world;  
the Tetrad, or form of perfection, expresses the emptiness of all;  
and the Decad, or sum of all, involves the entire Kosmos."

### THE TWELVE CREATIVE HIERARCHIES

(*Esoteric Astrology*, pages 28 - 67). Ray energies fall into three groups:

- (1) Certain great constellations actively related to our solar system;
- (2) from the 12 zodiacal constellations;
- (3) from planets influenced by the Sun. These correspond to:
  - (1) the Monad and will-to-power,
  - (2) the soul and the will-to-love,
  - (3) to the personality and the will-to-know.

These in relation to the 12 Creative Hierarchies. There is really 7; five having preceded and are in obscurity.

(*Cosmic Fire*, pages 1194-1211). On the 12 Creative Hierarchies, and pages 146 – 147, 1183 - 1184, 1224. The 7 Creative Hierarchies.

(*Cosmic Fire*, pages 363, 1197 and 1201). Five Creative Hierarchies that have passed out.

(*Cosmic Fire*, page 1203) The second Creative Hierarchy.

(*Cosmic Fire*, pages 355, 363 - 364, 1203, 1208). The fourth Creative Hierarchy.

(*Cosmic Fire*, pages 605, 1203, 1204, 1205, 1206). The fifth Creative Hierarchy. Also;

(*Secret Doctrine* I, pages 239 - 241). Crocodile - Blavatsky uses term "Order" for Creative Hierarchy.

(*Cosmic Fire*, pages 669, 684, 1197, 1207, 1246). The sixth Creative Hierarchy.

(*Cosmic Fire*, page 1195). The twelve Creative Hierarchies, groupings.

(*Secret Doctrine*, I, pages 233 - 234). Divisions of the twelve Creative Hierarchies. The Fiery Lions.

(*Cosmic Fire*, page 404). The fifth deva Hierarchy, relation to fifth logoc principle and manas.

(*Cosmic Fire*, page 398). The fourth, fifth, and sixth Hierarchies are concerned with objective manifestation in etheric matter.

(*Cosmic Fire*, pages 403 - 404). The fifth and sixth Hierarchies in full display are manas itself.

(*Cosmic Fire*, pages 1194 - 1196). Distinction between the 12 Creative Hierarchies and the Rays.

(*Cosmic Fire*, page 1196). Each of these 7 Hierarchies are intermediaries, embodying types of force from 7 constellations, each septenary in nature.

*Cosmic Fire*, page 1199). These Hierarchies express: (1) Septenary cosmic energy; (2) Cosmic prana; (3) Solar energy or electric fire, solar fire and fire by friction.

(*Cosmic Fire*, page 1201). They are latent germs of force centers and manifest subjectively; they warm and vitalize groups of forms (hence they seem to be the vitalizers of the psychical side or consciousness of the forms. M.W.) They flame forth and express themselves through the medium of a form or another Hierarchy. They are all inter-related and are negative or positive to each other as the case may be.

(*Cosmic Fire*, page 1224). Symbols of the Creative Hierarchies.

(*Cosmic Fire*, page 554). Effects of the 6th and 7th Order on the future of our solar system. ("Order" is a term used occasionally for Hierarchy.)

(*Cosmic Fire*, page 378). The coming in of the Venusian influence to our chain, and to our planet, with the subsequent stimulation of certain groups in the fourth Creative Hierarchy, the human, caused a paralleling event of even greater magnitude in the Venus scheme. This affected the sixth Hierarchy, one of the deva Hierarchies dwelling in the Venus scheme.

### **THE CENTRAL SPIRITUAL SUN AND ELECTRICAL FIRE**

(See Instructions re: Sixth Creative (Ist) Hierarchy)

(*Esoteric Astrology*, p. 39) .This first (6th) Hierarchy has for its type of energy the *First aspect* of the *Sixth type of Cosmic electricity*, and wields special power, therefore, in conjunction with the lowest fire, or "fire by friction", as it makes itself felt on the *6th plane* ( the astral). These lives are called. "The burning Sons of Desire" and were the Sons of Necessity.

(*Secret Doctrine*, I, pages 114 -115). Fire is Aether in its purest form, and hence is not regarded as matter, but is the unity of Aether - the second manifested deity - in its universality. But: there are two "Fires", and a distinction is made between them in the Occult teachings. The first, or the purely *formless* and *invisible* Fire, concealed in the *Central Spiritual Sun*, is spoken of as Triple (meta-physically); while the Fire of the Manifested Cosmos is septenary, throughout both the Universe and our Solar System. "*The fire of knowledge burns up all action on the plane of illusion*" says the Commentary. "Therefore, those who have acquired it and are emancipated, are called "Fires".

(*Cosmic Fire*, pages 511 - 572). The clue to the mystery of electricity (bottom of page 511). (See also, "The clue to Love energy" as the quality of our system).

(*Secret Doctrine* I, page 105). The Son, cosmically Fohat, is Cosmic Electricity.

(*Secret Doctrine* I, page 113). Fohat impresses the ideas of the Universal Mind upon Matter.

(Secret Doctrine I, page 136). Fohat is the transcendental binding unity of all cosmic energies, the action resembling a living Force created by Will. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid and preserving 4th Principle.

(Secret Doctrine I, page 169). Fohat, the constructive Force of Cosmic Electricity, has seven Sons who are his Brothers. The 7 Son-Brothers personify the 7 forms of cosmic magnetism.

(Secret Doctrine I, page 605). Fohat and his 7 Brothers or Sons are the cause and effects of Cosmic Electricity, 7 primary forces, Sound, Light, Colour, etc.

(Secret Doctrine II, page 120). The Central Spiritual Sun, the electric fire of all life.

(Esoteric Astrology, page 57). Three Creative Hierarchies condition the man in incarnation, the 4th (or 9th), 5th (or 10th), and the 6th. These in collaboration create man and, at the same time, constitute his field of expression. Man is consequently a blend of electric fire, etc.

(Secret Doctrine III, page 215). Electricity is a universal Force and its storehouse is the Sun.

(Secret Doctrine I, page 115). Formless and invisible Fire is concealed in the Central Spiritual Sun.

(Secret Doctrine I, page 628). 7 Distinct rays emanating from the Central Spiritual Sun.

(Secret Doctrine II, page 249). The Central Sun emits Creative Light. Causality is latent. In the active periods of being it gives rise to a stream of ceaseless Energy down a hebdomatic (septenary) ladder of 7 kingdoms.

(Secret Doctrine II, pages 249 - 262). The Central Spiritual Sun is the centre of Universal Life - Electricity, the reservoir of the beginning of every "creation". (See especially footnote on page 250). (Read this in connection with the 7 Suns, the 7 Systems or Planes of Being, of which the "Suns" are the central bodies. These are often called the 7 Angelic Planes, whose "Host" are collectively the Gods thereof.)

(Secret Doctrine, II, page 251). The Central Spiritual Sun and Group Second, the polar sun, rain on man his Atma.

(Cosmic Fire, pages 628 - 631). Descent of the 7-Fold electric fire.

(Secret Doctrine I, page 574, footnote). The Sun and all the Suns that are from it emanate at the manvantaric dawn from the Central Sun.

(Cosmic Fire, pages 296 – 297). Cosmic kundalini.

### **DEVAS, VIOLET AND SOLAR**

(Cosmic Fire) Violet devas transmit solar radiation.

(Cosmic Fire, page 92). Planetary emanative prana is caught up and transmitted via a particular group of devas, ethereal, of a slightly violet hue. They are planetary and allied to man's etheric body, transmitting prana of the earth or another planet.

(Cosmic Fire, page 326). The fourth ether is largely the principal sphere of influence of the violet devas, who are closely concerned with the physical evolution of man.

(Cosmic Fire, page 912). There are four groups of violet devas associated with the etheric doubles of all that exists on the physical plane. These four are in two divisions, those associated with the building of the etheric doubles, and those out of whose substance these doubles are built. They are working under the lord Maitreya.

(*Cosmic Fire*, page 90). Solar devas of a golden hue transmit the magnetic fluid of the Sun's radiation to man's etheric body. They are of a very high order.

(*Cosmic Fire*, pages 326 - 327). The fourth ether on which are found the violet devas, is the plane of the majority of the etheric bodies of men concerned with initiation.

(*Cosmic Fire*, page 914). Six is the number of the deva evolution, as 5 is that of man. Twelve stands for perfection in the deva kingdom as 10 stands for perfected man. The violet devas are on the evolutionary path.

(*Cosmic Fire*, page 91). Man repeats on a lesser scale the work of the great solar devas, and in his turn adds his quota of re-polarised or re-magnetised emanation to the sum-total of the planetary aura.

(*Cosmic Fire*, page 93). Man and the devas act on every planet as inter-mediaries, or as transmitting agencies.

(*Cosmic Fire*, page 398). The Builders are the embodiment of Universal Mind, who are the animating lives within the Form. Close relationship between man and deva-evolution, man being the repository of the purpose of the Logos and the devas the cohesive attractive factor, which manipulates matter and moulds it into shape. The two are partners, indispensable to each other, and without the two working in close cooperation this objective solar system would immediately disintegrate, just as man's dense and etheric bodies disintegrate, when the Spirit withdraws and the Builders cease their work.

### LEO (The Lion)

(E. A. Gaskell: 'Dictionary of the Sacred Language of All Scriptures and Myths )

Lion: A symbol of power in Manifestation or of might, strength and courage as forces of the lower quaternary.

Lion, man-headed, with triple crown: a symbol of Conqueror, seated upon the lower quaternary, which is to be brought into unison with the higher Triad.

Lion-God, double: The "two lions" signify respectively the former period and process of involution (yesterday) and the present period and process of evolution (today)."

(Charles Boutell: *The Handbook to English Heraldry*). "The Lions of England are golden lions leoparde", three in number, placed above the other on a red Shield. They are blazoned." (i.e. armorial bearings. "Leoparde" means walking, not rampant. Rampant means standing on their hind toes, upright. )

(*Esoteric Astrology*, pages 487 - 489). Leo appears in this world-situation as a part of a triangle of crisis, for the combination of the three constellations involved invariably produces crisis. These three are Leo, Libra and Capricorn. Another is Taurus, Leo and Aquarius. Leo is a most important transmitting agency in the present world-crisis. This means that Rays I and V are exceedingly active; that the Sun's influence is potent, both exoterically and esoterically. It means that the planets, which are related to these two Rays will be very active and, therefore, that Pluto and Venus are dominant in producing world-results.

(*Esoteric Astrology*, page 439). This first or fundamental triangle.(Leo – Saturn - Shamballa) is occult in the truest sense of the word to even the trained occultist and to the majority of the members of the Hierarchy.

(*Esoteric Astrology*, page 492). Ray V governs the evolution of consciousness through the revolution of its triangles Leo – Sagittarius - Aquarius. This is from the angle of hierarchical effort. Throughout

human evolution it governs the relation of humanity through the mind to Hierarchy and the approach of Hierarchy to the human centre of energy.

(*Esoteric Astrology*, pages 488 - 489). Leo and Rays I and V - an example of interrelation of planets, constellations and rays. Leo - a major force in the triangle at present responsible for world situation.

(*Secret Doctrine* I, pages 233 - 234). "The Hierarchy of Creative Powers is divided esoterically into Seven (four and three), within the Twelve Great Orders, recorded in the twelve signs of the Zodiac; the Seven of the manifesting scale being connected, moreover, with the Seven Planets. All these are subdivided into numberless Groups of divine spiritual and semi-spiritual and ethereal Beings.

The chief Hierarchies among these are hinted at in the great Quaternary, or the "four bodies and the three faculties", exoterically, of Brahma and the Panchasya, the five Brahmas, or the five Dhyani-Buddhas in the Buddhist system.

The highest Group is composed of the Divine Flames, so called, also spoken of as the "Fiery Lions" and the "Lions of Life", whose esotericism is securely hidden in the zodiacal sign of Leo. It is the nucleole of the superior Divine World. They are the Formless Fiery Breaths, identical in one aspect with the upper Sephirothal Triad, which is placed by Kabbalists in the Archetypal Worlds."

(*Esoteric Astrology*, pages 154 – 155). Two great mysteries around constellation Leo: The Mystery of the Sphinx and the mystery of the Lion and the Unicorn. (See also notes on Unicorn on pages 153 - 154).

(*Esoteric Astrology*, page 299). August, which is ruled by Leo, is the month of the Dog-star, or of Sirius: which thus brings Sirius into close relation to Leo. Leo, in the cosmic sense (and apart from our solar system altogether) is ruled by Sirius. Sirius is the home of the greater Lodge, to which our fifth initiation admits a man and to which it brings him as a humble disciple.

(*Esoteric Astrology*, page 298). Leo, being the fifth sign of the Zodiac, counting from Aries via Taurus, and also the eighth sign, counting from Aries via Pisces, is closely connected through numerical affinity through Mercury, who is esoterically called "The Messenger at the eighth gate"; Mercury was active at the time of individualisation, when: the "eighth gate" was opened and a major initiation of our planetary Logos took place.

### **CAPRICORN (MAKARA – CROCODILE)**

(See Instructions re: 10th (5th) Creative Hierarchy)

(*Secret Doctrine* I, pages 239 – 240). Crocodile and pentagon.

(*Secret Doctrine* I, page 412). Makara and crocodile.

(*Secret Doctrine* II, pages 609, 612 – 613). Makara and crocodile.

(*Secret Doctrine* II, pages 610 - 611). Makara and Five.

(*Secret Doctrine* I, pages 240 – 241, 440-441). Crocodile of Egypt, symbolism.

(*Secret Doctrine* I, page 254). Fifth Hierarchy and Capricorn.

(*Secret Doctrine* II, pages 415 - 417). Crocodile and female Hippopotamus.

(*Cosmic Fire*, pages 892 - 895). Secret of reptile kingdom.

(*Cosmic Fire*, page 626). Fire of astral light.

(*Cosmic Fire*, page 176). This is the system of the Son Whose name is Love, divine incarnation of Vishnu, Dragon of Wisdom in manifestation; brings, into incarnation those cosmic Entities who are in essence identical with Himself.

(*Cosmic Fire*, page 1162). The Pleiades related to the constellation of the Dragon (often called Draco).

(E. V. Straiton: *Celestial Ship of the North*, II, pages 58 – 69). "The Seven Stars of the Great Bear are duplicated in the Seven of the Lesser Bear, and identified with Sevekh, as the Crocodile-headed God. (The crocodile as Typhon was the earliest form of the "Fish-Mother", Atergates, Hathor, Venus, and other fish-goddesses who brought forth the child from the water). Sevekh was also a type of the Crocodile-Dragon, with his Seven Stars as the seven heads of the Polar Dragon, at the time Draco was a part of the constellation of the Lesser Bear. The mythological Dragon was this crocodile-Dragon of Egypt. Sevekh was a type of intelligence, the supreme one of the seven, and as the Crocodile was the Seer Unseen, because of its seeing when in the water with its eyelids closed, while remaining invisible to others."

(E.V. Straiton: *Celestial Ship of the North* II, page 59). Sevekh identified with Sut was called the "Crocodile-headed God". He was the manifestor of the Seven Stars of the Lesser Bear. A star-god of darkness, who was resurrected as the Sun-god, Sebek-Ra, in his type of sacrifice. Sevekh became the supreme type of the One God, the Seven in One."

(*Theosophical Glossary*, HPB.). "Crocodile. The great reptile of Typhon". The seat of its "worship" was Crocodilopolis and it was sacred to Set and Sebak - its alleged creators. The primitive Rishis in India, the Manus, and Sons of Brabma, are each the progenitors of some animal species, of which he is the alleged "father"; in Egypt, each god was credited with the formation of certain animals, which were sacred to him. Crocodiles must have been numerous in Egypt during the early dynasties, if one has to judge by the almost incalculable number of their mummies. Thousands upon thousands have been excavated from the grottoes of Moabdeh, and many a vast *necropolis* of that Typhonic animal is still left untouched. But the Crocodile was only worshipped where his god and "father" received honours. Typhon had once received such honours and, as Bunsen shows, had been considered a great god. His words are, "Down to the time of Ramses B.C. 1300, Typhon was one of the most venerated and powerful gods, a god who pours blessings and life on the kings of Egypt." As explained else-where, Typhon is the material aspect of Osiris. When Typhon, the quaternary, *kills* Osiris, the triad or divine Light, and cuts it metaphorically into 14 pieces, and separates himself from the "god", he incurs the execration of the masses; he becomes the evil god, the storm and hurricane god; the burning sand of the Desert, the constant enemy of the Nile, and the "slayer of the evening beneficent dew", because Osiris is the ideal Universe, Siva the great Regenerative Force, and Typhon the material portion of it, the evil side of the god, or the Destroying Siva., This is why the crocodile is also partly venerated and partly execrated. The appearance of the crocodile in the Desert, far from the water, prognosticated the happy event of the coming inundation – hence its adoration at Thebes and Ombos. But he destroyed thousands of human and animal beings yearly - hence also the hatred and persecution of the Crocodile at Elephantine and Tentyra."

(*Secret Doctrine*, pages 239 - 241). The Crocodile is the fifth Creative Hierarchy (also the 10th).

(*Esoteric Astrology*, page 163). When man has taken the third initiation and consciously mounted the cardinal cross, he is then released from the rule of Saturn and comes under the influence of Venus, ruler of the Hierarchy of Crocodiles.

(*Esoteric Astrology*, page 165). Capricorn guards the secret of the soul and this it reveals to the initiate at the time of the third initiation.

(*Esoteric Astrology*, page 138). On the reversed wheel, the Saturnian influence exhausts itself in Capricorn and the man is then free from karma and needs no presentation of opportunity, for he stands a free initiate and can then proceed with world-service. He comes then under the influence of Uranus, which focusses and develops his will, with the double influence of Uranus expressing the

qualities and energies of the 7th and 3rd Rays. The 7th Ray is, in the last analysis, the focussed differentiated energy of Ray 1, as it expresses the will of the first aspect through the power to relate and bring into objective manifestation - by an act of the will – both spirit and matter.

### **PERMANENT ATOMS**

(*Cosmic Fire*, page 69; footnotes, pages 517, 1133). Definitions of permanent: atom.

(*Cosmic Fire*, page 531). Appearance of permanent atoms.

(*Cosmic Fire*, page 70, footnotes, pages 515 - 518, 762). Composition of permanent atoms.

(*Cosmic Fire*, page 545). Development of permanent atoms.

(*Cosmic Fire*, pages 507 - 510). The purpose of the permanent atoms.

(*Cosmic Fire*, page 768). Appropriation of permanent atoms by jiva and appearance in the Egoic lotus.

(*Cosmic Fire*, pages 510 - 515). The place of the permanent atoms in the Egoic body.

(*Cosmic Fire*, page 762). Position of permanent atoms in Egoic lotus.

(*Cosmic Fire*, pages 513 – 515, 774 - 776). The atomic triangle.

(*Cosmic Fire*, page 527). Definition of spirillae and the Egoic Ray.

(*Cosmic Fire*, page 535). Permanent atoms in man.

(*Cosmic Fire*, pages 70, 507 - 509, 514, 546, 736, 936, 1134). The physical permanent atom.

(*Cosmic Fire*, pages 70, 507 – 508, 510 – 512, 514, 546, 736, 936, 1134) The astral permanent atom.

(*Cosmic Fire*, pages 70-71, 507 - 508, 514, 518, 526, 736, 775 - 776, 936, 1134). The mental unit.

(*Cosmic Fire*, pages 464, 790). The mental permanent atom.

(*Cosmic Fire*, pages 506 – 507, 513 - 514). The causal body.

(*Cosmic Fire*, page 511). The buddhic permanent atom.

(*Cosmic Fire*, pages 70 - 71). The atmic permanent atom.

(*Cosmic Fire*, page 762). Position of permanent atoms in Egoic Lotus.

(*Cosmic Fire*, pages 510, 515 – 530). The permanent atoms in the Egoic Ray.

(*Cosmic Fire*, pages 504-549; 1110). The nature of the Causal body, the permanent atoms, and the Egoic lotus.

(*Cosmic Fire* page 70). Permanent atoms of the lower triangle; shift of polarization into the Triad.

(*Cosmic Fire*, page 988). Permanent atoms used by black magician.

(*Cosmic Fire*, page 764). Extinction of permanent atoms.

(Cosmic Fire, page 545). Permanent atoms are concerned with the substance-aspect of Existence or Becoming. The petals of the Egoic Lotus deal specifically with the psychical aspect.

(Cosmic Fire, page 527). Permanent atoms are concerned with the feminine aspect of the second person.

(Cosmic Fire, pages 516 – 517). The permanent atoms and atomic matter.

(Cosmic Fire, page 527). The geometrical circulation of spirillae within the circumscribing wall of substance.

### THE FIFTH SPIRILLA

(Cosmic Fire, page 70, footnote). Definition of spirilla of atom.

(Cosmic Fire, page 72). Relation of fifth spirilla to Egoic Ray.

(Cosmic Fire, pages 406, 698). Activities of fifth spirillae.

(Cosmic Fire, page 531). Value of fifth spirilla.

(Cosmic Fire, page 44i). Correspondence of development of brain and the vitalization of the fifth spirilla.

(Cosmic Fire, page 861). Awakening of fifth spirilla.

(Cosmic Fire, pages 433 - 436, 441). The fifth spirilla in connection with the 3rd Manasic Ray of concrete science.

(Cosmic Fire, page 464). The fifth spirilla is brought into activity when man can respond to members of the Occult Hierarchy.

(Cosmic Fire, page 406). Fifth spirilla, activation.

(Cosmic Fire, page 512). Dragon of Wisdom - Love.

(Cosmic Fire, page 696). Development of fifth spirilla.

(Cosmic Fire, page 697). The fifth spirilla and initiation.

### SATURN

(Cosmic Fire, pages 1153 - 1154). Saturn, Neptune, and Uranus are the absorbing planets.

(Celestial Ship of the North, II, E. V. Straiten, page 60). "It was under the Osirian cult that the crocodile was made to occupy the three decans of the entire Zodiacal sign of Scorpio, which as the house of Death represented darkness. This was significant of the trampling under foot of the ancient Typhonian religion, now called evil and unfit. But darkness and death typified by Scorpio really led to resurrection and a new life. Even today in the diversity or aftermath of the dark lunar period, the world in its agony is striving to reach up toward the incoming Light, in which Sut (Saturn) plays his great part as the Justice Bringer."

(E. V. Straiton, *ibid*, page 62) "In modern astrology we use the terms benefic and malefic according to the aspected number of degrees between the planets. The so-called 'malefic' aspects are of great force and of the greatest importance in character building and inner meaning, depending upon our own weakness or strength as to how their vibrations will be met, they affect each one individually and are of greater moment than the 'benefic'. Considering Saturn as the planet, and his influence in the



horoscope, we find that there was a great energizing of this planet in the years 1923 - 1924. Saturn is a planet of authority and potentiality in revolution. It is not alone Mars and Uranus, which energise and bring justice out of revolution, but Saturn as well. Saturn is the bringer of newer and more just conditions, and, when placed in the Nadir of the horoscope, is a great lever in any aftermath condition of life, karma, or world transmigration. When Saturn is polarized by Jupiter, it gives static or statutory justice. Saturn is a reintegrating force, which seems to crush, but it synthesizes and impels."

(E. V. Straiton, *ibid*, page 63). "Look into the horoscope of any great person, and Saturn will be found in a prominent position, and always aspected to the Super-Solar polarities. Saturn is indeed a bringer of justice to the unjust and a bringer of mercy to the just. Saturn is not a so-called malefic planet. It is only called malefic when aspected to another planet of similar tendency, as Mars. When well-aspected to Neptune it is highly benefic, and in the later life is an indication that the native is becoming an Adept, and that the Neptunian mid-wife is bringing into manifestation or birth the power of rulership, which was and will again become the native's birthright and privilege.

"Saturn is a mighty refractor of lunar aspects. It enhances their beneficence and increases their malevolence. It is a great planet in every Initiate's chart, and is invariably placed in a position of angular importance in the chart of a struggling Adept, who has taken a heavy burden and must renounce his life in order to win immortality on earth. That is the meaning of "He who loveth his life shall lose it, and he that loseth his life having loved it greatly, shall find it enhanced with immortal glory." These are ancient mystery sayings, which Jesus knew and often repeated to those, who were being uplifted by his renunciation of life, his life, which was superhuman, in order that He might be released from all human obligation in the coming round of evolution."

(*Cosmic Fire*, page 378). Our solar system is negatively polarized as regards the sun Sirius, which influences our entire system psychically via the three synthesizing schemes - Uranus, Neptune, Saturn - the latter, Saturn - being the focal point for the transmission of cosmic manas to the entire seven schemes. (Please compare the Tibetan's remarks that the Venus scheme is negatively polarized to our planetary scheme and that the effects of the coming of our Sanat Kumara into incarnation on our dense earth benefitted both schemes psychically, but Venus' scheme especially. M. W.)

(*Esoteric Astrology*, page 105). Saturn cannot follow man into the cardinal cross.

(*Esoteric Astrology*, page 169). When man has taken the third initiation and consciously mounted the cardinal cross, he is then released from the rule of Saturn and comes under the influence of Venus, ruler of the Hierarchy of the Crocodiles.

## **MARS**

(*Esoteric Astrology*, pages 209 - 210). Mars' influence in Scorpio. (See passage from the *Secret Doctrine* II., pages 579 - 582, under heading PLEIADES.)

## **VENUS**

(*Cosmic Fire*, pages 377 - 378). Venus represents one of two schemes in which Buddhi is already "manasically demonstrated". Coming in of Venus influence on our planet.

(*Cosmic Fire*, page 376). Venus scheme, principle of manas coordinated and developed.

(*Cosmic Fire*, page 1070). Electrical exchange between Venus and Mars will bring in new understanding of the forces in the atom and radioactivity.

(*Cosmic Fire*, pages 386 to 393). Venus scheme, alignment, triangle of Venus - the Earth - Mars.

(*Cosmic Fire*, page 375). Negative and positive polarities between Earth, Venus, Pleiades and Sirius.

(*Cosmic Fire*, pages 386 - 387). Coming of Kumaras from Venus to the Earth.

(*Esoteric Astrology*, page 163). When man has taken the third initiation and consciously mounted the cardinal cross, he is then released from the rule of Saturn and comes under the influence of Venus, ruler of the Hierarchy of Crocodiles (5th Creative Hierarchy).

(*Esoteric Astrology*, page 363). It is the energies of the 5th, 4th and 3<sup>rd</sup> Rays pouring through Venus, Mercury and the Earth, which are productive of the eternally recurring, divine triplicity and its work of releasing the soul from the influence of form.

(Read the next Six Sections re: "*Celestial Wedding*" and the Newly Activated Cosmic Triangle)

## **POLARITY**

(*Cosmic Fire*, page 324). When the polarity of the different planes is known, when the polarity of the sub-planes is comprehended, and when the interaction between them and the corresponding cosmic planes is grasped, then man will be free, but not before. When the polarity of the ethers to each other and their relationship to the whole is comprehended, human evolution will have run its course. A Master has solved the problem of electrical phenomema in the three worlds, hence His freedom. Further, when the-relationship of the negative form to the positive Spirit is grasped, and their joint connection with the cosmic Entities Who indwell the whole system is somewhat apprehended, group-liberation will be achieved. (Read on to next page).

(*Cosmic Fire*, pages 226 - 229). The polarization of Spirit and Matter.

(*Cosmic Fire*, page 325). Electrical origin of all manifestation.

(*Cosmic Fire*, page 1070). Electrical exchange between Venus and Mars, future results.

(*Cosmic Fire*, pages 329 - 331). Electrical vibration.

(*Cosmic Fire*, page 378). Our solar system is negatively polarized as regards the sun Sirius, which influences our entire system psychically via the three synthesizing schemes - Uranus, Neptune and Saturn.

(*Cosmic Fire*, page 375). Negative and positive polarities between the Earth, Venus, the Pleiades and Sirius.

(*Cosmic Fire*, page 485). The work of the Hierarchy can be interpreted always in terms of alchemy, and Their activities deal with a threefold transmutation.

(*Cosmic Fire*, pages 327-332). Cosmic physical plane, sub-planes.

(*Cosmic Fire*, pages 327-332). Solar physical plane, sub-planes.

(*Cosmic Fire*, page 678). The matter of the planes is subjected to a threefold cyclic stimulation:

1. Ray stimulation inter-systemic and planetary.
2. Zodiacal stimulation, extra-systemic, cosmic and cyclic.
3. Solar stimulation, emanating from the "Heart of the Sun".

## **MARRIAGE REFERENCES**

(*Cosmic Fire* page 1044). Heavenly Marriage.  
pages 513, 554). Cosmic marriage of the Logos.

page 1169). Kinds of occult marriage.  
pages 150, 672). Marriage of spirit and matter.  
page 672). Mystic marriage of devas.  
page 909). Marriage ritual of the Son (7th Ray).  
pages 657, 990). Wives of the 7 Rishis.  
pages 145-157). The Will and 7 Rishis and the Pleiades.  
pages 408-417). Emergence of cosmic Beings and effects.

(*Secret Doctrine* III, page 472). It was the marriage of Nous (Atma-Buddhi) with Manas, the union through which Will and Thought become one and are endowed with divine powers.

(*Celestial Ship of the North*, II, E.V. Straiton, pages 57 - 58). The origin of the Wedding Ring.

(*Cosmic Fire*, pages 657 - 658). The effects of the close connection between one of the 7 sisters of the Pleiades and our Heavenly Man and one of the 7 Rishis of the Great Bear.

## **SEX**

(*Cosmic Fire*, pages 556 - 561). Significance of sex.

(*Cosmic Fire*, page 669). Higher aspects of sex.

(*Cosmic Fire*, pages 280, 721). Sex activity polarized.

(*Cosmic Fire*, pages 297 - 298) When planetary kundalini has been directed away from the planetary lower centres to the solar plexus, a new cycle will be reached and much of the present distress will be ended. Sex stimulation, as now understood, will be showing a tendency to manifest in creation, not so much on the physical plane as on the astral and mental, demonstrating in the creations of art and beauty; the objective work of the scientists. Crime, as now seen, based largely on the sex emotion, will be a thing of the past, and physical-plane license, orgy, and horror will be reduced seventy-five percent. The interplay between the three dense physical planets will be perfected and man will pass at will from one to another.

## **THE SCIENCE OF TRIANGLES**

(Please read the whole chapter in *Esoteric Astrology*, pages 407 - 500)

(*Esoteric Astrology*, page 459). There is always one point of the triangle which - in a particular crisis - is the emanating, dynamic, conditioning energy. During the cycle in which it thus controls, the other two points express receptivity and are regarded esoterically as embodying forces. Every triangle is, therefore, the expression of one fundamental energy and of two secondary forces. Under this law all the triplicities of energy function in time and space.

(*Cosmic Fire*, page 375). Polarity, equilibrium, and synthesis in triangles

(*Cosmic Fire*, page 1031). Linking of the triangles in man.

(*Cosmic Fire*, page 378). Compare with newly established cosmic triangle – first star of Great Bear, second star of Pleiades - our planetary Logos.

(*Secret Doctrine* I, page 676). The Triangle, the earliest of geometrical figures. (See also pages 672 - 679).

(*Esoteric Astrology* pages 478 – 479). The Science of Triangles is related to spirit and synthesis. It must always be approached from the angle of the three basic energies: Those coming from the Great Bear, from the Pleiades, and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centres, Shamballa, the Hierarchy and Humanity.

(*Cosmic Fire*, pages 1152 - 1154). Triangular Linking.

(*Cosmic Fire*, page 1153). Transmitting electric fire.

### **TRIANGLES OF CENTRES**

(*Cosmic Fire*,

pages 123 - 127). Head – throat - heart, transfer of fire.

page 135). Head – throat - heart, stimulation.

page 625). Head – throat - heart, note, secret.

pages 857 - 886). Head – ajna - heart triangle.

page 986). Head – heart - throat, use in building.

(*Esoteric Astrology*, pages 478 - 479) Understanding of Science of Triangles approached from three basic energies.

### **SEPHIROTHAL TRIAD OF THE KABALA**

(*Secret Doctrine* I, pages 260, 376; Volume II, pages 1, 102, Volume I, page 155).

(*Secret Doctrine* I, page 125, footnote; Volume II, page 630) The Sephirothal Triangle.

(*Secret Doctrine* I, page 200; Volume II, page 40). The Sephirothal Ten.

(*Secret Doctrine* II, pages 44 - 48). The Sephirothal Host and Adam Kadmon.

(*Secret Doctrine* I, pages 378, 379). The Androgyne Unity.

### **RAYS**

(*Cosmic Fire*, page 600). The three major Rays at this time are the first, second, and seventh.

(*Cosmic Fire*, page 589). The Ray of Ceremonial Order has special significance at this time; it controls life in the mineral world, and in the final stages of evolutionary life at the point where the upward turn of evolution is made. Through Ceremonial Order comes the control of the lesser builders, the elemental forces, the point of synthesis in the lowest plane of all, the period of transition. In all such periods the 7th Ray comes in (as now), the Ray of Law and Order, of accurate arrangement and formation. It is the reflection on the physical plane of the Power and Activity Aspects working in synthesis. Rays 1, 3 and 7 have an interplay. Ray 7 is the appearance in combination of the forces of evolution. It is the manifestation of Power and Activity on the lowest plane of all. It is allied to the laws of the 3rd and 7th planes, Disintegration and Death, for all periods of transition are periods of the destruction and building of forms, and the shattering of the old in order that newer and better chalices of life may be constructed.

(*Cosmic Fire*, page 553). Prototypes of the Lords of the 7th and 5th Rays.

(*Cosmic Fire*, pages 560 - 561). Building of thought-forms.

(*Cosmic Fire*, pages 440 - 457, 462 - 503). The influence of the 7th Ray now coming in and a vital factor in the immediate evolution of man.

(*Cosmic Fire*, page 440). The fifth principle of Manas demonstrating mainly through 7th Ray types of force.

(*Cosmic Fire*, page 445). 7th Ray manifests in period of transition.

(*Cosmic Fire*, page 375). Planetary schemes and Rays intermingled temporarily in triangular formation.

(*Esoteric Astrology*, page 419). Behind these concepts of the relation existing in time and space between the constellations of the Great Bear, the Pleiades and the sun, Sirius, and our solar system, there exists an immense series of interlocking triangles between the stars, which compose these constellations *interiorly* and our solar system. You have, therefore, a relationship between:

1. The seven stars composing the Great Bear.
2. The seven stars composing the Pleiades sometimes called the seven "sisters" or "Wives" of the Rishis or informing Lives of the Great Bear.
3. The sun Sirius.

These compose major triangles of force and all are held within the radius of the life of that Great Being Whose expressed, manifested intention is brought into being through the medium of these three related groups and our solar system. These four groups of stars constitute the manifested aspect or personality of a great and unknown Life.

### **Influence of 1st, 2<sup>nd</sup>, 7th and 4th Rays on the Path of Initiation**

(*Esoteric Astrology*, pages 137 - 138). The rulers of Aquarius are of peculiar interest. They constitute an effective group of planets and bring in the influences of the 7th, 2nd and 4th Rays. These are preeminently the rays, which determine the final stages of man's progress. They determine the final stages and happenings of the Path of Initiation. The 7th Ray brings into expression upon the physical plane the major pairs of opposites - spirit and matter - and relate them to each other, producing eventually one functioning whole. The 2nd Ray gives soul expression and spiritual consciousness and the power to pour out love and wisdom upon earth; whilst the 4th Ray indicates the field of service and the mode of attaining the goal. This mode or method is that of conflict and struggle in order to reach harmony, and thus express all truly human characteristics, for the 4th Ray and the 4th Creative Hierarchy constitute essentially one expression of truth.

1. Uranus - Ray 7 - The will to be and to know simultaneously on all planes of manifestation.
2. Jupiter - Ray 2 - The fusion of heart and mind, which is the subjective purpose of manifestation.
3. The Moon - Ray 4 - The will to be and to know, plus the fusion of heart and mind, is the result of the work carried forward in the 4<sup>th</sup> Creative Hierarchy.

(*Esoteric Astrology*, page 165). Rays 1 and 7 are dominant upon the Path of Initiation; the second Ray controls and dominates all the other rays.

(*Esoteric Astrology*, page 166). The influence of Rays 1 and 7 on the Path of Initiation.

(*Esoteric Astrology*, pages 138 - 139). Definitions of Ray 7.

### **Rays Releasing the Soul**

(*Esoteric Astrology*, page 363). It is the energies of the 5th, 4<sup>th</sup> and 3rd Rays, pouring through Venus, Mercury and the Earth, which are productive of the eternally recurring, divine triplicity and its work of releasing the soul from the influence of form.

## **CENTRES**

(*Esoteric Healing*, pages 144 - 189). The seven major centres. ·

(*Cosmic Fire*, pages 1155 - 1165). Relations between throat, alta major, and mental centres,

(*Cosmic Fire*, pages 864, 1160). Manasic centre.

(*Cosmic Fire*, pages 136, 168, 170). The synthetic head centre.

(*Cosmic Fire*, pages 134 - 140). Kundalini and the spine.

(*Cosmic Fire*, pages 168 - 173). Relationships of 1000-petalled centre and triangles.

(*Cosmic Fire*, pages 141 - 220). Motion on physical and astral planes.

(*Cosmic Fire*, pages 904 - 905). Saturnian energy and throat centre of the planetary Logos and solar Logos are related to the agnichaitans or fiery lives.

(*Cosmic Fire*, pages 906 - 910). Work of Mahachohan correlated with work of Fiery lives.

(*Cosmic Fire*, page 860). Activity with petals unfolded, result on egoic lotus.

(*Cosmic Fire*, page 859). Splenic centre.

(*Cosmic Fire*, page 859). Ajna centre.

(*Cosmic Fire*, page 297). Our Earth and the vitalization of its solar plexus centre by directing planetary kundalini away from its lower centres.

## **COMING NEW HEALTH CONDITIONS**

(*Cosmic Fire*, pages 154 - 157, 702, 1065). Effects of health of cell life.

(*Cosmic Fire*, page 857). Flow of psychic energy and petals.

(*Cosmic Fire*, pages 86, 790). Spleen centre in the head.

(*Cosmic Fire*, pages 122 - 123) Protection from disease by distribution of prana with accuracy.

(*Cosmic Fire*, page 896). Atmosphere. For breathing exercise.

(*Cosmic Fire*, page 859). Healing by act of will and splenic centre.

(*Cosmic Fire*, pages 862 - 867). Transmission of force and understanding of energy.

(*Cosmic Fire*, pages 463, 467, 473). Bodies of men will be of a more responsive nature to 7th Ray force, and prana, hence health condition of animals and men will improve.

(*Cosmic Fire*, page 432). The immediate future achievement consists in utilization of force and electrical energy for more harmonious adjustment of life of man.

## **FIVE-POINTED STAR**

(*Cosmic Fire*, pages 695 - 697). Significances of five-pointed star.

(*Cosmic Fire*, pages 790 - 791). Symbol of man.

(Cosmic Fire, page 985, footnote). Symbol of magic.

(Secret Doctrine I, page 239). Fifth Creative Hierarchy is connected with the microcosmic pentagon, the five-pointed star, representing man - - In Egypt, the Defunct - whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man, was shown emblematically transformed into a crocodile. (Blavatsky here calls the Creative Hierarchy "Order".)

(Cosmic Fire, pages 400, 506). The six-pointed becomes the five-pointed star.

(Cosmic Fire, pages 696 - 697). The initiate becomes the five-pointed star.

## INITIATION

(Cosmic Fire, pages 207 - 213). The initiatory process.

(White Magic, page 586). "There are no trifles in the life of the disciple, and an unspoken word or unfulfilled action may prove the factor, which is holding a man from initiation - - It is in the aggregate of these unaccomplished details that the big failures are seen."

(Cosmic Fire, pages 868 - 886). Initiation and the petals and the mystery of electricity, polarity and fire.

(Cosmic Fire, page 1076). Venus and its stimulation in relation to the third initiation.

(Cosmic Fire, page 465). The effect of initiatory process as related to the individual and the group.

(Esoteric Astrology, page 220). A great mystery revealed at the second initiation is in control of fluidic astral plane.

(Cosmic Fire, page 475). The key to the mystery or secret formula for transmutation is gradually revealed after the second initiation.

(Cosmic Fire, pages 538 - 539). "When a man has succeeded in awakening or unfolding the 9 petals, or in arousing the fire of the nine spokes or whorls, which is practically consummated at the major three initiations, the inner three petals are revealed. When a man has awakened the 9 fires, and has unfolded the 9 petals, and when he has revealed the stimulus, which is imparted at initiation, they all blend and merge. Let us picture the 9-petalled lotus."

(Cosmic Fire, page 358). One of the mysteries revealed at initiation is that of the logocic centre, which our scheme represents, and the type of electrical fire, which is flowing through it.

(Cosmic Fire, pages 1173 - 1180). Planetary schools in relation to the initiations.

(Cosmic Fire, page 697). Initiation and the mystery of numbers primarily concern consciousness.

(Cosmic Fire, page 374). The activity of planetary kundalini at a major incarnation of a planetary Logos. (Read also pages 372 - 378).

(Cosmic Fire, page 169). One of the Secrets of initiation is the geometric rising of kundalini fire.

(Cosmic Fire, pages 696 - 697). The five-pointed star in initiation.

(Cosmic Fire, page 697). The fifth spirilla and initiation.

(Esoteric Astrology, page 201). One of the first fruits of initiation.

(*Cosmic Fire*, pages 678 - 679). A group of devas are closely connected with the mysteries of initiation. They form "the path of the Heart" and are the bridge between the astral and the buddhic planes, associated with the central tier of petals in the egoic lotus, the "petals of love".

(*Cosmic Fire*, pages 207 - 213). The Rods of Initiation and the centres to which they are applied.

### **PILGRIMS**

(*Cosmic Fire*, pages 1173 - 1180). Planetary schools in relation to pilgrims on the Path.

(*Cosmic Fire*, page 416, foot-note). The Silent Watcher and the Pilgrims.

### **NOTES ON MATTER and the WILL**

"The great Universal Idea willed, and the cosmos sprang into existence." (*Isis Unveiled*)

"The world-old philosophy that matter was vivified and fructified by the eternal idea, or imagination - the abstract outlining and preparing the model for the concrete."

"The will creates; for the will in motion is force, and force produces matter."

"Every exertion of will results in force, and - - - the manifestation of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will." (*Isis Unveiled*)

"Matter is uncreatable as well as indestructible. Therefore, what appears as an increase in one place or moment is necessarily due to a decrease in another place and moment, and vice versa."  
(*Bhagavan Das*)

"The hermeticists and the later Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness, and that every particle of matter contains within itself a spark of the divine essence - or light, spirit - which, through its tendency to free itself from its entanglements and return to the central source, produced motion in its particles, and from motion forms were born."  
(*Isis Unveiled*)

"Infinite divisibility of the atom." In 1888, when *The Secret Doctrine* was published, and in the first decade of the Twentieth Century, the atom was defined as "the smallest particle into which anything can be divided", and that particle was hard or dense. Now we know that an atom is like a little solar system, and an "atomic system is formed by a nucleus and a number of electrons external to it; in the nucleus there are protons, always in excess, this excess determining the atomic number, the largest known of which is 92, as for instance, the sodium atom, with 11 excess protons and 11 external electrons."

The science of occultism is built on the doctrine of the illusive nature of matter because:

- (1) something really solid could not be acted upon and changed. One might as well try to move "an immovable body";
- (2) an object must be partly ideational to be acted upon by ideation. Viewed as a manifestation of forces.

Can be transmuted (alchemy), penetrated (astrology), controlled (yoga), numbered (Kabalah), transformed and vivified (healing) (Source unknown.)

### **THE WILL**

(*Theosophical Glossary*, HPB, page 370). "In metaphysics and occult philosophy:



Will is that, which governs the manifested universe in eternity. Will is the one and sole principle of abstract eternal Motion, or its ensouling essence. "The will", says Van Helmont, is the first of all powers - - - The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter."

Paracelsus teaches that "determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain. Like all the rest, the Will is septenary in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Atma in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, erotic desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhauer in his Parerga, "in sober reality there is neither matter nor spirit. The tendency to gravitation in a stone is as unexplainable as thought in the human brain. - - - If matter can - no one knows why - fall to the ground, then it can also - no knows why - think - - - As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation, and so on, we are faced by phenomena, which are to our senses as mysterious as the WILL."

### **MANAS**

(Cosmic Fire, pages 352 - 355). Origin of Manas.

(Cosmic Fire, pages 393, 394). Originating source of Manas.

(Cosmic Fire, pages 395 - 401, 469 - 475). Manas and karma.

(Cosmic Fire, pages 401 - 417). Manasic development in three groups, present stage.

(Cosmic Fire, pages 483 - 503). Conscious manipulation of the fires.

(Cosmic Fire, page 361). When order is brought about and united Thought produced on the mental plane, then order transpires eventually on the physical plane. (Compare this with the work of the Mahachohan on the 7th Ray.)

(Cosmic Fire, pages 353, 354 - 355). Nature of Manas. (Also 418 - 424).

(Cosmic Fire, page 1243). Manasic stimulation on Sirius.

### **MAGIC**

(Cosmic Fire, page 892) Students must at this juncture remember that all dense physical forms, whether of a tree, an animal, a mineral, a drop of water, or a precious stone, are in themselves elemental lives constructed of living substance by the aid of living manipulators, acting under the direction of intelligent architects - - - A beautiful diamond, a stately tree, or a fish in the water are but devas after all. It is the recognition of this essential livingness, which constitutes the basic fact in all occult investigation, and, is the secret of all beneficent magic.

(Secret Doctrine, III, page 471). The source and basis of magic lie in Spirit and Thought, whether on the purely divine or terrestrial plane.

### **KRIYASHAKTI**

(References from the Secret Doctrine)

Kriyashakti (Gk) definition: The power of thought; one of the seven forces in Nature. Creative potency of the Siddhis (powers) of the full Yogis. (H.P. Blavatsky: Glossary).

Kriyashakti, Creation by: "The Third Race became the Vahan of the Lords of Wisdom. It created Sons of Will and Yoga, by Kriyashakti it created them, the Holy Fathers, Ancestors of the Arhats." (Vahan means vehicle. Arhats means adepts, a buddhist word). (Secret Doctrine II, page 21).

"It was by Kriyashakti, that mysterious and divine power, latent in the will of every man, which, if not called to life, quickened and developed by Yoga-training, remains dormant in 999,999 men out of a million, and gets atrophied, This power is explained in the "Twelve Signs of the Zodiac". (Five Years of Theosophy, page 111), as follows:

"Kriyashakti: - The mysterious power of thought, which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally, if one's attention (and will) is deeply concentrated upon it. Similarly, an intense volition will be followed by the desired result.

A yogi generally performs his wonders by means of *Ichchhashakti* (Will-power) and *Kriyashakti*." (Secret Doctrine II, page 182).

"Those early conscious Beings who, now adding conscious knowledge and will to their inherent divine purity, "created" by Kriyashakti the semi-divine man, who became the Seed on Earth for future adepts." (Secret Doctrine II, page 238).

"For the Spirit of Divine Wisdom being upon and in man - verily the Serpent of Eternity and all Knowledge, that Manasic Spirit, which made him learn the secret of "creation" on the Kriyashakti, and of procreation on the Earthly planes - led him as naturally to discover his way to immortality, notwithstanding the jealousy of all the Gods." (Secret Doctrine II, page 296).

"In the course of Evolution, when the physical triumphed over the spiritual and mental evolution, and nearly crushed it under its weight, the great gift of Kriyashakti remained the heirloom of only a few elect men in every age. Spirit strove vainly to manifest itself in its fullness in purely organic forms - - - and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by Spiritualists and Occultists, and as scientifically impossible by Materialists.

"In our modern day the mere assertion that there exists a power, which can create human forms - ready-made sheaths within which can incarnate the conscious Monads or Nirmanakayas of past Manvantaras - is, of course, absurd, ridiculous! (Secret Doctrine II, page 689).

What is claimed is simply that the wisdom imparted by the "Divine Ones" - born through the Kriyashakti powers of the Third Race before its Fall and separation into sexes - to the Adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood." (Secret Doctrine II, page 673).

"A reference to the first human Manushas, who had to create women by Will (Kriyashakti) before they were naturally born from the Hermaphrodites as an independent sex - - -. "Faith without will is like a wind-mill without wind". (Secret Doctrine II, page 148).

"Although those descended (spiritually, of course) from the "Sons of Will and Yoga" became in time divided into opposite sexes, as their "Kriyashakti" progenitors did themselves later on; yet even their degenerate descendants have, down to the present day, retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony - - -. " (Secret Doctrine I, page 231).

"A Yogi generally performs his wonders by means of *Ichchhashakti* and *Kriyashakti*." *Ichchhashakti* is literally, "the power of the will. Its most ordinary manifestation is the generation of certain nerve currents, which set in motion such muscles as are required for the accomplishment of the desired object." Kriyashakti is the "mysterious power of thought, which enables it to produce external, perceptible, phenomenal results by its own inherent energy." (Secret Doctrine I, page 312).

"The first step towards the accomplishment of Kriyashakti is the use of the Imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyashakti." (*Secret Doctrine* III, page 561).

"Why, then, should not Man, the direct heir of the highest AEON, do the same, by the potency of his thought, which is born from Spirit? This is Kriyashakti, the power of producing forms on the objective plane through the potency of Ideation and Will, from invisible, indestructible Matter." (*Secret Doctrine* III, page 470). (AEONS are "emanations proceeding from the divine essence, and celestial beings - ." (*Theosophical Glossary*, H. P. Blavatsky)

"In the first or earlier portion of the existence of this Third Race, while it was yet in its state of purity, the "Sons of Wisdom", who, as will be seen, incarnated in this Root-Race, produced by Kriyashakti a progeny, called the "Sons of Ad", or of the "Fire-Mist", the "Sons of Will and Yoga", etc. They were a conscious production, as a portion of the Race was already animated with the divine spark of spiritual, superior intelligence. This progeny was not a race. It was at first a Wondrous Being, called the "Initiator", and after him a group of semi-divine and semi-human Beings. "Set apart" in archaic genesis for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis – "Munis" (Sanskrit. Saints or Sages, *Theosophical Glossary*) and Rishis from previous Manvantaras" – to form the nursery for future human Adepts, on this Earth and during the present Cycle. These "Sons of Will and Yoga", born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

"The Being" just referred to, who has to remain nameless, is the Tree from which, in subsequent ages, all the great historically known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., have branched off. As objective man, he is the mysterious (to the profane - the ever invisible, yet ever present) Personage, about whom legends are rife in the East, especially among Occultists and students of the Sacred Science. It is he, who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is, as said, the "Nameless One", who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator", called the "GREAT SACRIFICE". For, sitting at the Threshold of LIGHT, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last Day of this Life - Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn, which he does not know - aye, neither on this Earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the GREAT SACRIFICE." (*Secret Doctrine* I, pages 228 - 229).

"Tradition says, and the records of the *Great Book* explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea; which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race, which preceded ours. This race could live with equal ease in water, air or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real Elohim, though in the oriental Kabala they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now lost "word". This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacredotal Colleges were aware of the existence of this island, but the "word" was known only to the Java Aleim, or chief lord of every college, and was passed to his Successor only at the moment of death. There were many such colleges, and the old classic authors speak of them." (Blavatsky: *Isis Unveiled*, I, pages 589 - 590).

## AUM

(*Cosmic Fire*, page 58). "OM subsequently manifests itself as seven streams. The un-manifested is manifested by or borne by the subsequent ramifications. These streams are the 7 vowels or 7 notes. The 7 vowels and notes must have special correlations with the 7 vedic metres, since in the Vishnu Purana Parasara describes the vedic metres as the coursers of the solar essence.

(*Cosmic Fire*, page 448, footnote). The pronunciation of OM or AUM, and use.

(*Cosmic Fire*, page 172). The secret of the Fire lies hid in the second letter of the Sacred Word.

(*Cosmic Fire*, pages 448 – 452). Sacred Words and mantric sounds and their uses.

(*Cosmic Fire*, pages 216 - 219). The Sacred Word (AUM) of a Solar Logos.

## COLOURS and SOUND

(Note: The tone 'La' used in the Leo New Moon Ritual is related to the colour Indigo.)

(*Cosmic Fire*, pages 822, 824). Colours of the petals of the egoic lotus.

(*Cosmic Fire*, pages 494 - 496). Colour and sound and the minerals.

(*Cosmic Fire*, pages 1091 - 1092). Color, forms and symbology.

(*Cosmic Fire*, page 168). Colours of the centre.

(*Secret Doctrine* I, page 226). "Sound is the characteristic of Akasha (Ether): it generates Air, the property of which is Touch, which (by friction) becomes productive of Colour and Light."

(*Secret Doctrine* I, page 605). Sound, light, colour, are effects of the seven primary forces of Electricity.

(*Secret Doctrine* II, page 516). The seven prismatic aspects of colour, all born from the one White Ray, or Light - itself venerated in Darkness."

(*Secret Doctrine* I, page 560, footnote). Sounds and colours, the means of communication of semi-intelligent Forces.

(*Secret Doctrine* III, pages 475 - 476) Colour and sound.

(*Secret Doctrine* III, page 465). What magic is, in reality. (Also see page 471).

(*Secret Doctrine* III, page 475). "For the profane masses the sentence, "Om Mani Padme Hum" means simply "Oh the Jewel in the Lotus", esoterically it signifies "O my God within me". Yes, there is a God in each human being, for man was and will re-become, God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual Man, or God."

(*Secret Doctrine* III, page 481). Geometrical equivalent of invocation Om Mani Padme Hum.

(*Secret Doctrine* III, pages 477 - 481). Colours, Sounds and forms.

(*Secret Doctrine* III, pages 481 - 483) The roots of colour and sound and the 7 Creative Hierarchies.

(*Secret Doctrine* III, pages 508). Sound, relation to colour.

(Secret Doctrine III, page 476). Corresponding Principles, colours, notes, and numbers.

(Law of Rhythmic Breath, Fletcher, page 261). Seven colours distinguish the 7 Logoi.

(Fletcher, *ibid*, page 324) "The benefit derived from surrounding yourself with a certain colour or wearing it is that the objective presence of the colour aids greatly in visualizing it internally, and by thinking the colour till it is vividly present in your mental consciousness, you connect yourself with the Tattvic currents of that colour and draw them to you to furnish the right substance for subconscious activity, which you by this means consciously direct. Thus you actively accelerate the beneficent work of the needed Tattvas; and in this way, rightly applied, colour becomes a powerful aid in mental therapeutics."

(Letters on Occult Meditation, page 205) Colour effects of sound.

(Letters on Occult Meditation, page 206) Colour effects of meditation.

(Cosmic Fire, page 1091, footnote). Colour, originally meant a "covering". From root "celare" to cover or hide. Also "Occultare", to hide. Symbology of colours: The language of the prism, the language of the colours.

(Cosmic Fire, pages 1091 - 1092). There are certain colours veiling groups of non-incarnating Monads at present totally unknown to humanity. All that we have on earth are reflections of the true colours, and likewise the reflection of the lowest aspect.

(Cosmic Fire, page 762). Colours of petals in Egoic Lotus.

(Cosmic Fire, page 329). Sound and colour in evolution.

(Cosmic Fire, page 331). Elemental color and sound.

(Cosmic Fire, page 328). Violet in spectrum and relation to buddhic plane.

(Cosmic Fire, page 448, footnote). The sacred word "OM" or "AUM".

(Cosmic Fire, pages 448 - 453). (Footnote). Colour of metal and planet, individual affinity to. Words or mantric sounds used for constructive purpose.

## INDIGO

(The Law of the Rhythmic Breath, by E. A. Fletcher, pages 259 – 261)

"Blue has been called the negative in nature, which holds all things. Now, replacing "blue" with indigo we have an Occult truth. From the earliest ages Eastern philosophers have associated indigo with the spiritual, or higher mind of man (the Causal Body); but the curious properties of indigo have always been as well known to dyer as to the occultist. It is lighter than any known liquid and as long as it retains its colour and nature it is insoluble even in ether. Therefore, the dyer must extract the blue by means of deoxidation.

"In this process, called "setting the blue-vat", indigo gives us a perfect object lesson of the transformation in a substance according to its negative or positive conditions. When being made soluble, indigo loses its apparent colour in proportion as the oxygen departs, becoming perfectly white in solution. Goods dipped in the white liquid are then hung in the air, when they swiftly turn blue as the indigo in them is oxidized. Repeated immersion in the blue-vat gives every shade of blue from "sky" to "navy". As long as dyeing remained an art (until commercialized by the introduction of aniline dyes), indigo was considered the only real blue dye (the woad of Gaul and Britain was a northern indigo and acted similarly) - - - Now, just as Akasha is the omnipresent Tattva, synthesizing all others, so indigo

corresponds with Akasha not merely symbolically, but because it is Akashic - a Prithivic form of Akasha - and holds other colours in synthesis.

"You understand that the seven colours of the solar spectrum - so-called prismatic colours - distinguish the seven Logoi one from another; hence they are emanations from and manifest the characteristics of the Seven Hierarchies of Being, "each of which", says Madame Blavatsky, "has a direct bearing upon the relation to one of the human Principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding Principle." This statement confirms all the planetary correspondences and influences explained in earlier chapters>"

(Ibid, page 275). "Two facts must ever be kept in mind: The duality in all existence - manifested and un-manifested - it is the co-existence of spirit-matter; and that all development proceeds primarily by the triadic process. According to the stage of the process, from the creation of a universe to the birth of a human being and the thoughts of his mind (upon which his evolution depends), the colour corresponds with and indicates the period, in varying grades marking the 'critical' state - or merging together of positive and negative phases, which produce secondary colours - from red through yellow to blue. But, never forget, above these and penetrating and modifying all is a spiritual force, without which they could not exist, which emanates as violet and indigo, for these are its garments. This spirit-force, the lowest form of spirit, manifests on the material plane as electricity and magnetism, and is to be identified as a ray from "The Light of the Logos."

(Ibid, pages 333 - 334) "All the music of the spheres vibrates in the indigo-blue of Akasha, in which are all colours and out of which they flow. With respect to music and other arts, Madame Blavatsky says they are the children of either the Higher Manasic or Kama-Manasic principle proportionately as Soul or technicality predominat - - - Pure deep blue indicates devotion; pale sapphire, spiritual perception; and the light hues, as turquoise, cobalt, and robin's egg, exalted ideals and emotions.

(Secret Doctrine, III, page 470). "Indigo is a colour, not a shade of blue, so is violet." See diagram V, opposite page 569.

(Secret Doctrine III, page 462, footnote). "Indigo is the intensified colour of the heaven or sky, to denote the upward tendency of Manas toward Buddhi, or the heavenly Spiritual Soul. This colour is obtained from the indigofera tinctoria, a plant of the highest occult properties in India, much used in White Magic, and occultly connected with copper. This is shown by the indigo assuming a copper lustre, especially when rubbed on any hard substance. Another property of the dye is that it is insoluble in water and even in ether, being lighter in weight than any known liquid. No symbol has ever been adopted in the East without being based upon a logical and demonstrable reason. Therefore Eastern Symbologists from the earliest ages, have connected the spiritual and animal minds of man, the one with dark blue (Newton's indigo), or true blue, free from green; the other with pure green." (See also chart and footnote on page 461).

(Letters on Occult Meditation, page 207). Lords of the Flame.

(Letters on Occult Meditation, pages 210, 212,213, 214, 215, 238). Synthetic nature of indigo.

## ORANGE COLOUR

(Note: Orange is said to be the esoteric complementary colour to Indigo.)

(Secret Doctrine III, page 478). "Orange is the colour of the robes of the Yogis and Buddhist priests, the colour of the Sun and Spiritual Vitality, also of the Vital Principle."

(Cosmic Fire, pages 822, 824). Orange colour of petals of egoic lotus.

(Letters on Occult Meditation, page 210). "In the three worlds of human evolution the orange of flame irradiates all. This orange emanates from the fifth plane, underlies the fifth principle, and is the effect produced by the esoteric sounding of the occult words, "Our God is a consuming Fire". These words

apply to the manasic principle, that fire of intelligence or reason, which the Lords of the Flame imparted, and which stimulates and guides a man through the Hall of Learning on into the Hall of Wisdom. In the latter Hall its limitations are discovered, and that structure, which knowledge has built (the causal body or the Temple of Solomon) is itself destroyed by the consuming fire. This fire consumes the gorgeous prison-house which man has erected through many incarnations, and lets loose the inner light divine."

(*Letters on Occult Meditation*, page 214). The other five colours with which our fivefold evolution is concerned change, intermingle, blend, and are not esoterically understood in the same sense as you might imagine - - Esoterically they scarcely resemble their names, and the names themselves are intended to blind and mislead."

(*Letters on Occult Meditation*, pages 206 – 207, 216). Esoteric orange and exoteric orange are not the same.

(*Letters on Occult Meditation*, page 248). Colours for the beginner in meditation will be orange, rose, and green.

### THE DIAMOND

(*Cosmic Fire*, page 1130). The jewel, or diamond concealed by the egoic lotus, is the window of the Monad or Spirit whereby he looks outward into the three worlds. The third eye is the window of the Ego or soul functioning on the physical plane, whereby he looks inward into the three worlds. The jewel in the lotus is situated between manas and buddhi whilst the third eye is found between the right and left eyes.

(*Cosmic Fire*, pages 210 - 211) "The Flaming Diamond", the name of Sanat Kumara's ROD OF INITIATION.

### SAPPHIRE

(*Isis Unveiled*, by H.P. Blavatsky, pages 264 - 265). "The marked respect paid by the Buddhists to the sapphire-stone – which was also sacred to Luna, in every other country - may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for its polished and deep-blue surface produces extraordinary somnambulant phenomena. The varied influence of the prismatic colours on the growth of vegetation, and especially that of the "blue ray", has been recognized but recently. The Academicians quarrelled over the unequal heating-power of the prismatic rays until a series of experimental demonstrations by General Pleasonton proved that under the blue ray, the most electric of all, animal and vegetable growth was increased to a magical proportion. Thus Amoretti's investigations of the electric polarity of precious stones show that the diamond, the garnet, the amethyst, are -E, while the sapphire is +E. Thus we are enabled to show that the latest experiments of science only corroborate that, which was known to the Hindu sages before any of the modern academies were founded. An old Hindu legend says Brahma-Prajapati, having fallen in love with his own daughter, Ushas (Heaven, sometimes the Dawn also), assumed the form of a buck (risya), and Ushas that of a female deer (rohit) and thus committed the first sin. Upon seeing such a desecration, the gods felt so terrified, that uniting their most fearful-looking bodies - each god possessing as many bodies as he desires - they produced Bhutavan (the spirit of evil), who was created by them on purpose to destroy the *incarnation* of the first sin committed by the Brahma himself. Upon seeing this, Brahma Hiranyagarbha (individual Soul) repented bitterly and began repeating the Mantras, or prayers of purification and, in his grief, dropped on earth a tear, the hottest that ever fell from an eye; and from it was formed the first sapphire.

"This half-sacred, half popular legend shows that the Hindus knew, which was the most electric of all the prismatic colours; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches how it is possible to affect a whole audience by means

of a lodestone; Pythagoras pays a particular attention to the colour and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology. The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. So does an electric battery, with its well-directed fluid, say our electricians. "The sapphire", say the Buddhists, "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life."

(*The Law of the Rhythmic Breath*, B. D. Fletcher, pages 333 - 334).

"Where soul-consciousness and individuality - as distinct from personality - develop, the green changes through peacock-blue to deep, luminous sapphire. Higher mental qualities, which bring distinction in the arts are nourished from springs of intuition vibrate in this exquisite azure." - - - "Pure deep blue indicates devotion; pale sapphire, spiritual perception - - -"

(*Cosmic Fire*, page 1071) "The mineral kingdom is responsive to that type of energy, which is the lowest aspect of fire, of those internal furnaces, which exert an influence upon the elements in the mineral world, and which resolve these atomic lives into a gradual series of ever-higher types of mineral energy. For instance, the type of energy which plays upon iron ore, or which produces tin, is emanated from a different centre in the body of the Entity informing the mineral kingdom to that, which converts the elements into those wondrous jewels, the diamond, the sapphire, the emerald or the ruby. The energy of the particular centre involved is likewise responsive to force originating in the centre in the body of the planetary Logos - which centre depends upon the kingdom to be vivified - - -

(*Cosmic Fire*, page 1077). "When the subject of radiation is more completely comprehended, it will be found that it demonstrates one more instance of the unity of all life, and furnishes one more corroborative indication of the synthetic nature of the entire evolutionary process. In every instance, that, which radiates from each kingdom of nature is one and the same. The radioactive human being is the same in nature (differing only in degree and in conscious response) as the radioactive mineral; in every case it is the central spark of life, the electric spark or that, which is its correspondence, which radiates."

(*Cosmic Fire*, pages 1060 -1080). Law of Radiation and radioactivity.

## **MINERAL KINGDOM**

(*Cosmic Fire*, pages 495 – 496). Classification and transmutation.

(*Cosmic Fire*, pages 475 - 496). The transmutative process.

(*Cosmic Fire*, pages 454, 456, 462, 477 - 491, 1075, 1077). Radioactivity.



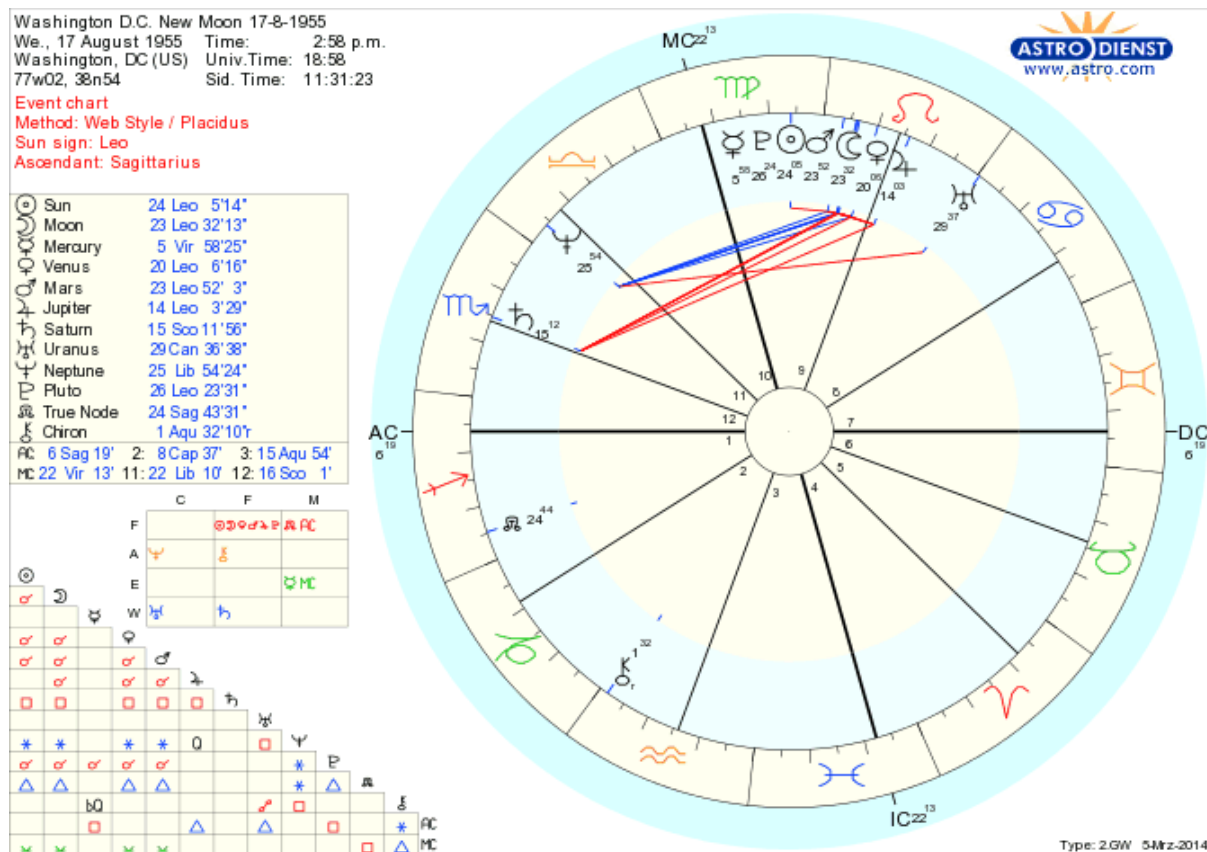
Set 7.E.

## APPLICANTS AT THE PORTAL GROUP (JULY 1955)

### SET VII

FOUR CHARTS AND COMMENTS BY COMDR. WALTER M. WYNNE – FOR (1) WASHINGTON D.C. (2) NEW YORK, (3) LONDON (4) LOS ANGELES – AT LEO NEW MOON, AUGUST 17, 1955

### New Moon August 17, 1955, 02.58 p.m. at Washington D.C. (USA)



New Moon 17-8-1955 New York  
 We., 17 August 1955 Time: 2:58 p.m.  
 New York, NY (US) Univ.Time: 18:58  
 74w00, 40n43 Sid. Time: 11:43:31

**Event chart**  
**Method:** Web Style / Placidus  
**Sun sign:** Leo  
**Ascendant:** Sagittarius

☉ Sun	24	Leo	5°14'		
☾ Moon	23	Leo	32°13'		
☿ Mercury	5	Vir	58°25'		
♀ Venus	20	Leo	6°16'		
♂ Mars	23	Leo	52°3'		
♃ Jupiter	14	Leo	3°29'		
♄ Saturn	15	Sco	11°56'		
♅ Uranus	29	Can	36°38'		
♆ Neptune	25	Lib	54°24'		
♇ Pluto	26	Leo	23°31'		
♁ True Node	24	Sag	43°31'		
♁ Chiron	1	Aqu	32°10'†		

AC 7 Sag 44' 2: 10 Cap 39' 3: 18 Aqu 58'  
 MC 25 Vir 31' 11: 24 Lib 54' 12: 18 Sco 2'

The circular natal chart displays the celestial bodies as they appeared from New York City at the moment of the new moon on August 17, 1955. The outer ring marks the twelve zodiac signs. The inner circle shows the degrees of each sign. Planets are plotted according to their ecliptic coordinates. The sun is located at approximately 5°14' in Leo. The moon is at 32°13' in Leo. Other planets include Mercury in Virgo, Venus in Leo, Mars in Leo, Jupiter in Leo, Saturn in Scorpio, Uranus in Cancer, Neptune in Libra, and Pluto in Leo. The true node is in Sagittarius, and Chiron is in Aquarius. The chart also indicates the ascendant (Sagittarius) and midheaven (Virgo).

Los Angeles August 17 1955  
 We., 17 August 1955 Time: 11:58 a.m.  
 Los Angeles, CA (US) Univ.Time: 18:58  
 118w15, 34n03 Sid. Time: 8:46:31

**Event chart**  
**Method:** Web Style / Placidus  
**Sun sign:** Leo  
**Ascendant:** Scorpio

☉ Sun	24 Leo 5°14'
☾ Moon	23 Leo 32°13'
☿ Mercury	5 Vir 58°25'
♀ Venus	20 Leo 6°16'
♂ Mars	23 Leo 52' 3"
♃ Jupiter	14 Leo 3°29'
♄ Saturn	15 Sco 11°56'
♅ Uranus	29 Can 36°38'
♆ Neptune	25 Lib 54°24'
♇ Pluto	26 Leo 23°31'
♁ True Node	24 Sag 43°31'
♁ Chiron	1 Aqu 32°10'

AC 4°50' 2: 3 Sag 41' 3: 5 Cap 29'  
 MC 9 Leo 12' 11:11 Vir 50' 12:10 Lib 36'

The circular natal chart displays the following details:  
 - \*\*Zodiac Signs:\*\* Labeled around the outer ring (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces).  
 - \*\*Planets and Nodes:\*\* Plotted according to their celestial coordinates. Notable placements include the Sun and Moon in Leo, and the Ascendant in Scorpio.  
 - \*\*Houses:\*\* Divided by Placidus style lines, numbered 1 through 12.  
 - \*\*Key Points:\*\* AC (Ascendant) at 4°50' and MC (Midheaven) at 9°12' are indicated.

	C	F	M
F			
A			
E			
W			

Below the table is a grid showing various astrological symbols and their corresponding house numbers, likely representing a secondary chart or a detailed breakdown of planetary influences.

London New Moon Leo  
 We., 17 August 1955 Time: 7:58 p.m.  
 London, ENG (UK) Univ.Time: 18:58  
 Ow10, 51n30 Sid. Time: 16:38:51

**Event chart**  
**Method:** Web Style / Placidus  
**Sun sign:** Leo  
**Ascendant:** Aquarius

☉ Sun	24 Leo 5'14"
☾ Moon	23 Leo 32'13"
☿ Mercury	5 Vir 58'25"
♀ Venus	20 Leo 6'16"
♂ Mars	23 Leo 52' 3"
♃ Jupiter	14 Leo 3'29"
♄ Saturn	15 Sco 11'56"
♅ Uranus	29 Can 36'38"
♆ Neptune	25 Lib 54'24"
♇ Pluto	26 Leo 23'31"
♁ True Node	24 Sag 43'31"
♊ Chiron	1 Aqu 32'10"

AC 16° Aqu 6' 2: 16° Ari 29' 3: 20° Tau 5'  
 MC 11° Sag 16' 11: 28° Sag 49' 12: 17° Cap 34'

	C	F	M
F	☉ ☽ ♀ ♂ ♃ ♄ ♅ ♆ ♇ ♁		
A	♈ AC		
E			
W	♏	♌	

The figure also displays a grid of planetary aspects (conjunctions, oppositions, trines, squares, sextiles) between the planets, indicated by red and blue symbols.

**THE SCIENCE OF ESOTERIC ASTROLOGY**  
(Quotations from the Tibetan's Writings)

"It will be obvious to you how much correlating work and how much readjustment of ideas will be needed as the new astrology is worked out into practical usefulness and eventually substituted for that, now holding sway. This new astrology really embodies five sciences:

1. The Science of the Rays,
2. The Science of Esoteric Interpretation, which is carried out through -
3. The Science of Triangles,
4. The Science of the Centres,
5. The Science of Destiny.

Esoteric Astrology, pages 86 – 87 (Please read through page 90)

For comments on the Science of Triangles, see Esoteric Astrology, pages 515 - 516.

The Key to the Science of Triangles. Cosmic Fire, page 375.

"In all these triangles (cosmic, systemic, planetary, and human) two points of the triangle represent each a different polarity, and one point represents the point of equilibrium, of synthesis or merging. This should be borne in mind in studying both the macrocosmic and the microcosmic centres, for it accounts for diversity in manifestation, in forms and in quality."

"The entire Science of Astrology is, in the last analysis, the Science of Relationships - - - Inter-relation, inter-dependence, inter-communication, inter-play - these are the words governing the scientific basis of astrology." (Esoteric Astrology, page 223).

## APPLICANTS AT THE PORTAL GROUP

### Papers from Group Members on Rule I of the Fourteen Rules for Disciples and Initiates

(A Suggestion to the Group: Keep these papers with your Set of the Tibetan's Instructions on Rule I)

## FOREWORD

### Excerpts from the Tibetan's Introductory Remarks on the "Fourteen Rules

"Students at this time would do well to remember that all basic and fundamental changes, taking place upon the physical plane, are necessarily the result of inner subjective causes, emanating from some level of the Divine consciousness and, therefore, from some plane other than the physical - - - .

"It is these changes in the "moving, shifting realities" of the soul-consciousness and spiritual awareness of the Members of the Hierarchy, which is responsible for the new trends in the life of the Spirit and the new methods in training disciples - in such an experiment, for instance, as externalizing the Ashrams of the Masters. It is the now approach to life conditions as a result of the inflow of new energies, which is producing the universal trend towards group-awareness and its highest result in the human family is the taking of the first step toward group-initiation. - - - These rules are fourteen in number – for groups in preparation for group-initiation - - - Such groups are ever composed of those, who have taken the first initiation and the name of these is Legion. They are to be found in every country. There are not, however, so many who are ready for the new era of group-initiation."

"Rules - - - are the result of tried experience and age-long undertakings and assuming neither the form of laws or the limitations of command - they are recognised by those for whom they exist and hence evoke from them a prompt intuitive response. They need no enforcement but are voluntarily accepted and are put to trial in the belief that the witness of the past and the testimony of the ages warrant the effort required for the expressed requirements.

This is true of the Fourteen Rules, which we are now going to study. I would remind you that only the initiate consciousness will truly comprehend their significance but also that your effort so to do will develop in you the beginning of that initiate consciousness provided you seek to make practical and voluntary application of these Rules to your daily lives. They are susceptible of three forms of application - physical, emotional and mental - and of a fourth application, which is best designated by the words "The response of the integrated personality to such interpretation and understanding".

"Another point I would call to your attention, prior to interpreting this rule (Rule I), is that your group-endeavour must be to seek group-application, group-meaning and group-light. I would emphatically emphasize the words "group-light". We are dealing, therefore, with something basically new in the field of occult teaching and the difficulty of intelligent comprehension is consequently great. The true significances are not the simple ones which appear upon the surface. The words of these rules would seem to be almost tritely familiar. If they meant exactly what they appear to mean, there would be no need for me to be giving hints as to their underlying significances and ideas. But they are not so simple.

To sum up, therefore: these Rules are to be read with the aid of a developing esoteric sense; they are related to group initiation in spite of their having individual application; they are not what they appear to be on the surface - trite truisms and spiritual platitudes; but they are rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience; they embody the techniques of the New Age, which necessitate group activity, group procedure and united action. Earlier I said that these rules are the result of tried experience, and my use of the word "new" in this connotation is related to human knowledge but not to the initiatory procedure. That has always existed and always, at the great crises of initiation, disciples have moved forward in groups, even though they have not been aware of so doing. Now disciples can become so aware, and the various ray ashrams will not only present their groups (large or small) to the Initiator, but the personnel of these groups will now be aware of the fact of group presentation. They will also have to grasp the fact of the extent of their knowledge being dependent upon their decentralisation. I would ask you to ponder and reflect upon this last statement.

CLARENCE E. BUSH

Report on Rule I - May 1954

Rule I is introductory to the new life. It pictures man at the start of a new journey. He has passed through the School of Ignorance. He has graduated from the Hall of Learning. Now he seeks to enter the university of life called the Hall of Wisdom.

"The burning ground has done its work", and man moves forward "out of the fire, into the cold and toward a newer tension". The disciple is to forsake the life of the personality, with the fires of self-will and desire. He is to decentralize his focus of attention on the little self, and enter the cold clear vision of impersonal, abstract mind. He closes the door of the personality behind, subordinating himself to the higher will, which points out the way ahead.

Dostoyevsky says, "The roots of our thoughts and feelings are not here, but in other worlds." This is now the great difference. We seek those roots. We are going back to originals.

Spiritual apprehension has seeped down into the brain through that great transmission center, which we call the soul. Energy has been transmuted into forces, which humanity could use. But now the disciple wills a more direct path to glory. By building the Antahkarana he intends bridging the gap in mental consciousness, so that all parts of man, inner and outer, may come into proper relationship and active performance. This is the new tension, which the brothers seek.

\* \* \* \* \*

LOUISE CROUSE

DYNAMIC MEDITATION ON RULE I

Thoughts

We have a trinity of cold light, warm light, and relation between resulting in movement. This reminds one of:  
Spirit-Matter-Relation between;  
Spiritual-Love-Group, love-Loving, Intelligent Activity;  
Electric Fire - Solar Fire - Fire by Friction;  
Spiritual Sun - Heart of the Sun - Physical Sun;  
Monad - Soul - Personality  
Atma – Buddhi - Manas;  
Hed – Heart - Throat;  
Pineal gland - Pituitary body - Ajna;  
Brahmnandhra – Heart centre - Base of spine;  
Shiva – Vishnu – Brahma;  
Father – Mother - Son.

- - - - -

We are terrified by the size of the job undertaken, but may take courage from the old Norse legend of the dragon. Hero defeats the Dragon of Wisdom and then drinks its blood. The blood stimulates him to fresh endeavours and conquests. From Easter we move to the new Wesak. We have experienced many Wesaks in the past, and many Easters, but the rhythmic cycling is evolutionary. Failure is an illusion, and fear of failure a glamour, which must be defeated in order to meet the new tensions. The summit at which we aim is not Everest; there is no descent, to the plains and sea level. We sometimes appear to be back-tracking when we stop to round out development. There is no longing for the low-lands. The climbers are roped together on this Everest of the Spirit. The strands of the cable binding us in brotherhood are *Faith, Courage, Persistence, Love, Vision, Selflessness, Harmlessness*. The air is rarefied, but our breathing is taken care of. Our Elder Brothers Who preceded us in the climb have shown the way and indicated the means. We with our broadcasts will give aid to those



coming on behind us. Science will be greatly benefitted by our achievements. In time the "raincloud of knowable things" will be precipitated upon the whole earth.

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"Love and (pure) reason are synonymous."

Love is not passion; passion is not reasonable, but love is reasonable.

Reason is loving - without reason we have selfishness, and love is not self-centered but is outgoing.

Love is directed to a person other than the self or to a group.

Reason is also; or, when one reasons about one's self, one is objective, viewing the self as though it were another.

Love, pure love, divorced from emotion, is not deluded; it is clear-sighted, and so is reason, free from glamour or illusion.

Love beholds weaknesses, but is not lessened thereby; reason sees also but is tolerant because all is understood.

Love - unlike passion - is harmless; reason is never cruel, although it may be impersonal.

Passion is fickle, but love is loyal - like reason, it does not exaggerate or under-estimate, and therefore never fluctuates.

Passion is exclusive, but love is democratic and reason has no favourites.

Passion is a glamorous activity of the astral plane; real love and pure reason are buddhic.

-----

We are also told that "pure reason - - - will steadily supersede motive, merging eventually into the will aspect of the Monad". Motive, He says, is astral, pure reason is love.

Love is also goodwill. Goodwill, buddhic, would naturally evolve into atmic Will.

Self-will (that is consumed on the burning-ground) is something different - it is self-centered obstinacy - the will of the lower self, whereas goodwill is concerned with the welfare of the whole.

Goodwill is evidently the "egoic will", which is a "reflection" of the "monadic will".

"Sacrificial will" is the will to sacrifice a lower good in order to develop or perform a higher; by exercise of discrimination, an unimportant inclination gives way to the execution of a duty, or a less-needed duty to an urgent necessity. At the fourth initiation one sacrifices everything to the advantage of complete unobstructed service. A will, which we are to develop is group-will, the will of the group to be composed of all the individual wills of the component group members, the individuals being in agreement in true synthesis.

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The idea of pain as an indispensable accompaniment of sacrifice is a Piscean concept that perverts the truth. An artist who sacrifices minor pleasures to the demands of his art is not suffering thereby, and neither is the disciple displeased by the demands of one-pointed execution of a project. At the fourth initiation everything is sacrificed; but I have been told that the words of the Christ on the cross, (which the Tibetan has told us were incorrectly translated) were "My God, my God, how thou dost now glorify me!" A will, which we are to develop is group-will; when we achieve that, we will become able to move mountains.

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A youth poised to run a race is in a state of tension. The race we are engaged in is not inspired by a spirit of rivalry between the group members, for our companions are not rivals but collaborators. Our deterrents are not the skills of our fellow runners, and their individual shortcomings do not help us to win - they even hold us back. *The faults that delay a victory are inertia, self-interest, fatigue, self-distrust, mis-understanding, criticism, ill-health, impatience - all summed up in two words, glamour and illusion.* The runner in the group keeps his attention focussed upon the goal, the road, the means of attainment, and those he desires to aid; he is not distracted by extraneous considerations. He is tested by his Backers as to earnestness, sincerity, fitness, knowledge of the technical requirements. Competition is Piscean and must give place to collaboration. The new tension is Aquarian.

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ERNA G. HOY

NOTES ON RULE I (May 1954)

It is only in the clear light of the head that the group can stand. On any other lower plane the group may be trying to be a group but will find all the limitations of those planes - physical, emotional and mental. Even love in the group must become love that thinks, and thoughts that love. The heart and head must be united, that is, raising the thought from the heart center to the heart center in the head.

The Burning ground means the unfoldment of the sacrificial petals of the Ego.

Sacrifice does not necessarily imply suffering. Suffering only is involved when the personal will is still strong and the intuition has not yet revealed the beauty and joy of permitting the Spiritual Will to flood the entire lower man. Suffering may be involved in the struggle to decide to turn the "face of the personality" to the Spiritual Will (like the flower turns to the sun). When the decision has been made, suffering turns to joy and bliss because such are the results of being in rhythmic motion with Divine Purpose.

Self-will must become negative to group-Will, which in turn must become negative to Divine Will, which is Purpose - Will-to-Good.

The group-love is not personal love. The members of the group may not see eye to eye personally or even agree on many matters. However, as souls - and it is important to remember there is no little self in the soul - it is self-forgetfulness - they see the Plan, which is the working out of the Purpose. Again, the three steps - from self-will, to group-will (Plan) to Divine Will- to-Good. (Purpose).

Heat is needed if the group is to "move out" to a greater expansion of consciousness. This warmth is a result of the group-love - impersonal love like "pure reason". After certain expansion of consciousness has been reached, to express anything but "pure reasonable love" to any of your fellow humans seems like so much sheer "nonsense". Whatever we send out returns to us. That is a Law. That this law works infallibly is evident to anyone, who looks beyond the limited to the unlimited. We state this Law in its most inclusive sense every day when we recite the Gayatri, "*From Whom all doth proceed, To Whom all must return*". Since we are a tiny infinitesimal speck of that great "Unknowable Being" with all His powers, aspects and attributes latent within ourselves, whatsoever proceeds from our powers of creation will return to us. Good works will bring blessings. Careless creations interruptions and disappointments. Evil desires and deeds, violence and destruction to ourselves. Therefore is it not sheer nonsense to intentionally or unintentionally allow our own creations to destroy ourselves?

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MARIA MARSTBOOM – VAN DER LINDEN (BELGIUM)

COMMENT ON RULE I

*Within the fire of mind, focussed within the head's clear light, let the group stand.*

This fire, I think is still the fire by friction of the concrete mental. They speak of: the fire of the discussion, and when we have not the same ideas as others, the flame warms the faces.

But, as disciples, we must focus at a higher point "in the Head's clear light" (white light - electric) that reveals on Soul-levels, as morning reveals what the night did hide.

In that soul's light and revelation, we must stand together. Then strife is over, and we have reached our first aim. It is by the warmth of our group-love and aspiration, that we must strive to pass on to Humanity, that what the light of the soul reveals.

Behind us there is the door, of personality-life, of separateness, of evil we left. Before us opens the way – the lighted one - whereupon we shall have to walk together as brothers, bereft of the illusion of separateness.

So united, in full consciousness of that fundamental unity, we must move on together, into the cold fresh air of the new awaking day – to our new aim. Our last one was soul's consciousness.

When we have reached full consciousness on manas, and learned to work with principles and wholes, we shall be accepted disciples, as we will be straight under the supervision of the Masters. And the new aim will be to reach the buddhi-consciousness - to become some day adepts and Masters ourselves.

- - - Remember in the F. M. dream: that I saw the clear light flashing out of a nucleus or center, being as electrical light: cold and white.

When we will be together as the leaves on one tree, it will flash forth.

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## M. ROOF

### THE FOURTEEN RULES FOR DISCIPLES AND INITIATES (April 1954)

#### RULE ONE

##### Within the fire of mind - - -

Our God is fire; our Soul His flaming heart,  
diminished only where it fails to give,  
Self consuming, seeking self in all,  
eternally devouring its own  
envisaged substance that He in knowing  
Himself holy may yet be wholly known.

The mind is light that streams on starry skies  
kindling in aspiring hearts of men  
an answering flame whose radiant, glory shines  
through every luminously conscious sphere.  
Within the ever-burning crucible  
of present self-awareness, mind must fuse  
all being and becoming as future now  
redeems the past through Soul's eternity.

##### focussed within the head's clear light - - -

This lotus-bud whose chaliced symmetry enfolds  
yearning seeds of worlds strewn through the arc of space  
expends its vital essence in each freshly formed  
divulgence of divinity, issuing forth  
to drop upon dark waters of the Soul's desire.  
Iridescent with the joy of sacrifice its sunrays  
shower upon each sensitive recording plate  
till all glows tranquil as a pool's mirrored display  
of the effulgent white-petaled orb bursting wide  
in a golden nimbus of empyreal light.

let the group stand.

As a celestial flower on slender stem  
sends roots through water to embrace the mire  
so those whose fingers grope the sullied earth  
yet cry to heaven with a single voice  
by their handiwork still nourish and sustain  
the fragrant blossom gracing sun and air.

The burning ground has done its work.

The Son of Mind, the all-compassionate giver  
abides within His light-enshrouded shrine  
His crystal heart a rainbow tinted lens  
vibrant with rapturous pain of sacrifice.  
In His light the man in God and God in man  
meet in mutual recognition.

Through His love the One begets many  
that many joined may magnify the One.  
By His power divine intention rays  
to focal point of utmost potency  
condensing mirror-imagined centres  
of boundless life, each one reflecting all.

This Solar Angel views the shadowed self,  
pattern of His conscious will-to-be,  
a pulsing web designed of threads fine spun  
out of an infinite need to relate,  
spread wide to net the sunshine of the Soul.  
Resolved to integrate, to unify,  
to synthesize, dynamic Will invokes  
three fires of which He is custodian  
to burn and utterly destroy  
the old destroyers of His Self-becoming.

The first sphere of His ever burning zeal  
encompasses the realm of darkness and of heat,  
its fetid ferment seeding guilt-born fears  
that flourish rankly in love's decay  
erupts in poison fruit of passion and despair,  
a fitful nightmare irritated by  
friction of blind resistance to the law.

The second is the tumult of combustion,  
"union of substance with oxygen via fire",  
gross flesh restored to ashes and to soaring flame  
of spirit spiralling high to heaven's portals  
in corruscating solar transmutation  
fanned by the lucent breath of flowing time.

The final consummation of His Plan  
is liberation of the hidden Self.  
A spark that scintillates in atom's heart  
sets quanta locked in patterned soul-response  
exploding out in radiant release  
as waves of streaming light-beams energise

the power-line of stranded bolts of fire  
transfiguring the willingness of man  
by grace of the resplendent Will of God.

*The cold clear light shines forth, and cold it is - - -*

Both heat and cold divide the primal void  
as the Enduring One most ardently  
affirms the end that was in the beginning,  
opposites that form a single ring.  
So light and darkness cleave His solitude  
responsive to their Lord's expressed intent  
to view His mirrored countenance, the world  
created for the joy of His perfection:

Fashioned from darkest subjectivity  
Seeds of hope descend to germinate  
within the fecund warmth of nature's womb,  
emerging exultant to greet the light  
and rise inspired to cold transcendent heights.

*and yet the heat evoked by the group-love permits the warmth of energetic moving out.*

The lamp of wisdom flashes sparkling cold  
revealing antahkarana's shimmering way.  
Contracting toward its source the radiance  
no more absorbed in tarnished surfaces  
but all-reflected, rarer, subtler grows.

Burning from out that lamp the vestal fire  
of love disperses vast expanding spheres  
of sun-washed incandescent dust  
counterpoising inward driving forces  
as in a great heart's diastolic beat  
the divine circulatory flow permits  
the warmth of energetic moving out.

*Behind the group there stands the door.*

Wherever dual forces meet and blend  
the magic door of secret realms is found,  
an aperture whose sides interact  
to form a vortex whirling round between  
opposing planes, uprushing toward one pole  
to plunge and spiral through the sucking deep,  
a current whose electric pulse persists  
through every permutation, which the Lord  
in His abundance enumerates.

*Before them opens out the WAY.*

Within the head's Illumined cavity  
a funnelled entryway appears, a point  
through which as through the pupil of an eye  
the jewelled brilliance of the Christ-light shines  
imprinting on the retina of brain's  
expanding daytime consciousness

the larger vision of the open Way  
as in that light we see the greater Light.

Living's a question; Life is the answer;  
lock and key to the gate that bars the way.  
Living falsely hides what Life reveals,  
till portal doors swing wide apart,  
the ancient dweller in the temple halls  
shrinks and fades before a blast of light,  
asserts himself in soul's last dark despair  
casting cinemascopic shadows on  
the screen of mind's restless imaginings,  
then dies like last night's agitated dream  
before the angel's flaming sword of truth.

Together let the band of brothers onward move- out of the fire - - -

Invincibly the sword of right resolve  
strikes fire to the heart's deep shadowed pit  
destroying in a dazzling lightning burst  
archaic spectres of desires that flare  
and smoulder heating fevered jungle nights.

While from ashy roots the human will  
relinquished and restored rejoins its source  
as melting flesh sustains the mounting flame  
of spirit's self-expressed identity  
dissolving sparks in cold unblemished Light.

into the cold - - -

Out of the flux of consciousness, transcending  
substance of all past relationships,  
now fused and hallowed by the blaze of love  
in triumph still the brothers onward march  
through trembling harmonies of light unfolding  
architectonic grandeurs of design.  
In each alike pure reason's fearful beauty  
efflorescent nucleates as one  
benign, immutable and supreme Plan.

and toward the newer tension.

The innate need of the Creative Lord  
to see Himself in His created world,  
thus by creating being what He is,  
presses down to fill the vacuum  
of unformed emptiness whose chaos rends  
a hungry void from pole to spreading pole  
straining to merge with the estranged Self.

Even as His mighty will decrees  
resistance is the law within the spheres,  
that every sentient form within the whole  
shall long to be replenished and renewed  
by the pervading presence of the Light.

From low to high the fragmentary dust  
raises itself to heaven in a spire  
of hopeful supplication ascending  
in variegated figures to invoke  
the mercy of a beatific Lord.

Responsive to the flickering signal call  
a fulminating light-bolt plunges through  
resolving tension as dynamic force,  
discharged in piercing impact strikes the earth  
stirring waiting hosts who roused shall strive  
to verify His dispensation  
and join with God in unity of Purpose  
till by their Power His Will be done.

\* \* \* \* \*

BARBARA STEELE

#### SUMMARY OF NOTES ON RULE I (May 1954)

SENTENCE I: *Within the Fire of Mind, focussed within the head's clear light - let the group stand.*"

The head's clear light is light cleared of personality-reactions because above them. This light, filtered through higher mind by the buddhic awareness of hierarchy, reaches egoic groups on Soul levels.

The fire of mind is like a ring of intellectual fire surrounding the quiet place where the group stands and orients itself as a collective entity. The group directs the fire of lower mind from the impersonal level of love, in the inspirational light that streams forth from the triad. Therefore the form-building fire is rendered harmless as it manifests that, which is intended by the Custodians of Purpose.

The group must stand patiently until the purpose of its unity becomes visible in the cold, clear light. Action follows apprehension of Divine Intention. Each one interprets his part in the work according to the developed quality of his perception. He then moves outward into active service as a creative member of an integrated organism - functioning correctly because guided by the intuition.

SENTENCE II: *"The burning-ground has done its work."*

What is the first burning ground but personal life? Experience is the consuming fire that burns up emotional and mental energy. The end product of the burning-ground is concrete knowledge. The burning-ground's utility lies in providing an area for the consumption sufficient fuel to carry on the refinement of forms until waste and superfluity are eradicated and quality remains as the chemical essential for further experiment.

Disciples can only form groups for esoteric work when the burning-ground has done its work.

Emotional fog has been partially consumed on the burning-ground, leaving wide-open spaces of un-obscured vision.

A second fire known on the burning-ground is karma. This purifying fire sweeps through all the inflammable elements of human personality - cleansing the mind of illusions and attitudes and habits; cleansing emotional nature of devastating desires and glammers. It is a process so slow as to seem imperceptible.

The fires are long in dying down, but at last the purified personality can raise an enlightened consciousness to the task of Bridge Building.

SENTENCE III: "The clear cold light shines forth and cold it is, and yet the heat – evoked by the Group Love - permits the warmth of energetic moving out."

At this point, we are still preoccupied with analysis of the clear cold light; with searching for a means of utilizing it in service and in seeking that, which light reveals. This preoccupation will fade out as we become "the light itself (that, which we are in spirit and in truth) in full radiating intensity of purpose.

The heat invoked by group-love is the warm, circulatory flow of understanding, which provides that comfortable climate of goodwill in which creative work flourishes.

SENTENCE IV: "Behind, the group, there stands the door. Before the group there opens out the Way."

Behind the group stands the door leading from personal to group-life. It symbolizes a certain expansion of consciousness, a milestone on the long, long way. But it is only a door, and it is the way that must occupy our attention. There are many unopened doors ahead and we may not pause overlong. There is a need for us to fill. We have caught a vision of the future. It is worth all present weariness, sacrifice and problems.

SENTENCE V: "Together let the band of brothers onward move - out of the fire, into the cold and toward a newer tension."

As a group of brothers we move toward the cold, yet each carries fire with which to warm our fellow travellers, thus each, surrounded by the love of the group, can plunge into the cold and yet be clothed in warmth and joy for service.

It is a great responsibility to persevere and to continue striving for now the whole group rises or falls by the quality of our individual striving – and only a group can hold the tension toward which we move.

#### SUMMARY OF RULE 1

The whole of Rule I constitutes a blueprint for esoteric group-work at the preliminary stage.

1. They stand together consciously for the first time.
2. The personality past has prepared the units for group-work by eliminating obstructions in the lower life.
3. A balance must be achieved between the personal and the impersonal life.
4. The stage on the Path is defined. 'The group stands at a midway point where a magical act can occur.
5. As a unit, each brother passed through the door that lies behind. Togetherness is the key to all future attainment. Self-sacrifice invokes the new tension.

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Z. M. TODD

#### RULE I

Fourteen Rules of Discipleship (May 1954)

The thoughts that arise in connection with Rule 1 are far too numerous to impose on the group. The overall picture, however, suggests first a welding together of the group, then a purification from all



dross (irrelevant things, personal ambitions, separative tendencies) and in the clarity of perception of the soul-illuminated mind, moving forward to meet a recognised human need.

"Behind the group, there stands the Door." A stage has been reached and passed. It is no longer possible to retrace one's steps to the personal promptings of the separative self, for each member of the group has deliberately merged his thought and love with that of his group-brothers, in dedicated service - and there is no turning back.

The symbol of a chemical re-action is suggested here; not a mixture of gasses, moving in a similar direction and sharing heat and cold, as in the air we breathe, but the ability to merge and at will become the group, as do the atoms unite into various molecular formulae, producing substances of which each separate atom plays so vital a part that without it the substance could not be, yet all atoms are synthesised into a complete whole – a molecule. The "harmful" aspect of each is more or less neutralised: the idiosyncrasies and individual slant on life is widened to include the whole, but (and here the chemical analogy cannot be carried any farther) each participant in the group remains an individual outpost.

"Before the group opens the Way". Another day dawns: the lessons and struggles of yesterdays experiences are understood and left behind. Purified by fire the group moves forward to a new vantage point, to meet, with understanding, crises precipitated at ever higher levels.

Fire, light, heat and cold play a prominent part in Rule 1, and I have found one useful avenue of thought along the lines of a comparison between the un-manifested and the outer, manifested form. Darkness - the beginning - holds within itself all possible variety of colour; all tones of light, from the brilliant naked sun to the soft glow of the firefly, from the Light Divine of the Monad to the light (usually scarcely perceptible) in the head. Light - manifested - and at once limited to a particular aspect, dependant on its source and medium of expression. The old saying "Light is known by what it reveals" is interesting here.

- \* Can darkness reveal nothing?
- \* Must there, therefore, be manifestation before it is possible to help another?
- \* Is the sole purpose of all form to reveal that, which was previously hidden?
- \* Is the love and the highest energy contacted by each one of us, manifesting in group-formation, capable of revealing the next step to man?

These thoughts, which have cropped up, over the weeks, have helped me and may be of some interest to the group.

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DOROTHY WADLEY (JAMAICA)

#### ON THE FOURTEEN RULES FOR DISCIPLES AND INITIATES (May 1954)

In Set I "Ashram Series", the Tibetan speaks of the "application" of these rules, and says that they are susceptible to three "forms" of application, and also of a fourth, which seems to be the significant one for this group. It is interesting that he does not begin by mentioning "understanding", nor "interpretation", but "application".

Clearly, the wording of these rules is not without significance, and the phrasing suggests a certain balanced rhythm not unlike that of a breathing exercise. Rule One on which we have been meditating for example, divides itself into a pattern that suggests the following correspondence - - -

Higher interval: "Within the fire of mind, focussed within the head's clear light, let the group stand. The burning ground has done its work."

Exhalation. Quality in motion: "The clear cold light shines forth and cold it is, and yet the heat, evoked by the group-love, permits the warmth of energetic moving out."

Lower interval: "Behind the group there stands the door; before them opens out the Way".

Inhalation. Drawing in of force to the heart centre: "Together let the band of brothers onward move - - out of the fire, into the cold, and towards a newer tension."

Not all the rules: are susceptible to analogy with 'breathing exercises in themselves, and we are told that they have not been presented to us in their "correct" order from One to Fourteen. The idea cannot help but present itself that this particular Rule was chosen as the first in order to establish a rhythm and to lead the intuition to an appreciation of the dynamically passive quality of some of the other rules, as against the intense mobility and activity of still others. In this connection, we realize that we are actually working in Light Substance, creating out of it Light's own materialization in the world of human endeavour. We are not here thinking of a concept of mind attuned to an appreciation of meaning, but rather to a tangible force-substance available for the creation of form at the causal level.

It is questionable whether the Rules for Disciples and Initiates are designed to stimulate the ability to understand and interpret at all. The corresponding rules for applicants are so designed. The value of the Rules for Disciples lies in the improvement of the quality, and the widening of the range of the field of association. But the rules we are not seeking to apply, train and stimulate towards direct knowledge.

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LOUISE P. BENESCH

#### RULE I OF THE FOURTEEN RULES (June 1954)

Rule I of the Fourteen Rules conveys much teaching to me in group-endeavour and unity - the closest unity of purpose and cooperation on mental and soul levels - with definite illustration of that purpose-to-unity and:-elimination of material, physical plane personality reactions.

1. Mind is as fire, brilliant, giving light - or destructive. "Within the fire of mind, focussed within the head's clear light, let the group stand" - but keep the fire of mind focussed within the head's clear light that nothing can dim it or interfere with clarity of vision; with oneness of purpose to learn and serve together as a group.

Let not the disturbances of personality reactions (envy, curiosity, etc.) change that fire into its counterpart of destroyer.

2. "The burning-ground has done its work" - only when the fire of spiritual love has transmuted that, which is of the world – earth - personality into a one-pointed determination to serve to the utmost of our capacity (as individuals sacrificing our separative individuality) in the Group-work and with only the unity on mental and soul levels as our gauge of equal service and cooperation on the part of others in the Group. The burning-ground accomplishes its work through this emergence into the unity of purpose from the personality level to that of the soul.

3. "The Clear, cold light (reason, purpose) shines forth and cold it is (completely detached from the personality with its emotional conflicts) shines forth, and cold it is (without love) and yet the heat - evoked by the group love - permits the warmth of energetic moving out."

There is the secret of true unity of purpose, warmed by the love of cooperative service, which produces the energy needed for continued progress on the Path we have chosen.

4. "Behind the group, there stands the Door. Before the group, there opens out the Way. Having closed the door to the little self and achieved unity of purpose on soul-levels, we can proceed on the Way of our higher Self.

5. "Together let the band of brothers onward move - out of the fire, into the cold and towards a newer tension.

The key here is "together" - move on to purest purpose and Service, which ever becomes more valuable as we grow together creating newer tensions, greater energy and value to the Divine Plan.

In connection with Rule I, I would like to quote a paragraph from the June-July 1954 Beacon:

"Initiation is today concerned with the group and not with the individual. This is not an easy matter to elucidate to a group of people, who are still so polarised in their personalities that it is the personality-aspect of their fellow members, which engrosses their attention at all times. I say this with emphasis. Aspiring disciples are far more conscious of the failings and the personality attributes of others than are the more advanced disciples in the Ashrams. The advanced disciple may be - and is - well aware of the failings, failures and undesirable qualities of others with whom he is associated but his critical mind is not the determining factor, as it is with most of the less developed. He is far more conditioned by the aspirations, the effort and the fixed intention than by the personality angle. He gauges the soul's grip upon the lower self, primarily from the angle of the stability of its hold; his treatment of the aspirant is therefore based upon that recognition, and not upon any analysis of the aspirant's lack of development. This is a point of immense importance, for it is this type of consideration, which governs the Masters when They are choosing and training a group for initiation. The Master is not occupied with the temporary faults but with the soul-grip and intention, and with the aspirant's *habitual* response to soul-energy, when that energy is applied. Given a firm hold by the soul, an attentive ear by the personality, and consistent and enduring effort from both directions - soul and personality (and this is an instance of invocation and evocation) - and the Master can begin to train a group."

(Teachings on Initiation by the Tibetan)

Set 7. Supplement 7. Contents.

**APPLICANTS AT THE PORTAL GROUP**

**SET VII – SUPPLEMENT VII**

**SUPPLEMENTAL PAPERS to the “A at P” GROUP- JULY 1955**

**From the Ashram Series**

**CONTENTS**

A. The Ashram Group Series 4

The Tibetan's Letter to His Former Ashram Group (Questions from the Group and His answers)

B. The Ashram Group Series 5

The Tibetan's Letter to His Former Ashram Group (Questions from the Group and His answers)

C. The Cup of Karma

D. The Ashram Series XX on Rule II (From the Fourteen Rules for Disciples and Initiates)

E. The Ashram Series XXI and XXII on Rule III (From the Fourteen Rules for Disciples and Initiates)

**APPLICANTS AT THE PORTAL GROUP – July 1955**

**SET VII – SUPPLEMENT VII.A**

**THE ASHRAM GROUP – SET 4 – FULL MOON SEPTEMBER 1941**

Brother of Mine:

You have been taught that when the Buddha came and worked on this Earth, many aspirants entered the ranks of Accepted Disciples and many disciples took one or other of the major initiations. There was, therefore, a definite shift of the hierarchical personnel and a wide expansion outwards towards Shamballa and towards Humanity. When the Christ made His appearance on Earth, there was a similar and still greater climaxing effort and shift; it culminated in the inclusion of disciples into the Masters' inner Ashrams. Before that time, only those who had taken at least the first initiation and who were consequently initiate, formed the ashram. Owing, however, to the growing sensitivity of humanity, it was decided that disciples could be admitted into the ashrams and be astrally and mentally en rapport with the inner group and form part of the Master's aura.

This meant subjecting themselves to a greatly increased pressure and also led to much wider distribution of energy – by their means and agency - throughout the human centre. Today (as the Coming One nears the Earth and the inflow of spiritual force from Shamballa into the hierarchical centre becomes greater) the keying up of human receptivity and a much augmented stimulation is taking place with varying effects. It has been decided to externalise the ashrams so that they can function on the outer plane and therefore absorb and direct the inflowing energy and distribute it without danger to the average or un-evolved man.

It is in this effort that you are participating. If this embryonic externalised ashram succeeds in functioning and it manages to work with unity, love and understanding, and if it proves sufficiently strong to withstand all disintegrating forces (and bear in mind, brother of mine, that these forces will be initiated within your own circle) then it may be possible later to increase the membership, size and power of the ashram. It is entirely in the hands of the group. Every new person who is put in touch with the ashram is a definite responsibility to the group with which he is invited to affiliate. The task of integration and of absorption lies with the group and not with the individual. This has not hitherto been apparent to you owing to the fact that you have been for years members of the Groups of IX even though a great deal of the trouble in those groups was caused by your failure to integrate, absorb and neutralise. It will become quite clear to you when - if ever - I take a new person in my ashram on the outer plane. There are many affiliated with or in my inner ashram. They belong to the same inner group as you do - my group of disciples, who (under hierarchical rules) I am preparing for initiation. This outer ashram group is a small fraction of a subjective group, chosen for special duty and experiment. You have all had years of careful training of greater scope and opportunity than many of you have appreciated.

The questions formulated by you amounted to five in number. I have chosen the last three, which seemed to me the most impersonal and the most esoteric in their implications. In reality, these three are but one. They deal with the reservoir or pool of thought to which an ashram can contribute and which is composed of thoughts and the ideas of those initiates and disciples, who form an ashram. The three questions upon which I decided are as follows:

- I. Is there a technique or any particular method or way of building the ashram reservoir of thought?
- II. Would you enlighten us further on what you mean when you say that thought-power is dependent upon right instinct?

III. Would the Tibetan give us a little more information upon the pool of thought and its esoteric combination?

I have given you much ancient thought and thought-form building both in a *Treatise on Cosmic Fire* and a *Treatise on White Magic*. I would like to feel that you would read and ponder again what I have there written. You would profit by studying it.

To **Question One**, I would reply that it must surely be apparent to you that a Master - in forming His Ashram – proceeds as automatically as does the Creator. He meditates; He visualises; He speaks and that, which He seeks to create and materialise (in line with the hierarchical Plan) takes form. By the power of His focussed and directed thought, He attracts to Him those whose type of mind synchronises with His, because of ray, karmic relation, point in evolution and love of humanity. In the words FOCUS and DIRECTION lie the key to any technique or method of contributing to the ashram reservoir of thought. It is a sustained focus, plus a dynamic direction, which makes the reservoir of thought contributory to world-service and creative effectiveness. The important thing is to discover what I, through you, my chosen disciples, am trying to accomplish.

It entails finally the enquiry, brother of mine, as to whether you think, focus and work along lines similar to mine. How close are you en rapport with my thought? I am prevented by occult law from using any pressure or potency in the effort to swing your minds into unison with mine. I may not impose my will on yours, my thought on your mind and my desires, aspiration and wishes must not be the forced directing agency in your lives. I can impress your minds with what I feel is needed in this crisis. I can put into words what should be done. This I did prior to the outbreak of the war with relatively small effect. Will the situation be different now? That is for you to decide and prove. Disciples are in a Master's group because of *similarity of ideas*, even though they sense and express these ideas far less clearly and see the vision as through a glass darkly. But their innate convictions are basically the same and their task is to discover the points of contact. The analogous idealism for the sake of the group effort and then to submerge their entire individual lives and activities in that group effort, behind which stands the Master as an initiating and distributing centre of power. I would call your attention to this process.

The reservoir of thought exists already. Its spring or source has been my ideas, my dreams, my vision and my aspiration, coloured by my second ray nature, impelled by my monadic potency, influenced by the one Who was my Master, KH, and developed and fed by my experience, unfolded as my knowledge and wisdom has grown and my capacity to further the hierarchical Plan has been dedicated, used and increased. Now it is a clear pool of thought, augmented and fed from the spring of the many lives, the pure visions and the consecrated dreams of my disciples.

To this reservoir you are now called to make your contribution and the reason is that if the ashram-group can meet the demand made upon it and if it can really meet the need, it will enable many aspirants to pass off the Probationary Path on to the Path of Accepted Discipleship. Every centre of focus of power has influence and a true ashram-group is a positive force within the centre, which we call humanity.

In **Question Two**, you enquire how thought-power and spiritual instinct are related or interdependent. How can I make the idea clear to you? Perhaps by calling your attention to the fact that it is instinct, which has led you to respond to my note, to my vibration, to my group and to my call. Instinct - in its early stages - is the name given to the response of the material mechanism to its enviroing material world (the three worlds of human living). Later, upon the evolutionary ladder, the mind appears as an interpreting agency and the nature of the mechanism and of the environment is slowly understood. The relationship becomes clarified. Spiritual instinct is the capacity of the soul to register the contact and the activity of the Hierarchy of which it is inherently a part just as the body of a man's mechanical instinctual responses, reactions and reflexes are an integral part of the world-mechanism. In the case of the spiritual instincts, it is the intuition, which interprets and illumines the mind.

The power of thought as employed in the ashram-work is dependent upon your power to focus and raise the conscious mind, to contact the soul and evoke the intuition. When that has been done (and all the work you have done in the School and with me has been intended to aid in this process) then comes the unison of these three factors: mental illumination, soul-impulse, and intuitive perception. This combination will produce that type of thought, which will be effective in activity, productive of the Plan, conducive to selflessness, and motivated by love.

According to the ability of the group as a whole to function under the impetus of the spiritual instinct will be the success of my work through you. Under divine law, I may not work alone; I cannot work alone. I can inspire, teach, ask for cooperation and give guidance as to the needed work. Beyond that I cannot go nor may any Master. In this world cycle, our work is conditioned by our disciples and you can, therefore, understand why the last fetters cast off by a Master are irritation. No initiate can form a true ashram until all capacity to misunderstand, to express irritation and to criticise has vanished. The power of thought of which a Master is capable (if misused) could be a potent and destructive force. He must be able to trust Himself before His ashram can run on right lines and with safety.

The **Third question** is answered by the replies to the above two.

At the time of our October Full Moon, I will give you some thought upon the first stage of Discipleship, that of *Little Chelaship*. It is a stage through which you have already passed but which you need to understand from a different angle - that in which you are seeking to aid some "little chela" and prepare him for contact with a higher initiate or a Master.

Your Master Djwal Khul

Set 7. Supplement 7.A.(2)

1. ***The first initiation is closely related to the planetary centre, which is humanity itself.*** It will produce, when over, an increased stimulation of the intellect as it expresses itself as ordered activity upon the physical plane. It is also closely connected with the third ray of active intelligence. This third ray has been in objective manifestation since 1425 A.D. and will remain in incarnation throughout the Aquarian Age. Its cycles are the longest of any of the ray cycles. However, within these major cycles, there are periods of intensified activity, which are like the beat or pulsation of the heart and these periods last approximately three thousand years. They are, when out of incarnation, called "cycles of withdrawal but not of abstraction". They are three thousand years also in incarnation. One of these three thousand year periods of expression is now here and we can look for much development of the intellectual faculty and a marked increase of creative work during this time. This particular cycle of expression marks a climaxing point in the larger cycle. During the coming age, the intelligence of the race and its active development will assume real proportions and this with much speed.

The intensification of the life of the human centre will proceed apace and this is the reason why so many people (as I have earlier hinted) will take the first initiation. Students are apt to forget that the first initiation can be described, in reality, as:

- a. The grounding or externalisation of the Christ-principle in humanity as a whole and upon the physical plane.
- b. The flowering of the intelligence so that the initiate can work powerfully upon the mental plane and humanity itself be lifted up and aided throughout every part thereby.
- c. The coming into activity of the throat centre and (because the third ray is closely connected with the first ray) the first faint orientation of the spiritual man towards Shamballa can take place, becoming more and more intensified and pronounced at the time of the third initiation. I would like here to point out the numerical correspondences:

1. The third great world centre - - - - - humanity.
2. The activity of the third ray - - - - - active intellect.
3. The third initiation, which marks the consummation of the 1st as the 4th initiation marks the consummation of the second and the fifth of the first.
4. The third major centre - - - - - the throat centre.
5. The third race - - - - - the Aryan.  
As it expresses the first strictly human race - - - the Lemurian.
6. The third plane - - - - - the physical –  
(The third plane and) the reflection of the third highest plane, the atmic.
7. The third periodical vehicle - - - - - the personality.
8. The third divine aspect - - - - - the intelligence.
9. The third grade of divine Messenger - -Hercules.
10. The sustaining Life, the third - - - - -the physical sun or outer Sun.

These are a few of the. Correspondences, which it is helpful for us to bear in mind in so far as they reveal divine quality, spiritual intent and universal objectives.

During the Aquarian Age and during one third of its expression, that is, during the first decanate, esoterically considered, the vitalising of the human centre spiritually considered and in relation to the plan and the steady growth of widespread creative activity, both in the individual and the race, will be increasingly seen. This will be due to the work and influence of SATURN, which is governed by the third ray. This planet is the planet of opportunity, of discipleship and of testing, and the race can look for an increasing expression of Saturnian activity as that great divine Life continues His beneficent task.

**2. 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. This major centre, the Hierarchy, brings to bear upon humanity the focussed life of love, and it is this basic love, which the second decanate of Aquarius - governed as it is by Mercury - will bring into manifestation. Mercury, the Messenger of the Gods (that is, of the Hierarchy of souls) carries always the message of love and sets up an unbreakable inter-relation between the two great planetary centres, that of the Hierarchy and that of humanity.

You have again in this connection certain, fundamental numerical correspondences, which are based upon the coming into activity of an awakened heart centre in the race. This is the second major centre in the individual and is situated above the diaphragm, and through it the Hierarchy can reach the whole of humanity and the subhuman kingdoms likewise.

1. The second planetary centre - - - - - the Hierarchy.
2. The activity of the second ray - - - - -love-wisdom.
3. The second initiation, which relates the solar plexus to the heart, the human to the Hierarchy and the personality and the egoic rays to the second; which is ever basically in manifestation,



4. The second major centre - - - - - heart centre.
5. The second race as it climaxes in the fourth - - - - - the next race.
6. The second plane - - - - - the astral plane; the reflection of the second highest plane, the monadic.
7. The second periodical vehicle - - - - - the soul.
8. The second divine aspect - - - - - love-wisdom.
9. The second type or grade of - - - - - Christ - - - - - Buddha. Messenger
10. The sustaining Life, the second - - - - - heart of the sun, or subjective sun.

To all these is related the sixth ray as allied to or subsidiary to the second.

In this world cycle, it might be said that the emphasis of all spiritual power is placed in the Hierarchy, which is, at present, the divine intermediary, interpreting the will of God, which is the purpose of Shamballa. It transmits or steps down the divine energy so that safe application to Humanity becomes possible. It will be apparent, therefore, why in the second decanate of Aquarius the Hierarchy can, as the representative of Shamballa and with the aid of Mercury, bring into physical manifestation the coming AVATAR. This becomes possible when the work of the first decanate is accomplished and when Shamballa has released and definitely reoriented the energies of the third great centre, that of humanity. This release and readjustment leads to creative expression and renewed spiritual life. Planetary alignment can take place and this is a planned objective for which the Hierarchy is preparing and for which the Avatar Himself is preparing at Shamballa.

**3. 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 urges to synthesis, the hierarchical 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.

The numerical correspondences might be noted as follows, remembering that the third initiation is, in reality, the first initiation of the soul, after complete identification with the personality within the life and consciousness of the monad, the One and the First.

1. The first planetary centre - - - - - Shamballa.
2. The activity of the first ray - - - - - Will or Power.
3. The third initiation, which is the first soul-initiation, relating the base of the spine to the head centre, and the soul to the monad.
4. The first major centre - - - - - the head.
5. The first truly divine race - - - - - the final race.

6. The third plane, which is in reality the first plane of soul-consciousness; the reflection of the highest plane, the Logoic.
7. The first periodical vehicle - - - - -the monadic.
8. The first divine aspect - - - - -will or power.
9. The first or highest type of - - - - -the coming Avatar. Mediator
10. The sustaining Life, the spiritual sun- - - the central spiritual

The understanding of these correspondences is of paramount importance.

The information, which I have here given you, concerns primarily those disciples who are planning to take initiation and are, therefore, regarded by the Hierarchy as in the position to do so. They are under training. This entire question of the rays, discipleship and initiation (involving as it does the awakening of the centres,) will be dealt with in greater detail when we come to our final section. You would find it of value sometimes to review the complete outline of the Treatise as found in Volume I, as it will give you a synthetic view of the theme. At this stage, I am only laying the foundation upon which that later teaching can be based. Our major subject at this time is the world-effect of the rays as they function and pass in or out of manifestation during the Aquarian Age, with particular reference to the five dealt with above and immediately of importance to us. By the year A.D. 2075, the influence of the sixth ray will have practically died out, so it has only another 136 years of influence. What influence will remain will be as tradition or as influence of Aries still persists, via the Semitic peoples, but as a religious force and from the angle of the spiritual implications involved it will have entirely disappeared within the next two hundred years. (See *White Magic* - pages 167, 174, 231, 527, 529, 530. M.W.)

**APPLICANTS AT THE PORTAL GROUP – July 1955**

**SET VII – SUPPLEMENT VII.B**

**THE ASHRAM GROUP – SET 5 – FULL MOON OCTOBER 1941**

My Brothers:

The winter's work is starting and you are, one and all, (as individuals and as a group), faced with a period of definite strain as you attempt to respond to my impression, and of intelligent activity as you endeavour to carry out what I suggest, provided that it intuitively calls forth your "intention". This is a much better word than determination, because it calls forth the spiritual will, with its accompaniments of intelligence and loving persistence.

May I remind you that the sense of futility and of spiritual frustration, which is so deep-seated a reaction with some of you is based on the handicaps - inherited from past lives - and on the equipment with which you entered this one. I would also point out that any concentration on the lower nature and on its failures and defects but feeds and nourishes the material side of the life. The dynamic impulses of the soul can take care of the little self, once there is a true spiritual focus. Remember that the task of re-organising and spiritualising the inner vehicles is a lengthy process, but that experience on the outer plane of that organisation works out rapidly and effectively once the right moment comes and some emergency or point of crisis evokes the soul. The soul's task of re-organising and developing spiritually the lower nature proceeds unimpeded, once there is (as in your case) right orientation. The effects may be slow in appearing but that does not mean that the spiritual work in any way is ineffective or futile. Have this in mind and proceed upon your way with good cheer.

You have asked three questions and though two was my suggestion, I propose to answer all three this month as they can be of real service to you and later aspirants.

**1. What is a world disciple?**

I do not here intend to define discipleship. You know its significance, its implications and its responsibilities. I seek to define a group of disciples to whom the term "world-disciple" is applicable.

Such disciples are men and women who have made real progress in the adjustment between the particular and the universal, the specific and the general or between their own sphere of environmental conditions and the outer world of needy souls. The problem with which they are occupied is not the adjusting of relations between the inner spiritual man, the soul, and its instrument, the personal lower self. That is incidental, well-defined and has been in conscious progress for a long time. Their major interest is how to fulfil the immediate personality obligation and dharma and - at the same time - produce an effect upon the enviroing world of men, because of inner impulsion and the need they feel to shoulder the service and responsibility of their Master and His group.

These men and women are always accepted disciples in the academic sense of the term and are able to render themselves receptive to spiritual impression, if they choose, and at will; they are integrated people from the personality angle and susceptible at all times to soul-contact; they are not perfect for they are not yet adepts; the fourth initiation still lies ahead but their own imperfections are not their major point of soul-attack or their major pre-occupation; world-need and world-demand for spiritual aid ranks paramount in their consciousness. They are clear-visioned as to people but they are basically non-critical and the recognition of imperfection is automatic with them but in no way negates loving understanding and readiness to assist on any level where the need appears to be of importance.

Such disciples think in terms of groups, with a steadily developing measure of inclusiveness. Their own group, their own circle of co-workers and their own field of service is seen by them in right

proportion, because it is not divorced from the environing all. They are active focal points for the Forces of Light in the three worlds of human endeavour and are to be found in every field and school of thought.

The major task of the Masters is to develop in Their disciples this world-sense, which sees the immediate situation against the background of the past, illumined by the light of knowledge of the Plan, which concerns always the future – except for those rare Spirits Who think in terms of time as a whole. The blueprints for the immediate plan are in the hands of the World-disciples. These are not the mystical visionary idealists but those, who - passing through this stage - are intelligently and practically seeking to make the ideal plan a factual experiment and success on Earth. Such is the task to which I am called and in which you have the opportunity to help. To this knowledge will testify your success in becoming “world disciples” and this is dependent upon your ability to decentralise yourselves and to forget your personalities. This forgetting involves your own personality, that of your group-brothers and also your laying no emphasis upon your own status or relation to the Hierarchy. It means also that in the future you go forward into a greater measure of service, impelled thereto by the fire of love in your hearts for your fellow-men.

## **II. What relation is there between thought-power and the etheric web? What part can this play in the re-organisation of the planetary etheric web?**

This problem is one that is solved by accomplishment and not by academic explanations. When the mind (the instrument of thought) is the vehicle of soul-life, light and love and the etheric web is responsive to the inflow of energy from the mind, then the reorganisation of your own etheric web takes place. Your individual etheric body is only a part, an aspect, of the etheric web of humanity and the steady re-organisation of the many parts leads to transformation of the whole - when time has elapsed.

The medium through which this takes place is the MIND. The mind creates or formulates those thought-forms (or embodied energies), which express - upon the mental plane - the measure of your understanding of the Plan and your ability to convey the embodied mental energy to the etheric body - unimpeded by the emotional nature or by any lower upsurging desire.

The etheric body is a web of light-energy, impulsed or motivated by the type or quality of the energies to which it responds - from the angle of evolutionary development. It might be stated that:

1. Unevolved or savage man responds simply to prana or physical energy, vitalising the appetites of the lower nature, developing the instincts and so laying the foundation for a basic physical vehicle as the OUTER garment of the soul. At this stage, intellect is embryonic; the physical appetites and the five senses are the dominating factors. All this is due to the activity of prana as it pours through the vital body.

2. Average man is impulsed by desire, which is an energy, emanating from world-desire, and which – developing and organising the desire or kamic body – generates desire energy. It pours it into the vital body and thus galvanises the physical man into those activities, which will lead to the satisfaction of desire. This is a parallel process to the work of prana – impelling the animal instinctive nature into activity. These necessarily parallel and produce conflict - the first clash within the man of the pairs of opposites. Gradually the pranic energy becomes automatic in its activity; the shift of the consciousness is into the astral or desire body and the functioning of the instinctual nature drops below the threshold of consciousness. Man then focuses his life in the astral vehicle and his etheric body becomes animated by the potent inflow of desire energy.

3. The developed man and the integrated personality gradually bring the etheric body under the control of mental energy and his physical plane activity is not then so much implemented by instinct or desire as by thought-energy, dedicated to and expressing the nature of man's plan. This plan indicates increasingly his intelligent desire - selfish in the early stages -

complex and dualistic in the intermediate stages but slow responding to the world plan, and of the divine intent for humanity.

4. Finally, when the power of the Triangles (the spiritual name given in the Secret Doctrine of the soul) is being imposed upon the personality, then this energy supersedes the other energies and the personality - focussed in the mind and responsive to soul-impression - expresses on the physical plane (through the medium of the physical brain and body) the intent, potency and nature of the all-inclusive soul.

The individual etheric web galvanises the automatic physical body into activity. The energies controlling the physical body through the medium of the etheric web - are the four mentioned above. The conflict in the brain-consciousness of the evolving human unit begins to assume importance when the man starts to recognise the controlling energies, their source and their effects.

### **III. An Ashram is a vortex of force, into which the disciple is precipitated. What does this mean?**

The study of occultism is the study of forces and of their origin and effects. An ashram is a place where this study enters the laboratory or experimental stage. The disciple is supposed to be aware of the forces and energies, which condition him as an individual, originating within himself and producing changes within himself as well as specific effects in his expression of life upon the physical level of action. When he knows himself to be "the Life and the lives", the energy and the forces, then he can be a world-disciple and work significantly in an ashram.

It will be apparent to you, therefore, that when a disciple enters an ashram and works in a closer relation with his Master than heretofore and begins to collaborate as far as in him lies with his fellow-disciples, that you have (in terms of occultism) a repetition of the relation between the LIFE of the group (in this case, the Master) and the lives (in this case, the disciples) of the central energy and the responding forces. From the Master's angle of the group-problem, duality enters into the group-expression. He, the central energy, must work through the forces. From the angle of the disciple, a force - which is himself - is brought into relation with other forces and at the same time must become responsive to an energy (the Master). This response comes through recognition of identity of purpose, or origin and of nature, but no identity in the field of expression. You can see, therefore, that an ashram is indeed and in truth a very vortex of forces, set in motion by the many types of energy within the ashram ring-pass-not. The basic principle of dualism makes itself felt as the energy of spirit makes its impact upon soul-force and personality-force. Forget not that a Master expresses monadic energy, whilst the disciple in his group is seeking to express soul-energy and IS doing so in some measure through his love and service, plus his personality-force, which arises from his being as yet focussed in the personality life, through aspiring to soul-consciousness. Herein lies his usefulness from the Master's point of view and herein lies his difficulty and, at times, failures.

Also, the other disciples within the group have a potent effect upon a disciple for everything in their nature and in his is accentuated. The Master has to watch carefully to see that He does not unduly stimulate the disciple's vehicles through the very fact of His relation to them.

The disciple has, therefore, to watch the effect of three groups of energies, which make an impact upon him:

1. Those within his own nature - physical, emotional and mental - and those, which come to him from the soul.
2. Those, which make an impact on him as coming from the other members of the Ashram group. This effect will be dependent upon his being un-pre-occupied with himself (is there such a word, brother of mine?), and thus responsive to what comes from them. The occult law is, that the more you love, the more you can respond to and include the point of view, the nature and the force of your fellowmen. This is vitally true of a group of disciples. What

protects most of you from too great a sensitivity is your pre-occupation with yourselves and with your own development. This statement is not true of all of you.

3. Those energies and those stepped-down forces, which come to him from the Master or are transmitted by the Master.

The goal for all group-work is the expression within the group of the causal creative process of manifestation, summed up for us in the words "The Life and the lives". You have the sequence of those ideas in the realisation that the Master (spirit or Monad) reflects Himself in or inspires the disciple (the soul) and the disciple thus is enabled to produce soul and activity upon the physical plane.

I am not enlarging further upon this theme for it is one you can well think through for yourselves. I shall be glad to answer any further questions upon this subject, however, if such questions are of an esoteric nature and are not centered upon the individual disciple's development.

THE TIBETAN

### THE CUP OF KARMA

There is a cup held to the lips of those who drink,  
by the four great Lords of Power.  
The draught within that cup must all be drained,  
down to the nethermost drop e'er it is possible  
to fill the cup with a purer, sweeter one.  
The seven Lords of cosmic Love await the hour of filling.

The cup is naught.  
The draught within distils forth drop by drop.  
It will not all be drained until the final hour,  
wherein the Pilgrim takes the cup.  
He lifts it from the hand of those Who, bending, hold it to his lips.  
Until that day the cup is held, and in inner blind dismay, the Pilgrim drinks.  
After that hour he lifts his head; he sees the light beyond;  
he takes the cup and with a radiant joy, drains to the very dregs.

The contents of the cup are changed;  
the bitter now becomes the sweet;  
the fiery essence then is lost in cool, life-giving streams.  
The fire absorbed within has burned and scarred and seared.  
The draught now taken soothes the burns;  
it heals the scars and permeates the whole.

The Four bend down and see the work.  
They release the cup of Karma.  
The tender Lords of cosmic Love then mix another draught,  
and - when the cup is empty seen, (emptied by conscious will) –  
They pour within that, which is needed now for broader, larger living.  
Until the cup has once been used, filled, drained, and seen as naught,  
it cannot safely hold within that, which is later given.

But when to utter emptiness the Pilgrim drains the Cup,  
then to the world in torment now he turns.  
With cup in hand (drained once, filled again, and refused to selfish need)  
he tends the need of struggling men who tread the way with him.  
The draught of Love, of sacred fire, of cool heath-giving stream  
he lifts not towards himself but holds it forth to others.  
Upon the road of weary man he becomes a Lord of Power –  
power gained through work accomplished,  
power reached through conscious will.  
Through the cup of Karma drained he gains the right to serve.

Look on, o Pilgrim, to the goal.  
See shining far ahead the glory that envelops  
and the light that naught can dim.  
Seize on the cup and swiftly drain, delay not for the pain.  
The empty cup, the steady hand, the firm and strong endeavour  
lead to a moment's agony and thence to radiant life.

From "*Stanzas for Disciples*" by The Tibetan  
(Beacon, August 1930)

**APPLICANTS AT THE PORTAL GROUP- July 1955**

**The ASHRAM SERIES – SET XX on Rule II (March 1943)**

Brothers.

In our study of Rule One on Initiation, we gained (or perhaps fixed more clearly in our minds) three major thoughts:

1. That the Path of Initiation is one on which we develop the Will-Aspect of divinity.
2. We learn also to use consciousness as a jumping off place for the recognition of a new state of realisation, which is not consciousness at all, as we understand that term.
3. We undergo, prior to each initiation, two major tests - that of the burning ground and that of the clear cold light.

We closed our discussion last month with the thought of TENSION and I defined it as "the identification of the brain and soul with the will-aspect and the preservation of that identity - unchanged and immovable - in all circumstances and difficulties. I mention this, as the "tension" concept or point of attainment underlies the teaching of the rule, which we are now going to consider.

**RULE II.**

*"The WORD has now gone forth from the great point of tension: Accepted as a group.  
Withdraw not now your application. You could not if you would; but add to it three great demands and forward move.  
Let there be no recollection but yet let memory rule.  
Work from the point of all that is within the content of the group's united life."*

A close analysis of this rule will convey to the intuition far more than appears upon the surface and that is rich enough. Each of these rules holds in it the seed of that understanding, which must be evoked before the next rule can be mastered. All that is given is ever based on that, which has gone before. The "three great demands" of the initiate are based upon the "triple call" found in Rule II for Disciples. The triple call was earlier sounded forth. Now its higher significances must be comprehended.

There are also four parts to this rule, which is one of prime importance because it contains the motivating force, the conditioning factors and the place of triumph - all these are indicated. We will, as is our usual custom, study each separate part sequentially and as far as possible in detail, bearing in mind that initiation deals with factors in latent manifestation for which our languages have no words and with ideas, which are not yet to be found among the "raincloud of knowable things" (as Patanjali calls it); that is, knowable to the masses of men. The initiate is, however, dealing with a world of meaning and of affairs, which are not yet manifesting in any way. The task of the Master (and of Those higher than He) is to take those steps and precipitate those "waiting events", which will eventually bring them into manifestation. This, I would remind you, is always done by the use of the will and from a point of tension.

1. *The Word has now gone forth from the great point of tension: Accepted as a group.*

I would like here to call your attention to the progressive nature of the esoteric science; it is nowhere better illustrated than in this phrase; nowhere is it more clearly shown and yet, unless the intuition and the sense of correlation is functioning, the idea might escape recognition.



In all the teaching given to the aspirant and to the disciple in the early stages of their training, the emphasis has been upon the "point of light", which must be discovered, brought into full illumination and then so used that the one in whom the light shines becomes a light-bearer in a dark world. This, the aspirant is taught, becomes possible when contact with the soul has been made and the light is found. This is familiar teaching to all of you and is the essence of the progress to be made by aspirants and disciples in the first part of their training.

We now, however, pass on to another expression and to the next development in the life of the initiate, which is learning to work from a "point of tension". Here lies the new emphasis and I am bringing it to the attention of humanity as mankind nears the close, the terrible, but liberating finale, of his great test in this modern burning-ground. Now men can pass on into the clear cold light, and from there begin to hold that point of tension, which will be evocative of the needed understanding will-to-move forward along the line of human will-to-good - the first phase of the development of the will-aspect. It is the higher sublimation of the aspirational stage, which precedes the attainment of the "point of light" through contact with the soul.

The point of tension is found when the dedicated will of the personality is brought into touch with the will of the Spiritual Triad. This takes place in three clearly defined stages:

1. The stage wherein the lower will-aspect is focussed in the mental body - the will-to-activity of the personality is brought into contact with the higher abstract mind; this latter is the interpreting agent for the Monad and the lowest aspect of the Triad. Two things can be noted in this respect:
  - a. This contact becomes possible from the moment that the first thin strand of the antahkarana, the rainbow bridge, is completed between the mental unit and the manasic permanent atom.
  - b. This demonstrates in an absorbing devotion to the Plan and is an effort at any cost to serve that Plan as it is progressively understood and grasped.

This expresses itself in the cultivation of goodwill, as understood by the average intelligent human being and put into action as a way of life.

2. The stage wherein the love aspect of the soul is brought into touch with the corresponding aspect of the Triad to which we give the inadequate name of intuition. This is in reality divine insight and comprehension, as expressed through the formulation of ideas. Here you have an instance of the inadequacy of modern language; ideas are formless and are in effect points of energy, outward moving in order eventually to express some "intention" of the divine creating Logos. When the initiate grasps this and identifies himself with it, his goodwill expands into the will-to-good. Plan and quality give place to purpose and method. Plans are fallible and tentative and serve a temporary need. Purpose, as expressed by the initiate, is permanent, Far-sighted, unalterable and serves the Eternal Idea.

3. The stage wherein - after the Fourth Initiation - there is direct unbroken relation between the Monad, via the Triad, and from which, the Master is using to do His work among men. This form may be either His temporary personality, arrived at along the normal lines of incarnation or the specially created form to which theosophists give the technical but cumbersome word "mayavirupa". It is the "true mask, hiding the radiant light and the dynamic energy of a revealed Son of God". That is the esoteric definition, which I offer you.

This stage can be called the attainment of the will-to-be - not Being as an individual expression but Being as an expression of the Whole, all-inclusive, non-separative, motivated by goodness, beauty and truth and intelligently expressed as pure love.

All these stages are achieved by the attainment of one point of tension after another and the work thus carried forward into the realm of the dynamic steadfast will. This will, as it is progressively developed, works ever from a constant point of tension.

We come now to the consideration of a subject, which always proves exceedingly difficult to students: The nature of the WORD, the A.U.M. and its later developments, the Om and the Sound. Much confusion exists as to its significance or the necessity for its use. The phase of its recognition through which we are now passing is a purely exoteric one of accustoming the general public to the fact of its existence. This has been brought about in three ways:

1. Through the constant use in all the Christian Churches of the word, Amen, which is a western corruption of the A U M. The A. U .M. is here the lowest aspect of the originating Sound.
2. Through the emphasis laid in Masonry upon the Lost Word, thus subtly drawing the attention of humanity to the O M, the Sound of the second aspect, the Soul.
3. The growing emphasis laid by the many occult groups throughout the world upon the use of the OM, its frequent use by these groups in public and by those intent upon meditation.

The soundest approach is that of the Masonic Tradition because it deals primarily with the world of meaning and with a phase of the esoteric teaching. The use of the Amen in the ritual of the Christian Church will eventually be discouraged because it is basically a materialistic affirmation, being usually regarded by the average Churchgoer as setting the seal of divine approval upon his demand to the Almighty for protection, or for the supply of his physical necessities; all this is, therefore, related to the life of desire, of aspiration, of dualism and of request. It involves the attitude of giver and recipient.

The A. U .M. and the Amen are both of them an expression in sound of the principle of active intelligent substance in the divine manifestation, the third aspect, and have served human need in that phase of material and form development. I refer here also to the development of mind or of the mental form. The personality, as a whole, when perfected and brought under the control of the soul, is the "Word made flesh".

The mass of aspirants and of disciples are today learning the meaning of the O M, which is not the Word made Flesh, but the Word released from form and expressing itself as soul-Spirit and not as body-soul-Spirit. It might, therefore, be said that:

1. The A.U.M. (note, brother of mine, that I separate each aspect of this triple sound) brings the soul-spirit aspect down on to the physical plane and anchors it there by the force of its out-going vibration. Using a symbol to make my meaning clear:

It is like "a strong wind that pins a man against a wall and makes free effort difficult".

It vivifies form;

It intensifies the hold of matter upon the soul;

It builds around the soul a confining prison - a prison of the senses.

It is the "sound of enchantment", the sound that is the source of glamour and of maya;

It is the great beguiling and deceptive energy, the note of the involutionary arc.

In it are hid the secret of evil or matter, the uses of form, first as a prison, then as a training ground and as a field of experience, and finally as the expression for the manifestation of a Son of God.

2. The O M rightly sounded, releases the soul from the realm of glamour and of enchantment. It is the sound of liberation, the great note of resurrection and of the raising of humanity to the Secret Place of the Most High when all other Words and sounds have failed. It is not a triple sound as is the A.U.M. but a dual sound, significant of the relation of spirit and soul and of life and consciousness. This Lost Word, symbolic of the loss in the three worlds (typified by the

degrees of the Blue Lodges in Masonry) must be recovered and is in process of discovery today.

The mystics have sought after it;

The Masons have preserved the tradition of its existence;

The disciples and initiates of the world must demonstrate its possession.

3. The Sound is the sole expression of the Ineffable Name, the secret appellation of the One in Whom we live and move and have our being and Who is known to the Great White Lodge through this name. Remember always that name and form are synonymous terms in the occult teaching and these two words hold the secret of manifestation. The goal of the initiate is identification with all forms of the divine life so that he can know himself to be an integral part of that Whole and can tune in on all states of divine awareness, knowing for himself (and not just theoretically) that they are also his own states of awareness. He can then penetrate into the divine arcana of knowledge, share in the divine omnipresence and - at will - express the divine omniscience and prepare himself to manifest in full consciousness the divine omnipotence.

I am using words, brother of mine, which are futile to convey the underlying meaning of the WORD. Understanding can only be arrived at when a man lives the Word, hearing its soundless Sound and breathing it forth in a vital life-giving breath to others.

The masses are hearing the sound of the A.U.M. and, in their higher brackets, are finding that A.U.M. the expression of something from which they seek release. The aspirants and disciples of the world are hearing the O M, and in their personal lives the A.U.M. and the O M are in conflict. This may present a new idea to you but it conveys an idea of an eternal fact. It may help you to gain an understanding of this phase if I point out for you that for this first group the O M can be portrayed in the following symbol as expressing the material nature (see picture point 1), whereas the second group can be portrayed by the symbol (see picture point 2), expressive of the soul enveloped, in matter.

**OM SYMBOL OF THE FIRST GROUP:  
EXPRESSING THE MATERIAL NATURE**



**OM SYMBOL OF THE SECOND GROUP:  
THE SOUL ENVELOPED IN MATTER**



You will see, therefore, how the teaching leads man progressively onward and how the occult science brings man in touch with great mental reversals and divine paradoxes. For aeons the Word of the soul and the Sound of the spiritual reality is lost. Today, the Word of the soul is being found again and with that finding, the little self is lost in the glory and the radiance of the divine Self.

This discovery is consummated at the time of the third initiation. The initiate and the Master, along with those of higher rank who are approaching identification with Shamballa are steadily and ever more clearly hearing the SOUND, emanating from the Central Spiritual Sun and penetrating all forms of divine life upon our planet - via our Planetary Logos Who hears it with clarity and with understanding. The Sound of the lowest syllable of the Ineffable Name of the One in Whom all the

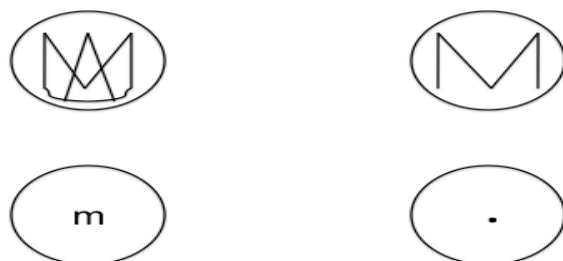
Planetary Logoi live and move and have Their Being, for They are centres in the LIFE, which is expressing Itself through the medium of a solar system. ·

You can see how little use there is in my enlarging further upon this. Its sole usefulness is to give an expanding impulse to the consciousness of the disciple and to stir his imagination (the seed of the intuition) so that even whilst occupied in expressing the "M" and then the "m", he will be reaching out after the Sound.

Earlier I pointed out that "the sound of the A.U.M., the sound of the O M and the SOUND itself are all related to vibration and to its differing and varied effects. The secret of the Law of Vibration is progressively revealed as people learn to sound forth the WORD in its three aspects. Students would also do well to ponder on the distinction between the breath and the Sound, between the process of breathing and of creating directed vibratory activity. The one is related to Time and the other to Space and are distinct from each other and (as *The Old Commentary* puts it) "the Sound, the final and yet initiating Sound, concerns that, which is neither Time nor Space; it lies outside the manifested ALL, the Source of all that is and yet is naught". (No-thing. AAB)

There are, therefore, great points of tension from which the Sacred Word in its major aspects, goes forth. Let me list them for you:

1. The creative point of tension - a tension achieved by a planetary Logos when He responds to the sound of the Ineffable Name and breathes it forth in His turn in three great Sounds, which make one Sound on His Own plane of expression, thus creating the manifested world, the impulse towards the unfoldment of consciousness and the influence of life itself. This is the SOUND.
2. Seven points of tension on the downward or involutionary arc; these produce the seven planets, the seven states of consciousness and the expression of the seven ray impulses. This constitutes the sevenfold A.U.M. of which the Ageless Wisdom takes note. It is related to the effect of spirit or life upon substance, thus originating form and creating the prison of the divine life.
3. The A.U.M. itself or the Word made flesh; this creates finally the point of tension in the fourth kingdom in nature at which point the evolutionary cycle becomes possible and the first dim note of the O M can be faintly heard. In the individual man this point is reached when the personality is an integrated and functioning whole and the soul is beginning to control it. It is an accumulative tension arrived at through many lives. This process is expressed in the Master's Archives as follows:



(see "*The Rays and Initiations*", page 55, for the original picture)

You must remember that these symbols are an attempt on my part to translate ancient signatures into modern occidental type. The only one, which is the same in all languages is, esoterically, the A U M.

4. Then comes a point of tension from which the man eventually achieves liberation from the three worlds and stands as a free soul; he is then a point within the circle – the point indicating the point of tension from which he now works, and the circle (is) the sphere of his self-initiated activity.

I need not carry the story further; from tension to tension the initiate passes just as do all human beings, aspirants, disciples and the lower grades of initiates; one expansion of consciousness to another they go until the third initiation is undergone and points of tension (qualified by intention and purpose) supersede all previous efforts and the will aspect begins to control.

Here briefly is a fresh slant upon the familiar theme of the Word - a theme preserved in some form by all the world religions but a theme which, like all else, has been so materialised that it is the task of the Hierarchy to restore the knowledge of its meaning, of its three-fold application and its involutionary and evolutionary significances. Students would do well to remember that its sounding forth vocally upon the physical plane means little. The important factors are to sound it silently – inaudibly and within the head; then, having done so, to hear it reverberate there and to recognise that this self-initiated Sound – breathed forth from a point of tension - is a part of the original Sound as it takes form as a Word. When a man perfectly expresses the A.U.M., he can then sound the O M with effectiveness from progressive points of tension until the third initiation. Then the effect of the O M is such, that the personality as a separate identity disappears, the soul emerges in all its glory and the first faint sound of the originating Sound breaks upon the ear of the transfigured initiate. This is the Voice referred to in the Biblical account of the Transfiguration. This Voice says: - This is my beloved Son. The initiate registers the fact that He has been accepted by Shamballa and has made His first contact with the Planetary Logos, the Hierophant, the Initiator at the third initiation, just as the Christ, the Master of all the Masters, is the Initiator and' the Hierophant at the two first initiations.

The Word, however, with which we are now dealing is not the Sacred Word itself but a signal or sound of acceptance. It is translated in this Rule by the phrase: Accepted as a group. This refers to aggregates and blended combinations through which the the soul - in relation to personalities - the Monad in relation to the Spiritual Triad, the Master in relation to His Ashram and Shamballa in relation to the Hierarchy can work, expressing plan in the initial stages of contact, and the purpose in the final stages. Bear in mind that the analogy holds true all the way through. *A personality is an aggregate of forms and of substantial lives, which, when fused and blended, present a unified sum-total, animated by desire or aspiration, by plan or purpose and functioning in its place under the inspiration of a self-initiated inner programme.* Progress from the larger angle and from the standpoint of Those Who see life in terms of ever enlarging Wholes is from group to group.

This pronouncement, issuing from a point of tension, is the Word of the soul as it integrates with the threefold personality when that personality is consciously ready for such a fusion. The hold of the soul upon its instrument of expression, the network of the seven centres and the subsidiary centres, becomes intensified and energy pours in, forcing the acquiescent personality fully to express the ray type of the soul and, therefore, subordinating the ray of the personality and its three subsidiary rays) to the dominating soul energy. This first great integration is a fusion of force with energy. Here is a statement of deep import, embodying one of the first lessons an initiate has to master. It is one, which can only be properly comprehended through life experience, subject to interpretation in the world of meaning. Some understanding of what this implies will come as the disciple masters the distinction between soul-activity and the action of matter, between emotion and love, between the intelligent will and the mind, between plan and purpose. In so doing, he acquires the capacity to find his point of tension at any given moment and this growing capacity eventually brings him consciously to recognise group after group, as units with which identification must be sought.

He finds his soul through the fusion of soul and personality; he finds his group through the absorption of this fusing soul-form with a Master's group and finally he is absorbed into the Master's Ashram;

there he, in concert with his group-brothers in that Ashram, is fused and blended with the Hierarchy and hears the extension of the Word, spoken originally by his soul: Accepted as a group. Later, much later, he participates at that august recognition, which comes when the Voice issues forth- as annually it does - from the centre at Shamballa and the seal is set on the acceptance of the Hierarchy, with all its new associates, by the Lord of the World. This acceptance involves those initiates of the third degree, who have been integrated more closely into the hierarchical life than ever before. This is the signal to them (and not to their Seniors, Who have heard it year after year) that they are part of the instrument whose purpose is to fulfil the plan. Thus the great syntheses are slowly taking place. It has taken many aeons, for evolution (especially in the earlier stages) moves slowly.

After this war is over and the new structure of the coming World-order is taking shape, the process will be speeded considerably; this will not, however, be for a hundred years, which is a brief moment in the eternal history of humanity. From synthesis to synthesis the life of God passes. First the synthesis of the atomic lives into ever more perfect forms until the three kingdoms of nature appear; then the synthesis in consciousness enabling the human being to enter into the larger awarenesses of the Whole and finally to enter into that mysterious event, which is the result of the effect of all preceding developments and to which we give the name of Identification. From the first identification, which is the higher correspondence of the stage of individualisation, progressive absorption into ever larger wholes takes place and each time the Word goes forth: Accepted as a Group.

Have I succeeded, my brothers, in giving you a somewhat wider vision of the significance of initiation in these three brief expositions since I dictated to AAB the fourteen Rules?

Do you see more clearly the growing beauty of the Whole and the goodness of the Purpose and the wisdom of the Plan?

Do you realise more deeply that beauty, goodness and wisdom are not qualities as their inadequate nomenclature would imply but are great facts in manifestation?

Do you grasp the truth that they are not descriptive of Deity but are the names of Lives of a potency and activity of which we can as yet know nothing? ·

Some understanding of this must slowly seep into the mind and consciousness of each disciple as that mind becomes irradiated by soul-light in the earlier stages and, later, responds to the impact of energy coming from the Spiritual Triad. Only when this is visioned even if not understood will the realisation come to the struggling disciple that the words:

2. Withdraw not now your application. You could not if you would, but add to it three great demands and forward move,

are a living command conditioning him whether he will or not. The inability to withdraw from the position taken is one of the first true results of hearing the Word spoken after passing the two tests. There is an inevitability in living the life of the Spirit, which is at once its horror and its joy. I mean just that, my brothers. The symbol or first expression of this (for all in the three worlds is but the symbol of an inner reality) is the driving urge to betterment, which is the outstanding characteristic of the human animal. From discontent to discontent he passes, driven by an inner something, which constantly reveals to him an enticing vision of that, which is more desirable than his present state and experience. At first this is interpreted by him in terms of material welfare; then this divine discontent drives him into a phase of the struggle, which is emotional in nature; he craves emotional satisfaction and later intellectual pursuits. All the time this struggle to attain something ever on ahead creates the instruments of attainment, gradually perfecting them until the threefold personality is ready for a vision of the soul. From that point of tension, the urge and the struggle become more acute until Rule One for Applicants is understood by him and he steps upon the Path.

Once he is an accepted disciple and has definitely undertaken the work in preparation for initiation, there is for him no turning back. He could not if he would and the Ashram protects him.

In this rule for accepted disciples and initiates, we are faced with a similar condition on a higher turn of the spiral but with this difference (one, which you can hardly grasp unless at the point where the Word goes forth to you) that the initiate stands alone in "isolated unity", aware of his mysterious

oneness with all that is. The urge, which distinguished his progress in arriving at personality-soul fusion is transmuted into fixity of intention, ability to move forward into the clear cold light of the undimmed reason, free from all glamour and illusion and having now the power to voice the three demands. This he can now do consciously and by the use of the dynamic will instead of making "application in triple form" as was the case before. This distinction is vital and significant of tremendous growth and development.

The initiate has heard the Word, which came forth to him when he was irrevocably committed to hierarchical purpose. He has heard the Voice from Shamballa just as he earlier heard the Voice of the Silence and the voice of his Master. Occult obedience gives place to enlightened will. He can now be trusted to walk and work alone, because he is unalterably one with his group, with the Hierarchy and finally with Shamballa.

The key to this whole Rule lies in the injunction to the initiate that he add to his application three demands, and only after they have been voiced and correctly expressed and motivated by the dynamic will, does the further injunction come that he move forward. What are these three demands and by what right does the initiate make them? Hitherto the note of his expanding consciousness has been *vision, effort, attainment and again vision*. He has, therefore, been occupied with becoming aware of the field - an ever increasing and expanding area - of the divine revelation. In terms of practical occultism, he is recognising an ever-widening Sphere, wherein he can serve with purpose and thus forward the Plan, once he has succeeded in identifying himself with that revelation. Until this revelation is an integral part of his life, it is not possible for the initiate to comprehend the significance of these simple words. Identification is realisation, plus esoteric experience, plus again an absorption into the Whole and for all of this (as I have earlier pointed out) we have no terminology. Now a Master of that, which has been seen and appropriated, and being conscious of and sensing that, which lies ahead, the disciple "stands on his occult rights and makes his clear demands".

What these demands are can be ascertained by remembering that all that the initiate undergoes and all that he enacts is the higher and esoteric correspondence of the triple manifestation of spirit-energy, which distinguished the first and earliest phase of his unfoldment. That is the personality. I would like to call your attention to the word "unfoldment" for it is perhaps the most explicit and correct word to use anent the evolutionary process. There is no better in your language. The initiate has ever been. The divine Son of God has ever known himself for what he is. An initiate is not the result of the evolutionary process. *He is the cause of the evolutionary process* and by means of it he perfects his vehicles of expression until he becomes initiate into the three worlds of consciousness and the three worlds of identification.

According to ray type, this unfoldment proceeds and each triple stage of the lower unfoldment makes possible later (in time and space) the higher unfoldment in the world of the Spiritual Triad. What I am doing in these instructions, which form the close of the *Treatise on the Seven Rays* is to indicate the relation between the threefold personality and the Spiritual Triad, linked and brought together by the antahkarana. Each of these three lower aspects has its own note and it is these notes, which produce the sounding forth of the three demands, which evoke response from the Spiritual Triad and thus reach the Monad in its high place of waiting in Shamballa.

In 1922, in my book *Letters on Occult Meditation*, I laid the foundation in my first chapter for the more advanced teaching, which I am now giving you. There I was dealing with the alignment of the ego with the personality and this was the first time that the entire theme of alignment was brought definitely into focus, for alignment is the first step towards fusion and, later, towards the mysteries of identification. Let me quote:

"As time progresses, and later with the aid of the Master, harmony of colour and tone is produced (a synonymous matter) until eventually you will have the basic note of matter, the major third of the aligned personality, the dominant fifth of the ego, followed by the full chord of the Monad or Spirit. It is the dominant we seek at adeptship and earlier the perfected third of the personality. During our various incarnations we strike and ring the changes on all the intervening notes and sometimes our lives are major and sometimes minor but always they tend to flexibility and greater beauty. In due

time, each note fits into its chord, the chord of the Spirit; each chord forms part of a phrase, the phrase or group to which the chord belongs; and the phrase goes to the completion of one seventh of the whole. The entire seven sections, then, complete the sonata of this solar system - a part of the threefold masterpiece of the Logos or God, the Master-Musician." (Page 4.)

We now arrive at a point, which it is difficult for disciples to grasp. The initiate or disciple has reached a point in his evolution in which triplicity gives place to duality prior to the attainment of complete unity. Only two factors matter to him as he "stands at the midway point" and these are Spirit and Matter. Their *complete identification within his consciousness* becomes his major goal but only in reference to the whole creative process and not now in reference to the separated self. It is this thought, which motivates the service of the initiate and it is this concept of wholeness, gradually creeping into the world-consciousness, which is indicating that humanity is on the verge of initiation. Therefore, it is the material aspect, "the perfected third of the Personality", which makes possible the activity of the initiate as he sounds out his three demands. The "dominant fifth of the ego" makes itself heard at the third initiation, marking the attainment of at-one-ment and this fades out at the fourth initiation. At that time the egoic vehicle, the causal body, disappears. Then only two divine aspects remain: the perfected, radiant, organised and active substance through which the initiate can work in full control, the matter aspect, and the dynamic life-principle, the spirit aspect with which that "substantial divine Reality" still awaits identification. It is thought, which underlies the initiate's three demands, which (according to the Rule earlier given to disciples) must sound forth "across the desert, over all the seas and through the fires."

It is not possible for me explicitly to give you an understanding of the nature of these demands. I can only give you certain symbolic phrases, which, intuitively interpreted, will give you a clue.

The **first demand** is made possible because "the desert-life is passed; it flourished and it flowered and then the drought arrived and man removed himself. That, which had nourished and contained his life became an arid waste and naught was left but bones and dust and a deep thirst, which naught in sight could satisfy." Yet to the initiate consciousness, it remains clear that the desert land must be made anew to "flourish like a rose" and that his task is the restoration (by the distribution of the waters of life) of its pristine beauty and not the beauty of its false flowering. He demands, therefore, upon the note of the lower aspect of the personality (I am talking in symbols, brother of mine) that this flowering forth should take place according to the Plan. This involves upon his part a vision of that plan, identification with the underlying purpose and the ability - through the medium of the higher mind, which is the lowest aspect of the Spiritual Triad, to work in the world of ideas and to create those forms of thought, which will aid in the materialising of the Plan in conformity with the Purpose. This is the creative work of thought-form building and that is why we are told that the first great demand "sounds forth within the world of God's ideas and towards the desert, a long time left behind. Upon that great demand, the initiate who has pledged himself to serve the world returns into that desert bringing with him the seed and water for which the desert cries."

The **second demand** is related to the earlier cry of the disciple, which was sounded forth "over the seas". It refers to the world of glamour in which humanity struggles and to the emotional world in which mankind is sunk as if drowning in the ocean. We are told in the Bible and the thought is based on information to be found in the Archives of the Masters, that "there shall be no more sea"; you will remember that I told you that a time comes when the initiate knows that the astral plane no longer exists. Forever it has vanished and has gone. But when the initiate has freed himself from the realm of delusion, of fog, of mist and of glamour and stands in the "clear cold light" of the buddhic or intuitional plane (the second or middle aspect of the Spiritual Triad) he arrives at a great and basic realisation. He KNOWS that he must return (if such a foolish word can suffice) to the "seas", which he has left behind and there dissipate the glamour. But he works now from "the air above and in the full light of day." No longer does he struggle in the waves or sink immersed in the deep waters. Above the sea he hovers within the ocean of light and pours that light into the depths. He carries thus the waters to the desert and the light divine into the world of fog.

Yet, my brother, he never leaves the place of identification and all that he now does is carried forward from the levels attained at any particular initiation. All that he does "upon the desert, and over the



seas" is undertaken through the power of thought, which directs the needed energy and certain destined and chosen forces so that the Plan (let me repeat myself) may go forward according to divine purpose through the power of the dynamic spiritual will. When you can appreciate that the initiate of high degree works with monadic energy and not soul-force, you can understand why he finds it necessary ever to work behind the scenes. He works with the soul-aspect and through the power of monadic energy, using the antahkarana as a distributing agency. The disciple and initiates of the two first degrees work with soul-force and through the medium of the centres. The personality works with forces.

The **third great demand** has in it a different implication and sounds forth, we are told, "through the fires". In this solar system there is no evading the fire. It is found at all levels of divine expression as we well know from our study of the three fires - fire by friction, solar fire and electric fire with their differentiations, the forty-nine fires - of the seven planes. Always, therefore, whether it is the cry of the disciple or the demand of the initiate, the sound goes forth "through the fire, to the fire and from the fire". Of this technique, underlying the potent demand, there is little that I may say. From the highest plane of the spiritual will, what is technically called "the atmic plane" the demand goes forth and the result of that demand will work out on mental levels, just as the earlier two demands worked out on the physical and astral levels. I would interject here that even though there is no astral plane from the standpoint of the Master, yet thousands of millions recognise it and labour in its delusive sphere and there are aided by the initiated disciple working from the higher corresponding levels. This is true of all the planetary work, whether accomplished by initiates and Masters, working directly in the three worlds, or from higher levels as work the Nirmanakayas (the creative Contemplatives of the planet) or from Shamballa from the Council Chamber of the Lord of the World. All the efforts of the Hierarchy or of the "conditioning Lives" (as They are sometimes called) of Shamballa are dedicated to the furthering of the evolutionary plan, which will finally embody divine Purpose. I keep emphasizing this distinction between plan and purpose with deliberation, because it indicates the next phase of the working of the intelligent will in the consciousness of humanity.

More anent these three demands I may not imply. I have told you much had you the awakened intuition to read the significance of some of my comments. These demands refer not only to the evolution of humanity but to all forms of life within the consciousness of the planetary Logos. The directing mind of the initiate indicates within the three worlds the goal of attainment.

### 3. *Let there be no recollection and yet let memory rule.*

This, my brother, is not a contradictory statement. Perhaps I can convey to you the right idea as follows: - the initiate wastes not time in looking backward towards the lessons learnt; he works from the angle of developed habit, instinctively doing the right and needed thing. Instinctual response to environing forms builds, as we well know, patterns of behaviour, of conduct and of reaction. This establishes what might be called unconscious memory and this memory rules without any effort at recollection.

The *habit* of goodness, of right reaction and of instinctual understanding are distinctive of the trained initiate. He has no need to remember rules, theories, plans or activities. These are as much an established part of His nature as the instinct of self-preservation is an instinctive part of the equipment of a normal human being. Think this out and endeavour to build up the right spiritual habits. In this way, the Master wastes no time on soul or personal plans. He has the habit - based on divine instinctual memory - of right activity, right understanding and right purpose. He needs not to recollect.

### 4. *Work from the standpoint of all that is within the content of the group's united life.*

This is not, as might appear, the effort to do the work of humanity as it is planned or desired by the group with which the initiate finds himself associated. The mode of working covers an earlier phase and one in which the accepted disciple learns much. First, he finds a group upon the physical plane, whose ideals and plans for service conform to his idea of correct activity and with this group he affiliates himself, works, learns and in learning, suffers much. Later he finds his way into a Master's Ashram where his effort is increasingly to learn to use the will in carrying out the plan and to

accommodate himself to the group-methods and plans, working under the law of occult obedience for the welfare of humanity.

The initiate, however, works in neither of these ways though he has acquired the *habit* of right contact with organizations in the three worlds and right cooperation with the Hierarchy. He works now under the inspiration of and identification with the life-aspect - the united life of his ray-group and of all groups. This means that the significance of the involutionary life and the evolutionary life is fully understood by him. His service is invoked by the group or groups needing his help. His response is an occult evocation given in unison with the group of servers, with which he is affiliated on the inner side. This is a very different thing to the mode of service generally understood by you.

The next Rule - Rule III - continues this theme and gives some instructions in terse phrases and symbols of the Science of Invocation and Evocation. That I may have succeeded in invoking your spirit of service and helped you to progress is my earnest hope.

Your friend and teacher - DJWHAL KHUL

**APPLICANTS AT THE PORTAL GROUP- July 1955**

**The ASHRAM SERIES – SET XXI and XXII on Rule III (April 1943)**

Brother of mine:

We are nearing the climax of the spiritual year. The greatest Approach of all time is imminent and possible. Much depends now upon the aspirants and disciples of the world, particularly those in physical incarnation today. A major contact between Shamballa and the Hierarchy for which initiates and Masters have, for centuries been preparing, is in process of consummation. I shall very shortly be giving AAB some further information on the subject in an attempt to anchor on the Earth that seed of the new world religion, which an earlier Instruction upon the Great Approaches indicated might be founded, and lead to a true start of a universal faith, which will serve the need of humanity for a long time to come. All I ask of you today is to begin NOW a most careful preparation for the event, which is impending at the time of the Full Moon of May so that the energies then set in motion may be aided by your directed thought and you yourselves come more fully into the current of the down-pouring life.

This preamble to Rule III has been made possible because that rule deals (as I told you last month) with the new and significant programme or ritual of Invocation and Evocation. This programme is, in reality, an expression or a human formulation of the Science of Sound just in so far - as yet - as Sound affects humanity and human affairs. Forget not my earlier teaching in this series of instructions upon the Word; remember also that the Sound is the Sound or note of Life Itself, embodying its dynamic impulse, its creative power and its responsive sensitivity to all contacts.

**RULE III.**

*"Dual the moving forward. The Door is left behind. That is a happening of the past.  
Let the cry of invocation issue forth from the deep centre of the group's clear cold light.  
Let it evoke response from the bright centre, lying far ahead.  
When the demand and the response are lost in one great SOUND, then move outward from  
the desert, leave the seas behind and know that God is Fire."*

This is perhaps one of the two most occult rules, which the initiate has to master whether as an individual or in conjunction with his group. The group, my brother, recognises and works under the pervasive influence of the purpose; the individual initiate works with the plan. The group-expression, as far as in it lies at any given moment in time and space, is in line with the will of the One in Whom we live and move and have our being, the Life of all that is. The individual initiate uses attractive force (to which we give the oft misleading name of love) of that fundamental Life to gather together that, which will give body to form and so manifest the will. The group can and frequently is responsive to the "bright centre", Shamballa, where the initiate by himself and in his own essential identity cannot so respond. The individual must be protected by the group from the terrific potencies, which emanate from Shamballa. These must be stepped down for him by the process of distribution so that their impact is not focussed in any one or all of his centres shared by all the group-members. Here is the clue to the significance of group-work. One of its major functions, esoterically speaking, is to absorb, share, circulate and then distribute energy.

This process of protection and of distribution is one of the functions of the great meeting of the Hierarchy, under the aegis of the three Great Lords (The Manu, the Mahachohan and the Ohrist) in that high and sacred valley in the Himalayas where annually – after due preparation - the Hierarchy makes contact with Shamballa and a relationship is then set up between the "bright and living centre" and the "radiating and magnetic centre" in order that the "acquiescent waiting centre" may be stimulated to move forward upon the ladder of evolution. Even the Hierarchy itself needs the protection of its full membership in order rightly to absorb the incoming energies and later, wisely, to

distribute the forces of the divine will in the three worlds where lie Their major responsibility. The focussed will of God in its immediate implications and application constitutes the point of tension from which Shamballa works in order to bring about the eventual fruition of the divine Purpose.

There is a definite distinction between Purpose and Will; it is subtle indeed but quite definite to the advanced initiate and, therefore, the dualistic nature of our planetary manifestation and our solar Expression appears even in this. The Members of the Council at Shamballa recognise this distinction and, therefore, divide Themselves into two groups which are called in the ancient parlance, Registrants of the Purpose and Custodians of the Will. Will is active. Purpose is passive, waiting for the results of the activity of the will. These two groups are reflected in hierarchical circles by the Nirmankayas or the Planetary Contemplatives and the Custodians of the Plan. The function of the Registrants of the Purpose is to keep the channel open between our Earth the planet Venus and the Central Spiritual Sun. The function of the Custodians of the Will is to relate the Council, the Hierarchy and Humanity, thus creating a basic triangle of force between the three major centres of the planetary life. This is the higher expression (symbolic, if you like) of the six-pointed star, formed of two interlaced triangles. A replica of this fundamental triangle and of this symbol of energy with its inflow and distribution is to be found in the relation of the three higher centres in the human being - head, heart and throat - to the three lower centres - solar plexus, sacral centre and the centre at the base of the spine. The Science of Invocation and Evocation is also seen to be symbolically proceeding along evolutionary lines. To the man who knows he is divine, Worship, the attitude of the Mystic, must give place to invocation. This symbolic revelation is to be seen in the lifting up of the three lower energies and their evocative response to the three higher thus producing an eventual unity at the point of tension. I realize that this is a hard thing to comprehend because it embodies truths, which are difficult for the disciple to grasp. But they will be grasped and mastered by each of you as you proceed along the Path of Discipleship and submit to the needed training for initiation. They will be also mastered later in this century and the next by the rapidly developing humanity, thus demonstrating that the intuition of the moment becomes the past achievement of the masses eventually. This enhanced liberation will later appear as a definite result of the war. The Atlantic Charter and the Four Freedoms, formulated in the tension produced by the world agony and strain, are the reflections of this and embody all that it is possible for average materially-minded man to grasp of the present will of Shamballa as it conditions the plans of the Hierarchy and is impelled by the Registrants of the Purpose. This is as far as the two groups of Custodians have been able to convey to the best human intellects - the first group dealing with the senior members of the Hierarchy and the latter with those initiates and disciple who are closely related to humanity.

Here again we come up against the fact that the Science of Invocation and Evocation with which this rule fundamentally deals is one that is primarily a great and scientific activity of which modern humanity knows practically nothing but which is related to thought-power and to thought-form building. Only initiates of the highest degree - such as the three Great Lords - have the right to invoke alone and unaccompanied by any protective agency, such as a group and the reason for that is that They themselves are members of the Council at Shamballa and are individually Registrants of the Purpose. The annual appearance of the Lord Buddha is the outer demonstration or symbol of the emergence of this Science of Invocation and Evocation in the waking consciousness of humanity. Prayer is the dim faint and inadequate expression of this; affirmation of divinity in order to gain material well-being is a distortion of this truth. This needs to be remembered. The true significance of this emerging science is that it, in the early or first stages, embodies the seed-concept of the new world religion.

In the great invocations which I have given to you - two of them- the first one given ("Let the Forces of Light bring illumination to mankind...") was an effort on my part to put into words the invocative cry of mankind and of all men and women of goodwill throughout the world. Its success was indicative of the strength of that goodwill. The second Invocation ("Let the Lords of Liberation issue forth...") can, in reality, only be used with any measure of hope of success by aspirants, disciples and initiates and hence was not nearly so popular with the general public though in reality much more powerful and potentially effective. It was essential however that a fusion of the two groups should take place before the invocative cry of humanity as a whole could be powerful and effective in evoking response. At the coming Wesak Festival and until the Full Moon of June (including the five days after that Full Moon) I am going to ask you to use both of these invocations, thus testifying greatly to the fusion of humanity

into one great group of invocative appeal. I am going to ask you to be present and in group-formation at the exact time of the Full Moon of May as far as you know it, using both the invocations; I would ask you to believe that you are voicing the unified will and desire of humanity itself. I will enlarge upon this in my Wesak message. I am anxious, however, to get this to you as early as possible so that my own group, in process of training, can lay the needed foundations of the work to be done,

Prior to taking up the study, phrase by phrase, of Rule III, I would call your attention to the relation between this rule and the earlier one given to applicants. (See Set 17 in the Ashram Series, page 6). The applicant sends out his cry - across the desert, over all the seas and through the fires. His entire personality, integrated and oriented, is focussed at a point of tension; then he utters his cry (symbolic of a voiceless expression) and this cry beats against the door, which separates him from the soul, in the first instance and the Hierarchy in the second. The door is only a symbol of separation; it divides one place from another location, one sphere of activity from another, and one state of consciousness from another. It fosters in the aspirant a sense of duality. It is a word descriptive of the mystic attitude. This attitude embraces the concepts of here and there, of soul and body, of God and man, of humanity and Hierarchy. But Rule III, as voiced for initiates, demonstrates that this mystical realisation finally goes; the sense of separation disappears and the door is left behind.

1. Dual the moving forward. The Door is left behind. That is a happening of the past.

The first point, brother of mine, which you should note is that We have here the definition of an initiate. He is one who, in his twofold nature (soul and personality) moves forward. No longer is his point of tension that of the personality. He has fused and blended two divine aspects in himself and they now constitute one integrated unit. This fusion produces its own point of tension. He has moved forward through the door. A point of tension again ensues in which a Word goes forth in response to the invocative cry of the new initiate. A Word is returned to him: *Accepted as a group*. Then he, with the group of which he is now a recognised part, moves forward. For the initiate (as I have earlier pointed out) the past is left behind: "Let there be no recollection"; the present embodies a point of tension; the future indicates a moving forward from that point of tension as a result of its effective action. The door closes behind the initiate, who is now an accepted member of his group and as *The Old Commentary* puts it, "its sound in closing informs the watching world that the initiate has passed into a secret place and that to reach him in the real sense they too must pass that door". This conveys the thought of individual self-initiation to which all must be subjected and indicates also the loneliness of the initiate as he moves forward. He does not yet understand all that his group as a whole grasps; he is himself not understood by those on the other side of the door. He has sensed for some time the group with which he is now affiliated and is becoming increasingly aware of their spiritual impersonality, which seems to him to be almost a form of aloofness and which in no way feeds in him those elements, which are of a personality nature; he therefore suffers. Those left behind as part of his old life in no way comprehend his basic even if undeveloped impersonality. This attitude of theirs evokes in him, when sensed, a resentment and a criticism, which he realises is not right but which at this stage he seems unable to avoid whilst those he criticises endeavour to tear him down or (at the least) to make him feel despised and uncomfortable.

In the early stages he takes refuge from those left behind by withdrawing himself and by much unnecessary and almost obtrusive silence. He learns to penetrate into the consciousness of his new group by strenuously endeavouring to develop their capacity for spiritual impersonality. He knows it is something which he must achieve and - as he achieves it - he discovers that this impersonality is not based on indifference or upon preoccupation, as he had thought, but upon a deep understanding, upon a dynamic focus on world service, upon a sense of proportion and upon a detachment which makes true help possible. Thus the door and the past are left behind. St. Paul attempted to express this idea when he said: "Forgetting the things which are behind, press forward towards the prize of your high calling in Christ." I would ask your attention to the word "calling."

2. Let the cry of invocation issue forth from the deep centre of the group's clear cold light.

We are not here dealing with the light in the head or with soul-light as it is perceived by the attuned and aligned personality. That too is left behind, and the initiate is aware of the light of the Ashram and

the all-including light of the Hierarchy. These are two aspects of soul-light, which the individual light in the head has revealed. That soul light which the initiate has been aware of from the first moment of soul contact, and at rapidly decreasing intervals, is created by the fusion of the light of the soul with the light of substance itself, and is the inevitable and automatic consequence of the purification of the three vehicles and of creative meditation. We are told in the world Scriptures that "in that light shall we see Light"; and it is to this other Light that I now refer - a light, which is only to be perceived when the door is shut behind the initiate. That light is itself composed of the light of buddhi and the light of atma, and these are (to interpret these Sanskrit terms esoterically) the light of the pure reason, which is the sublimation of the intellect, and the light of the spiritual will, which is the revelation of the enfolding purpose. The first is focussed in the Ashram, and the second in the Hierarchy as a whole, and both of them are the expression of the activity of the Spiritual Triad.

Let me make myself clearly understood, if possible. You have, therefore, three great lights, all of them focussed upon the mental plane, for beyond that plane the symbolism of light is not used; divinity is known as life, where the Monad and its expression, the Spiritual Triad, are concerned. All the lights are finally focussed upon the mental plane:

1. The blended light of soul and personality.
2. The light of the egoic group which, when forming a recognised group in the consciousness of the illumined initiate, is called an Ashram, embodying the light of buddhi or pure reason.
3. The light of the Hierarchy as a centre of radiance in the planetary body and embodying the light which understanding of the plan and cooperation with that plan produce, and which comes from identification - upon mental levels - with the spiritual will.

All these three aspects of light can be described as:

1. The light, which is thrown upward. This is the lesser light, from the angle of the Monad.
2. The light, which the Spiritual Triad reflects upon the mental plane.
3. The focussed light, which is produced by the meeting of the two lights, the higher and the lower.

These are the higher correspondence of the blazing forth of the light in the head, when the light of the personality and the light of the soul make contact.

Beyond the mental plane, the initiatory impulse or emphasis is upon the life aspect, upon dynamic energy, and upon the cause of manifestation, and this incentive to progress is not based on revelation, which is ever incident to or related to the significance of light. Light and revelation are cause and effect. The coming revelation for which all men wait, and which will come when world adjustment has reached an already determined point, is concerned with the impartation to the human consciousness of the meaning and purpose of life; this will take place in a gradually unfolding series of spiritual events. I cannot and must not put these truths more clearly, even if the necessary words were available to express what is not as yet even dimly sensed by disciples of the first and second degrees of initiation. What will come through that series of spiritual happenings and their inevitable reaction upon the whole body of humanity is in no way related to consciousness, to revelation or to light. There will come to humanity at some moment still a long way ahead a period of realisation, constituting both a point of crisis and a point of tension. That realisation will summarise, in effective conditioning consciousness, all that the quality of sensitivity has conveyed to mankind throughout the ages. It is the consummation of the activity of the Christ-consciousness, and is the state referred to when it is said of the Christ: "He shall see of the travail of his soul and be satisfied." At the crisis of that revelation, at its highest point of tension, humanity as with one voice will say: "Behold! All things are become new." This is the apotheosis of vision and the prelude to an unfoldment in the general massed human consciousness (from that point in time slowly brought about) of certain powers and capacities of which the race is today totally unaware. The immediate revelation ahead will be only the

first step towards this distant related point, and its significance will not be apparent to the present generation, or even to the next; it will, however, be steadily though gradually appreciated as the new world religion with its emphasis upon the invocation of energies and the evocation of "life more abundantly" is developed and has its inevitable effect. Students would do well to bear in mind that the impact of energies upon forms produces results, which are dependent upon the quality of the forms receiving the impression. This is a statement of occult law.

One of the purposes lying behind the present holocaust (World War II) has been the necessity for the destruction of inadequate forms. This destruction could have been brought about by an act of God, such as a great natural catastrophe or a universal epidemic, and such had been the original intention. Humanity was, however, swept by forces that carried in themselves the seeds of destruction, and there was that in humanity which responded to those forces. Therefore the Law of destruction was permitted to work through humanity itself, and men are now destroying the forms through which many masses of men are functioning. This is both a good and a bad thing, viewed from the evolutionary angle. It is nevertheless a fact which cannot be gainsaid, and the problem, therefore, confronting the Custodians of the Will, working through the Custodians of the Plan, is to bring good out of the evil which man has wrought, and thus gear events to the larger issues.

That is one of the objectives before the Hierarchy at this time (written April, 1943) as it prepares for participation in the May and June Full Moons. Can the forces be so organised and the energies so distributed that the full measure of good may be evoked from humanity by the invocation sounded forth by Shamballa? Can this evocation of a new cycle of spiritual contact and of liberation be brought about by the invocation of the men and women of good-will? Can the will-to-good of the spiritual Forces and the goodwill of humanity be brought together and produce those conditions in which the new world order may function? These are the important questions, which the Hierarchy is attempting to solve.

It must be remembered that the Science of Invocation and Evocation is a reciprocal effort. Humanity could not be invocative were it not that the Spiritual Hierarchy (and by that term I include both Shamballa and the planetary Hierarchy) is evoking the spirit of man. The invocative cry of humanity is evoked by the invocation or Sound of the spiritual hierarchies. Man's responsibility, however, is to invoke at this time the Lords of Liberation and the Spirit of Peace. These are the Beings, which have the power to raise humanity, once the race of men has assumed the right attitude. They correspond to the group, in the third degree of Masonry, who raise the Master. Their response to the cry of mankind is largely, but not wholly, dependent upon the quality of that cry.

I wonder if I could make the problem of invocation clearer to you if I were to suggest that the words, "issue forth from the deep centre of the group's clear cold light," have a meaning both for the individual initiate and for all groups of disciples and all Ashrams? The use of the words, "clear cold light," is deeply symbolical. The clarity of that light indicates the function of the soul, as its great light enables the initiate to see light. The coldness of that light refers to the light of substance, which cannot be warmed into a glow by desire or by the heat of passion, but is now and at last only responsive to the light of the soul. It is therefore cold to all that limits and hinders, and this state of personality consciousness has to be realised at the very centre of man's being; there the clear light of the soul and the cold light of the personality are united in the deepest conscious point of the disciple's nature, at the extreme point of withdrawal (for which all concentration exercises and meditation processes have been a scientific preparation). Then, through the produced tension, the invocative cry can go forth with power and effectiveness. The same is true of the disciple's group or of any group of true and selfless aspirants. There can come a moment in the life of the group when the blended cold light of the contributing personalities and the clear light of their souls can so function that united invocative cry will evoke a response. That cry will ever be concerned with the selfless service of the group - a service, which, under the Plan, they are seeking to render to humanity.

As we continue our study of Rule III, I am myself struck with the appositeness of its words in connection with this particular historical cycle and in relation to the truths, which are slowly taking form in the consciousness of humanity. New truths (and by that I mean truths which are new to the most advanced thinkers and which are only dimly sensed by the most advanced esotericist) are hovering

on the horizon of the human mind. The ground is being prepared for the sowing of this new seed and the stage set for the emergence of new Actors in the great drama of the unfolding revelation of Deity.

Certain great concepts are firmly grasped by man. Certain great hopes are taking form and will become the pattern of man's living. Certain great speculations will become experimental theories and later prove demonstrated facts. Behind all this, two things are happening: Men are being stimulated and brought to that point of necessary tension which (as a result of a crisis) must precede a great moving forward upon the Path of Evolution. Secondly, a process of reorientation is going on which will eventually enable the mass of men to present a united front upon views hitherto regarded as the vague visions of intelligent and optimistic dreamers. A great stirring and moving is going on. The world of men is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealised and inaudible cry of humanity itself. Humanity has become - for the first time in its history - spiritually invocative.

Let us now consider briefly the nature of that which is being evoked, and thus gain an insight into the interrelation, which exists between the three great planetary centres: The human centre, the hierarchical centre, and Shamballa. Each of these is evocative to the one functioning at a slower or lesser speed (if I might use such inappropriate terms) and invocative to the one above it - again using a form of words which is misleading in the extreme; there is no higher or lower and no greater or lesser in our universe of reality. There is only the interpenetration of substances, which are all basically expressions of matter, and their vitalisation and organisation into forms of expression of the unknown Real. This essential Reality, we call spirit or life.

As a result of the interplay of these two, humanity eventually appears in time and space. Humanity is the result of all sub-human forms of expression and experience and of the activity of superhuman Beings. These superhuman Beings are the product of past evolutionary systems and are in Themselves the sum total of the great Divine Sacrifice as it focusses itself in our planetary life. Having passed through all previous phases of existence and perfected the consciousness aspect in Themselves through human experiences, They have transcended all that men can know and all states of consciousness with which he is or may be in the future familiar, and are now expressing a phase of divinity of which he can know naught. They LIVE. They are energy itself, and in Their totality They form the "bright centre lying far ahead."

### 3. Let it evoke response from the bright centre, lying far ahead.

To this centre we give the name Shamballa, the component letters of which are numerically: S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1. This word equals the number 24, which in its turn equals 6. I would call your attention to the fact that the word has in it nine letters, and - as you know - nine is the number of initiation. The goal of all the initiatory process is to admit mankind into realisation of and identification with the will or purpose of Deity. The number 6 is the number of form or of manifestation, which is the agent or medium through which this realisation comes and by which the consciousness is unfolded so that it can become the foundation of the higher process which is instituted at the third initiation. That initiation is closely related to the third major centre, Shamballa; it is the third, from the angle of man's perception and understanding, but the first from the angle of Deity Itself. Again, 6 being the number of the sixth ray, it is therefore the number of idealism and of that driving force which makes mankind move forward upon the path and in response to the vision and press upward towards the light. It is in reality devotion to an unseen goal, ever on ahead, and an unswerving recognition of the objective. Like all other divine qualities, it has its material counterpart, and that is why 666 is regarded as the number of the Beast or of materialism, the number of the dominance of the three worlds prior to the process of reorientation and the expression of developed idealism and purpose. The third aspect expresses itself through pure materialism, and hence the three sixes. In an ancient book on numbers the initiate is defined as "the one who has experienced and expressed 666 and found it naught; who has dropped the 6 and become the 66, and thus has found himself upon the WAY; later, again, he drops the 6 and becomes the perfected 6 - form, the instrument and expression of spirit."



The number 24 is of deep interest, expressing as it does the double 12 - the greater and the lesser zodiac. Just as the number 6 expresses space, so the number 24 expresses time, and is the key to the great cycle of manifestation. It is the clue to all cyclic appearance or incarnation. Its two figures define the method of evolution; 2 equals the quality of love-wisdom, working under the Law of Attraction and drawing man from one point of attainment to another; whilst 4 indicates the technique of conflict and the achieving of harmony through that conflict; 4 is also the number of the human hierarchy, and 2 is the number of the spiritual hierarchy. Technically speaking, until the third initiation, the initiate is "occupied with the relationship of the 2 and the 4; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2." Needless to say, there is much more to say anent these figures, but the above will suffice to show the satisfactory nature of esoteric numerology - not numerology as understood today.

I would have you note that the sounds which compose the word "Shamballa" are predominantly along the line of will or power or of first ray energy. Of the nine letters, six are on the first ray line of force. 1.1.1.3.3.1. - spirit and matter, will and intelligence. Two of them are along the second line of force, 4 and 2. The number 8 inaugurates ever a new cycle, following after the number 7, which is that of a relative perfection. It is the number of the Christ-consciousness; just as 7 is the number of man, 8 is the number of the Hierarchy, and 9 is the number of initiation or of Shamballa. Forget not that, from the angle of the Hierarchy, the third initiation is regarded as the first major initiation.

These preliminary remarks are intended to convey much esoteric information to those who realise that number gives the clue to the form and purpose of the life which the form veils. At the third major initiation, the third planetary initiation (which is in fact the first solar initiation), the liberated disciple for the first time - alone and unaided - invokes the highest spiritual centre on our planet, Shamballa. This he does because, for the first time, consciously and with understanding, he registers the life aspect (which has brought his soul into action through the medium of form) and vibrates to the Monad. That registration enables him to contact "the bright centre, lying far ahead," to blend his individual will with the divine will, and to cooperate with the purpose aspect of manifestation. He has learnt to function through form; he has become aware, as a soul, of the divine form in its many aspects and differentiations; he now starts off upon the way of the higher unfoldment, of which the first step is contact with Shamballa, involving the fusion of his self-will and his spiritual will with the Will of God.

At the third initiation he stands before the One Initiator, the Lord of the World, and "sees His star shine forth" and hears the sound which - to quote the Old Commentary:

"...pours forth from that central point of power where substance and the outer life have met together, where spirit utters loud the cry which drew the form to meet the highest need; where energy comes forth and blends with force and (in the blending) music had its start within the sphere of blending and of being thus created.

"Man only hears the distant sound and knows it not for what it is. The disciple hears the sound and sees its form. The one who stands for the third time upon the mountain top hears a clear note and knows it as his own, as ours, as yours, and yet the note which none have sounded forth."

4. When the demand and the response are lost in one great Sound, move outward from the desert, leave the seas behind and know that God is Fire.

This means more than its obvious significance. Superficially it can mean that when the initiate hears the Sound, he leaves behind the desert life of physical incarnation, the emotional life of the astral plane, seething and unstable as the sea, and functions on the plane of mind, of which the symbol is fire. That is the most elementary and obvious meaning, and as this section of A Treatise on the Seven Rays is written for those with initiate understanding, the obvious interpretation will not prove satisfactory. The meaning must be broader and deeper. The words "outward from the desert" have application for the entire life of the incarnated Monad in the three worlds of human endeavour and enterprise. "Leaving the sea behind" has reference to the withdrawal of the initiate from all sensuous experience because, as I have pointed out, the state of consciousness or awareness is superseded when the higher initiations are taken and their place is filled by a state of being for which we have no

word but the unsatisfactory one of identification. This state of being is something very different to consciousness as you understand it. The phrase therefore means (if such a misleading form of words can be justifiably used) that the initiate leaves consciousness itself behind and the five worlds of life expression are transcended; at the third initiation the initiate grasps what is meant when the One in Whom we live and move and have our being (note that expression) is referred to as Fire. I elaborated this theme in *A Treatise on Cosmic Fire* - a book, which evades understanding by all except those with initiate consciousness. Fire is the sum-total of that which destroys form, produces complete purity in that which is not itself, generates the warmth which lies behind all growth, and is vitality itself.

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

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

In this connection it is wise to remember that three great energies are focussed in Shamballa, the seat of fire:

**1. The Energy of Purification:** This is the power, innate in the manifested universe, which gradually and steadily adapts the substance aspect to the spiritual by a process, which we call purification, where humanity is concerned. It involves the elimination of all that hinders the nature of divinity from full expression, and this again from inherent or latent capacity. This necessitates the leaving behind, stage after stage, cycle after cycle, life after life, and plane after plane, of every tendency in the form nature which veils or hides the glory of God. It is essentially the energy, which substitutes good for evil. Human thinking has debased this concept so that purification is related mainly to physical phenomena and physical plane life and to a selfish idealism, which is largely based on the thought of the sanitary care of substance. An enforced celibacy and a rigid vegetarianism are familiar instances of this, and these physical disciplines have been put in the place of emotional loveliness, mental clarity, intuitional illumination, and the thoughts of the aspirant become focussed downwards into matter and not outwards and upwards into light.

**2. The Energy of Destruction:** This is a destruction, which removes the forms, which are imprisoning the inner spiritual life, and hiding the inner soul light. This energy is therefore one of the major aspects of the purificatory nature of the divine Life, and that is the reason why I have put purification ahead of destruction. It is the destroying aspect of life itself, just as there

is a destructive agency in matter itself. Two things must be borne in mind in connection with the destroyer aspect of Deity and with those responsible for its appearance:

- a. The destructive activity is set in motion through the will of Those Who constitute the Council at Shamballa and Who are instrumental in bringing the forms in all the subhuman kingdoms into line with the evolving purpose. Under cyclic law, this destructive energy comes into play and destroys the forms of life, which prevent divine expression.
- b. It is also brought into activity through the determinations of humanity itself which - under the Law of Karma - makes man the master of his own destiny, leading him to initiate those causes which are responsible for the cyclic events and consequences in human affairs.

There is naturally a close connection between the first Ray of Will or Power, the energies concentrated at Shamballa and the Law of Karma, particularly in its planetary potency and in relation to advanced humanity. It will be apparent, therefore, that the more rapidly the individual aspirant approaches the third initiation, the more rapidly and directly will the individual's karma be worked out. Monadic relation, as it becomes established, lets loose the destructive aspect of the basic energy, and all hindrances are destroyed with expedition. This is true also of humanity as a whole. Two factors have, subjectively and spiritually, precipitated this world crisis: The growth and development of the human family and (as you have been told) the inflow of the Shamballa force at this particular time, both as a result of Karmic law and the planned decision of the Great Council.

**3. The Energy of Organisation:** This is the energy, which set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation. Thus were the seven ray qualities brought into expression. The relation of spirit and matter produced this ordered process, which again, cyclically and under law, creates the manifested world as a field for soul development and as an area wherein divine purpose is wrought out through the medium of the plan. Again I call your attention to the distinction existing between purpose and plan. This is the aspect, emanating from Shamballa, and inherent also in form (as are the other two), which eventually relates the human will, through the right use of the mind, to the organised planning of his separate and individual life in the three worlds, and which eventually relates and reorients that will to the Will of God.

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

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

It is these three energies, which have precipitated the world crisis, and it is helpful for us to recognise the factual nature of the Shamballa forces as they play upon our planetary life and work out human destiny. The great energy of purification is regenerating humanity, and of this the widespread fires, which have been such an outstanding characteristic of this war (1914-1945) are the outward and visible sign. Much evil is being burnt out through the revelation of the appalling character of that evil, and through this, unity is being produced. Mankind has looked upon evil in every land and known it to be wrought by men. Men have seen, and that sight will never be forgotten, and the horror thus engendered will aid in stiffening the will of humanity to betterment. The energy of destruction has its side of beauty when the spiritual values are grasped. That which has so grossly imprisoned the human spirit is disappearing; the rocky grave of humanity is breaking open and releasing men to a life

of resurrection. Forget not that in the interim between the tomb experience and the appearance in living form to His disciples, the Master Jesus went down into hell (figuratively speaking), carrying release for those to be found there. There will be an interim between the darkness of the war with the evil history of the past, and the appearance of a living civilisation and culture based on the spiritual values and intelligently developing the divine purpose. The stage is now being set for this.

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

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

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

The disciple can also destroy his form nature through selfless service and devotion to a cause. In both cases the form is destroyed, but the motivating impulse is different and the energy of destruction comes from different sources. The death of a Master Jesus or of a Father Damien, and the death of a Hitler or of a murderer, are not the result of the same essential energies.

When the din of battle and the smoke and fire of bombing and the cruel effects on human bodies have faded into the past, it will be apparent to the understanding aspirant that much evil has been destroyed in all fields of human activity - in the field of theological religion, in the field of politics, and in the field of selfish economic competition. It will be for humanity then to precipitate and stabilise the appearing good, and this they will learn to do through the utilisation of the third Shamballa energy - the energy of organisation. The new world will be built upon the ruins of the old. The new structure will rise. Men of goodwill everywhere, under the guidance of the New Group of World Servers, will organise themselves into battalions of life, and their first major task must be the development of right human relations, through the education of the masses. This means the paralleling development of an enlightened public opinion, which is (speaking esoterically) right response to the sound, which conveys the will of God to the ears of the attentive. Then humanity will indeed move outward from the desert, leave the seas behind, and know that God is Fire.

Set 8. Supplement 8. Contents.

**APPLICANTS AT THE PORTAL GROUP**  
**SUPPLEMENTAL PAPERS TO THE “A AT P” GROUP SET VIII**

(No. 1 selection of papers)

**CONTENTS**

From the First Section of the Ashramic Series:

- A. SET 10
- B. SET 23
- C. SET 24
- D. SET 33
- E. SET 34
- F. Excerpts from SETS 35 and 36.

**Please note:**

This collection of Supplemental Papers is to be studied in conjunction with the forthcoming “A at P” Group, SET VIII (*not available here, in 2014*) and is from Section I of the Ashramic Series of which Sets 17 – 40, inclusive, are on the Fourteen Rules for Disciples and Initiates. Sets 1 through 16 take up questions answered by the Tibetan, which His former personal group sent in to Him, plus instructions on the Six Stages of Discipleship.

M.W.

Set 8. Supplement 8.A.

## APPLICANTS AT THE PORTAL GROUP - April 1956

### The ASHRAM GROUP – SET No. 10 - April 1942 Full Moon

Brother of old,

You have presented me with one question this month but, in reality, you have ignored another question, which was incorporated in your discussions but passed over in your final formulation of what you felt you would like to ask of me. There are, therefore, two questions to be dealt with this month as well as our consideration of the third stage on the Path of Discipleship, that of *Accepted Disciple*.

The two questions are:-

1. Is the level of the Ashram Group to be determined by the personnel of the group or by its relation to the whole Ashram of which it is a relatively small part?
2. What is the vision of the Tibetan? This question was asked by - - - - - .

The reason that I have listed these all together is because of their close inter-relation. When we shall have dealt with them as one unit of thought, we shall find that the entire subject matter of this month's Instruction will have been covered.

Before, however, I proceed with these matters, I would like to take up with you one other matter - what it is that the Masters are seeking to do at this time with Their groups of disciples. This is a matter of paramount importance to the world from the angle of the Master. Never forget that, in all our discussions and in all your effort to understand, I am endeavouring to decentralise you by giving you our point of view as far as I can, stepping it down till it can come within your range of comprehension.

Today, therefore, as far as the disciples in the world are concerned, the one thing, which the Masters are endeavouring to bring about is *the stimulation of the flame in the Spirit* in them so that they may set the world on fire. The fires of judgment and of substance, of karma and its vehicle, matter, are raging in the world at this time. Fire must be countered by fire, as well you know, and to stop the raging inferno of fire, which is today devastating the world, must be opposed the fire of Spirit, distributed and effectively used by the disciples of the Masters. The task of Shamballa in relation to the Hierarchy is similar but on a higher level. They dispense the ultimate fire of the WILL. The fire, which must - in the final analysis - be used by the disciples in the world today is the fire of the will-to-love.

This fire is not what you think it is. The will-to-love means the love of the greater whole and the ability to do in the right way and with the needed skill in action that, which is for the good of the group. It involves capacity for firm action where need arises, because the disciple has a long range vision and is not misled by the immediate perspective. He works and prepares

for the future. It is, in other words, the loving intention to fire the entire world with the new idea of the spirit of relationships, beginning with the disciple's own self, his family and immediate group. This is the will-to-fire. I would have you ponder on these thoughts. To bring about and render effective this fiery stimulation the disciple must apply the fire to himself and in the ensuing blaze see himself as he truly is. The fire of the material aspect (the fire of the personality) is still too prevalent and too powerful in this group and - because of this - in the Arcane School. I would remind you that the fire of the mental plane (that is, of the mind) is the reflection and the distorted reflection of the fire of the Spirit. Some of you use only the fire of the mind; in your best moments you attempt to use the fire-of-love to offset the fire of the critical mind but this is no spontaneous flow but a laborious effort to be nice, to refrain through drastic disciplining of yourself, from uttering the thing your critical mind says or to act upon the opinions you have formed through the use of the fire of mind. It is always directed at a

brother and the effort to refrain from the use of this fire creates inevitably a gap or barrier. There is no true love in action, there is much personality effort to be non-critical but the concentration is upon the recognised need for yourself and the reward to yourself in so doing and not a basic consideration of the effect upon others, when you let loose the fire of the mind with its destroying burning and damaging effects.

The Hierarchy is, therefore, anxious to "burn up the disciple in the fire of the will-to-love so that he is set free and the barriers to the inflow of the avataric force may be dissolved". Why is this? Because it is the disciples in the world and not the mass of men who today hinder the Coming of the Avatar and render useless HIS intention. HE dare not come today or until disciples bring about the needed changes in themselves for the reason that there would not be "enough of the will-to-love with the fiery essence". Where that will is present two things can take place:

1. There can be the needed stepping down of the inflowing energy, which HE would bring with HIM so that it can be rendered effective in the human family.
2. The Avatar and Those Who are working with HIM and under HIS influence can be provided with a group, which can
  - a. Respond intelligently to that influence, recognising it and absorbing it.
  - b. Distribute the inflowing energy.
  - c. Interpret to humanity the new impelling forces, which are now occupied with the precipitation of the new vision, the new world-order and the New Age ideals.

The vision that many have of the influence and work of the Avatar is that of a Great Appearance, which will end strife, inaugurate the new era of peace and goodwill, soothe the hearts of the people and lead mankind into realms of beauty and happiness. He will be the consummation of the wishful thinking of countless minds down the ages and of distressed humanity. He will sweetly love and quietly deal with His Own and sweep the evil-doer out of the Earth and prevent him from molesting the peace of the world.

I tell you, my brother, such a picture does not enter into the true vision at all. It is based on theological interpretations of Churchmen, on the misery of humanity and on the failure of disciples and aspirants everywhere to grasp the true nature of love and the vision of the Hierarchy.

It is the FIRE OF LOVE, which HE will bring; it is the message of the purificatory FIRE, which HE will sound and not the teaching anent the waters of purification as has hitherto been the symbolic imparted truth; HE will impart the fire, which burns and destroys all stoppages in man's own nature, all separating walls between individuals and all barriers between group and group, nation and nations. Are you prepared as individuals and as a group and a part of my Ashram to submit yourselves to this fire?

I could tell you at this point individually and for your group to read just what effect this fiery will-to-love would have upon each of your lives but AAB will not accept the suggestion or take down what I could say to each of you. She feels that you would not take or accept it from her pencil or in the face of the group-knowledge but that you must learn the hard way, as she puts it, of "receiving from others what you give to others" and not the easier way of "acceptance of the imparted truth". She is perhaps right, but it slows up my participation in the effort of the Hierarchy, when a part of my Ashram is still struggling in the first stages of understanding the fires of the mind; these must be comprehended and their fiery essence quenched before the fire of the will-to-love can flow through you.

This brings me to the first question:

*Is the level of this Ashram group to be determined by the personnel of the group or by its relation to the whole Ashram of which it is a relatively small part?*

This question itself indicates pre-occupation with the personnel of the group and not with the group as an aspect of my Ashram. This Ashram is not confined to the few of you who are in this immediate group. It 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. The people who have taken the second initiation are regarded as "probationary initiates" and only those who have taken the third initiation are initiate from their point of view. They sometimes speak of the first initiation as the "Lemurian Initiation" and the second as the "Atlantean Initiation" but regard the third initiation - that of our Aryan race - 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 stage of the first and second initiations; when a disciple has taken the third initiation, he is no longer technically an accepted disciple 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.

My Ashram, therefore, is representative of all stages from the most advanced to beginners such as you. The point under consideration is consequently whether you can step up your consciousness and your conscious response so as not to hinder the Ashram activities or whether the senior and more advanced disciples must halt and wait or step down their activities so as to give you time to measure up to them. The question is consequently: Do they wait or do you hinder? Apparently, my brothers, your standard of measurement is a dead level. I can assure you that you cannot hinder the advanced units in my Ashram but you can throw yourselves out of the sphere of activity, though not out of the group. It is the unready and the untrained who do the waiting, not the ready and the dedicated. My task is to endeavour to stimulate as many as possible in the group to work consistently on levels of spiritual activity wherein the fire of the will-to-love may animate and control.

The point to be grasped is that the Ashram-work goes on and the disciples and initiates whose hearts are aflame continue to work unimpeded. This covers the individual reaction to the Ashram personnel. But where ALL the group are aflame with love and are living as souls, then the Ashram becomes a vital centre or vortex of force and dynamically effective. The effort of the Masters Who work through the method of Ashrams is to bring about this unity of love and intention (or will). It is only the beginner, who is pre-occupied with his ashramic effect. The trained, released disciples are more concerned with the task to be carried out and the work to be done. He may suffer in his personality as a result of the failure of his group-brothers to understand or to arrest the fire of their minds, but he goes on with the work and his personal effectiveness as a unit of service is unimpeded. He knows that some day they will break loose. In the meantime, he labours to offset their influence, and to this extent his task is harder, but he knows that they are on the way to understanding; he knows too that at present they cannot help but see in him and even in their Master the very qualities, which are dominating them for, my brother, we see in others what is in us, even when it is not there at all or to the same extent. There were members, for instance, in the Groups of Nine who regarded me as critical or blamed my criticisms on to AAB, whereas they needed to learn the distinction between true Instruction and so-called criticism. I do not criticise the members of my Ashram; I seek to analyse for them wherein they may hinder their usefulness to the Ashram. There is a basic distinction between this constructive aid and the criticism, which is based on a sense of personal superiority and a love of fault-finding. *That was one reason why the Groups of Nine were dissolved.*

Again an effort is being made by me to weld together a band of brothers, who can participate in the activities of my Ashram and help me materialise my vision, which it is needless to say is the vision of the Hierarchy. Each Master has reached the point where the vision is clear to Him. It is part of the reward to the initiate. He identifies Himself with it, colouring it necessarily and richly and helpfully with His ray "apprehension" and interpreting it in terms of his contribution to the whole. Therein lies the secret of the inevitable and unhinderable (is there such a word, brother of mine?) success of the vision as it materialised through the united efforts of the combined Hierarchy, conditioned in time and space by some Master or group of Masters, working on some one ray or rays. In the early days of our effort between 1925 - 1936, the ray at work on humanity was the first ray, the activity of which culminated by the declaration of war by Great Britain in 1939, when the destructive force of that ray, misapplied and misdirected, led Germany to invade Poland. In 1932, the influence of the second ray



began to assert itself and will continue to do so until 1945 when the seventh ray will swing slowly into activity. You will then have three rays producing simultaneous effects upon mankind:

1. The first ray of will or power, expending its force.
2. The second ray of love-wisdom reaching its meridian of (see note below)
3. The seventh ray of ceremonial order coming into activity in combination with the other two - the will-to-love and the will-to-order - will produce beauty out of the present chaos.

(Note: The above statement by the Tibetan on Hierarchy's vision of the Plan was made 14 years ago (1942). We now begin to see the Plan in closer perspective- see "A at P" Set 7. Please review the alignment of the Great Triangles activated at the Leo New Moon 1955, which now focus, blend and distribute the 1st, 2nd, and 7th Rays upon our planet. Please contemplate the opportunity now presented to the three ashramic Ray groups functioning under the guidance of the three disciples who form the Great Triangle of Blue Light (standing symbolically for all the ashramic groups attached to the Ashrams of the Masters M, KH, - DK and R.) M. W.

The disciples of the Master Morya, therefore, of the Master Koot Hoomi (and this necessarily brings me in) and of the Master R are reaching out towards a period of the intensest activity and the destiny of the world lies in the hands of these three groups of initiated disciples. With these disciples, the accepted disciples of all three groups are asked to cooperate and this is where your opportunity lies. As you seek to vision the plan, to cooperate with me and with those who are working in close relations with the three Masters above mentioned, your opportunity emerges. This triangle of energy is held responsible by the Great Leaders in Shamballa for the regularising of world-affairs. More than that it is not necessary for you to know. (power and holding the centre of the stage till 1957.)

This statement as to plan, purpose and direction answers the questions as to the part you have to play in connection with my Ashram. Forget not that an Ashram is a vortex of force and a centre of energy - a centre through which force and energy both flow in order that the vision can be materialised. This force and energy is, in the last analysis, directed by a Master, by a group of three senior initiates and another group of lesser initiates, thus representing in each Ashram, a miniature of the planetary government. These step down the inflowing energy so that the accepted disciples can handle it safely and act as distributing agents. The energy with which They work comes from Shamballa; the forces with which They work are provided from within the Hierarchy itself and just in so far as the accepted disciples react to the combined forces, will it be possible for them to be used. In other words, the initiated disciples in a Master's group focus the inflowing energy; the accepted disciples, through the medium of their souls, focus the force, which the Master directs outward into the world of men in conformity with the Plan of the Hierarchy, working in accordance with the revelation coming from Shamballa. This answers the second question posited: What is the vision of the Tibetan?

**Initiated disciples** have no interest in anything but the vision, the plan and its direction and materialising on Earth.

**Accepted disciples** are learning this and in the meantime have to react to the vision in a second-hand manner; they are occupied with the plan and with the distribution of the forces, which will materialise it. Thus the activity of the Ashram is coordinated. Newly accepted disciples who are only learning to co-operate are valuable as "agents for experiment". According to their reaction to the imparted truth, according to their ability to sense the need and bring the need and the medium of release into relation and according to their capacity to work with the world-disciples (who are definitely responsible to the Master of the Ashram for some aspect of the Plan) will be the success of the effort in the outer world. It can be somewhat gauged beforehand by the reaction of a group such as this.

Thus again the concept of the "Hierarchy of Relationships" is brought to your attention and in these days of world strife, it is this bringing about of right relations, which is the key to the immediate aspect of the vision, which must be precipitated upon our planet. (The Energy of Right Human Relations is

peculiarly that energy focussed by the Tibetan's Ashram. M. W.) An Ashram is, therefore, a centre wherein relationship is tried out.

One simple question arises here: How can right relations be established on Earth if the accepted disciples in a Master's group are themselves unable to react to the idea and the possibility of right relation correctly, unanimously and unerringly? What hope is there for the outer world of men if the inner circle of workers - pledged disciples and accepted disciples - are unable to establish and hold among themselves these right relations.

At this time, the problem is threefold. These right relations must be fostered and held within the ashramic body, i.e.:

1. Between the Accepted Disciples and Initiated Disciples and the Master.
2. Between the members of an Ashram (such as mine) and the Ashrams of other Masters.
3. Between these Ashrams and the outer world.

The Master and the senior initiates in a group are the relation between Shamballa and the Hierarchy. The Accepted disciples and the lesser initiates are responsible for the relation between the Hierarchy and Humanity. Thus the great chain of the Hierarchy of Being remains inviolate.

Such is the combined vision and its method of externalisation. To this a Master expects His Ashram to adapt itself. Is this possible for you? I would ask you to study the implications and the possibilities inherent in this picture. Much that I have here presented is relatively new and has not been put into words. I would here remind you that knowledge, such as this, involves responsibility with subsequent success or failure and their consequent results of integration or repulse.

I am not here going to enlarge upon the Stage of Accepted Discipleship from the angle of the contacts possible. These were earlier listed for you as:

1. A dream experience.
2. A symbolic teaching.
3. A thought-form of a Master.
4. A direct contact with the Master in meditation.
5. An interview in a Master's Ashram.

I would only ask you to have these modes of approach in mind, remembering that they DO occur and occur in varying degrees of clarity and at various stages upon the Path. The first three are more usually the experience of the probationary disciple. The last two of the accepted disciple. They have their astral or lower psychic counterparts and are frequently regarded by the narrow minded as themselves of a lower psychic nature. But they are NOT all glamour and illusion and are not basically reprehensible; they are in reality the seed or guarantee of future inevitable experience upon the WAY. People do see thought-forms of the Masters, for those thought-forms exist; they do receive symbolic teaching upon the astral plane or in the dream state. Beginners are apt to dismiss these in their own case and in the case of those they may have the opportunity to help, as undesirable lower psychism, forgetting that so-called lower psychism is only so when the interpretation and the use of the experience is at fault. It is the task of the accepted disciple to aid in the interpretations, to indicate direction, and to point out the significance of the imparted experience. I would ask disciples working with aspirants to bear in mind that - as a result of the war, of tension, and of aspiration towards the New Age - these dream-visions, these episodes of symbolic teaching, these contacts with thought-forms will steadily increase and are indicative of expansion. Undirected, unexplained and misinterpreted or laughed down they can hinder greatly and be lowered into the category of true lower psychism; rightly interpreted and explained, they can constitute a series of graded revelations upon the WAY to light; they exist then as guarantees of future knowledge and as signposts of achievement.

DJWHAL KHUL.

**APPLICANTS AT THE PORTAL GROUP - April 1956**

**The ASHRAM GROUP – ASHRAM SERIES SET No. 23 - June 1943 Full Moon**

(Rule Four for Applicants)

My brothers,

At the time of the June Full Moon, each year, the love of God, the spiritual essence of solar fire, reaches its highest point of expression. This is achieved through the instrumentality of the Hierarchy, that great group of souls, which has ever been the custodian of the principle of light, of enlightened love and which always - down the ages - focusses its attention upon the race of men when the spiritual influence is at its height. This it does through one of the great Sons of God. The Full Moon of June, 1943, saw this outpouring of divine love reach its highest expression for all time and at the point of attainment which is, for that particular Son of God, His highest also. Such is the Law. When an embodied Christ in time and space reaches His goal of achievement, recognition of this comes to Him at the time of the June Full Moon for in that sign of Gemini the complete victory of life over form and of spirit over matter is consummated and celebrated. The love of God, focussed in the Christ, seeks to express itself in some act of peculiarly useful service to humanity. This service has taken different forms down through the ages but it has always expressed itself through two episodes: one of them, the first, reveals the Christ in His capacity of the God-Saviour, sacrificing Himself through pure love for His fellowmen. The annals of the Hierarchy contain many such histories of sacrifice and service, dating far back into the very night of time. The saving principle of pure love finds its expression at the hour of humanity's greatest need in the work of a World Saviour and "for the salvation of His people, He comes forth." He thus meets the need and at the same time strengthens the link, which relates the Hierarchy to Humanity. The task of the Christ (as the expression in time and space of the second divine aspect) is *to establish relationships*. Every cyclic Representative of Deity furthers the approach of the Hierarchy to mankind and by some final act seals this service by some act, which becomes the historical nucleus, whereby later generations remember Him.

That accomplished, He stays with His people as Head of the Hierarchy until His second opportunity comes in which as Representative both of Humanity and the Hierarchy, He can relate them both to Shamballa. This He does through a great act of evocation, seeking to bring about a closer relationship between all the three great planetary centres: Shamballa - the Hierarchy and Humanity. He can do this because the development of the wisdom aspect of His nature makes it possible. *The major linking agent in the universe is the energy of Love-Wisdom. Love relates the Hierarchy to Humanity, and Wisdom relates the Hierarchy to Shamballa.* Wisdom links a situation to principle and love applies the principle to the situation. Only when Humanity and the Hierarchy are working together in a practical synthesis, can the Shamballa energy be permitted complete inflow through the medium of the other two centres.

To aid in this process of gradual perfecting and an eventual bringing about of a complete alignment, the help of the Buddha must be evoked and accepted. The work of the Christ as God-Saviour can be carried forward by Him alone and unaided. The work of the Christ as God, the Preserver, needs the united work, as yet, of the two highest Representatives of the second divine aspect when present together upon the Earth, as is the case today of both the Buddha and the Christ. This is the first cycle in the history of humanity when this has been the case. One or other has been present down the ages but not the two simultaneously. The reason for this is that that time has now been reached when Shamballa can be contacted and its energy evoked. Hence we have the activity of the Buddha at the May Full Moon of 1943 and that of the Christ at the following June Full Moon. Their united activity serves to bring about a much closer approach between the Lord of the World and the Hierarchy via His four Representatives; the Buddha, the Christ, the Manu, and the Mahachohan – the five points of energy which are creating the five-pointed star of humanity at this time.

**Rule IV**, which we are now to study gives us in perfect wording the nature of the urge, which prompts the present activity of the Christ. He has accomplished His task as God, the Saviour. The fourth rule as it is given to all applicants and probationary disciples gives His work the following definition:

*"Let the disciple tend the evocation of the fire; nourish the lesser lives, and thus keep the wheel revolving."*\*

(Note: Rule IV as rendered in *Initiation, Human and Solar*, reads: "Let the disciple end the evolution of the fire; - - - "but in these advanced Instructions the word used is evocation; evolution is the result of evocation. AAB.)

It is given in this short form to all who are approaching the Path in order to convey to them with the utmost brevity and beauty the nature of the life of the Head of the Hierarchy, the Initiator (The Christ) Whom they must face at the time of the first and second initiations and upon Whose activities they - as individual aspirant must learn to model their lives. Only today is it possible to present that work in other terms than those, which emphasize the part the Christ plays in the salvaging of man.

It is now possible, however, to present His true and wider task because man's sense of proportion, his recognition of others, his growing sense of responsibility, his power to suffer for the good, the beautiful and true, his appropriation of the vision and his point in evolution warrant a truer picture, which - if adequately grasped - will enable the disciple to comprehend the requirements given in Rule IV as given for disciples and initiates. Only as they grasp the nature of the work of Christ, after His final act of service as God-Saviour, can they understand the nature of group-service and begin to pattern their lives and natures so as to meet similar requirements in group-formation. This has become possible because of the point in the evolutionary process, which the Hierarchy has attained. The attitude and position of Members of the Hierarchy is not static. All are moving forward. The Christ Who came two thousand years ago embodied in Himself not only the principle of love in the planetary sense (a thing which Shri Krishna had achieved) but a cosmic principle of love also and this for the first time in human history. His achievement was made possible by the fact that the human family had reached a point where it could produce the perfect Man, Christ, the "eldest in a great family of brothers", a Son of God, the WORD made flesh. The future progress of humanity is also aided and hastened because of the attainment and activity of the Christ and because He remains with us as God, the Preserver.

His task today is threefold and **Rule IV for applicants** gives us in very simple language these three aspects of His divine activity or phases of His work. These are:

1. He "tends the evocation of the fire". His major task as Head of the Hierarchy is to evoke the electric fire of Shamballa, the energy of the divine will and this in such a form that the Hierarchy can be drawn nearer to the source of Life and Humanity can consequently profit by the hierarchical Approach and know eventually the meaning of the words "life more abundantly". Christ's evocation of the fire of the will was initiated symbolically in the Garden of Gethsemane. He has twice symbolically shown His individual response to the Shamballa energy: once in the Temple of Jerusalem as a child and again in the Garden as a full grown man at the close of His earthly career. His third and final response (which will climax His work from our human angle) covers nine years - from the Full Moon of June, 1936 to the Full Moon of June, 1945. This period in reality constitutes one event to Him Who lives now free in His Own world and free from the limitations of time and space. Having related Humanity to the Hierarchy (which in the case of individual man means the personality to the soul) He now seeks to relate more closely with the aid of the Buddha, the Hierarchy to Shamballa, love to will, electric fire to solar fire.

2. He "nourishes the lesser lives". This refers to the task of the Christ, which proceeds day by day, in His capacity of God, the Preserver. He "tends the little ones". The work here referred to concerns His activity as Initiator and to His responsibility as Head of the Hierarchy. The nourishing of the little lives refers primarily to His task as world Teacher and to His

responsibility to lead humanity on into the light with the aid of all the Masters, working Each of Them through His Own Ashram.

3. He "keeps the wheel revolving". This has a specific relation to His work as the Word of God, which manifests as the Word made flesh. This refers specifically to the great Wheel of Rebirth whereby, upon the turning wheel, souls are carried down into incarnation and then up and out of the prison of the soul; through the turning of the wheel, human beings learn their needed lessons, create cyclically their vehicles of expression, the response apparatus of the soul in the three worlds, and in this way, under soul guidance, and aided by the Hierarchy and its schools of Instruction, they arrive at perfection. This entire process is under the control of the Christ, assisted by the Manu and the Lord of Civilisation. These three Great Lords thus represent the three divine Aspects in the Hierarchy; They, with the four Lords of Karma form the seven, who control the whole process of incarnation. The subject is too vast and intricate to be adequately considered here. The above truth does, however, give us a clue as to why the Christ made no specific reference to the work of incarnation in His spoken utterances whilst on earth. He was then occupied with His task of World Saviour.

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

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

Ask me not for the date or the hour, brother of mine, for I know it not. It is dependent upon the appeal - the voiceless appeal of all who stand with massed intent; it is dependent also upon the hour of exact alignment and upon certain aspects of work being done at this time by the senior Members of the Hierarchy and also upon the steadfastness of the disciples in the world and the initiates - working in Their various Ashrams. To this must be added what Christians call the "inscrutable will of God," the unrecognised purpose of the Lord of the World Who "knows His Own mind, radiates the highest quality of love and focusses His will in His Own high Place outside the Council Chamber of Shamballa".

That the Avatar will come is a predictable certainty. That His forerunner will be the Christ is equally sure. When Christ comes, it will be for the advanced units of the human family; they will recognise Him because He has always been with us, whilst His advent will evoke a responsive vibration from the masses but not straight recognition. In connection with the Avatar, it will be a process of hierarchical recognition of an overshadowing Presence, within Whose aura the planetary Logos will take His stand as the planetary Representative. Then, from Shamballa will descend a stream of spiritual potency, qualified by the will-to-good, and this will reach the attentive Hierarchy. The Members of this group will, through the medium of the Christ, pour light and healing energy upon the earth and peculiarly into the consciousness of men. I am not able to express the effect of the outpouring from Shamballa in clearer terms. We are told in the Bible that Christ will come in the air and that He will bring the "healing of the nations" in His wings. I would call your attention to this thought and to its appositeness to this day and generation. I make no prophetic predictions. I only indicate possibility.

When the Avatar has made His appearance, then will the

“Sons of men who are now the Sons of God” withdraw Their faces from the shining light and radiate that light upon the sons of men who know not yet they are the Sons of God. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful silent will. Then will the sons of men respond. Then will a newer light shine forth into the dismal weary vale of earth. Then will new life course throughout the veins of men and then will their vision compass all the ways of what may be. So peace will come again on earth but a peace, which is unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men.”

So speaks a prophetic passage in the ancient Archives of the Hierarchy, which deals with the present cycle of distress. For this time you must prepare as the months slip away. You will know when the Avatar links up with the planetary Logos because, I will then give you the final stanza of the Great Invocation. Its use will serve to bring the Coming One to recognition and enable Him to draw upon the resources of the Avatar in the task of world-reorganisation and regeneration. He will again come as the World Saviour but owing to the stupendous nature of the work ahead, He will be fortified and buttressed by the "silent Avatar" Who (occultly speaking) will "keep His eye upon Him, His hand beneath and His heart in unison with His".

The keynote of His mission will be to evoke from humanity a response to influence and an unfoldment on a large scale of intuitive perception. When He came before, He evoked from humanity a gradual response to truth and mental understanding. That is why at the end of the cycle, which He inaugurated, we have formulated doctrine and mental development.

The work now being done by Shamballa and the Hierarchy on behalf of humanity will also tend to develop group-consciousness and the formation of many groups, which will be living organisms and not organisations; it will make group-initiation possible and will enable certain aspects of the will to flower forth correctly and with safety. The tendency to overlook the distinction between groups and organisations is still very deep-seated; the coming of the Christ will throw much light upon this problem. A study of Rule IV as given to disciples and initiates will also serve to clarify this matter and with that we shall now concern ourselves.

#### **RULE IV.**

*“Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life.*

*This they must bring about by the evocation of the WILL.*

*The lesser lives must not for aye revolve in time and space.*

*Only the greater Wheel must onward move and turn.”*

This is a Rule peculiarly related to the fourth Creative Hierarchy, embodying its goal as the Aryan root-race can sense and approximate it. It is peculiarly related also to the quaternary to which we give the name “personality”, composed of a vital or etheric body, a sum-total of emotional states and a mind, plus that integrated something, which we call the whole man. Rightly understood and followed, this Rule reveals the nature of the fourth plane or fourth state of consciousness, that of buddhi or the plane of pure reason, the intuition. From the angle of the higher initiate, this rule is related to the activity of Monad, Soul and body within the planetary Life and covers a great mystery and an entire system of relationships of which man in the three worlds is a dim and uncertain shadow. Some clue to this higher quaternary dealt with in this rule will emerge dimly in your consciousness (for more is not yet possible, so be not disturbed) if you will attempt to realise the following:

1. The Monad relates the initiate to the will of God, to the Council at Shamballa, to forces active on the planet, Pluto, and on another planet, which must remain nameless and also to the Central Spiritual Sun.

2. The Soul relates the initiate to the love of God, to the consciousness aspect of Deity, to the Hierarchy as a whole, entering it through the Ashram of the Master Who has aided him to take initiation, to the planets Venus and Mercury, to the Sun Sirius and to the Heart of the Sun.

3. The Personality relates the initiate to the mind of God, to the intelligence principle of the planetary Life, to humanity as a whole, to Saturn and Mars, and to the physical Sun through its pranic aspect.

4. The Life aspect of the planet or that great ocean of forces in which all these three aspects live and move and have their being, to that LIFE, which works out through Shamballa through the Hierarchy and through Humanity, thus forming part of the great Sum-total of manifestation.

It is to these major quaternaries that Rule IV refers and their relationships only emerge as the initiate keeps the rules. Let us now take this rule stanza by stanza and so get some understanding of its basic significances.

1. Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life.

A very casual consideration will show the student that this rule contains four sentences which each refer to one or other of the four aspects we have been considering. Bear this in mind as we study significances, interpretations and carry our thoughts into the world of meaning.

A very cursory reading of the Rule leads one to surmise that one of the most important hints concerns the effect of the group-life and radiation upon the individual in the group. "Let the group see that all the eighteen fires die down and that all the lesser lives return into the reservoir of life". These words deal with the group-personality, composed of all the personalities of its members. It should be borne in mind that a group is in itself an entity, having form, substance, soul and purpose or objective and that none of these is better or greater or more developed than the aggregates of group-lives, which compose it. Though individuals of varying points in evolution form the group, none of them are below the level of disciples upon the evolutionary ladder. A Master's Ashram has in it disciples and initiates of all degrees but no probationary disciples at all. No one below the rank of disciples - accepted and dedicated - is admitted. This Rule IV is one of the first Rules given to an accepted disciple when first admitted into the Ashram and it is from that angle that we should now consider it.

The three rules we have earlier considered are general in nature and relate to certain broad themes or demanded hypotheses, which must govern the consciousness of the disciple in the future. In this particular Rule we enter the realm of the specific and are presented with certain "intentional" activities, which must govern the disciple's life now that he is an integral part of the Ashram, faced with the proposition of making his life of such a nature that it furthers the group-purpose, enhances the group-strength, eliminates all that might hinder group-usefulness, and brings closer the objective for which the group was formed - the carrying out of the Master's plans. It was the disciple's innate, instinctual and individual response to this ray objective and his effort to subordinate his personality to the dimly sensed soul-dedication, which lead the Master in the first instance to recognise him and incorporate him into His Ashram. The moment that happened, the disciple came not only under an increased impact of egoic force and egoic impulsive intention (using those words in their occult sense) but the group-radiation began its beneficent work upon him. The magnetic "pulling" power, which had hitherto led him forward is now superseded by a radiating stimulating potency; this effects great changes in him and produces both eliminating and substituting results. The effect of the life of the Ashram as far as the group, which forms it is concerned and apart from the Master's Own potency can be described as follows:

1. The life of the personality is steadily weakened and its grip upon the soul is definitely loosened. The soul begins to dominate in a very real sense.

2. The necessity of incarnation becomes appreciably less and finally life in the three worlds of human manifestation becomes needless. All the lessons have been learnt and the soul objective has been attained.

3. The WILL of the Monad begins to be sensed; the will-aspect blends with the love-aspect and makes the intelligence-aspect fruitful and effective for the carrying out of divine purpose, focussed for the disciple through the Ashram.

4. The purposes of time and space, of events and extension, of matter and consciousness have been achieved and are eventually superseded by something for which we have as yet no term and of which we have no conception. It is that, which begins to express its after the third initiation when the Father aspect "comes into view" - I know not how else to word it.

5. The whole is seen to be of more vital importance than the part and this is not as a dream, a vision, a theory, a process of wishful thinking, an hypothesis or an urge. It is realised as an innate necessity and as inevitable. It connotes death but *death as beauty, as joy, as spirit in action, as the consummation of all good.*

It will be obvious to you, therefore, that the interpretation of these Rules must involve capacity to pass beyond the usual attitudes and what one might call the usual metaphysical and theosophical platitudes *and to see life as the Hierarchy sees it*. This means that life is approached from the angle of the Observer and not from that of a participator in actual experiment and experience in the three worlds. This Observer is different to the Observer on the probationary Path. Most of the experiment and experience has been left behind and a new orientation to a world of values higher than even the world of meaning has set in. This attitude might well be described as the mode of approach of all who form a part of an Ashram.

Those who form the Ashram are living in the three worlds of experience if they are accepted disciples but the focus of their attention is not there; if they are initiated disciples they are increasingly unaware of the activities and reactions of their personalities because certain aspects of the lower nature are now so controlled and purified that they have dropped below the threshold of consciousness and have entered the world of instinct; therefore, there is no more awareness of them than a man asleep is conscious of the rhythmic functioning of his sleeping physical vehicle. This is a deep and largely unrealised truth. It is related to the entire process of death and might be regarded as one of the definitions of death; it holds the clue to the mysterious words "the reservoir of life". Death is in reality unconsciousness of that, which may be functioning in some form or another but in a form of which the spiritual entity is totally unaware. The reservoir of life is the place of death and this is the first lesson the disciple learns.

The eighteen fires refer to the eighteen states of matter, which constitute the personality. They are: seven physical states of matter, seven emotional states, enabling the astral body to function on the seven sub-planes of the astral plane, and four states of matter for each of the four conditions of the concrete mind -  $7 + 7 + 4 = 18$ . These are all as you know eighteen grades of substance, eighteen vibratory groups of atoms and eighteen aggregates of lives, which form the bodies of the lunar lords (as *The Secret Doctrine* calls them) which, in their totality, form the body of *the Lunar Lord, the Personality*. The above is the very a.b.c. of occultism and a familiar truth to all of you. What is referred to here has, however, no reference to processes of purification, of control or of disciplines. These have been much earlier considered and are regarded as the necessary processes instituted upon the probationary path and should have reached a point prior to the stage of accepted discipleship where - rapid or slow in expression - they are nevertheless automatic in action, sure and inevitable.

The first sentence in this fourth rule refers to DETACHMENT - the detachment of the soul from the body or the institution of those activities, which bring about what is called in the Bible "the second death". It is not detachment as the aspirant practices it. It is the scientific breaking of all links and the ending (*through complete use*) of all contacts, which are now regarded as militating against liberation. It is in reality a scientific process of ending karma; it is individual and national karma, which brings a man back into a physical vehicle and clothes him with the qualities and aspects of substance. This



must end whilst he is a member of the Master's Ashram and is preparing himself for the triumph of the fourth initiation. This is brought about by the automatic, ceaseless and unquestioning fulfilment of duty from the angle of recognised service.

It might be stated that an intelligent understanding of this sentence will lead to those actions, which "produce the death and dissipation and final dissolution of the personality through the ending of karma". It must be remembered that a Master has no personality at all. His divine nature is all that He has. The form through which He works (if He is working through and living in a physical vehicle) is a created image, the product of a focussed will and the creative imagination; it is not the product of desire as in the case of a human being. This is an important distinction and one, which warrants careful thinking. The lesser lives (which are governed by the Moon) have been dispersed. They no longer respond to the ancient call of the re-incarnating soul, which again and again has gathered to itself the lives, which it has touched and coloured by its quality in the past. The soul and the causal body no longer exist by the time the fourth initiation is undergone. *What is left is the Monad and the thread*, the antahkarana, which it has spun out of its own life and consciousness down the ages and which it can focus at will upon the physical plane, where it can create a body of pure substance and radiant light for all that the Master may require. This will be a perfect body, utterly adapted to the need, the plan and the purpose of the Master. None of the lesser lives, as we understand the term, form part of it for they can only be summoned by desire. In the Master there is no desire left and this is the thought held before the disciple as he begins to master the significance of the fourth Rule.

In this Rule, brother of mine, two main ideas are to be found, both of them connected with the first divine aspect:

*the thought of DEATH and the nature of the WILL.*

In the coming century, death and the will most inevitably will be seen to have new meanings to humanity and many of the old ideas will vanish. Death to the average thinking man is a point of catastrophic crisis. It is the cessation and ending of all that has been loved, all that is familiar and to be desired; it a crashing entrance into the unknown, into uncertainty and the abrupt conclusion of all plans and projects. No matter how much true faith in the spiritual values may be present, no matter how clear the rationalising of the mind may be anent immortality, no matter how conclusive the evidence to persistence and eternity, there still remains a questioning, a recognition of the possibility of complete finality and negation and an end of all activity, of all heart-reaction, of all thought, emotion, desire, aspiration and the intentions, which focus around the central core of a man's being. The longing and the determination to persist and the sense of continuity still rest, even to the most determined believer, upon probability, upon an unstable foundation and upon the testimony of others - who have never in reality returned to tell the truth. The emphasis of all thought on this subject concerns the central "I" or the integrity of Deity.

You will note that in this Rule, *the emphasis shifts from the "I" to the constituent parts, which form the garment of the Self* and this is a point worth noting. The information given to the disciple is to work for the dissipation of this garment and for the return of the lesser lives to the general reservoir of living substance. The ocean of Being is nowhere referred to. Careful thought will here show that this ordered process of detachment, which the group life makes effective in the case of the individual is one of the strongest arguments for the fact of continuity and for individual, identifiable persistence. Note those words. The focus of activity shifts from the active body to the active entity within that body, the master of his surroundings, the director of his possessions and the one who is the breath itself, despatching lives to the reservoir of substance or recalling them at will to resume their relation to him.

Putting it this way, you will note how the disciple is really enjoined to recognise (with the assistance of his group) that he is essentially the Father-aspect himself, the first cause, the creative will and the breath of life within the form. This a somewhat new attitude, which he is asked to take because hitherto the emphasis upon his focus has been to regard himself as the soul, reincarnating when desire calls and withdrawing when need arises. The group-life as a whole is here needed to make this shift in realisation away from form and consciousness to the will and life aspect or principle possible. When this has begun to take place, one of the first recognitions of the initiate-disciple is that form and

his consciousness of form and its contacts (which we call knowledge) have themselves produced a great thought-form, which has summed up in itself his entire relation to form, to existence and experience in the three worlds, to matter, to desire and to all that incarnation has brought him. The whole matter looms, therefore, over-large in his consciousness. The detaching of himself from this ancient thought-form - the final form, which the Dweller on the Threshold takes – is called by him Death. Only at the fourth initiation does he realise that death is nothing but the severing of a thread, which links him to the ring-pass-not within which he has chosen to circumscribe himself. He discovers that the last enemy to be destroyed is brought to that final destruction by the first aspect in himself, the Father or Monad, which moved originally to create that form, the Life, the Breath, the directing energising Will. It is the will that, in the last analysis, produces orientation, focus, emphasis, the world of form and above all else (because of its relation to the world of Cause) the world of meaning.

Average man lives and has his being in the *world of meaning*; the initiate and the Master have their focus in the *world of being*. They are then naught but will, illumined by love, which links them with the world of meaning and capable of intelligent activity, which links them with the *world of form* and is the indication of life. But the desire of the initiate is not now for activity or even for the expression of love. These qualities are integral parts of his equipment and expression but have dropped below the threshold of consciousness (a higher correspondence to the automatic activities of the physical body, which proceed upon their work without any realised consciousness on the part of the man). His effort is towards something, which means little as yet to those of you who read these words; it is for the realisation of Being, immovable, immutable, living and only to be comprehended in terms, which embody the concept of "It is not this; it is not that". It is No-Thing; it is not thought or desire. It is life, Being, the whole, the One. It is not expressed by the words "I am" or by the words "I am not". It is expressed by the words "I am that I am". Having said that, know you what I mean? It is the will-to-be which has found itself through the will- to-good.

Therefore, the eighteen fires must die down; the lesser lives (embodying the principle of form, of desire and of thought, the sum-total of creativity, based upon magnetic love) must return to the reservoir of life and naught be left but that, which caused them to be, the central will, which is known by the effects of its radiation or breath.

This dispersal, death or dissolution is in reality a great effect produced by the central Cause, and the injunction is consequently: "This they must bring about by the evocation of the Will". This type of death is ever brought about by the group because it is from the earliest moment the one unmistakable expression of soul-activity - as influenced consciously by the Monad or Father – and this activity is a group-activity, which wills the return of the lesser lives to the general reservoir from the very first moment that it has become apparent that the form-experience has served its purpose and that the form has reached a point of such resilience and capacity that perfection has been practically achieved. This is definitely consummated at the fourth initiation. Now at the end of the great life-cycle of the soul, persisting for aeons, the time is nearing, when form-taking and experience in the three worlds must end. The disciple finds his group in the Master's Ashram and consciously and with full understanding masters death - the long-feared enemy or existence. He discovers that death is simply an effect produced by life and by his conscious will and is a mode whereby he directs substance and controls matter- This becomes consciously possible because, having developed awareness of two divine aspects - *creative activity and love* - he is now focussed in the highest aspect and knows himself to be the WILL, the Life, the Father, the Monad the One. With the process of attaining this and with the method of evoking the will and consequent recognition of the Monad – as far as can be possible within the limits of language and of understanding - my next communication will deal.

Your Master, Friend and Teacher, DJWHAL KHUL.

**APPLICANTS AT THE PORTAL GROUP - April 1956**

**NEW SEED GROUP – ASHRAM SERIES SET No. 24 - July 1943 Full Moon**

(The New Seed Group started in the Ashram Series)

(Rule Four for Applicants)

My Brothers:

In concluding our study of Rule IV, we are today to consider:

1. The method of evoking the will aspect.
2. The process of recognising the Life aspect, the Monad, the Father in Heaven.

The result of these two is given in the two closing phrases of this rule:

"The lesser wheels must not for aye revolve in time and space:  
only the greater Wheel must onward move and turn."

There is one point here that I would like to make because it opens the door to new concepts even if it is not yet possible for these concepts to be defined so that the mass can understand; even the disciples who read these words will fail truly to comprehend. Only those who have taken the third initiation will rightly interpret. Constantly, in all esoteric literature, reference is made to the factors of time and space as if there were a basic distinction between the worlds in which these two hold sway and in which the aspirant lives, and the higher worlds where pledged disciples are beginning to function and initiates of all degrees freely move. Constantly the aspirant is reminded that time is cyclic in nature and manifestation, and that "space is an entity". It is necessary that there should be some comprehension of these terms if that, which the will controls (when evoked) is to penetrate into the knowing consciousness of the thinker.

Space and substance are synonymous terms; substance is the aggregate of atomic lives out of which all forms are built. With this the Treatise on Cosmic Fire largely dealt. This is both an occult and scientific truism. Substance is, however, a soul concept and is only truly known to the soul. Therefore, after the fourth initiation when the work of the soul is accomplished and the soul-body fades out of the picture, only the quality, which it has imparted to substance is left as its contribution - individual, group or planetary - to the sum-total of manifestation. All that remains is a point of light. This point is conscious, immutable and aware of the two extremes of the divine expression: *the sense of individual identity and the sense of universality*. These are fused and blended in the ONE. Of this ONE the divine Hermaphrodite is the concrete symbol - the union in one of the pairs of opposites, negative and positive, male and female.

In the state of being, which we call the monadic, no difference is recognised between these two because (if I can bring such ideas down to the level of the intelligence of the aspirant) it is realised that there is no identity apart from universality and no appreciation of the universal apart from the individual realisation and this realisation of identification with both the part and the whole finds its point of tension in the will-to-be, which is qualified by the will-to-good and developed (from the consciousness angle) by the will-to-know. These are in truth three aspects of the divine will, which exists in its perfection in the solar Logos and finds a medium of expression through a planetary Logos. This will is, therefore, working out in seven ways via the living qualities of the seven planetary Logoi Who express Themselves through the seven sacred planets; They are preoccupied with the endeavour of bringing all the forms of life within the orbit of Their influences up to the same measure

of recorded recognition and of registered existence. It will be obvious to you consequently that on each of the seven sacred planets one aspect of the divine Will, will be dominant.

This, my brother, is the significance of space - the field wherein states of Being are brought to the stage of recognition. When that stage has been reached and the Knower, the Soul, is fully aware and fully conscious, then there enters in a new factor, which also affects space - though in a different way - but which is related to the monadic life. That factor is TIME. Time is related to the will-aspect and is dependent upon the dynamic life, self-directed, which produces persistence and which demonstrates persistence in that dynamic focus of intention by periodic or cyclic appearance.

From the angle of the will or the Father, these appearances in time and through space are so small a part of the experience of the living Entity Whose life is lived on planes other than the physical, emotional or mental, that they are regarded as no life. To understand this I would remind you that again we must seek to understand the sum-total in the light of the part, the Macrocosm in the light of the Microcosm. That is no easy task and is necessarily most limited.

The disciple knows or is learning to know that he is not this or that but Life Itself. He is not the physical body or its emotional nature; he is not, in the last analysis (a most occult phrase, my brother) the mind or that by which he knows. He is learning that that too must be transcended and superseded by intelligent love (only truly possible after the mind has been developed) and he begins to realise himself as the soul. Then later comes the awful "moment in time" when, pendant in space, he discovers that he is not the soul. What then is he? *A point of divine dynamic will focussed in the soul and arriving at awareness of Being through the use of form.* He is WILL, the ruler of time and the organiser in time, of space. This he does but ever with the reservation that time and space are the "divine playthings" and can be used or not at will.

We could paraphrase the last two sentences of this fourth rule as follows: The evocation of the will involves identity with the larger purpose. The little will of the little lives must be merged in the larger will of the whole. Individual purpose must be identified with group-purpose, which is as much of the purpose of the Whole or of the One Life, which the little life can grasp at any given point in time and space. It is in this sense, esoterically understood, that time is an event (which philosophy now points out), groping towards an expression of the initiate consciousness.

In the long run, literally when the path of evolution is trodden to its end, what remains will be the divine purpose of the all-enveloping Life as it materialises the plan in time and space. This is the result of the turning of the greater Wheel of life, causing all the lesser wheels - in time and space - also to turn. In the meantime, the human being is first of all driven by desire, then by aspiration towards some envisioned goal, then by his selfish will, which reveals to him the nature of the will, persistent application to some purpose, seen as desirable and to which every power is bent. Having exhausted all tangible goals, the inner life forces the man on towards the intangible and the quality of his will begins to change. He discovers a larger will than his own and begins slowly to identify himself with it, proceeding stage by stage from one realised purpose to another higher one, each step removing him further from his own so-called will and bringing him nearer to an appreciation of the significance of the divine will or purpose.

It might be stated, in an effort to clarify the method whereby this is done, that by the carrying out of the plan, the disciple learns the nature of the purpose but that the purpose itself can only be grasped by one who is developing monadic consciousness. Monadic consciousness, as I have told you, is not consciousness as we human beings understand it, but is that state of apprehension, which is not consciousness or realisation, as the mystic feels it, or identification, as the occultist terms it, but something that appears when all these three are appreciated and registered in a moment of time within the orbit of space.

Now, brother of old, having said this I would ask if you are much the wiser or of what profit it is for me to write these words if you understand them not? For two reasons I write: One of my functions and duties as a Master of the Wisdom, is to anchor ideas in the mind of man and carry down into the realm of words certain emerging concepts so that they may begin to influence the higher level of

thinkers. These latter are responsible for precipitating the ideas deep into the human consciousness. Secondly, I write for the generation, which will come into active thought-expression at the end of this century. They will inaugurate the framework, structure and fabric of the New Age, which will start with certain premises, which today are the dream of the more exalted dreamers and which will develop the civilisation of the Aquarian Age. This coming age will be as predominantly the age of group-interplay, group-idealism and group-consciousness as the Piscean Age has been one of personality-unfoldment and emphasis, personality-focus and personality-consciousness. Selfishness, as we now understand it, will gradually disappear for the will of the individual will voluntarily be blended into the group-will. It will be obvious to you, therefore, brother of mine, that this could well bring about a still more powerful selfishness, still greater separateness and a still more dangerous situation because a group would be a combination of focussed energies and unless these energies are directed towards the fulfilment of the Plan (which coordinates and makes possible the divine purpose), we shall have the gradual consolidation of the forces of evil or of materialism on earth. I am not speaking lightly but am endeavouring to show the necessity for the steadfast consecration of the spiritually minded to the task of developing the will-to-good on earth and the absolute importance of fostering goodwill among the masses. If this is not done after the terrific global housecleaning that has gone on, the last state will be worse than the first. We shall only have individual selfishness superseded by group-selfishness, which will be consequently still more potent in its evil dedication, focus and results. The little wheels, my brother, can continue to revolve in time and space, hindering the onward progress of the great Wheel, which - again in time and space - is the wheel of humanity. The Heavenly Man and the human being upon that Wheel are developing divine qualities and attributes.

The will-aspect of divinity can only find expression through humanity for the fourth kingdom in nature is intended to be the agent of the will to the three subhuman kingdoms. It was, therefore, essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in humanity as a preparatory step to the development of response to divine purpose. It is absolutely essential that the will-to-good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind. The will-to-good of the world-knowers is the magnetic seed of the future. The will-to-good is the Father-aspect whilst goodwill is the Mother-aspect and from the relation of these two, the new civilisation, based on sound spiritual (but utterly different lines) can be founded. I would commend this thought to your consciousness for it means that two aspects of spiritual work must be nurtured in the immediate future for on them the more distant hope of happiness and of world-peace depends. The New Group of World Servers must be reached and the will-to-good developed in them and the masses simultaneously must be reached with the message of goodwill. The will-to-good is dynamic, powerful and effective; it is based on realisation of the plan and on reaction to the purpose as sensed by these who are either initiate and consciously in touch with Shamballa or by disciples who are likewise a part of the Hierarchy but are not yet able to contact the central Purpose or Life. Not yet having taken the third initiation, the monadic vibration is to them largely unknown. It would be just as dangerous for them to be able to reach Shamballa (prior to the third initiation when all personality tendencies are obliterated) as it would be to teach the masses of men today techniques of will, which would render their still selfish will effective. The main difficulty would be that the disciples would destroy themselves whilst the ordinary man would damage himself.

This communication, brother of mine, is necessarily brief because it is of such deep significance that it requires careful study, sentence by sentence. It is very largely beyond the grasp of the majority of readers. It will do no harm, however, for you, my group of disciples, to reflect upon the various meanings (and there are several) and the esoteric implications.

I will shortly deal with Rule V, which is of a more practical import than the above.

Your Master and Teacher, DJWHAL KHUL

Set 8. Supplement 8.D.

### APPLICANTS AT THE PORTAL GROUP - April 1956

#### ASHRAM SERIES SET No. 33 – April to August 1944

(Rule Eleven for Applicants)

My brothers;

I would like to speak, at this point in our discussion of the fourteen rules for initiates, upon the theme of group-initiation; these rules are those to which such groups that are seeking, in unison, a group-expansion of consciousness must learn to conform. It is for this reason that *I have hitherto omitted to go into detail in relating these rules to the seven centres* or, specifically, to the great seven solar initiations. Of these seven initiations, only five concern average humanity. The remaining two initiations concern only those who are willing to meet certain unusual requirements and to produce that special effort, which entitles them to the appellation, "Victors, through the clear pure will".

Group-initiation is no easy achievement, particularly as it is practically an untried experiment and constitutes essentially a pioneering effort. That such a development was inevitable if the evolutionary growth of humanity proved in any way satisfactory was early realized by the Hierarchy. However, it has taken millennia of years to make it seem as an hypothetical effort - in any way possible, and only tentative experiments have as yet been attempted. The first objective of these experiments (going on quietly in various places all over the world) is to see if a group of disciples can work together in such a manner that an inner fusion can be seen - by us - to be taking place. The results, hitherto, have not been encouraging. It has, for one thing, been difficult to find disciples who are approximately at the same point in evolution, whose rays are "shining through" adequately and who can evidence some one quality, or some controlling theme (if I may use such a phrase), which they share in unison and which would suffice to hold them together and prove strong enough to offset personality differences, preferences and barriers. It has not been possible, as yet, to do this. Group after group has been tried and tested out by different Masters in various parts of the world and hitherto all such attempts have proved failures, including the efforts, which I made with all of you. When I use the word "failure", I mean failure from the angle of the planned objective. From the angle of the individual growth of any particular disciple there has not necessarily been failure; from the angle of the unwitting, general public, the publication of Discipleship in the New Age will prove in years to come an epochal success.

It might be of value to consider briefly what group-initiation involves and to do this factually and not sentimentally and aspirationally.

One of the problems confronting the Hierarchy in this connection is the elimination of sentiment - that curious, emotional reaction and relationship, which links all the members of a group together in the bonds of liking or disliking. Where there is liking, then too strong a personality relation is established, as far as the good of the group is concerned. The group equilibrium is disturbed. Where there is disliking, the inner faculty of rebuff works constantly and cleavages then occur. Is it not true, my brothers, that your relation to each other is frequently subjected to the impact of approval or of disapproval?

When that attitude exists, the first steps towards group fusion are absent. This is what we mean by sentiment, and this emotional reaction must disappear as a preliminary stage. I speak not to you at this time anent personality. For some people, impersonality is simply an escape mechanism from responsibility; for others, it connotes suppression and entails such hard labour that the entire time of the disciple is given to the achievement of impersonality, thereby guaranteeing non-success. That at which you strenuously strive and which assumes undue place in your thinking in due time becomes itself a prison and merits later destruction. Such is the occult law. Impersonality is only possible to the disciple who knows truly how to love, and to him, who sees life and its phantasmagoria (including all associated persons) in the light of the Spiritual Triad.

It is to this that Rule XI primarily refers and it will not be possible for you to comprehend the significance of this rule unless there is a measure of clarity in your minds anent true group-relationships. Such relationships are not based upon personality or impersonality, or upon liking or disliking, or on criticism or non-criticism, but upon a real comprehension of "divine indifference", spiritual detachment and deep, persistent, unchanging love. To many of you, the juxtaposition of these phrases will seem paradoxical but an understanding of the occult paradoxes tends to liberation. In the comprehension of these basic attitudes lies the first lesson of the aspirant to participation in group-initiation.

The second point, which the group thus striving has to grasp is the necessity for the utilization of the force of destruction.

A group, my brothers, is brought together under karmic law, ashramic necessity and soul-direction. Immediately, there is presented to the watching Masters an opportunity for the very definite training of some willing aspirants but also an equally definite point of tension, indicating real difficulty. There is little in reality to link these people, except inclination, a joint aspiration and a goal seen and held in unison. The outstanding characteristic of such a group is spiritual selfishness. This statement may surprise you until a close scrutiny of your own hearts is undergone and then I venture to predict that you will discover that it is not divine love of humanity that has enabled you to find your way into the outer group of some Ashram but desire for development, for achievement and for liberation. The first step, therefore, is to recognize this and hence the injunction so oft misunderstood: *Kill out desire*. This has to be the first destructive activity of the disciple. It is not what the disciple seeks, or wants or desires which should condition him and drive him to what we might call "ashramic acquiescence, but the all-impelling motive of world-need. So the disciple begins to rid himself of desire by a process of attrition. He does not positively fight desire with a view to its elimination; he does not seek to transmute (as should the probationary disciple) but he ceases to give it any recognition; he fails to provide it with the needed stimulation of attention, for, as ever, energy follows thought; he is pre-occupied with world-need and with the service he can render and - almost inadvertently, as it were - desire dies of attrition.

It will be apparent to you, therefore, that it will take time for all the members of a group to achieve the destruction of individual desire, and that until some measure of this united liberating process is attained, the group cannot go forward together as a unit on the Way of Initiation.

The next step is *the destruction of the ties*, which link the personalities of the group-members. These must be severed and the relation between the group-members must be on the basis of soul-activity, joint pledge to the Master of the Ashram and a united service, given to humanity. There comes a point of freedom in the group-relation, which will demonstrate in some definitely planned and united activity, carried forward in the outer world but enriching the life of the Ashram. Until this stage is reached, the activity of the group corresponds to that of the probationary disciple and not to that of the pledged disciple. The spontaneously emerging group-work, engendered by the group-consciousness and fusing the entire group of disciples at a point of tension in service is the first indication that the group is ready for further teaching, for an intensification of its group-potency and for a closer relation to the Master. This has all been brought about by the group itself, independently of any injunction of the Master, and as a result of the united soul-life of the group, effectively making its presence felt. These two spiritually destructive processes - the destruction of desire and the severing of all personality ties - are the first two and essential results of true group work.

(This does not negate working together and enjoying each other in normal physical plane relationships and activities. Indeed, when the relation between group members is on the basis of soul-activity, joint pledge to the Master of the Ashram and the Hierarchy, and a united service given to humanity, - there is a gradual release of the personality from sentimental or emotional ties of likes and dislikes. The personalities become freed for personal relationships expressing the highest type of friendship. The success of any outer group-venture to serve the Plan is then assured. We must remember that the personal relationships between the members of Hierarchy are expressive of the highest type of friendship. M.W.)

The third quality, which must be utterly rooted out and destroyed is that of all reaction towards recognition, whether that recognition is accorded by the world of men, by other disciples or by the Master. The ability to work without any token of recognition, to see others claim the reward of action taken, and even to be unaware that the results of the good initiated by the individual disciple or his group are claimed by others, are the hallmarks of the hierarchical worker. The Masters get no recognition for the work done by Their disciples though They initiated the original impulse and have given both guidance and direction; the disciple carries out the Plan; he shoulders the responsibility; he pays the price, either good or bad, or the karmic results of instituted activity and he is the one who gains the recognition of the crowd. But - until the disciple seeks no recognition, until he fails to think in terms of results and is unaware of the reaction of the world to his work as an individual disciple - he has yet far to go in order to attain the higher initiations. The entire problem becomes increasingly difficult when an entire ashramic group is concerned, for the recognition of the group-service seems little to ask from the world, which is served; such a demand, nevertheless, and such an expectation delay the complete absorption of the group into the inner Ashram.

These are not, however, impossible objectives or I would not waste your time or mine in their delineation. The group can measure up to the occult necessity if unitedly they recognize the scope of the endeavour and unitedly strive for complete absorption in service - an absorption so deep that it excludes all other recognitions, particularly those of a personal nature. We come back, therefore, (as is continually the case) to the fact that when a group can arrive at a suitable point of united tension, non-essential reactions disappear and undesirable qualities are automatically removed.

These three types of work along the lines of destruction merit your careful consideration and - because they are along the line of the destroying aspect - it will be apparent to you that the method employed is that of the utilization of the group-WILL. It will be equally apparent to you that the group-WILL can only make its appearance under the Law of Occult Continuity when and if the group is functioning intelligently and demonstrating love adequately.

We now come to the third factor which group-initiation involves. This is diversity in unity, consciously recognized and utilized. A group is not composed of disciples all of whom are being prepared for the same initiation. This is oft a hard saying for group-members to accept. The significance of my earlier statement, that a group is composed of men and women all of whom are at the same point in evolution, is a generalization and simply means that all of them have reached the point where they are pledged and unalterably committed to the work of the Ashram, under some particular Master.

The work, however, requires a diversity of quality and of potencies in order to be effective in manifestation upon the outer plane. It needs those who are in close contact with the Master and are, therefore, initiates of a certain standing; it needs also those who have facility of relationship with the inner Ashram and are, therefore, senior disciples, though not necessarily high initiates; it needs also those not so advanced upon the Path of Discipleship, because they have and can establish a close connection with ordinary humanity in the life of everyday. A group of disciples such as this is consequently a miniature hierarchy and a hierarchy exists in its various degrees in order to permit of a wide range of effective relationship. Ponder on this statement. You can see now why there is necessity for the elimination of personality reactions, for only thus could the groups function as a coordinated unit with the various members recognizing each others' status and yet are not moved to jealousy or belittlement thereby; the work is then carried forward on the basis of inspiration, coordination and practical application. The senior members of the group and those with the most advanced status (whatever that may be) provide the incentive of the Plan as they receive it from the Master; the more experienced from among the disciples then coordinate the Plan within the group, relating it to the Ashram and indicating its approach to the world of men; the neophytes - pledged and dedicated though yet without experience - carry out the plan upon the physical plane. This entails, as you can see, smooth and effective coordination, a proper attention to the general picture, and an application of the detail of work to the immediate necessity. It is a hard task for a group of intensely individualistic disciples (and all disciples are individual) to begin to take the first steps towards these attitudes and the relationships, which distinguish the Hierarchy as a whole.



Still another important factor in the group-preparation for initiation is the cultivation of silence. How, we ask ourselves at times when the functioning of the Ashram is under discussion, can we train our disciples to realize that, essentially, silence is NOT refraining from speech. So many disciples seem to think that it is and that they have to learn not to talk if they hope to take initiation. Some would do a great deal better if they talked more than they do - along right lines. The silence imposed in an Ashram is refraining from certain lines of thoughts, the elimination of reverie and the unwholesome use of the creative imagination. Speech is consequently controlled at its source because speech is the result of certain inner sources of ideas, of thought and of imagination; it is the precipitation (at a certain point of saturation, if I might so express it) of inner reservoirs, which overflow on to the physical plane. The retention of speech and the suppression of words if they are the result of a realization that what is to be said is wrong, or undesirable, or unwise or wasteful of energy will simply increase the inner banking up and will lead eventually to a still more violent display of words at a later date; it may also bring about serious and disastrous conditions within the astral body of the disciple. The silence of thought is to be cultivated and, brother of mine, I do not mean silent thinking. I mean that certain lines of thought are refused admission; certain habits of thinking are eradicated and certain approaches to ideas are not developed. This is done by a process of substitution and not by a violent process of suppression. The initiate learns to keep his thought-apparatus in a certain effective condition. His thoughts do not intermingle the one with the other but are contained (if I may thus pictorially word it) in separate compartments or carefully filed for reference and later use.

- a. There are certain layers of thought (again speaking symbolically), which are held within the Ashram itself and are never permitted to enter the mind of the disciple or the initiate when not consciously working in the Ashram.
- b. Others are related to the group and its work and are given free play within the group ring-pass-not.
- c. Still others are of a more mundane nature and govern the daily life and relationships of the disciple with personalities and with the affairs of civilized living and physical plane events.

These are only indications of what I mean but will suffice to show you (if you duly meditate) a little of what is meant by the silence of the initiate. Within the permitted levels of contact, speech is free and unimpeded; outside those levels, no indication is given that the other spheres of thought activity with their conditioning speech even exist. Such is the silence of the initiated disciple.

We have, therefore, considered briefly but suggestively four qualities, which a group preparing for initiation needs to develop, to consider and unitedly to achieve. They are:

1. The achieving of a non-sentimental group-inter-relation.
2. Learning how to use the forces of destruction constructively.
3. Attaining the power to work as a miniature Hierarchy and as a group exemplify unity in diversity.
4. Cultivating the potency of occult silence.

We will, after these preliminary remarks, come now to a consideration of the next rule.

## **RULE XI.**

Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the WORD, which will carry out that task.  
Let them destroy by their dynamic WILL that, which has been created at the midway point.  
When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.

On first reading this rule, it is obvious that it concerns the fourth initiation and the consequent destruction of the causal body - the vehicle through the means of which the Monad has created first of all the personality and then an instrument for the expression of the second divine aspect. We are, therefore, dealing with one of the major initiations. I would here call to your recollection the fact that (from the angle of the Hierarchy) this initiation is the second major initiation and not the fourth, as it is so regarded from the human angle; the third initiation is technically regarded as the first major initiation. The major initiations are really only possible after the transfiguration of the personality.

What, therefore, brings about the destruction of the soul body? The destroying agent is the second aspect of the WILL. The third or lowest aspect of the will, working through the mind or the manasic principle was the sustaining factor in the long cycle of personality development; it was the principle of intelligent synthesis, holding the life-principle, intact and individualized through the long series of successive incarnations. During that cycle, the will demonstrated first as the lower mind; then it focussed itself in the Son of Mind, the divine Agnishvattva, the soul, and became increasingly a factor of potency. Later, as the disciple builds the antahkarana and thus establishes a direct channel of communication between the Monad and the personality, the lower mind becomes fused with the abstract mind or higher mind (the manasic principle, sublimated and purified) and gradually the soul is - to use a peculiar but sensitively expressing word - bypassed. It has by now served its purpose. Love and light are in expression in the physical plane-life. Neither the personality vehicle or the soul-body are required, as under the old conditions. Their place can now be taken by the Spiritual Triad and the Monad; the essential life of both the lower aspects (creative in nature and expressive of loving intent as to purpose) can now be withdrawn. Triplicity, from the angle of the three periodical vehicles - Monad, soul and personality - is resolved into duality and the Monad (reflected in the Triad) can now work upon the lower planes through the medium of a definitely created personality or "point of tension" in the three worlds. It is to this, that the rule applies when studied in terms of the individual initiate whilst the life in which the soul is "by-passed" and its ring-pass-not is destroyed is of such profound difficulty that it is called the life of crucifixion or of renunciation.

We are, however, concerned with the interpretation of the rule as it affects a group, which is preparing for the joint initiation of its members. It is by adhering to the ancient dictum that "as it is with the Macrocosm so will it be with the microcosm" and by the application, therefore, of the Law of Analogy that we shall eventually arrive at understanding. I cannot hope to do more than indicate significances, but it will now be clear to you why I have dealt with the four qualities, which a group must develop in unison prior to initiation. We shall find it useful to relate these qualities to the various phrases or injunctions in this Rule XI. We must consider each of them separately. Let us now look at the first sentence.

*"Let the group together move the fire within the Jewel in the Lotus into the Triad."*

Let me first remind you that fire always connotes the first aspect and this, as you know, is the life-aspect. To this let me add the well-known fact that "Our God is a consuming fire" and call to your recollection that the first aspect is the destroyer aspect. You have immediately established a relation between the first two qualities with which we have been dealing and the work of the crucifixion as a symbolic expression of the fourth initiation. The achieving of a selfless and impersonal group-inter-relation was the first pre-requisite, and the word "together" in this rule deals with the work of the group when - as a closely knit unit - it can move forward. This transference of the life or of the fire has to be the result of united action, taken by the group when full interior unity has been attained. It cannot take place prior to this, any more than an individual initiate can take this particular initiation until such time as complete fusion of the three bodies and the soul has been effectually brought about and divine indifference has been achieved to all lower reactions of the component parts of the fused and inter-related instrument. So must it be with the group.

The group-life must express itself upon the physical plane and in group-formation. It will possess a sensitive feeling apparatus, corresponding to the astral body, and the group-mind will be well organized and functioning rhythmically. Thus the group "personality" will be active but divinely active by the time this particular stage is reached. The group-soul will also be in full flower as an expression of the inner Ashram and at the very heart of the group-life, veiled and hidden by its outer personality

expression and by its vibrant loving soul, will be a point of living fire or life, which - in due time and under right conditions - must be transferred into the inner Ashram, found on triadal levels. This may or may not mean the destruction of the group-causal body and the establishing of a direct line of relationship between the pure Ashram and a group of disciples. It will undoubtedly mean during the stages preliminary to that desirable attainment, a definite change of focus and the gradual establishing of a point of tension upon slowly realized high levels, carried on until the transference is completed.

All the time that this is taking place, the fire at the heart of the group-life is becoming more and more vital and, consequently, more and more *spiritually* destructive. The second quality, which I considered with you, the constructive planned use of the forces of destruction, can now be seen as active. It is these forces, which are often responsible for the upheavals, the cleavages, the dispersions and the fatalities, which are so frequently the characteristics of the group-life in its early stages. The fire is then working under the stimulation of the Spiritual Triad but is not consciously being manipulated by the group itself. The group becomes esoterically "a burning ground", and much time would be saved and much unnecessary distress and pain and suffering eliminated if the group-members would realize what was happening to them and would simply stand steady until such time as the "purification so as by fire" been completed and the life-principle in the group-heart can shine forth with both brilliance and radiance. It is this quality of patient endurance, which is so sorely needed by the members of a group being prepared for initiation. Once, however, the purpose underlying all distressing events and disrupted personnel is grasped, rapid progress can be made - again by the simple practice of divine indifference.. This divine indifference was the outstanding quality of the Master upon the Cross at Calvary. The seven words from the Cross were concerned with others, with His mission, with world-need, and with relationship with the Father or with the Monad. But disciples and aspirants are so intensely pre-occupied with themselves, their effect upon others, with their endurances and pain or with criticism of their brothers or of themselves! The goal and main objective is not adequately emphasized in their consciousness. The group-personality is often functioning with potency but the fusing love of the soul is absent and the shattering inflow of the life at the heart of the Jewel is not permitted full sway. It is blocked and intercepted by group-conditions and until there is at least some united will to take *together* what is needed in order to shift the life of the group to higher levels of awareness and into the Ashram on buddhic levels, the technique of transference will not be committed to the group by the Master. That is what is meant by the next sentence in the rule:

*"Let them find the WORD, which will carry out the task."*

What is this technique of transference? It falls into three stages, each one of which has to be arrived at by the group in unison. The first is the stage of united tension or the attaining of such a focal point of planned and focussed intent that the group undeviatingly oriented to the immediate task to be done and is functioning from the angle of purpose as one individual. This is perhaps the hardest stage but it has to be mastered, prior to the assistance of the Master in the inner Ashram; He is to the group what the Monad is to the disciple, ever seeking to bring out the esoteric "renunciation" of the causal vehicle. This point of tension has to be held in high vibratory activity all through the process of transference. I would remind you that the outstanding characteristic of Jesus of Nazareth throughout the period prior to the crucifixion was one of complete silence; here is where the efficacy of the fourth quality, mentioned by me appears. The group, at this state, is so pre-occupied with the task ahead and so conscious of the need for preserving a united and uniform tension that "the silence of the secret place" settles on it and the work can then proceed apace. When this point has been attained, then the third quality manifests with power to work as a miniature hierarchy and this becomes increasingly noticeable.

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

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

1. It produces fusion between the outer group and the inner Ashram.
2. It enables the group-life to be transferred along the group-antahkarana and focusses it once and for all in the Master's Ashram.
3. The result of this transference is two-fold:-
  - a. The outer group dies, occultly speaking.
  - b. The soul of the group, being now merged with the life-aspect on levels higher than those on which the causal body exists, is no longer of major importance; the Great Renunciation takes place and the causal body- having served its purpose - dies and is destroyed. So died, according to theological injunction, the Christ upon the Cross. Yet He died not and still lives and by His life are all souls saved.

It is hard for esoteric students to realize that the emphasis of the coming Schools of Enlightenment will be upon the life-aspect and not upon contact with the soul. The goal will be transference and not union. Aspirants and disciples today are largely the result of the old order of teaching and are the flower of the processes to which humanity has been subjected. This is a vital transition period; disciples and aspirants in the world at this time are, figuratively speaking, at the same stage as the group, which we are considering - the stage of the transference of the life from the outer form into the inner being. Hence the difficulty with which you are all faced and the arduous task it is to comprehend realistically that, which I am attempting to convey. The problem of soul-contact is something, which you can and do grasp, at least theoretically. The problem of life-transference from the highest point of present attainment into some vague and mystical spiritual focus is not so easy to understand. Forget not, I am not looking for understanding for I write for those, who will come after you and for those, who will be the reincarnated aspects of your present selves.

You will note, therefore, how the four qualities dealt with by me this paper enabled the group to achieve sounding of the WORD. That Word, now emitted by them as a group under the inspiration of the Master (and I use the word "inspiration" advisedly) has gone forth; it has passed beyond the sphere of the immediate group-influence; it has made its initial impact upon the soul of the group and has vitalised to a new potency the life-aspect, the Jewel in the Lotus of the soul. Now comes the possibility of fulfilling the third great injunction contained in this rule:

*"Let them destroy by their dynamic WILL, that which has been created at the midway point."*

In the fulfilment of the requirement here enjoined, the group enters upon its major test in this work of transference. The group-members have unitedly preserved the point of tension; unitedly they have created the antahkarana; unitedly they have invoked by the group-sound the attention of the Master and of the Master's Ashram; unitedly that sound has taken the form of a Word and that Word has made an impact upon the life-aspect of the group within the form of the group-soul; it has energized it so that the destruction of the causal body is now in order. The tendency of the group would then be to relax and this quite normally; the irretrievable Word has gone forth and all is well and safely accomplished. But it is not so in verity. By the power of their united love, the group has mastered personnel difficulties and has developed together the four qualities; it has also found the Word, which can affect the soul – for the Word is ever related to the second aspect and because of that, it can reach and energize the soul, the second aspect per se.

But now, in the final stages of the great work of transference, the group has to arrive at a new point of tension and of united attainment. It has to use dynamic will, the energy of the first aspect and so bring about the final destruction of the causal body. The life within the causal body has been stimulated and vitalized and is now seeking to break out of its confining form. The vehicle of the soul is being subjected to pressure from within but also – both in the case of the individual initiate and of the initiated group – the final blow has to be struck also from without by an act of the united will; this corresponds to the great cry of the Christ upon the Cross, when He exclaimed, “It is finished”. With these words we are told, the veil of the Temple was rent from top to the bottom and the life of the Christ ascended to the Father. Ponder upon the significance of these phrases. “That, which has been created at the midway point” is no longer needed. No mediating principle of intermediary between man and the Father is any longer required; the Monad and the personality are in complete at-onement and have achieved perfected relationship; triplicity has given place to duality and the Way of the Higher Evolution stands open before the initiate.

It will be obvious to you that this phase of group-attainment can as yet be only a hope. It lies far ahead of the present day groups, just as the fourth initiation lies far ahead of the average aspirant or disciple. But groups must have their goals and must strive towards the vision just as the individual must; I am laying the foundation for the phase of group-living and united striving, which will be so distinctive an aspect of the coming era. There are three further points, which I seek to make:

**First** the attainment of the ability to use the group dynamically can be more easily understood if it is realized that it means the extension of the point of tension into realms, which involve the super-consciousness of the disciple; also that the release of the life-aspect from the confines of the causal body produces a new cycle of invocation and invocative activity. This brings about an inflow of the destroyer aspect, of the divine will and consequently the complete destruction of the causal vehicle.

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

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

One simple rule towards comprehension and attainment ever holds good. The Great Renunciation, as you have oft been told, only becomes possible when the practice of the little renunciations governs the life of a disciple and a group. The renouncing of ambition, of all personality ties and the renunciation of all that hinders progress as it is revealed to the eye of the soul lays a sound foundation for the final great transference, based upon the renunciation of that, which for aeons has connoted beauty, truth and goodness and which has seemed the ultimate goal of all aspirational effort. The endeavour to see that, which lies ahead and beyond the apparent finality of soul-fusion faces some of you at this time and that you may penetrate beyond the veil of the soul and eventually see that veil “rent from the top to the bottom” and thus be enabled to say with those of like degree, “It is finished” is my earnest hope. Then will open for you as for others the Way of the Higher Evolution and the glory of the Lord will be seen in a new light – a light, which will dim and throw into the shade all previous goals and visions.

Your Master Djwhal Khul. (The Tibetan).

**APPLICANTS AT THE PORTAL GROUP - April 1956**

**ASHRAM SERIES SET No. 34 - October 1944**

(Rule Twelve for Applicants)

Brother of mine:

The rule, which we have now to consider carries us into realms of extra-planetary energy, into a world of a larger consciousness towards which the higher initiates strive and which is related in a peculiar way to both the past and the future. This rule might also be called the formula, controlling the work of the New Group World Servers.

The three remaining rules for initiates and disciples are concerned with the work of the New Age and the coming revelation, which will make that work both new and possible. They are, therefore, of supreme importance to use. Step by step, we have, in the eleven rules already studied, seen the initiate or disciple carried from his position as an accepted disciple, standing before the Angel of the PRESENCE, to that point of attainment:

- a. where the spiritual will is released in full service and with full comprehension at the time of the fourth initiation,
- b. where atma or pure spirit is in control,
- c. where the Spiritual Triad is expressing the nature of the Monad,
- d. where identification with the purpose of deity has transcended illumination of the mind and has also transcended cooperation through pure love with the Plan.

These words are all attempts to indicate the path of Progress, which is - to the initiate consciousness - the necessary preparatory stage to treading the Path of the Higher Evolution just as the Probationary Path is the necessary preparatory stage to being accepted into an Ashram. Briefly, the eleven rules already dealt with might be regarded as controlling the conscious activity of the initiate in the following stages and relationships:

1. The stage of the burning ground and the establishment of illumined group-relation. This is revealed by the mind, functioning as an aspect of the group-mind.
2. The stage of ashramic recognition and the establishing of a forward moving group-rhythm; these reciprocal activities produce a needed group-tension.
3. The stage of emitting the group-sound and the establishing of the power to invoke divinity, followed by a united group-realization that "God is Fire"
4. The stage of extinguishing the lesser fires through the means of the above realization and the establishing of a defined group-reaction to the divine purpose or will; this results eventually in the negation of the Laws of Karma and Rebirth as they condition life in the three worlds.
5. The stage of triadal perception and the establishing of spiritual contact, thus negating both the life of form and the soul. Duality is no longer recognized.

6. The stage of identification with the life-aspect and the establishing of complete divine integration into the greater Whole. The initiate then moves onward in life and not in consciousness - a concept and a truth, which it is not possible you to understand at this time.
7. The stage of a group sounding-forth of the Word and establishing direct relation with Shamballa as an integral part of the Hierarchy. This means the enunciation of a dual chord.
8. The stage of responding to the higher aspects of the seven Ray Lives and establishing contact with the Three and the ONE. This is done under the Law of the Supplementary Seven.
9. The stage of spiritual negation, as it is called. This establishes a new affirmative attitude and results in a recognition of the true nature of the One Initiator.
10. The stage of the dissipation of all veils and the establishing of the power to work with light energy, thus earning the reward of new utilized ability, i.e., the ability to work with the consciousness-aspect in all forms.
11. The stage where the potencies of the third aspect of divine purpose can be used to carry out divine purpose, plus the establishing of complete identification (as a group) with the divine will. This marks the period of the Great Renunciation and prefaces the complete transition out of the Fourth Creative Hierarchy, the human kingdom.

This is a brief and inadequate summation of the more general and the more easily comprehended results of obedience to these rules. The initiate stands free and becomes consequently a dynamic factor within the working Hierarchy. Rule XII now becomes clear to him, not only through the realization induced by his illumined mind but through the higher divine qualities, which are related to the expression of the will and purpose of the planetary Logos.

It will, of course, be obvious to you that only those who have reached the stages of work described in Rules X and XI will truly comprehend my meaning. I would warn you again that the obvious significance of the remaining three rules is not in reality the true spiritual significance, because we are in these rules dealing with the planned work of the Hierarchy during the next great cycle, that of the Aquarian Age; we shall, therefore, be considering those activities and Plans, which will usher in and mature that new culture and civilization, which will slowly come into being when the world has straightened itself out after the processes of the world war. The rule runs as follows:

#### **RULE XII.**

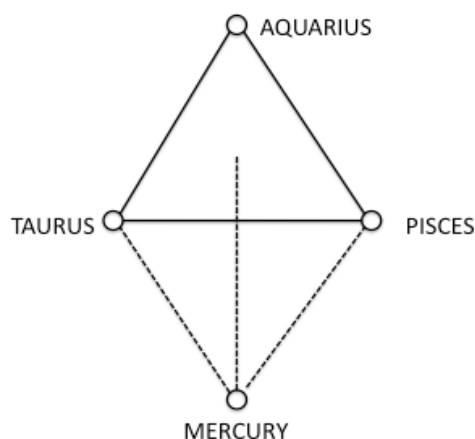
"Let the group serve as Aquarius indicates;  
Let Mercury speed the group upon the upward WAY  
And let Taurus bring illumination and the attainment of vision.  
Let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group".

You will remember that the rule, as given to applicants, emphasized:

1. The use of the hands in service for healing, blessing and for invocation.
2. The mark of the Messenger in the feet; this referred to the use of the intuition, which is governed by Mercury.
3. The use of the "eye". This is not in reality the third eye (which is after all only a symbolic phrase) but the ability to use developed soul-power. This is that intermediate potency, found between the power of the mind and the dynamic electric energy of pure will.

For the initiate, this rule simply carries the same message but on an infinitely higher scale and (if I may so express it) obedience to this rule calls in Aquarian energy, the reasoning power of Mercury and the illumination of Taurus in order to carry forward hierarchical work upon a planet and in a planetary cycle which has been conditioned by Pisces for more than two thousand years.

I would have you ponder on this, for in realization you will here have the formula for the work of the Hierarchy as it reconstructs the world after the destruction wrought since 1900 A.D. You have here also a great triangle of energies, functioning through the medium of Mercury, the reasonable, reasoning Messenger of the Gods:



The Hierarchy is, therefore, at this time conditioned by three great constellations:

1. AQUARIUS - - - - - the Custodian of that "life more abundantly" of which Christ spoke and which HE can draw upon at this time in a new and dynamic manner in order to bring about the restoration needed. This energy is the "implementing force of universality". It concerns the future.
2. TAURUS - - - - - The Revealer of the vision, the "eye of the Gods", the donor of illumination. It is that, which concerns the present.
3. PISCES - - - - - The Inspiration of the World Saviour and also the field of salvation. It is the field of force in which the two other forces must work. It has been produced by the past.

As these three constellations pour their energies into the great Ashram of Sanat Kumara, the Hierarchy, they are there concentrated and retained until released under "the swift design of Mercury" into the field of the human consciousness. The effect of this release is to awaken the intuition (governed as you know by Mercury) and to enlighten advanced humanity. It is through intuitive human beings that knowledge of the Plan is given to humanity and the work of restoration can be carried forward.

At this time and in a peculiar manner, the initiate-consciousness sees the Hierarchy as primarily energised by life, and by the energy of Aquarius, carrying a hitherto unknown aspect of the life-energy of deity. This is of course difficult for you to comprehend and will only be understood as it truly is at the close of the Aquarian age.

The initiate sees the New Group of World Servers brought under the illuminating power of Taurus, with the rest of humanity still under the influence of Pisces, You have, consequently, the "over-shadowing raincloud of knowable things" hovering over humanity just as the Hierarchy overshadows the New Group and just as soul overshadows the personality of man; you have all the needed



illumination and light upon all the coming problems, waiting to precipitate itself through the New Group of World Servers under the influence of Taurus, the nurturer or all illumination and you have humanity, at the same time, conditioned and made sensitive by Piscean energy, during the past two thousand years. You have, therefore, a condition of great spiritual promise and in this combination of energies you have present those forces, which will implement the activities of the Hierarchy, condition its initiates, affect every Ashram, bring light into the present darkness and - as can already be seen – stir into new understanding the present Piscean consciousness of mankind.

It is in the New Group of World Servers that the training of the needed disciples for the Ashram of the Masters takes place at this time in world-history. This is a new hierarchical venture. In this group also accepted disciples learn to work in the same manner as does the Hierarchy. The Hierarchy works within the field of the world of human living; the New Group provides a similar field for the new disciple. It is towards that group also that initiates in the various Ashrams converge at times in order to study the calibre and quality of the disciples, who are engaged in world salvage, for it is through these disciples that the Hierarchy carries out its plans. Initiates do their main work upon mental levels and from behind the scenes and because of this their potency is great; this is particularly so with those, who have taken the third initiation. A certain percentage of them are, however, active out in the world of daily living.

You need ever to remember that at this time the main technique of the Hierarchy is that of conveying inspiration. The Masters are not openly lecturing or teaching in the great cities of the world; They work entirely through Their disciples and initiates. It will, however, be possible for Them to appear increasingly among men and evoke recognition as the influence of Aquarius is more firmly established. The Masters, in the meantime, must continue to work "within the silence of the universal Ashram", as it has been called, and from there They inspire Their workers and these latter, in their time and way, inspire the New Group of World Servers.

You will note, therefore, that the effect of Aquarius upon the Hierarchy (as far as you, at this particular point in evolution can determine it) is to bring in the energy of Shamballa, which is essentially the energy of life itself, implemented by the will. This necessarily has created (and will increasingly create) major adjustments within the Hierarchy itself. The principal type of energy hitherto used by the Hierarchy is - as you well know - the energy of love. Now, to that must be added that of the life-giving will. New methods, new approaches to the human problem and new modes of work will have to be tried; experiment with the incoming forces will necessarily be the order of the day, though they will be experiments based upon vast knowledge and implemented with wisdom and understanding. It is the reaction of modern man to the ancient forces, which produces the need for care. Mankind is oft unpredictable, owing to the factor of free will. It is this, which lies behind the training given to disciples upon which I have already given you much instruction. The new techniques and the changed approach from that of individual culture to united group-progress will bring about many types of development. It is this different approach to the same basic problems, which lies behind the new capacities, which are emerging among disciples; it is this, which enables disciples of experience to work at high speed and with a life-potency that is unusual. I would have you begin to train yourselves to respond to the Aquarian energy now pouring into the Hierarchy. You can, as accepted disciples, do so and as members of my Ashram. Take advantage, therefore, of the opportunity for re-energizing that comes to all those, who have established contact, via their souls, with the Hierarchy or who are members of an Ashram or who - as probationers are upon the periphery of the great Ashram of Sanat Kumara, the Hierarchy.

This Aquarian influence produces mainly the intensifying of the hierarchical relationship to Shamballa and, therefore, affects every member of HIS Ashram, from the Christ down to the most newly accepted disciple. It is through the disciples that the New Group of World Servers are brought under the stepped-down Aquarian influence; this has to be an individual matter, largely dependent upon the point of evolution. Some members of the New Group of World Servers will not respond in any way; they cannot. Others will respond as fully as their spiritual status permits. This inflow of Aquarian energy is one of the factors, which will enable the Christ to complete His task as World-Saviour and World-Teacher; it will also enable Him to take the initiation, which lies immediately ahead for Him and for which He has been preparing for close upon three thousand years - so exalted and peculiar an

initiation it is. It is this influence also, which has enabled the Master R - to assume the mantle of the Mahachohan and become the Lord of Civilization - a civilization, which will be conditioned by the rhythm of the seventh ray.

Incidentally, it is this Aquarian influence, which has given the adepts of the Black Lodge the power to bring universal death throughout the world. These evil beings have responded to the will-energy of Shamballa and to the life-giving vitality but have used it in keeping with their own evil intentions and with the power conferred by their standing upon the cosmic ladder of evil. Hence the war. I only mention this as it is a striking example of the oft misunderstood fact that the same energy or identical force will produce results within the consciousness of a Christ or within the consciousness of anti-Christ. It is the same energy but the forms upon which it plays differ so vastly that in one case the will-to-good is intensified and in the other the will-to-evil. Energy per se is entirely impersonal.

The group, therefore, which "serves as Aquarius indicates" is the Hierarchy; the group, which is "speeded upon the upward way" is the New Group of World Servers. This group is ruled by Taurus and to it that divine Taurian energy brings "illumination and the attainment of the vision". This group is, figuratively speaking, the "bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light". But what, my brother, is that goal? It is not the goal of Self-illumination for that lies far behind; it is the goal of providing a centre of light within the world of men and of holding up the vision to the sons of men. Let this never be forgotten and let the New Group of World Servers realize its mission and recognize the demands of humanity upon it. What are these demands? Let me enumerate them and then let me ask you to take them in all simplicity and act upon them.

1. To receive and transmit illumination from the kingdom of souls.
2. To receive inspiration from the Hierarchy and go forth, consequently, to inspire.
3. To hold the vision of the Plan before the eyes of men, for "where there no vision, the people perish".
4. To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both these under the inspiration of love, to build the new world of tomorrow.
5. To toil in Pisces, illumined by Taurus and responsive in degree to the Aquarian impulse coming from the Hierarchy.

These objectives are not only individual objectives but the goal for the entire group. All who respond to the life-giving force of Aquarius and to the light-giving force of Taurus can and will work in the New Group of World Servers, even though they have no occult knowledge and have never heard of their co-workers under that name. Forget this not. Recognition of the successful work of the New Group of World Servers will be accorded by the Hierarchy and the testimony to the recognition will be the appearing of a symbol in the aura of the group - of the entire group. This will be a symbol projected by the Hierarchy, specifically by the Christ. What that symbol will be it is not for me to say. It is not yet fully earned and only its dim and uncertain outline can be seen from level on which I work and not at all from the level on which the group works. It is the "mark of the Saviour" and it will embody the mark or indication (the signature as medieval occultists would call it) of a new type of salvation or salvage. Up till now the mark of the Saviour has been the Cross and the quality of the salvation offered has been freedom from substance or the lure of matter and from its hold - a freedom only to be achieved at a great cost. The future holds other modes of saving humanity within its silence. The cup of sorrow and the agony of the Cross are well-nigh finished. Joy and strength will take their place. Instead of sorrow we shall have a joy, which will work out in happiness and lead eventually to bliss. We shall have a strength, which will know naught but victory and will not recognize disaster. Even the Black Lodge knew of this change in the mode of salvation and hastily founded its groups of youths, banded together by the motto "joy through strength and strength through joy". It seems to be a law for group-development to receive recognition from the side of evil, prior to that recognition coming from the good. But "after weeping cometh joy and that joy cometh in the morning". Only the dawn is with us

as yet - the dawn of the Aquarian Age. The full tide of light is inevitably moving upon its way towards us.

This rule tells us, that "the group toils in Pisces". This simply means that the field wherein the New Group of World Servers works is that of mankind, conditioned and ruled for the past two thousand years by Piscean energy. This is, as you know, the energy, which produces mediation and which develops sensitivity in the individual. The work accomplished by and through this energy is so Successfully accomplished that it has produced a mediating group of servers; this group acts as an intermediary between the Hierarchy and Humanity and it has also developed the sensitive response of humanity to contacts, and to such a degree of sensitivity that the response to be accorded to the activities of the New Group of World Servers is very real and cannot be negated.

It should be remembered that the Piscean energy with which the group has to work is opposed to the incoming energies from the Hierarchy and the New Group of World Servers. This is owing to the fact that the energy of this constellation is passing out concurrently with the sixth ray energy with which it peculiarly "coincided", as it is esoterically called. Hence the present difficulties. The passing out of the influence of Pisces, the slow withdrawal of the sixth ray force, the incoming Aquarian energy, via the Hierarchy (affecting at this time mainly the Hierarchy itself and the mental and astral planes) are conditions to which we must look for the origin of all our present troubles. In this involved situation, you have a planetary demonstration of the significance of inner causes, producing outer effects. Slowly, however, the Hierarchy is beginning to implement both the Shamballa energy and that of Aquarius; the Masters Themselves have to learn how to use new incoming energies in the service of the Plan just as the individual has to learn, in any particular incarnation, to work with and use the available astrological forces, which make their impact upon one or other of his bodies or upon his entire personality; such energies, as you well know, can be turned to good uses or to bad. It is not possible for the Masters to turn energy to evil ends but They necessarily have to master new techniques and the new methods of work, called for by the new conditions; these can either affect the Hierarchy itself or will produce reactions in the fourth kingdom and in the other kingdoms, producing rapidly changing orientation and attitudes. These forces and energies – from the zodiac or from one or other of the seven rays - have poured into and through our planetary Life for countless aeons. Each time that they cyclically make their appearance, the forms and substance in the three worlds upon which they impinge and through which they pass are different in the degree of evolutionary response and of sensitive reaction to impact. The response and the reactions of the human family as a whole, or of the individual within that whole, will differ from that of the previous cycle; with these factors, the Hierarchy has to contend, changing cyclically its technique and altering its modes of work in order to meet the changing need. Bear this in mind. This has never been more evident to the Masters than today. The war might be regarded as a revolt by the form-side of nature against the old conditions and against the new incoming conditioning factors on the part of the Black Lodge. Between the two forces - one sensitive, onward moving, ready for that, which is new and better and the other reactionary, static and determined to gain a strangle-hold upon the life within the form - the Hierarchy stands at the midway point:

- a. Throwing all its weight on the side of that, which is new, spiritual and desirable.
- b. Adapting itself simultaneously to new conditions and new emerging factors.
- c. Standing like a wall of steel, unshatterable and immovable between humanity and the forces of evil.

This has been an epoch of crisis, and the great moment for which the Hierarchy has been preparing ever since it was founded upon the Earth. Slowly down the ages, men have been trained and prepared for initiation; they have been taught to develop the initiate-consciousness; they have taken then their place within the ranks of the Hierarchy and have - later - passed into the highest centre, Shamballa. Paralleling this line of unfoldment of the individual, there has also been a great, though slow expansion of the human consciousness and a gradual steady progress forward into light. It has now become possible to create the New Group of World Servers - men and women sensitive to the inner and newer vision and to the incoming forces energies. Each group, therefore, whether it is the

Hierarchy, the New Group of World Servers or mankind itself, is wrestling with its own interior problems of response, of recognition and of responsibility; each also is actuated by an outgoing movement in two directions: towards that, which is higher and which indicates a better more spiritual future, with all, that that implies, and also towards that, which is rooted to and related to the past, which is crystallising, reactionary, blind in its selfishness and materiality, and which is implemented to retain the old things, which should pass away and to fight that, which is new. As individual aspirants, you all know, that this condition exists in the conflict waged interiorly and expressed exteriorly between the soul and the personality. The same conditioning factors can be seen also working in every group, organization, world-religion, and in every nation as well as in the planet as a whole. Millions of years ago, the Hierarchy realized that such a time of crisis and of conflict was inevitable. The easiest way to handle it would have been as lesser conflicts were dealt with in the past – by a process final intervention. Shamballa and the Hierarchy could have unitedly ended this world-crisis, but it would then have again arisen and have gone on arising until humanity itself ended it once and for all upon the physical plane.

Of this situation, the determination of the United Nations to win and to enforce complete surrender upon the aggressor nations, which are the agents of the Black Lodge is symbolic and also symptomatic of the progress of the human spirit. This time, the Hierarchy refrains from outer action but simply inspires and transmits the needed energy, leaving mankind to find its own way into freedom and out of Pisces into the aura and the field of activity of Aquarius, guided by those, who are responsive to the illumination, which Taurus confers.

See you not the beauty of this plan and its synthesising, culminating usefulness? See you not how the present crisis only indicates the success of the previous evolutionary cycles wherein humanity mastered certain lessons? All this post-war planning, the widespread reaction to ideals (in spite of all the efforts of the evil and reactionary forces) and the seething turmoil reaching throughout all levels of the human consciousness, plus the inspiration of disaster and suffering are blasting open hitherto sealed areas in the minds of men, letting in illumination, sweeping away the bad old conditions. This is symbolized for us in the destruction of ancient cities and by the intermixture of races through the processes of war; this also signifies progress and is preparatory to great expansions of consciousness. These expansions in the human understanding will, in the next one hundred and fifty years, completely alter the manner of man's thinking; they will change the techniques of religion; they will bring about comprehension and fusion. When this work has been accomplished, we shall record an era of world peace, which will be symbolic of the state of the human spirit. Men will then settle down to the great task, which confronts all of us in the new age - the task of dissipating glamour and of bringing about a clearer light upon the astral plane, in the same way that better physical conditions will have been brought about upon the physical plane. All is planned and ordered; the right energies and forces will be available, for the Hierarchy works ever under the Law of Cycles and of Cyclic Compensation. The Masters know exactly that, which must be done by right timing and by what has been called "the crisis of spatial extension". They call this the interchangeableness of time and space - a meaningless phrase to you but one, which is already being dimly sensed.

Your Brother, Friend and Master: Djwhal Khul. (The Tibetan)

**APPLICANTS AT THE PORTAL GROUP - April 1956**

**ASHRAM SERIES SETS No. 35 & 36 (excerpts) - January 1945**

(From the Ashram Series – 14 Rules)

Brother of mine:

As I told you in my last Instruction to you, the two rules, which remain for us to study concern the work of the Hierarchy in the Aquarian Age. Hence they are specifically for the more advanced disciples and for initiates. We have seen in many ways that - at this time - the Hierarchy, because it is the Ashram of Sanat Kumara HIMSELF, is coming peculiarly and in a new sense under the influence of HIS will nature.. This means that the Members of the Hierarchy, familiar as They may be with the Plan for the immediate cycle with which They and Humanity are confronted, are being brought to a new and more "appropriate" conception of the divine Purpose, which lies behind the plan and which motivates it. The will of God is becoming plainer to Them. It is taking on more definite lines. As our planetary Logos nears the climaxing point of the initiation, which HE is now undergoing, HIS Ashram, the Hierarchy, must and does (as part of a normal development) feel the effect. (This "climaxing point" of the initiation of Sanat Kumara came in 1955, August 17, the New Moon of Leo. See "A at P" Sets VI and VII. M.W.) From the Christ down to the newest and latest accepted disciple, each in his own place, are becoming increasingly responsive to the "will of God". This does not take place in a blind, acquiescing manner but with understanding and fortitude. I would call your attention to my use of the word "fortitude". This receptive attitude on the part of the Hierarchy will bring about great, necessary and unexpected changes. Some of these, I have earlier hinted, may now be taking place; some will follow later. The following ideas may serve to clarify the whole concept in your minds:

1. The entire technique of training disciples for initiation and of absorbing them into the various Ashrams, which constitute the great Ashrams of the Lord of the World has been alerted. The Masters are no longer concerned with an individual, here or there, who endeavours to go forward on the Path and who evidences capacity and who is apparently ready for what has been called "the evocation of the initiate consciousness". It is becoming obvious to the Hierarchy that with the arrival of the Aquarian Age group-preparation, group-initiation, and group-acceptance must and will supersede the older methods. These older methods, built around the direct relationship between a Master and a disciple, reached their highest point of usefulness early in the Piscean Age. For nearly two thousand years these methods have proved so successful that the intensity of humanity's response is such that hundreds are now ready "for absorption". This readiness and success present a difficulty and pose a problem for the Masters, necessitating a reorganization of Their plans and a re-adjustment of Their techniques.

2. Not only has the individual approach to the Hierarchy been superseded by a group-approach but it is now found to be possible to make a certain measure of training objective and exoteric. Hence the establishment of the New Group of World Servers. This is primarily a group, which, while working on the outer plane of daily physical living, yet preserves a close ashramic integration. (This refers to the advanced echelons of the New Group of World Servers.) It thus provides a field of service for accepted disciples, who are seeking service-expression and it also provides a rallying point for all determined aspirants, where they can be tried out and where their motives and persistence can be tested, prior to direct acceptance. This is something new, for it shifts the responsibility of preparing aspirants for accepted discipleship on to the shoulders of the pledged disciple and away from the immediate attention of the accepting Master. He is thus freed for other fields of service. This in itself, is one of the major indications of the success of the evolutionary process as applied to humanity. This "shift" was initiated by the Christ Himself; He worked with men very

frequently through others, reaching humanity through the medium of His twelve Apostles, regarding Paul as substituting for Judas Iscariot. The Buddha tried the same system but the relation of His group was, in the first instance, to Him and not so much to the world of men. Christ sent His Apostles out into the world to feed the sheep, to seek, to guide and to become "fishers of men". The relation of the disciples of the Christ was only secondarily to their Master and primarily to a demanding world; that attitude still controls the Hierarchy, yet with no loss of devotion to the Christ. What the Buddha had instituted symbolically and in embryo became factual and existent under the demands of the Piscean Age.

### SET 36

#### Excerpts from Ashram Series (14 Rules)

Brother of mine:

We come now to a detailed analysis of Rule XIII. In my last instruction, I gave you certain broad principles and outlined a new aspect of the work, which I had undertaken to do for humanity - under instruction from the Hierarchy. The teaching I gave in Set 35 was very abstruse. Little of it can as yet be of real service to you but a wide and general idea can take form and provide the immovable background for later teaching. I would have you remember the teaching, which I have given out has been intermediate in nature, in just as that given by HPB, under my instruction, was preparatory. The teaching planned by the Hierarchy to precede and condition the New Age, the Aquarian Age, falls into three categories:

1. Preparatory	given 1875 – 1890	written down by HPB
2. Intermediate	given 1919 – 1949	written down by AAB
3. Revelatory	emerging after 1975	to be given on a world-wide scale via the radio.

It is with this sequence in mind that I come to the analysis of the sentences in Rule XIII beginning with the first:

#### 1. Let the group get ready to reveal the hidden mystery.

The readiness here referred to has nothing to do with personal preparedness or with the group-unity, which I have so often emphasized. It does not refer to individual purity or consecration or to mental development or to group-relationships, as they work out in harmony and understanding. I am considering something far different to all these factors, which are regarded as automatic and necessarily present. I refer to that, which is the result of all of them, just as they, in their turn, are the result of soul-contact. I refer to effects wrought out in the group owing to the present and factual nature of the monadic control, which is taking place increasingly. What does this mean? It signifies the fact that the members of the group are each and all of them upon the Path of Initiation at some one or other of its stages and that the group is, as a group, in process of taking initiation, for initiation is a process at this stage and not an event. It signifies that the group-antahkarana is built and is being consciously used and that, therefore, divine purpose is being sensed (even if only faintly so) and that the Plan is being obeyed and carried out. It signifies also that the three strands of the "rainbow bridge" are now so strong and so firmly anchored that they not only connect the two aspects of the mental equipment (higher and lower mind) but that they have been carried also through the three levels of the triadal consciousness; it means also that these three strands are firmly anchored in what I have symbolically called the Council Chamber at Shamballa.

This Council Chamber, my brother, is NOT a location or a place but a state of consciousness within the all-enveloping Life. These three points of anchorage within the sphere of the planetary Consciousness, or (if you like it better, though remembering ever that we are speaking and thinking in terms of symbols) in the planetary brain, find their feeble correspondence in the three points of sensitivity in the head of a disciple or initiate, that is, in the region of the pineal gland, the pituitary body and the carotid gland. These, as you know, are to be found within the areas to which we give the names of the head centre, the ajna centre, and the alta major centre. These correspondences are very real even

though functioning upon a minute scale; the initiate achieves his desired "perfecting" when the triad within his head is related, and love, will, and intelligence are functioning in synthesis. Here we find a relation to the spiritual Triad and the three points in the Council Chamber, which are presided over by the three Buddhas of Activity, and within Whose exalted consciousness the three strands of the antahkarana meet and become active in a way incomprehensible to you. Necessarily, this great antahkarana is not constructed correctly except by those whose individual antahkaranas are likewise in process of construction.

Initiation is, in the last analysis, the realization, the recognition in the brain consciousness, of various spheres and states of divine awareness, with a consequent life-demonstration of this fact, this eternal fact.