

SPIRITUAL APPROACHES TO DIVINITY

THE FULL MOON APPROACHES

"In view of the steady progress towards religious unity which has proceeded apace during the past 150 years, the work of **the sixth group (religion in the new age)**, as is also the case with the first group (telepathic communication) promises rapid results. This is, however, necessarily dependent upon the "skill in action" and the willingness of the group members and allied groups to proceed with slowness and tact.

The moment any idea enters the religious field, it gains immediate momentum from the fact that the outstanding [Page 55] characteristic of the human consciousness is **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 (See The Reappearance of the Christ – [NOTED BELOW]).** It will be 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 of 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. *[This came from an earlier writing. A third major festival was added, Aries/Easter, making it a Trinity and representing 3 Aspects of Divinity – the Christ/Bodhisattva for Aries/Easter (anchoring the Love of God), the Buddha for Taurus and Wesak (anchoring the Will of God), and Humanity with the Christ as the Elder of our Earth Humanity (anchoring the Mind of God) in Gemini and leading us through the Aquarian Age.]*

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 the sixth group of disciples 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 utilization for divine purposes by man. This might be called **Transcendental Occultism**. [Page 56]
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**. [\(Externalization of the Hierarchy by Alice Bailey, 55/6\)](#)

THE WORK OF THE SPIRITUAL HIERARCHY AND THE CHRIST TODAY

WHAT IS THE SPIRITUAL HIERARCHY?

“Forget not one important point. The Hierarchy itself is the result of human activity and aspiration; it has been created by humanity. Its members are human beings who have lived, suffered, achieved, failed, attained success, endured death and passed through the experience of resurrection. They are the same in nature as are those who struggle today with the processes of disintegration but who—nevertheless—have in them the seed of resurrection. All states of consciousness are known to Them and They have mastered all of them; They have mastered them as men, thus guaranteeing to humanity the same ultimate achievement. We are apt to look upon the members of the Hierarchy [Page 473] as different radically from humanity, forgetting that the Hierarchy is a community of successful men, Who earlier submitted Themselves to the purificatory fires of daily living, working out their own salvation as men and women of affairs, as business men, as husbands and wives, farmers and rulers and that they know life, therefore, in all its phases and gradation. They have surmounted the experiences of life; Their great Master is the Christ; They have passed through the initiations of the new birth, the baptism, the transfiguration, the final crucifixion and the resurrection. But they still are men and differ from the Christ only in the fact that He, the first of our humanity to attain divinity, the Eldest in a great family of brothers (as St. Paul expresses it), the Master of the Masters and the Teacher of angels and of men was deemed so pure, so holy and so enlightened that He was permitted to embody for us the great cosmic principle of love; He thus revealed to us, for the first time, the nature of the heart of God.

These perfected men, therefore, exist; They are more than men because the divine spirit in them registers all stages of consciousness and awareness—subhuman, human and superhuman. This inclusive development enables them to work with men, to contact humanity at need, and to know how to lead us forward to the phases of resurrection.” ([Externalization of the Hierarchy, 472/3](#))

THE EXTERNALIZATION OF THE HIERARCHY – THE REAPPEARANCE OF THE CHRIST (in reference to the 3 Major Festivals and a Scientific Approach)

“In considering our second point, the Science of Invocation and Evocation, we are also moving forward into the area of mental understanding. The grasping nature of [Page 418] many of the prayers of men, based as they are upon desire for something, has long disturbed the intelligent; the vagueness of the meditation taught and practiced in the East and in the West, and its emphatically selfish note (personal liberation and personal knowledge) are likewise causing a revolt. The demand today is for group work, group good, group knowledge, group contact with the divine, group salvation, group understanding and group relationship to God and the Spiritual Hierarchy. All this indicates progress.

At this point it should be useful to repeat part of what I said elsewhere concerning future developments along this line (in the book, *The Reappearance of the Christ*, pages 152-159.)

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, trained by the spiritually minded people of the world (working in the churches, whenever possible, under an enlightened clergy) to accept the fact of the approaching spiritual energies, focused through the spiritual Hierarchy, and to voice their spiritual demand for light, liberation and understanding. There will also be the trained, scientific work of appeal and invocation as practiced by those who have trained their minds through right meditation, who know the uses of sound, of formulas and of invocation, and who can work consciously, focusing the invocative cry of the masses and at the same time using certain great formulas of words which will later be given to the race, as *The Lord's Prayer* was given by the Christ and *The Great Invocation* has been given in this day and age.

This **new religious science** (for which prayer, meditation and ritual have laid the foundation) will train its students to present, at certain stated periods throughout the year, the voiced demand of the people of the world for relationship with God and with each other. This work, when rightly carried forward, will evoke response from the waiting Hierarchy; through this response, the belief of the masses will gradually be changed into the conviction of the knowers. In this way humanity will be transformed and spiritualized. [Page 419] Then will begin, as the ages pass away, the regeneration of material nature, with the two spiritual centres—the Hierarchy and Humanity—working together in full consciousness and understanding. The Kingdom of God will be functioning on Earth.

It will be apparent to you that I can indicate only the broad general outlines of the new world religion. The expansion of the human consciousness which will take place as a result of the coming great Approach will enable man to grasp not only his relation to the spiritual Life of our planet, the "One in Whom we live and move and have our being," but will also give him a glimpse of the relation of our planet to the circle of planetary lives moving within the orbit of the Sun, and the still greater circle of spiritual Influences which contact our solar system as it pursues its orbit in the Heavens (the twelve constellations of the zodiac). Astronomical and astrological investigation has demonstrated this relationship and the influences exerted, but there is still speculation and much foolish claiming and interpretation. Yet the churches have ever recognized this relationship, and the Bible has testified to it. "The stars in their courses fought against Sisera"; "Who can withstand the sweet influences of the Pleiades?"; and many other passages bear out this contention of the Knowers. **Many church festivals are fixed by reference to the moon or a zodiacal constellation.** Investigation will prove this to be

increasingly the case, and when the ritual of the new world religion is universally established this will be one of the important factors considered.

The establishing of certain major festivals in relation to the moon, and in a lesser degree to the zodiac, will bring a strengthening of the spirit of invocation and the resultant inflow of responsive influences. The truth lying behind all invocation is based upon the power of thought, particularly in its telepathic nature, rapport and aspect. The unified invocative thought of the masses and the focused, directed thought of the New Group of World Servers constitute an outgoing stream of energy. This will reach telepathically [Page 420] those spiritual Beings Who are sensitive and responsive to such impacts. Their evoked response, sent out as spiritual energy, will in turn reach humanity, after having been stepped down into thought energy, and in that form will make its due impact upon the minds of men, convincing them and carrying inspiration and revelation. Thus has it ever been in the history of the spiritual unfoldment of the world and in the procedure followed in writing the world Scriptures.

Secondly, **the establishing of a certain uniformity in the world religious rituals will aid men everywhere to strengthen each other's work and enhance powerfully the thought currents directed to the waiting Spiritual Lives.** At present, the Christian religion has its great festivals, the Buddhist keeps his different set of spiritual events, and the Hindu has still another list of holy days. In the future world, when organized, all men of spiritual inclination and intention everywhere will keep the same holy days. This will bring about a pooling of spiritual resources and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

Let me indicate the possibilities of such spiritual events, and prophesy the nature of the coming world-wide Festivals. There will be three such major Festivals each year, concentrated in three consecutive months, and leading therefore to a prolonged spiritual effort which will affect the remainder of the year. These will be:

1. **The Festival of Easter.** This is **the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the Expression of the Love of God.** On this day the Spiritual Hierarchy which He guides and directs will be recognized, and the nature of God's love will be emphasized. This festival is determined always by the date of the first Full Moon of spring, and is the great Western and Christian festival.

2. **The Festival of Wesak.** This is the festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the Expression of the Wisdom of God, the Embodiment of Light, and the Indicator of the divine Purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern festival.

3. **The Festival of Goodwill.** This will be the festival of the spirit of humanity— aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relation. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognized. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the Leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three festivals are already being kept throughout the world, though they are not as yet related to each other, and as part of **the unified spiritual Approach of humanity**. **The time is coming when all three festivals will be kept simultaneously throughout the world, and by their means a great spiritual unity will be achieved and the effects of the great Approach so close to us at this time will be stabilized by the united invocation of humanity throughout the planet.**

The remaining full moons will constitute lesser festivals, but will be recognized to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals **establish the three divine aspects.** These aspects and qualities will be arrived at and determined by a close study of the nature of a particular [Page 422] constellation or constellations influencing those months. For instance, Capricorn (December) will call attention to the first initiation, the birth of the Christ in the cave of the heart, and indicate the training needed to bring about that great spiritual event in the life of the individual man. I give this one instance to you in order to indicate the possibilities for spiritual unfoldment that could be given through an understanding of these influences, and in order to revivify the ancient faiths by expanding them into their larger undying relationships.

We have, therefore, the following:

Shamballa	the Will aspect of God	Wesak	May Full Moon (Taurus)
Hierarchy	the Love aspect of God	Easter	April Full Moon (Aries)
Humanity	divine Intelligence	Goodwill	June Full Moon (Gemini)

The remaining nine Full Moons will be concerned with the divine characteristics and their development in mankind.

Thus the twelve festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all during three months with **the three great spiritual centres, the three expressions of the divine Trinity. The minor festivals will emphasize the inter-relation of the Whole,** thus lifting the divine presentation out of the individual and the personal into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed.

Humanity will therefore invoke the spiritual power of the Kingdom of God, the Hierarchy; the Hierarchy will respond, and God's plans will then be worked out on Earth. The Hierarchy, on a higher turn of the spiral, will invoke the centre of God's Will, Shamballa or Shangri-Lha, thus invoking the Purpose of God. Thus will the Will of God be implemented by Love and manifested intelligently; for this mankind is ready, and for this the Earth waits."

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THE TERM SPIRITUAL and SPIRITUAL APPROACH TO DIVINITY

“One interesting fact emerges out of all this comparative work and this mode of analogical teaching, and that is that the word "spiritual" refers neither to religious matters (so-called) nor to the Path of Discipleship or the Path of the major or higher initiations, but to the relationships on every level of the cosmic physical plane, to every level from the lowest to the highest. The word "spiritual" relates to attitudes, to relationships, to the moving forward from one level of consciousness (no matter how low or gross, from the point of view of a higher level of contact) to the next; it is related to the power to see the vision, even if that vision is materialistic as seen from the angle of a higher registration of possibility; **the word "spiritual" refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity and of responsiveness to impression to another; it relates to the expansion of consciousness**, so that the unfoldment of the organs of sensory perception in primitive man or in the awakening infant are just as surely spiritual events as participation in an initiatory process; the development of the so-called irreligious man into a sound and effective businessman, with all the necessary perception and equipment for success, is as much a spiritual unfoldment—in that individual's experience—as the taking of an initiation by a disciple in an Ashram.

The assumption by orthodox church people that the word "spiritual" connotes profound and effective interest in orthodox religion is not borne out by the facts of the spiritual life. Some day, when the world is increasingly led by its initiates, this erroneous assumption will be discarded, and it will be realized that **all activity which drives the human being forward towards some form of development (physical, emotional, intuitional, and so forth) is essentially spiritual in nature and is indicative of the livingness of the inner divine entity.** [Page 365]

I have felt it necessary to point this out because it will become apparent as we read and study this section of the Treatise that the Master—moving forward into higher areas of impressionability—may not and frequently will not express this development in terms of what is now regarded as "spiritual" by the religious devotee and by the man used to the wording and the terminology of the churchmen of all faiths. The discoveries of science, my brother, or the production of some great work in literature or in the field of art, are just as much an evidence of "spiritual" unfoldment as the rhapsodies of the mystic or the registration by the so called occultist of a contact with the Hierarchy.

There will, however, come a point in the experience of all those thus making a **spiritual approach** along some specialized line, where a meeting place will become apparent, where a joint goal will be unitedly recognized, where essential unity under diversity of forms, of methods and of techniques will be acknowledged, and where pilgrims on all ways of approach will know themselves to be one band of demonstrators of the divine.

One such meeting place is upon the periphery of the Hierarchy during the stage immediately prior to acceptance into an Ashram. It is interesting to note that—on a world-wide scale—the world disciple, Humanity, is today on the verge of this major awakening and joint registration of a unity not hitherto reached; the growth of the spirit of internationalism, the inclusiveness of the scientific attitude, and the spread of a universal humanitarian welfare movement are all indicative of this meeting place.

Another such meeting place is recorded and entered (symbolically speaking) when the third initiation is taken, and still another is realised at the time of the seventh initiation. These all register development in group awareness, as well as in the recognition of the individual initiate, as to what is happening within the consciousness aspect of humanity. [Page 366]

The door into the Way of the Higher Evolution simply permits the entrance of the sensitive initiate into "spheres of intimacy" (as they are sometimes called) which are this time cosmic in their implications, planetary in their effects, and which give to the initiate what has been called the "key to the Sun"—as it conditions the solar system—just as the door to initiation gives to the aspirant the "key to the kingdom of God."

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THE PROBLEMS OF HUMANITY

THE TERM RELIGION VS. CHURCHIANITY

CHAPTER V - THE PROBLEM OF THE CHURCHES

The title of this chapter is **not called the problem of religion** but simply the problem of those people and organizations who attempt to teach religion, who claim to represent the spiritual life, to direct the spiritual approach of the human soul to God and to lay down the rules for the spiritual life. In writing on this theme we are treading on dangerous ground.

There is no justifiable quarrel with the religious spirit; it exists and is essential to a full and true life on earth. We can recognize the timelessness of faith and the witness of the Spirit, down countless ages, to the fact of God. Christ [*a name given for the Eldest of our Humanity*] lives and guides the people of the world and He does this not from any vague or distant centre called the "right hand of God" (a symbolic phrase), but from close at hand and near to humanity whom He eternally loves. When He said, "Lo, I am with you all the days, even unto the end of the world", He meant exactly what He said. The approach of the human Spirit to its Source, to that spiritual Centre where divinity rules and to those Who guide and direct that approach, will inevitably go on; the way stands eternally open to pilgrims and all such pilgrims, all souls, find their way eventually into the Father's Home.

The fact of God, the fact of Christ, the fact of men's spiritual approach to divinity, the fact of the deathlessness of the Spirit, the fact of spiritual opportunity and the fact of man's relation to God and to his fellowmen—upon these we can take our stand. We should emphasize [Page 123] also the evolutionary presentation of truth and its constant adaptation to the need of humanity at any given period in history.

Christianity is an expression—in essence, if not yet factually—of the love of God, immanent in His created universe. Churchianity has, however, laid itself open to attack and the mass of thinking people know this; unfortunately, these thinking people are a small minority.

For the sake of clarity and in order that the outline of **the facts and of the potentialities** may emerge clearly, we will divide this subject into the following sections, beginning with the most unpleasant and controversial and ending on a note of hope, of purpose and of vision.

I. The Failure of the Churches. Would you, in all truthfulness and in the light of world events, say that the churches had succeeded?

II. The Opportunity of the Churches. Do they recognize it?

III. The Essential Truths which Humanity needs and intuitively accepts. What are they?

IV. The Regeneration of the Churches. Is it possible?

V. The New World Religion.

[to read these sections in their fullness, the book is available from www.LucisTrust.org]

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DISCIPLESHIP IN THE NEW AGE-II, 237 – “The Laws and Principles”

“Meditation only becomes effective creatively and on all the three planes in the three worlds when the antahkarana is in process of construction. The worlds of the personality are the worlds of the third divine aspect and the creation of thoughtforms therein (as usually carried forward by the concrete mind) is related to form, to the acquisition of that which is desired and dedicated largely to the material values. But when a man is beginning to function as a soul-infused personality and is occupied with the task of rendering himself sensitive to the higher spiritual impression, then the creative work of the Spiritual Triad can be developed and a higher form of creative meditation can be employed. It is a form which each person has to find and discover for himself, because it must be the expression of his own spiritual understanding, initiated by a conscious construction or creation of the antahkarana and subject to impression from the Ashram with which he may be affiliated.

Earlier in this instruction I used the words: "An united world group given to unanimous and simultaneous meditation ... for the jurisdiction of the Christ." I particularly want to call your attention to this last phrase which introduces a new concept into the preparatory work to be done by the New Group of World Servers. The task is, through meditation, to establish the knowledge of and the functioning of those laws and principles which will control the coming era, the new civilisation and the future world culture. Until the foundation for the coming "jurisdiction" is at least laid, the Christ cannot reappear; if He came without this due preparation, much time, effort and spiritual energy would be lost. 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 [Page 237] 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.

So much has been discussed in relation to these laws from the mystical and strictly Christian angle that the terms used are essentially meaningless; the whole subject requires revitalising; it needs to be endowed with a fresh and new presentation and a new terminology, more suited to the growing mental

grasp of the scientific and modern mind. There has been endless talk about Brotherhood and the establishing of the principle that we are all the children of God, and this has done little to change men's approach to each other and to the shared human problems.

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 the Rules for Disciples in *A Treatise on White Magic*, the Rules for Aspirants in *Initiation, Human and Solar*, the Rules for Disciples and Initiates in *A Treatise on the Seven Rays, Volume V*. 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.

I would also call your attention to the words "unanimous [Page 238] and simultaneous" meditation; they are not idly chosen. A situation which is unanimous is not one which is—from the spiritual angle—imposed. It is in the nature of a spontaneous mutual reaction—a reaction which is evoked by the immediate response of a soul, in touch with its personality, to a spiritual truth or intuition, and from this there is no lower mind escape. The concept of unanimity which has been presented by Soviet Russia runs completely counter to the truth. Their idea is that the concept, the idea, the decision and the interpretation of a group of powerful men establishes the truth, and to this truth the docile masses render prompt allegiance. This is a basic misconception and to it no member of the New Group of World Servers will render homage; they will fight this imprisonment of the human soul to the last gasp. True unanimity is free decision in response to a presentation of truth which is as near the achieved reality as possible. Therefore, it is in the enunciation of truth that security for all men lies. This necessarily involves a deeply spiritual presentation of essential facts. The principle of simultaneity is allied to this, for a mutual recognition of an identical approach to truth renders inevitably activity in unison.

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."

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TELEPATHY AND THE ETHERIC VEHICLE

“I will here make a statement which will probably convey nothing to the intelligence of the average disciple, but which may constitute a fruitful seed thought to the initiate who may read these words:

*The Purpose of Sanat Kumara is created at present by the synthesis which the nature of the final seven Paths reveals. It is adapted in time and space to human intelligence by the presented Plan, and—in the glory of consummation—the completed Plan will reveal the Purpose on all the seven planes of evolution. Then evolution, as formulated and imposed by the *Hierarchy, will end and a greater dynamic expansion will take its place.*

*[*The Hierarchy is a Heart Center within the body of God where the love of God is known; it is comprised of Masters of Love-Wisdom Whose consciousness together forms that Center]*

You will note that all along the lines of teaching there comes an eventual merging and blending, and that, at a [Page 121] certain point in the development of consciousness, **the many lines of spiritual approach become the few lines of conscious spiritual awareness.** So it is in relation to the detail of the evolutionary process, with the formulation of the hierarchical Plan, and with the recognition of the Purpose. Speaking practically (and that is always of major importance), it might be said that evolution controls the form of the Purpose; the Plan concerns the hierarchical [*seen from above*] recognition of the Purpose, whilst the Purpose is the synthetic Thought which pours into the supernal consciousness of the Lord of the World along the seven Paths of which the Masters become aware at a certain very high initiation.

The seven great energies flow into our manifested world along the lines of the seven Paths; these are not the direct energies of the seven Rays, because these concern consciousness in a most specific manner; they are the substantial energies of material expression and their origin concerns a great mystery. These two lines of energy—material energy and the energy of consciousness—when brought together by divine Purpose, constitute the essential dualism of our manifested life.

All that we are able to recognize of that Purpose is the hierarchical Plan, and this only disciples and advanced aspirants can judge and recognize. This Plan is based upon knowledge of divine guidance in the Past, the recognition of progress out of that Past into the Present, plus the effort to become sensitive to the right emergence of that Plan (embodying ever an aspect of the Purpose) in the immediate Future. The Purpose is related to the Past, the Present and the Future; the Agents of the Plan are impressed from Shamballa, via the Nirmanakayas; the process is then repeated, and advanced humanity become the recipients, the sensitive recipients, of the Plan as transmitted to them by the impressing Agents, the Masters, working through the [Page 122] New Group of World Servers. This group is the lower correspondence of the Nirmanakayas, the recipients of impression from Shamballa. See you, therefore, the beauty and the synthesis, the inter-dependence and the cooperative interplay which is demonstrated right through the chain of Hierarchy from the very highest Agent to the very lowest recipient of divine impression.

The key to all this is energy. Energy is substance, and this substance is qualified by divine dynamic WILL. There is much to be learnt anent the Will. Will as dynamic energy is not yet understood in its true sense by human beings. Mankind usually recognises will as fixed determination; this is in reality their individual

effort to impress substance (personal or environing) with their own self-will or with their well-intended effort to conform to what they believe to be the will of God, speaking symbolically. But men know nothing yet of the process of working with dynamic energised substance, for it basically impresses them and uses them as they become aware of the Plan and thus come under the influence of the Spiritual Triad. They are used and not using that which is available for the furtherance of the Plan—the dynamic energy of the divine Will. This dynamic Will cannot become available nor can disciples truly work with the Plan until the antahkarana is to some measure adequately constructed, though not yet perfected.

It becomes of service, therefore, for the aspirant and the disciple to know the nature of the Agents Who can locate their magnetic aura and impress upon it Their understanding of the Plan; these Agents may be accepted disciples or initiates and Masters; then the aspirant or disciple must find those to whom he can personally act as an impressing agent. He has consequently to study himself as a recipient and also as an agent, as a responsive factor and also as an [Page 123] originating and impressing factor. This might be regarded as the scientific approach to the spiritual life, and it is of value because the necessity of service is implicit in the necessity for receptivity; all is, therefore, related to Invocation and Evocation.

It is in our next basic theme, the nature of the etheric body, that we shall find again the higher relationships and the interdependence of many allied factors. This interdependence emerges acutely the higher one progresses into the scheme of correspondences. Eventually, a point of fusion is reached.”

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THE RAYS AND INITIATIONS THE CRISIS OF IDEOLOGIES

“ ... True Democracy is as yet unknown; it awaits the time when an educated and enlightened public opinion will bring it to power; towards that spiritual event, mankind is hastening. The battle of Democracy will be fought out in the United States. There the people at present vote and organise their government on a personality basis and not from any spiritual or intelligent conviction. There is a material, selfish aspect to Democracy (rampant today), and there is a spiritual aspect, little sought after; there are material and spiritual aspects to Communism, but its adherents know them not, and only a ruthless materialism is conveyed to them.

There is again the ideology of Socialism which is regarded [Page 747] by some as a basic evil. Socialism can degenerate into another form of totalitarianism, or it can be more democratic than the present expressions of Democracy. These issues will emerge clearly in Great Britain, where the socialist point of view is gaining ground among the masses, but which at present is a mixture of nationalisation of the public utilities and of free enterprise—a combination which may have true value, if preserved.

There are other ideologies in the political, social and economic fields but these with which I have dealt constitute a triangle of schemes undergoing national and political experiments in different countries throughout the world. All of them have a religious and spiritual side; all of them are tainted with materialism; one of them is wickedly totalitarian and is finding followers; another is the victim of the stupid lack of interest of its people; another is in the throes of an experiment which may or may not prove successful. Under the impact of these ideologies the spiritual growth of the human family is fostered, because the emerging spiritual factor (under the evolutionary law) is ever present, and always

there is to be found a tendency towards God and divine expression. That is why the issue is stressed between Christianity and Communism—a controversy emphasised by the Roman Catholic Church, but one into which the communistic nations are already drawing the Protestant churches.

From the standpoint of the Hierarchy, these three ideologies are three aspects of one great spiritual event; the outcome of the interplay between them can eventuate in an increased spiritual approach to divinity or (if the Forces of Light do not triumph) they can drive mankind deeper into the pit or prison of materialism. The intense political interest of the Catholic Church, plus its gross materialism, acts as a great handicap to the steady gain of the spiritual position; if however, the Catholic hierarchy can renounce or relinquish its material and political aims and present the love of God in its beauty, it can do much to lead humanity out of darkness into light. If the United States can equally [Page 748] renounce its gross materialism, it can give a lead to the world along spiritual lines which will be beyond anything yet demonstrated and, aided by Great Britain, the two great democracies, expressing right human relations and the fellowship of man, can do great things for the race. Great Britain is learning a sense of values, and being drawn away from materialism through great privation; it is hoped that she will consciously renounce materialism.

I would like to remind you here that the spiritual Hierarchy of our planet cares not whether a man is a democrat, a socialist or a communist, or whether he is a Catholic, a Buddhist, or an unbeliever of any kind. It cares only that humanity—as a whole—avail itself of spiritual opportunity. It is an opportunity which is present today in a more compelling way than ever before.”

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THE UNFINISHED AUTOBIOGRAPHY

(OF ALICE BAILEY, AMANUENSIS TO THE TIBETAN MASTER, DJWHAL KHUL (DK))

“When the angels sang at Bethlehem they said, "Glory to God in the highest"—the final consummation and goal. Then "Peace on earth"—where humanity as a whole is concerned and, as the first and absolutely necessary step, "Goodwill towards men." Goodwill has to come first if there is ever to come peace and this has been forgotten. People have attempted to initiate a period of peace before there has been any demonstration of goodwill. There can be no peace until goodwill is a conditioning factor in all human relations.

Another revolutionary thing that the Tibetan did was when He dictated the contents of A Treatise on Cosmic Fire. In this book He gave what H.P.B. prophesied He would give, the psychological key to cosmic creation. H.P.B. stated that in the 20th century a disciple would come who would give information concerning the three fires with which The Secret Doctrine deals: electric fire, solar fire and fire by friction. This prophecy was fulfilled when A Treatise on Cosmic Fire was given out to the public. This book concerns the fire of pure spirit or life; the fire of the mind that vitalises every atom of the solar system [Page 237] and creates the medium through which the Sons of God develop. It also concerns the fire of matter producing that attraction and repulsion which is the basic law of evolution, and holding forms together so as to provide vehicles for the evolving life and later, when they have served their purpose, repulsing those forms so that the evolving lives can move on their way to higher evolution. The true significance of this book will only be appreciated towards the close of this century. It is of a

profundity and a depth of technical knowledge which lies beyond the understanding of the ordinary reader. It is also a bridging book because it takes certain basic, oriental ideas and phrases and introduces them to the occidental student, whilst at the same time it makes practical the sometimes vague, metaphysical concepts of the East.

A third unique thing which the Tibetan has accomplished, and this within the last few months, has been to present the platform and certain indications as to rituals upon which the new world religion can be founded.

The need has long been apparent for some point of contact between the exoteric religions of the West and the esoteric faiths of the East. On the levels of the esoteric or **spiritual approach** to divinity there has always been uniformity between the East and the West. The techniques followed by the mystical seeker after God in the Occident are identical with those followed by the seeker in the Orient. At a certain point on the path of return to God all ways meet and then the procedure is uniform for all subsequent stages of approach. The steps in meditation are identical. This will be apparent to anyone who studies the works of Meister Eckhart and the Yoga Sutras of Patanjali. All of the great expansions of consciousness as outlined in the Hindu philosophy and the expression of these five great expansions as portrayed in the five great crises in the life [Page 238] of the Christ, related in the New Testament, are also the same. When man begins consciously to seek out God and consciously to take himself in hand for discipline and endurance, he finds himself at one with seekers in the East and in the West and with those who lived before Christ ever came and with those who are seeking today.

It was in an effort to make the relation between the East and the West clear that I wrote the book, *The Light of the Soul*. It is a commentary upon the Yoga Sutras of Patanjali, who lived and taught probably 9,000 years before Christ. The Tibetan gave me the paraphrase of the ancient Sanskrit phrases because I know no Sanskrit but I, myself, wrote the commentary, as I was anxious to present an interpretation of the Sutras which would be more adapted to the Western type of mind and consciousness than the usual oriental presentation. I also wrote *From Bethlehem to Calvary* in order to trace the significance of the five major episodes in the life of the Christ—the birth, baptism, transfiguration, crucifixion and resurrection—and their relationship to the five initiations as outlined for the Eastern disciple. Both these books have a definite bearing upon the new world religion.

The time must come when the work of the great Master in the East, the Buddha, Who came to earth and achieved illumination and became the guide and teacher of millions of orientals, and the work of the Christ, Who came as the teacher and saviour recognised first by the occident, must achieve fusion. There is no divergence or conflict in Their teaching. There is no competition between Them. They stand forth as the two greatest world teachers and saviours. One has guided the Orient and the other has guided the Occident nearer to God.

It is this theme that the Tibetan elaborates in His pamphlet, *The New World Religion*. He indicates that the [Page 239] work of the Buddha prepared people for the Path of Discipleship, whilst the work of the Christ prepared people for Initiation. He indicated a ritual in this pamphlet in which the great day of the Buddha, the Wesak Festival (the Vaisakha Festival at the May full moon), and Easter Sunday, fixed by the April full moon, stood for the illuminated Buddha and the risen Christ, whilst the full moon of June was the Festival of Humanity making its major annual approach to God under the guidance of Christ. The other full moons in each month constitute lesser festivals in which certain spiritual qualities necessary for the expression of discipleship and initiation are considered and emphasised.

One other revolutionary activity brought to the attention of humanity by the Tibetan indicates the first steps that are being taken by the Hierarchy to approach closer to humanity, to restore the ancient Mysteries, and to externalise and make possible the manifestation upon the physical plane of the Masters and Their groups of disciples gathered together in what are technically called Ashrams.

Implicit in this effort, therefore, lies the significance of the second advent of the Christ. He will come bringing His disciples with Him. The Masters will again some day be present upon earth as They were millions of years ago during the infancy of mankind. Then They left us for a while and disappeared behind the veil which separates the seen from the unseen. This they did in order to give man time to develop free will, to become an adult using his mind, making his own decisions, orienting himself finally towards the kingdom of God and consciously endeavoring to tread the path of return. This has taken place on such a large scale that it now appears possible that within the coming century the Masters may emerge from Their silence and again be known among men. To this end the Tibetan has [Page 240] been working and many of us have been collaborating with Him.

He also instituted the new rules for disciples which permit a much greater freedom to the individual disciple than do the rules so well known in the past. No obedience is today exacted. The disciple is regarded as an intelligent agent and is left free to fulfill the requirements as he sees best. No secrecy is enjoined because no disciple is admitted into an Ashram or into a place of initiation as long as there is the slightest danger that he will speak. Disciples are now being trained telepathically and the actual physical presence of a Master is no longer necessary. The old personal development is no longer emphasised. The need of humanity is presented as the major incentive for spiritual development. Disciples are being taught today to work together in groups with the possibility of group initiations held before them, an entirely new idea and vision. The physical disciplines are no longer obligatory. The modern disciple, intelligent, loving and serving, is regarded as not requiring them. He should have outgrown his physical appetites and be free now to serve. Much of this teaching is given in a book just published, *Discipleship in the New Age* which contains instructions that the Tibetan gave to a group of His disciples in the world, some of whom were known to me and some of whom were not. This is the first time in the history of the Hierarchy, as far as we know, that the detailed instructions given by a Master to His group of disciples have ever been published and so put into the hands of the general public.

In the above paragraphs I have attempted very briefly to describe some of the activities which the Tibetan initiated in an effort along with other members of the Hierarchy to strike the key-note of the new age ...”

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THE RAYS AND INITIATIONS

CONFLICT AND SPIRITUAL APPROACH OF THE UNITED STATES

The conflict in the United States is between a love of freedom which amounts almost to irresponsibility and license, and a growing humanitarian ideology which will result in world service and non-separateness. The rays of energy governing the United States are the 6th Ray of Idealism, which is the energy of the country's personality, and the 2nd Ray of Love-Wisdom, which governs the soul of the country. I would here point out to you that it is the soul ray of the United States which relates it to Great Britain. The sixth ray personality energy (at the present stage of unfoldment) produces an idealism which requires transmuting and changing from an idealism intensely preoccupied with the preservation of a high standard of living and physical comfort to an idealistic appreciation of the real spiritual values; these are at present veiled and hidden in the material philosophy of the country. The youthful interpretation of this idealism can be seen in the complete conviction of the American people that everything in the United States is better than anything anywhere else, in its willingness to tell all the world what should or should not be done, in its revolt from all controls, in its unthinking acceptance of any information which falls in with its preconceived ideas and prejudices; the mature aspect of American idealism leads its people to a prompt response to the good, the beautiful and the true, to the expression of an active humanitarianism and an invocative spiritual approach to reality.

It is interesting to note the unusual alignment of ray energies to be found at this time in the United States: [Page 630]

The energy of the soul...Ray of Love-Wisdom...Ray II
The energy of the personality...Ray of Idealism...Ray VI
The energy relating the two...Ray of Harmony through conflict...Ray IV

These Rays—2, 4, 6—are all on the second line of spiritual energy and lack all the stiffening and strengthening dualities of the first line of ray energy—1, 3, 5, 7—which are governed by Will or Power. The American civilisation, with all its clamour of youthful precocity, is in reality the heir of the passing sixth ray civilisation, the Piscean; therefore, you have here the reason for the tendency of the American people to adopt violently conditioning idealisms and ideologies. It is the idealistic tendency in conflict with pronounced materialistic trends of this particular modern era which will finally evoke the harmony which will liberate the spirit of America, which will reveal to its people that it is one world and which will enable the people of this land to harmonize with the rest of the world and draw forth the loving response of other nations. It is for this that the men [*people*] of goodwill must work.”

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