

THE LIGHT OF THE WORLD

THE DESTINY OF THE NATIONS

8. Christ and the Coming New Age.

As we come to an end of our consideration of the world today and its dominating rays, working through the nations and conditioning the people, there is a final point which I would like to make; it lies in the realm of religion and concerns **the significance of Christmas**. From the very night of time, as well you know, the period wherein the sun moves northward again has been regarded as a festival season; for thousands of years it has been associated with the coming of the Sun-God to save the world, to bring light and fruitfulness to the Earth and through the work of the Son of God to bring hope to humanity. The Christmas season is regarded by those who do not know any better as uniquely the Festival of the Christ, and this the Christian churches have emphasised and to this all churchmen testify. This is both true and false. The Founder of the Christian Church — God in the flesh — availed Himself of this period and came to us in the dark of the year and initiated a new era in which light was to be the distinguishing note. This has been true from several angles, even from the purely physical, for today we have a lighted world; everywhere lights are to be seen and the pitch dark nights of olden times are fast disappearing. Light has also descended on the earth in the form of the "light of knowledge." Today, education whose objective is to lead all men on to a "lighted way," is the keynote of our civilisation and is a major pre-occupation in all countries. The removal of illiteracy, the development of a true culture and the ascertaining of truth in all fields of thought and of research are of paramount importance in all lands.

Thus, when Christ proclaimed (as He assuredly did), along with all world Saviours and Sun-Gods, that He was [Page 148] the **Light of the worlds**, He inaugurated a marvellous period in which humanity has been widely and universally enlightened. This period dates from Christmas Day, two thousand years ago, in Palestine. That was the greatest of all Christmas Days and its emanating influence was more potent than was any previous arrival of a Bearer of Light, because humanity was more ready for the light. Christ came in the sign of Pisces, the Fishes — the sign of the divine Intermediary in the highest sense, or of the medium in the lower; it is the sign of many of the world Saviours and of those Revealers of divinity Who establish world relationships. I would have you note that phrase. The major impulse driving the Christ towards special work was the desire to establish right human relations; it is also the desire — realised or unrealised — of humanity, and we know that some day the Desire of all nations will come, that right human relations will be found everywhere and that goodwill will implement that fulfilment, leading to peace in all lands and among all peoples.

Down through the ages, Christmas Day has been recognised and kept as a season of new beginnings, of better human contacts and of happier relations among families and communities. Yet just as the churches have descended into a profoundly materialistic presentation of

Christianity, so the simple Christmas Day which would have pleased the heart of Christ has degenerated into an orgy of spending, of acquiring good things, and is regarded as a period which is "good for trade." We need, therefore, to remember that when any phase of life-inspired religion is interpreted entirely materially, when any civilisation and culture loses its sense of spiritual values and responds mainly to the material values, then it has served its usefulness and must [Page 149] pass away, and this in the interests of life itself and progress.

The message of the birth of Christ rings ever new but is not today understood. The emphasis during the Aquarian Age, the age into which we are fast entering, will shift away from Bethlehem to Jerusalem, and from the infant Saviour to the Risen Christ. Pisces has seen, during two thousand years, the spreading light; Aquarius will see the Rising Light, and of both of these the Christ is the eternal symbol.

The ancient story of the Birth will become universalised and be seen as the story of every disciple and initiate who takes the first initiation and in his time and place becomes a server and a lightbearer. In the Aquarian Age two momentous developments will take place:

1. The Birth Initiation will condition human thinking and aspiration everywhere.
2. The religion of the Risen Christ, and not of the newly born Christ or of the crucified Christ, will be the distinctive keynote.

It is seldom realised that hundreds of thousands of people in every land have taken, or are preparing to take, this first initiation, called the Birth at Bethlehem, the House of Bread. Humanity, the world disciple, is now ready for this. Indications of the accuracy of the above statement can be seen in the re-orientation of people everywhere to things spiritual, their interest in human good and human welfare, the perseverance they show in their search for light and their longing and desire for a true peace, based on right human relations, implemented by goodwill. This "mind as it is in Christ" can be seen in their revolt against materialistic religion and in the widespread effort to be [Page 150] seen in Europe and elsewhere to return the land (Mother-Earth, the true Virgin Mary) to the people. It can be seen in the constant movement of people throughout the world from place to place, symbolised in the Gospel story by the journey of Mary with the infant Jesus into Egypt.

Then followed, as we are told in the New Testament, a cycle of thirty years wherein all we know is that the infant Jesus grew to manhood and could then take the second initiation, the Baptism in Jordan, and begin His public service. Today the many who in this life have taken the first initiation are entering the long silence of that symbolic thirty years wherein they too will grow to manhood and take the second initiation. This initiation demonstrates the complete control of the emotional nature and of all Piscean characteristics. The thirty years can be looked upon as a period of spiritual unfoldment during the three divisions into which Aquarius (and consequently the New Age now upon us) will be divided. I refer to what is technically known as the three decans of each sign. In this sign the waters of the Piscean age will, symbolically speaking, be absorbed into the water-pot carried on the shoulder of Aquarius in the symbol

which is distinctive of this sign, for Aquarius is the water-carrier, bringing the water of life to the people — life more abundantly.

In the Aquarian Age, the Risen Christ is Himself the Water-Carrier; He will not this time demonstrate the perfected life of a Son of God, which was His main mission before; He will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world — thirsty for truth, for right human relations and for loving understanding. He will be recognised this time by all and in His Own Person will testify [Page 151] to the fact of the resurrection, and hence demonstrate the paralleling fact of the immortality of the soul, of the spiritual man. The emphasis during the past two thousand years has been on death; it has coloured all the teaching of the orthodox churches; only one day in the year has been dedicated to the thought of the resurrection. The emphasis in the Aquarian Age will be on life and freedom from the tomb of matter, and this is the note which will distinguish the new world religion from all that have preceded it.

THE RAYS AND INITIATIONS, 143/144

It must ever be borne in mind that the great theme of LIGHT underlies our entire planetary purpose. The full expression of perfect LIGHT, occultly understood, is the engrossing life-purpose of our planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere men rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas, and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country in the world and is the goal of much of our world organisation; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our rapt [Page 143] eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head (so familiar to esotericists) is no fiction or figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the soul.

It will be found that this will be capable of scientific proof. It will also be shown that the soul itself is light, and that the entire Hierarchy is a great centre of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ "**I am the Light of the world.**" These words carry meaning to all true disciples and present them with an analogous goal which they define to themselves as that of finding the light, appropriating the light, and themselves becoming light-bearers. The theme of light runs through all the world Scriptures; the idea of enlightenment conditions all

the training given to the youth of the world (limited though the application of this idea may be), and the thought of more light governs all the inchoate yearnings of the human spirit.

We have not yet carried the concept up to the Centre of Life where dwells the Ancient of Days, the Eternal Youth, the Lord of the World, Sanat Kumara, Melchizedek—God. Yet from that Centre streams what has been called the Light of Life, the Light Supernal. These are empty words as yet until we know, as trained initiates, that light is a symptom and an expression of Life, and that essentially, occultly and in a most mysterious way the terms, Light and Life, are interchangeable within the limits of the planetary ring-pass-not. Beyond those limits—who knows? Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and of solar crisis (for that is what it is, even when producing a planetary crisis) appears in time and space, light also immediately [Page 144] appears and of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of Shamballa and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together—evoked by love—does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of Shamballa which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.



ESOTERIC PSYCHOLOGY-I (EP-I), 285

Apart from the coming in of the new age, apart therefore from the inflow of the Christ spirit, with its transforming power and regenerating force, and apart from the cyclic return of the seventh ray energies, we have mankind in a condition where the response to the deeper spiritual energies and to the new opportunities is, for the first time, adequate and synthetic. Hence the increasing problem. Hence the great day of opportunity. Hence the wonder of the dawn which can be seen brightening in the east.

I should like here to approach the problem of sex from another angle and point out that it is a basic symbol. A symbol, as we well know, is an outward and visible sign of an inward and spiritual reality. What is this inward reality? First of all, the reality of relationship. It is a relationship existing between the basic pairs of opposites, —Father-Mother, spirit-matter; between positive and negative; between life and form, and between the great dualities which— when brought together in the cosmic sense— produce the manifested son of God, the cosmic Christ, the conscious sentient universe. Of this relation the Gospel story is a dramatic symbol, and the historical Christ is the guarantee of its truth and reality. Christ guarantees for us the reality of the inner significance [Page 286] and the true spiritual basis of all that is and ever shall be. Out of the relation of light and dark that which is invisible emerges into visibility, and we can see and know. Christ, as **the light of the world**, revealed that reality. Out of the darkness of time God spoke, and the Fatherhood of Deity was revealed.



ESOTERIC PSYCHOLOGY-VOLUME II, 139/40

The emergence of the New Group of World servers today is an indication that there are enough egoic ray types in physical manifestation, and that a sufficient number of personalities are responding to soul contact, so that a group can be formed that can be definitely impressed as a group. This is the first time that such a situation has been possible. Up till this century, individuals could be impressed, here and there, in different parts of the world, and at widely separated times and periods. But today a group can respond and their numbers are relatively so great that there can be formed upon the planet a group composed of a number of persons of such radiatory activity that their auras can meet and contact each other. Thus one group— subjective and objective— can be functioning.

There are today enough centres of light, scattered all over the world, and enough disciples and aspirants, that the little beams or threads of light (speaking symbolically) which radiate from each of them, can meet and interlace, and form a network of **light in the world**. This constitutes the magnetic aura of the New Group of World Servers. Each individual in the group is sensitive to the Plan, either through his own personal knowledge through contact with his soul, or because his intuition tells him that what the Group, which attracts him, accepts as its immediate work is for him true and right, and with it all that is highest and best in him can cooperate. Each individual in that Group will work in his own particular surroundings according to his ray and type. That again will be coloured by his race and nation. But the work is the better carried forward as the units in the Group meet the [Page 140] need in their own peculiar environment, in the manner that is, for them, the simplest and best way, belonging as they do by habit and training in that particular setting. This should be remembered.

5. The Use of the Great Invocation

Some time ago I gave out to the world—under instruction from the Christ—an Invocation that is destined to become of major usefulness in bringing about certain great events. These are:

1. An outpouring of love and light upon mankind, from Shamballa.
2. An invocatory appeal to the Christ, the Head of the Hierarchy, to reappear.
3. The establishing on earth of the divine Plan, to be accomplished willingly by humanity itself.

Incidentally, these three events are relatively near and will be brought about by a conscious working out of the immediate phase of the plan, which it is the divine intention to bring about to a certain extent, before the reappearance of the Christ. The establishing of right human relations is the immediate task and is that phase of the Plan of Love and Light to which humanity can most easily respond and for which they are already evidencing a sense of responsibility.

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the [Page 756] ages the invocative cry of humanity has risen to the Hierarchy and brought response. Some day a scientific study will be made of the great world prayers, spiritual statements and invocative appeals and their relation to world events; this relationship will become illuminatingly apparent and the result will be a closer linking of earth and the spiritual centres of love and life. This has not yet been done. Let me illustrate: The spiritual statement by Shri Krishna, to be found in the Lord's Song, the Bhagavad Gita, was an announcement, preparatory to the coming of the Christ. In that Song He says:

"Whenever there is a withering of the Law and an uprising of lawlessness on all sides, then I manifest Myself. For the salvation of the righteous and the destruction of such as do evil, for the firm establishing of the Law, I come to birth in age after age."

In the lawless and wicked period of the Roman Empire, the Christ came.

Another instance of a notable and most ancient invocation is to be found in the Gayatri where the people invoke the Sun of Righteousness in the words: "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."

To this we should also add the Four Noble Truths, as enunciated by the Buddha and which are so well known to all of us, summarising as they do the causes and the sources of all the troubles

which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these Commandments are didactic and [Page 757] present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; He also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world. So reactionary is human thinking that the claim made by me that it is one of the greatest of the world's prayers and is on a par with the other voiced expressions of spiritual desire and intention will evoke criticism. That is of no importance. Only a few—a very few—in the early days of Christianity employed the Lord's Prayer, because it needed recording, expression in understandable terms, and adequate translation before its widespread use became possible. That effort took centuries to accomplish. Today, we have all the facilities for rapid distribution and these have all been employed on behalf of the Great Invocation.

The uniqueness connected with the Invocation consists in the fact that it is, in reality, a great method of integration. It links the Father, the Christ and humanity in one great relationship. Christ emphasised ever the Fatherhood of God and substituted it in place of the cruel, jealous tribal Jehovah of the nation to which He had gone for a physical vehicle. Christ was a Jew. In the 17th chapter of St. John's Gospel (which is another of the major spiritual statements of the world) Christ emphasised the relation of the Christ consciousness to the consciousness of Deity itself. He linked the concept of the Monad to the fully developed soul-infused personality, and the underlying unity existing between all beings in all forms and the Father. The possibility which He there expressed still remains distant, except in connection with the spiritual Hierarchy; it is good, however, to remember that They have achieved a goal towards which all true disciples and initiates are working. The Great Invocation relates the will of the Father (or of Shamballa), the love of the Hierarchy, and the service of Humanity into one great Triangle of [Page 758] Energies; this triangle will have two major results: the "sealing of the door where evil dwells," and the working out through the Power of God, let loose on earth through the Invocation, of the Plan of Love and Light.

This is no idle dream. From the angle of the human consciousness, the vehicle of Light is, first of all, the great educational systems of the world, with their capacity for improvement and for the extension of science along the lines of the betterment of mankind, and not for its destruction as is so oft the case today; to this must be coupled the steady changing or conversion of scientific attainment, by the enlightenment which wisdom brings; this has in the past safeguarded human aspiration and human progress into light. In the light which enlightenment brings we shall eventually see Light, and the day will come when thousands of

the sons of men and countless groups will be able to say with Hermes and with Christ: **"I am (or we are) the light of the world."**

We are told by the Christ that men "love darkness rather than light because their deeds are evil." Nevertheless, one of the great emerging beauties of the present time is that light is being thrown into every dark place, and there is nothing hidden which shall not be revealed.

When we invoke the Mind of God and say: "Let light stream forth into the minds of men, let light descend on Earth," we are voicing one of the great needs of humanity and—if invocation and prayer mean anything at all—the answer is certain and sure. When we find present in all people at all times, in every age and in every situation, the urge to voice an appeal to the unseen spiritual Centre, there is a fixed surety that such a Centre exists. Invocation is as old as the hills or as old as humanity itself; therefore no other argument for its usefulness or its potency is required.

The usual invocative appeal has hitherto been selfish in its nature and temporary in its formulation. Men have prayed for themselves; they have invoked divine help for those they love; they have given a material interpretation to their basic needs. The invocation, lately given to us by [Page 759] the Hierarchy, is a world prayer; it has no personal appeal or temporal invocative urge; it expresses humanity's need and pierces through all the difficulties, doubts and questionings—straight to the Mind and the Heart of the One in Whom we live and move and have our being—the One Who will stay with us until the end of time itself and "until the last weary pilgrim has found his way home."

But the Invocation is not vague or nebulous. It voices the basic needs of mankind today—the need for light and love, for understanding of the divine will and for the end of evil. It says triumphantly: "Let light descend on earth; may Christ return to earth; let purpose guide the little wills of men; let the Plan seal the door where evil dwells." It then sums it all up in the clarion words: "Let light and love and power restore the Plan on Earth." Always the emphasis is laid upon the place of appearance and of manifestation: the Earth.

Already this Invocation is doing much to change world affairs—far more than may appear to your eyes. Much remains to be done. I would ask all students, all men of goodwill and all who are participating in the work of the Triangles and helping to build the network of light and goodwill, to do all that is possible to spread the use of the Invocation. The year 1952 will be a year of spiritual crisis and a year when it should prove possible to close more tightly the door where evil dwells.

The Invocation has been sent out by the combined Ashrams of the Masters and by the entire Hierarchy; it is used by its Members with constancy, exactitude and power. It will serve to integrate the two great centres: the Hierarchy and Humanity, and to relate them both in a new and dynamic manner to the "centre where the Will of God is known."

I ask you, therefore, during the coming years to prepare to use and distribute the Invocation and make it a major endeavour. I would have you call all the people in every country in the world (whom you are in a position to reach) to a united voicing of the Invocation on the same day [Page 760] in every land* I would ask you to collect all that I have said or written anent the Invocation and then prepare a brief manual as to its use and purpose, putting a copy in the hands of all those who are willing to use it. A comprehension of its origin, meaning and potency will render it far more effective. ...



ESOTERIC ASTROLOGY (EA), 625

RAY II. Love-Wisdom.		Gemini,	
		Virgo	working through the medium of the five
		Moon, Pluto.	planets: Mercury, Jupiter, Venus, the
		Pisces.	

This "line of distribution" (if I may so express it) is related to the will which produces inevitable union, at-one-ment and synthesis, through the power of attraction, based upon power to see the vision. In this solar system and during this world cycle and, therefore, upon our planet and throughout the period wherein our planet moves from the position of a non-sacred to a sacred planet, this is the dominating will aspect of Deity; it is the energy with which our planetary Logos is preoccupied. It is that which has brought the Hierarchy into being, under the impact of the Shamballa or first ray force. It is, however, with hierarchical energy that humanity is, at this time, preoccupied. In my use of the word "preoccupied" in connection both with the planetary Logos and humanity, you will find indication of a growing response between the two centres, Shamballa and Humanity.

Anent this ray energy, the esotericists of the world know much and this for three reasons:

1. The emphasis of all the teaching given out during the past three hundred and fifty years has been upon it.
2. The two great exponents of this ray energy are the two best known world Teachers and Saviours from the human point of view in both the East and the West: the Buddha and the Christ.
3. The two Masters Who have attempted to awaken humanity in the West to a realisation of the Hierarchy [Page 623] are the Masters Morya and K.H., the two working in the closest relation and expressing first and second ray energy.

The keynotes of illumination, of vision, of sight or of spiritual perception and of the fusion of the occidental or the mystic way are dominant in this cycle. The Buddha summed up in Himself all the light of the past as far as humanity was concerned. He was the culminating Messenger, and demonstrated the innate possibilities of mankind, radiating the light of wisdom in relation to the light of substance and producing that dual blaze or flaming light which had been fanned and fostered (though not fully expressed) by humanity up to that time. He came forth as the flower or fruition of the past and as the

guarantee of man's innate capacity. Christ, whilst able also to say "**I am the light of the world,**" went further in His manifestation and gave a vision of the next step, demonstrating the light of the soul and pointing to the future, thus presenting that which could be because He had released on Earth the cosmic principle of love. Love is an aspect of the will, which is a point very little realised by the mass of men. It is the will to draw into itself or the will to attract into itself, and this will, when exerted toward that which is not material, we, in reaction to the differentiating mind, call Love. But humanity has to see that which must be loved before that power of the will is sufficiently evoked. Then the vision can become a manifestation and a fact in expression.

It is here that the wonder of the work of Christ, the Lord of Love emerges into our consciousness. He makes it very clear that this love which He demonstrated was an aspect of the will, functioning through the medium of the second ray; this powerful love released into the world the [Page 624] cosmic principle of love. Again the three aspects of the divine will can be seen functioning through the second ray:

1. The will-to-initiate or to condition demonstrates in Christ's work as He inaugurates the era wherein it became possible for the kingdom of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, Humanity and the Hierarchy. By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein—through increased capacity to see the vision and increased power to identify oneself with the vision—a race of men will be produced whose life expression will be that of love-wisdom.

2. The will which brings fulfilment demonstrates through the second ray by the means of that [*steady*] driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive.

3. It is also the will which conquers death because of its intense love of reality and of that "persistent One" who exists behind all phenomena.

In the Old Commentary this type of will—the will-to-love—is spoken of in the following terms:

"The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensify My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense. [Page 625] Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; **I freely gave.**"

This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; **this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.** [*the process of "making whole" and "giving" are inherent in "sacrifice"*]

It knows itself as the transcending will because behind its expression of cosmic love (attracting, fusing and producing cohesion) lies a synthetic vision of divine Intention. It differentiates between process and goal, between initiation and that which is revealed by the initiatory process and that is something which as yet is unknown to initiates below the third degree. Herein lies the distinction between the Christ and the Buddha. The latter revealed the process, but the Christ embodied in Himself both goal

and process. He revealed the cosmic principle of love and by its means—embodied in Himself—He produced effects also and momentous changes in the world through those presented to Him for initiation.

The second ray knows itself as the transmitting will because through its means something passes between the pair of opposites (spirit-matter) which draws them together until eventually they form one blended whole. This is a basic mystery—the basic mystery of initiation and concerns the “at-oning will” which functions through love. Its lowest expression and its most material symbol is the love between the sexes. [Page 626]

It knows itself likewise as the transforming will because the entire evolutionary process (which is, in the last analysis, the working out of the inter-relation between God and His world, between cause and effect and between Life and form) is based upon **the transformation brought about by divine attraction. This enables "spirit to mount upon the shoulders of matter,"** as H.P.B. expresses it, **and forces matter to achieve the purification which will lead it eventually to act as a transparent medium for the revelation of divinity.**

It knows itself finally as the will which transfigures. It was this transfiguration which Christ manifested when He emerged before the startled eyes of His disciples as **Light Incarnate** and **"was transfigured before them."**

The entire process of transcendence, resulting in transfiguration, is worked out in relation to the second ray by the combined influences of the three constellations through which this ray chooses by an "act of its sufficient will to act in time and space." Let us look at them for a moment:



EXTERNALIZATION OF THE HIERARHCY (EXT), 610

What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focussed on the same objective. Shamballa, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are **all striving in one vast movement for an intensification of the Light of the World.** This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual centre from which have come all Those Teachers and World Saviours Who have stood before men and said, as did Hermes, the Buddha and the Christ: **"I am the Light of the World."** This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

It is light and—above all else—"life more abundantly" which Christ will bring, and until He brings it we know not what it signifies; we cannot realise the revelation which this will entail and the new possibilities which will open before us. **But through Him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations.** For this the spiritual Hierarchy is preparing. This time the Christ will not come alone, for His co-workers will come with Him. His experience and Theirs will be the reverse of the previous one, for this time [Page 611] every eye will see Him, every ear will hear Him, and every mind will pass judgment upon Him. ...



THE EXTERNALIZATION OF THE HIERARCHY (EXT), 316

Suggested Meditation

Each morning, prior to starting the day's activities, achieve an inner quiet, see the Self as the soul, place your self at the disposition of the soul, of humanity and of your group.

1. Then say silently and with full dynamic intent:

At the centre of all love I stand; from that centre, I the soul will outward move; from that centre, I the one who serves will work. May the love of the divine Self be shed abroad in my heart, through my group and throughout the world.

2. Then, focussing your attention and dedication, see the group to which you belong as a great centre of love and light, irradiating the world of men, bringing relief, light, love and healing in increasing measure.

3. Brood [*ponder, meditate*] then upon the plan to be carried out and upon the indicated service for the coming day. Do this as the soul, keeping the personal lower self in a waiting attitude, like a servant attentive for instruction. [Page 316]

4. Then say:

The joy of the divine Self is my strength.
The power of the spirit of man shall triumph.
The Forces of Light do control the forces of evil.
The work of the Great Ones must go on.
The Coming One is on the way. The Avatar approaches.
For this we must prepare.

5. Close with a minute of dynamic quiet.

(... this Meditation [is a] Preparation for the Coming One. Its aim is to prepare all of you interiorly. I would ask you also to read and re-read the instruction I gave you on Avatars. (pp. 285-313.)



RAYS AND INITIATIONS (R&I), 539

"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.



THE LIGHT OF THE SOUL (LOS), 306

There are other glands having a close relation to the various centres but the subject is too vast to be more than hinted at here. There is not, however, the same close relation existing between the glands associated with the centres below the diaphragm as with those connected with the major centres, situated above the diaphragm.

In the sutra under consideration we are dealing with one of the five most important centres, and this for the reason that:

1. It is situated in the centre of the trunk. It is therefore a correspondence of the middle principle. In man in Atlantean days the three major centres for that race were:

- | | |
|--------------------------|----------------------------------|
| a. The Head | Father or spiritual aspect, |
| b. The Solar Plexus | The Son or soul aspect, |
| c. The Base of the Spine | The Holy Ghost or matter aspect. |

The soul was not then so individualized as it is now. The animal soul controlled, and consequently full contact with the anima mundi was the dominant factor. As time elapsed, the soul became more individualized in each human being, and more and more separative, as the mind aspect (the great dividing factor) dominated. At the close of this race, the three main centres will be the head, the heart, and the base of the spine. In the sixth race we shall have, the head, the heart, and the throat.

In the final race of the illuminated sons of God, the seventh, we shall have as the centres through which they work: [Page 307]

- a. The thousand petalled head center – the life or spiritual aspect,
- b. The centre between the eyebrows – the Son or consciousness aspect,
- c. The throat – The Holy Ghost or creative aspect.

Through the first, spiritual life will pour in from the monad; through the second, the Christ principle, the **light of the world**, the soul will work, pouring light and life on all things, and using it as the great organ of awareness. Through the last, the work of creation will be carried on, and the creative word sent forth.

This general view is given so as to present to the student the vision of what lies ahead. It is, however, of no present value; most aspirants are concerned with the solar plexus and hence the necessity of our present consideration.



EXTERNALIZATION OF THE HIERARCHY, 463

The Buddha could point to the goal and indicate the Way because He had achieved full enlightenment; the Christ gave us an example of One Who has reached the same goal; the Buddha left the world after reaching illumination; the Christ returned to us, proclaiming Himself as **the Light of the World**, and showed us how **we too could learn to tread the Lighted Way**. [Page 464]

The Buddha, Whose Festival is held ever at the Full Moon of May (or of Taurus, falling this year during the last week in April), acts today as the agent of that great Life in Whom we live and move and have our being, Who is Himself the true Light of the World and the planetary Enlightener. I refer to the Ancient of Days (as He is called in the Old Testament), to the God of Love, to Sanat Kumara, the Eternal Youth, the One Who holds all men in life and Who is carrying His whole creation along the path of evolution to its consummation—a consummation of which we have not as yet the faintest idea. Year after year, ever since the Buddha achieved His goal of illumination, an effort has been made to increase the flow of enlightenment into the world and to throw the light of wisdom, experience and understanding (as it is called) into the

minds of men. At each Full Moon of May this has been the effort of the spiritual Forces which are working out the Will of God. ... This I would ask you to remember ...



GLAMOUR: A WORLD PROBLEM, 2/6

I. DEFINITION OF THE INTUITION

The intuition is not a welling forth of love to people and, therefore, an understanding of them. Much that is called the intuition is recognition of similarities and the possession of a clear analytical mind. Intelligent people who have lived in the world for some time and who have experienced much and who have contacted many other people can usually sum up with facility the problems and dispositions of others, provided they are interested. This they must not, however, confound with the intuition.

The intuition has no relation to psychism, either higher or lower; the seeing of a vision, the hearing of the Voice of the Silence, a pleased reaction to teaching of any kind does not infer the functioning of the intuition. It is not only the seeing of symbols, for that is a special sort of perception and the capacity to tune in on the Universal Mind upon that layer of Its activity which produces the pattern-forms on which all etheric bodies are based. It is not intelligent psychology, and a loving desire to help. That emanates from the interplay of a personality, governed by a strong soul orientation, and the group-conscious soul.

Intuition is the synthetic understanding which is the prerogative of the soul and it only becomes possible when the soul, on its own level, is reaching in two directions: towards [Page 3] the Monad, and towards the integrated and, perhaps (even if only temporarily) coordinated and atoned personality. It is the first indication of a deeply subjective unification which will find its consummation at the third initiation.

Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness. At its highest point, it is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is, predominantly, in the nature of an identification with all beings. Then is true compassion known; then does criticism become impossible; then, only, is the divine germ seen as latent in all forms.

Intuition is light itself, and when it is functioning, the world is seen as light and the light bodies of all forms become gradually apparent. This brings with it the ability to contact the light centre in all forms, and thus again an essential relationship is established and the sense of superiority and separateness recedes into the background.

Intuition, therefore, brings with its appearance three qualities:

Illumination. By illumination I do not mean the light in the head. That is incidental and phenomenal, and many truly intuitive people are entirely unaware of this light. The light to which I refer is that which irradiates the Way. It is "the light of the intellect," which really means that which illumines the mind and which can reflect itself in that mental apparatus which is held "steady in the light." This is the "**Light of the World**," a Reality which is eternally existent, but which can be discovered only when the individual interior light is recognised as such. This is the "Light of the Ages," which shineth ever more until the Day be with us. The intuition is therefore the recognition in [Page 4] oneself, not theoretically but as a fact in one's experience, of one's complete identification with the Universal Mind, of one's constituting a part of the great World Life, and of one's participation in the eternal persisting Existence.

Understanding. This must be appreciated in its literal sense as that which "stands under" the totality of forms. It connotes the power of recession or the capacity to withdraw from one's agelong identification with form life. I would like to point out that this withdrawal is comparatively easy for those who have much of the first ray quality in them. The problem is to withdraw in the esoteric sense, but to avoid at the same time the sense of separateness, of isolation and of superiority. It is easy for first ray people to resist the tendency to identify themselves with others. To have true understanding involves an increased ability to love all beings and yet, at the same time, to preserve personality detachment. This detachment can be so easily founded on an inability to love, in a selfish concern for one's own comfort—physical, mental or spiritual, and above all, emotional. First ray people dread emotion and despise it, but sometimes they have to swing into an emotional condition before they can use emotional sensitivity in the right manner.

Understanding involves contact with life as an integrated personality, plus egoic reaction to the group purposes and plans. It connotes personality-soul unification, wide experience, and a rapid activity of the indwelling Christ principle. Intuition is always spontaneous. Where the reasoning to an understanding enters, it is not the activity of the intuition.

Love. As earlier said, this is not affectionate sentiment, or the possession of a loving disposition; these two later aspects are incidental and sequential. When the intuition is developed, both affection and the possession of a spirit [Page 5] of loving outgo will, necessarily, in their pure form, be demonstrated, but that which produces these is something much more deep and comprehensive. It is that synthetic, inclusive grasp of the life and needs of all beings (I have chosen these two words with intent!) which it is the high prerogative of a divine Son of God to operate. It negates all that builds barriers, makes criticism, and produces separation. It sees no distinction, even when it appreciates need, and it produces in one who loves as a soul immediate identification with that which is loved.

These three words sum up the three qualities or aspects of the intuition and can be covered by the word, universality, or the sense of universal Oneness.

Is that not something which all aspirants aim to achieve? And is it not something that each of you, as individuals, needs in a peculiar sense? Where it is present, there is an immediate decentralisation of the dramatic "I," of that capacity always to relate all happenings, all phenomena, all group work to oneself as the centre.

I cannot enlarge further upon the subject of Intuition. It is too vast a matter, and too abstruse. All I can do is to put before you its three aspects and then to urge upon you the need to submit to that training and to apply to yourselves that discipline which will work out in your life as love, light and understanding. When the theory is grasped and the right adjustments are made and when the needed work is done, the personality then becomes magnetic, whilst the brain cells around the pineal gland, which have hitherto been dormant, become awakened and vibrant. The nucleus of every cell in the body is a point of light, and when the light of the intuition is sensed, it is this cell-light which will immediately respond. The continuance of the inflow of the light of the intuition will draw forth, [Page 6] esoterically speaking, into the light of day every cell which is so constituted that it will respond.



TREATISE ON WHITE MAGIC (TWM), 25/6

To the Master of the Wisdom, the nature of the spirit, or that positive centre of life which every form hides is no more a mystery than is the nature of the soul to the esoteric psychologist. The source of the one life, the plane, or state from which that life emanates is the great Hidden Mystery to the members of the hierarchy of adepts. The nature of spirit, its quality and type of cosmic energy, its rate of vibration and its basic cosmic differentiations are the study of initiates above the third degree and the subject of their investigations. They [Page 26] bring to that study a fully developed intuition, plus that mental interpretive capacity which their cycle of incarnation has developed. They employ the awakened and developed inner light of their souls to interpret and comprehend that life which (divorced from the world of form) persists on the higher levels of consciousness and penetrates into our solar system from some exterior centre of being. They throw this light (which is in them and which they manipulate and use) in two directions therefore, standing as they do in the midmost state and functioning as they choose to function on the plane of the intuition or of buddhi. They cast that **light** into the **world** of form and know all things, interpreting all with correctness; they cast that light into the formless realms of the higher three planes (formless from the standpoint of man in the three worlds below the intuitional plane) and seek to understand, through steady expansive growth, the nature and purpose of that which is neither body nor soul, neither force nor matter, but which is the cause of both in the universe.

THE WORK OF THE EYE

We have for consideration now one of the simplest of the Rules for Magic yet at the same time one of the most practical, and one upon which the entire success of all magical work depends.

I would like to point out to the investigating aspirant that the key to the situation depicted in the rule lies in the word contemplation found in the preceding one. Let us therefore study that word with care and seek its accurate definition.

To contemplate involves steady vision, one-pointedly directed towards a specific objective. The soul or solar angel might be regarded as gazing in three directions.

1. Towards the Light Supernal, towards that central Life or Energy which holds hid within Itself the purpose and plan towards which all Being tends. I know not how to express this more clearly. What that directive force may be, what is the secret of Being Itself is only revealed during the more advanced initiations, and is only finally grasped when the causal body itself, the *karana sarira*, disintegrates and the final limitation slips away. With this direction of the solar Angel's vision we need not concern ourselves.

2. Over the kingdom wherein the solar Angel reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. This is the Kingdom of God, the world of heavenly Being. It is the state whereof disciples are becoming increasingly aware, wherein initiates work, and from which the Masters in Their graded ranks direct the evolutionary process of [Page 212] the planet. These two directions in which the soul looks constitute the world of its spiritual experience and the object of its aspiration. Let it not be forgotten that the spiritual man, the solar Angel, has also his goal of endeavour, and that his becomes the predominant impulse once the subjugation of the vehicle in the three worlds is brought about. Just as the fully intelligent human being can only begin consciously to function as a soul and to contact the kingdom of the soul, so only the fully active and dominant soul, in which the buddhic principle is potentially controlling, can begin to contact the state of pure Being in which the monad or spirit eternally rests.

The development of the intellect in man marks his fitness for the work of treading the Path, back to full soul consciousness. The development of the buddhic or wisdom-love aspect in the solar Angel demonstrates his fitness for further progression in the awareness of the state of pure Being.

3. The third direction in which the soul looks and wherein he exercises the faculty of contemplative vision is towards his reflection in the three worlds. The object of the long

struggle between the higher and the lower man has been to make the lower responsive to and sensitively aware of the forces emanating from the soul as the soul "contemplates" his triple instrument.

There is an interesting relation between these three "directions of contemplation" and the awakening in the three major centres. This cannot be more than hinted at owing to the abstruseness of the subject. So many factors govern this awakening, and each aspirant has to determine for himself the order and mode of his awakening.

The centre between the eyebrows, commonly called the third eye has a unique and peculiar function. As I have pointed out elsewhere, students must not confound the pineal gland with the third eye. They are related, but not the same. In *The Secret Doctrine* they are apparently [Page 213] regarded as the same, and the casual reader can easily confound them but they are by no means identical. This H. P. B. knew, but the apparent confusion was permitted until more of the etheric nature of forms was known. The third eye manifests as a result of the vibratory interaction between the forces of the soul, working through the pineal gland, and the forces of the personality, working through the pituitary body. These negative and positive forces interact, and when potent enough produce the light in the head. Just as the physical eye came into being in response to the light of the sun so the spiritual eye equally comes into being in response to the light of the spiritual sun. As the aspirant develops he becomes aware of the light. I refer to the light in all forms, veiled by all sheaths and expressions of the divine life, and not just to the light within the aspirant himself. As his awareness of this light increases so does the apparatus of vision develop, and the mechanism whereby he can see things in the spiritual light comes into being in the etheric body.

This is the eye of Shiva, for it is only fully utilized in the magical work when the monadic aspect, the will aspect, is controlling.

By means of the third eye the soul accomplishes three activities:

1. It is the eye of vision. By its means, the spiritual man sees behind the forms of all aspects of divine expression. He becomes aware of **the light of the world**, and contacts the soul within all forms. Just as the physical eye registers forms, so does the spiritual eye register the illumination within those forms which "illumination" indicates a specific state of being. It opens up the world of radiance.

2. It is the controlling factor of the magical work. All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will. In other words, the soul knows the [Page 214] plan, and when the alignment is right and the attitude correct, the will aspect of the divine man can function and bring about results in the three worlds. The organ used is the third eye. The analogy to this can be seen in the often noticed power of the human eye as it controls other human beings and animals by a look, and through

steady gazing can act magnetically. Force flows through the focused human eye. Force flows through the focused third eye.

3. It has a destructive aspect and the energy flowing through the third eye can have a disintegrating and destroying effect. It can, through its focused attention, directed by the intelligent will, drive out physical matter. It is the agent of the soul in the purificatory work.

It should be noted here that in each of the subtle bodies in the three worlds there is a corresponding point of focus, and the centre between the eyebrows is but the physical counterpart (for etheric matter is physical) of inner correspondences.

Through this point of focus the soul looks out upon, or contemplates the mental plane, including the mental mechanism. Similarly on the emotional plane, the soul is brought into a state of awareness or vision of its emotional sheath and the world of astral phenomena, and the physical parallel exists for the etheric body.

It is this third work of the soul that is touched upon here, the destructive work of getting rid of the old forms, of shaking out of the bodies matter of an undesirable nature and of breaking down the barriers and limitations to true soul activity.

These three activities of the soul, through the medium of the third eye, are the correspondences to the three aspects, and students would find it of interest to work these out.

The seeing of the light within all forms through the agency of the third eye (brought into being through the realization of the light in the head, the spiritual light) is [Page 215] but the correspondence to the physical eye, revealing forms in the light of the physical sun. This corresponds to the personality.

The aspect of control through magnetic energy and the attractive force in the spiritual eye, which is the dominant factor in magical work, is the correspondence to the soul. In a most mysterious sense, the soul is the eye of the monad, enabling the monad, which is pure Being, to work, to contact, to know, and to see.

The aspect of destruction is the correspondence to the monad or will aspect; in the last analysis it is the monad that brings about the final abstraction, destroys all forms, withdraws itself from manifestation and ends the cycle of creative work.

Bringing these concepts down to practical expression in relation to the Rule under consideration, it can be noted that all these three activities are dealt with in this Rule. The third eye opens as the result of conscious development, right alignment and the inflow of soul life. Then its magnetic controlling force makes itself felt, controlling the lives of the lower bodies, driving forth the lower four elementals (of earth, water, fire, air) and forcing the lunar lords to

abdicate. The personality, which has hitherto been the master, no longer can control, and the soul comes into full domination in the three worlds.

The elemental of earth, who is the sum total of the many lives which form the physical body, is controlled and feels the eye of the Master (the one Master in the head) upon it. The gross elements constituting that body are "driven forth" and better and more adequate atoms or lives are built in.

The elemental of the astral or body of water undergoes a similar activity plus a stabilising effect which brings to an end the restlessness and fluidic tempestuousness which have hitherto characterised it. Through the controlling magnetic power of the spiritual eye, the soul [Page 216] rebuilds the astral body and holds it steady and coherent through its focused attention.

Again, an analogous process goes forward in the mental body. Old forms disappear before the clear light in which the spiritual man is working and as the Old Commentary puts it:

"One glance the soul doth cast upon the forms of mind. A ray of light streams out and darkness disappears; distortions and evil forms fade out, and all the little fires die out; the lesser lights are no more seen.

"The eye through light awakens into life the needed modes of Being. To the disciple this will carry knowledge. To the ignorant no sense is seen for a sense lacks."

The elemental of the air symbolically understood is that substratum of energy which works through the forms of the etheric body, which is dealt with through the breath, and handled through the science of pranayama. This elemental form is the intricate etheric structure, the nadis and centres, and all advanced students know well how these are controlled by the focused attention of the soul in contemplation, acting through the head centre, focused in the region of the third eye and swept into right and specific activity by an act of the will. In the above sentence I have concentrated the formula for all magical work on the physical plane. It is through the etheric body and the force, directed through one or other of the centres, that the soul carries on the work in magic.

It is through the intense focusing of intention in the head and the turning of the attention through the third eye towards the centre to be used that the force finds its correct outlet. That force is made potent by the energising, directed intelligent will. Study these points, for in them you will find the clue to the magical work in your own life reconstruction, to the magical work of human reconstruction which certain adepts are carrying on, and to the magical work of the evolution of the divine plan which is the motivating power of the occult Hierarchy.



"VIRGO is the constellation which is symbolic of the second stage of the relation between the pair of opposites. Here we have, as you know, the Mother of the Christ Child and the **fostering process of interchange which brings about life, love and their united manifestation in one form**. This second ray is, therefore, closely related to Virgo and its lowest aspect is mother love with its instinctual care of that which must be nourished and guarded. **Its highest aspect is the incarnated, manifested Christ**. Then instinct is transmuted into wisdom and with that **the will-to-manifest and bring into the light of day the hitherto Hidden Christ**. This sign and this second ray Will have a mysterious relation to Time, to process and to the sustaining life of the Mother (matter) which, throughout the gestation period, nourishes and cares for the rapidly developing Christ Child. The Moon has also a peculiar function which can only be expressed in the idea of death—the death of the relationships between the Mother and the Child because the moment comes when the Christ Child will emerge from the womb of time and of matter and stand free in the light. This will have been due, necessarily, to many inherent factors but primarily to the sustaining will [*second and first rays*] of the Mother, plus the dynamic will [*first ray*] of the Christ Child. Here again is an aspect of the curious and mysterious relation between the first and the second rays." (Esoteric Astrology, 627)



FROM BETHLEM TO CALVARY, 151/2

A consideration of the various unifications which Christ had made in Himself will have prepared us for the stupendous phenomenon of the revelation which forced the three disciples to their faces. Three kneeling kings or magi attended the birth initiation. At this crisis there were three disciples prostrate upon the ground, unable to look upon the glory which had been revealed. They thought that they knew their Master, but the familiar Presence had been transformed, and they stood before The Presence. The sense of awe, of wonder and of humility is ever an outstanding [Page 151] reaction of the mystics of all time to the revelation of light. This episode is the first one in which we contact the radiance and the light which shone from the Saviour, and which enabled Him to say with truth "I am the Light of the world." Contact with God will ever cause a light to shine forth. When Moses came down from Mount Sinai, his countenance was so irradiated that men could not look upon it, and history tells that he had to use a veil to shield that radiance from others. But the light which was in Christ shone forth in fullness from His whole Person. Increasingly, I believe, as the evolutionary process goes forward, we shall come to a deeper understanding of the significance of light in relation to humanity. We talk of the light of knowledge, and towards that light and its furtherance all of our educational processes and institutions are consecrated. We desire profoundly the light of understanding, which expresses itself in wisdom, and characterises the sage and the wise upon earth; this light marks them off from the ordinarily intelligent person, making their words of moment, and giving value to their advice. We have been led to believe that there are in the

world the illuminati, working quietly and silently behind the scenes in world affairs, shedding the light when needed into the dark places of the world, elucidating problems, and eventually bringing to light that which must be eradicated and that which is needed. We have also learnt to recognize the Light-bearers of all time, and we feel that in Christ the light of the ages is focussed, and the light of God is centred. His disciples came into the radius of this light for the first time on the mountain-top, after six days of work, so the story runs, and could not bear the sight of so much brilliance. Nevertheless, they felt that "it was good for them to be there." Yet in our consideration of the light which was in Christ, and the rapture of the Apostles at its revelation, let us not lose sight of the fact that He Himself tells us that there is in us also a light, and that it too must blaze forth for the helping of the world and the glorification of our Father which is in [Page 152] Heaven.¹² To this light the mystics testify, and it is this light into which they enter, and which enters into them, revealing the light which is latent and drawing it forth to potency. "In Thy light shall we see light." This is the outstanding fact of scientific mysticism. God is light as well as life. This the mystic has proved, and to this he eternally testifies.

This awareness of the fact of divinity is established in our consciousness first of all through the recognition of the wonder latent in every human being. That man who sees no good in his fellowmen is he who is unaware of his own goodness; that man who sees only evil in those around him is he who is seeing them through the distorted lens of his own warped nature. But those who are awakening to the world of reality are constantly made aware of the divinity in man, through his unselfish acts, his kindness, his spirit of enquiry, his light-heartedness in difficulty, and his basic essential goodness. This awareness deepens as he studies the history of the race and the religious inheritance of the ages, and above all when he is brought face to face with the transcendent goodness and wonder which Christ revealed. From this realisation he passes on to the discovery of the divine in himself, and starts on that long struggle which carries him through the stages of intellectual awareness of possibility, and of intuitive perception of truth, to that illumination which is the prerogative and the gift of all the perfected sons of God. The radiant inner body of light is present both in the individual and in the race, unseen and unrevealed, but slowly and surely emerging. At the present hour a large number of mankind are engaged in the activities of the six days which precede the transfiguration experience.



FROM INTELLECT TO INTUITION, 170

"... the recognition [Page 170] of the light in the head. This fact is so well substantiated that it needs little reinforcing. Dr. Jung refers to it in the following manner:

"...the light-vision, is an experience common to many mystics, and one that is undoubtedly of the greatest significance, because in all times and places it appears as the unconditional thing, which unites in itself the greatest power and the profoundest meaning. Hildegarde von Bingen, a significant personality quite apart from her mysticism, expresses herself about her central vision in a quite similar way. 'Since my

childhood,' she says, 'I always see a light in my soul, but not with the outer eyes, nor through the thoughts of my heart; neither do the five outer senses take part in this vision....The light I perceive is not of a local kind, but is much brighter than the cloud which bears the sun. I cannot distinguish in it height, breadth, or length....What I see or learn in such a vision stays long in my memory. I see, hear, and know at the same time, and learn what I know in the same moment....I cannot recognize any sort of form in this light, although I sometimes see in it another light that is known to me as the living light....While I am enjoying the spectacle of this light, all sadness and sorrow disappear from my memory....'

"I know a few individuals who are familiar with this phenomenon from personal experience. As far as I have ever been able to understand it, the phenomenon seems to have to do with an acute condition of consciousness as intensive as it is abstract, a 'detached' consciousness...,which, as Hildegarde pertinently remarks, brings up to consciousness regions of psychic events ordinarily covered with darkness. The fact that, in connection with this, the general bodily sensations disappear, shows that their specific energy has been withdrawn from them, and has apparently gone toward heightening the clearness of consciousness. As a rule, [Page 171] the phenomenon is spontaneous, coming and going on its own initiative. Its effect is astonishing in that it almost always brings about a solution of psychic complications, and thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being, which is universally felt as a 'release.'"²⁵

These words any experienced teacher of meditation can unequivocally endorse. The phenomenon is most familiar and goes to prove surely that there is a close physical correspondence to mental illumination. Hundreds of cases could be proved, were people willing to relate their experiences, but too many refrain from so doing because of the mockery and scepticism of the man who knows little. This light in the head takes various forms, and is often sequential in its development. A diffused light is first seen, sometimes outside the head and, later, within the brain, when in deep thought or meditation; then it becomes more focussed and looks, as some express it, like a radiant and very brilliant sun. Later, at the centre of the radiance, a point of vivid electric blue appears (perhaps the "living light" referred to above) and from this a golden pathway of light leads out. This has sometimes been called "the Path," and there is a possibility that the prophet was not speaking merely symbolically when he said that "the path of the just is as a shining light that shineth more and more until the day be with us."

In this light in the head, which seems a universal accompaniment of the illuminative state, we have [Page 172] probably also the origin of the halo depicted around the heads of the illuminati of the world.

Much investigation remains to be done along this line, and much reticence and prejudice has to be overcome. But many are beginning to record their experiences and they are not the psychopaths of the race, but reputable and substantial workers in the varying fields of human

endeavor. The time may shortly be with us when the fact of illumination may be recognized as a natural process, and the light in the head be regarded as indicating a certain definite stage of co-ordination and of interplay between the soul, the spiritual man, and the man on the physical plane. When this is the case, we shall have brought our human evolution to such a point that instinct, intellect and intuition can be used at will by the trained and fully educated man, and the "light of the soul" can be turned upon any problem. Thus the omniscience of the soul will be manifested on earth.

Let me close this chapter with some words written by a Hindu mystic and some by a modern Christian mystic, typical examples of the two points of view of the mystic and the knower. The Hindu says:

"They are called Brahmins only that have an inner light working in them...the human soul is a lamp not covered over with a bushel. The lamp emits not the rays of the flesh but the rays of mental light to illuminate all humanity and is therefore the channel for the world soul. The rays of mental light assist all humanity in its mental growth and expansion, and the lamp is therefore one of the Eternal [Page 173] World Brahmins. It gives **light unto the world** but takes nothing that the world can give."

The Christian writes:

"I saw a life ablaze with God!
My Father, give to me
The blessing of a life consumed by God
That I may live for Thee.
A life of fire! a life ablaze with God.
Lighted by fires of pentecostal love!
A life on fire! on fire with love for men
Lit by divine compassion from above.
A burning life, which God can take and drop
In house, or street, or whereso'er He will,
To set some other life alight for Him
And thus to spread the fire on further still."

Then we shall have evidenced the final stage of the meditation process which we call Inspiration. To the possibility of such a life the Great Ones of the ages testify. They knew themselves to be Sons of God and they carried that knowledge down into full realization in physical incarnation. They are inspired Declarers of the reality of truth, of the immortality of the soul, and of the fact of the kingdom of God. They are lights set in a dark place to light the way back to the Father's Home.



THE NATURE OF THE SOUL

"Philosophers say the Soul is double-faced, her upper face gazes at God all the time and her lower face looks somewhat down, informing the senses; and the upper face, which is the summit of the soul, is in eternity and has nothing to do with time: it knows nothing of time or of body." MEISTER ECKHART

IN DETAILING the technique whereby it is claimed the educated intellectual can become the intuitional knower it might be well to state the hypotheses upon which the science of meditation is based. In the process the various aspects (in nature, or of divinity, whichever is preferred) of which man is the expression have to be recognized, but the basic connection which holds him together as an integrated unity must never be forgotten. Man is an integrated being, but existence means more to some men than to others. For some it is purely animal existence; for many it connotes the sum total of emotional and sensory experience; for others, it involves all this, plus a mental awareness which greatly enriches and deepens life. For a few (and those the flower of the human family) Being stands for a recognition of ability to register contacts that are universal and subjective as well as individual and objective. Keyserling says that:

"When we speak of the Being of a man in contradistinction to his ability, we mean his vital soul; and when we say this Being decides, we mean that all his utterances are penetrated with individual life, that every single expression [Page 50] radiates personality, and that this personality is ultimately responsible."¹

It might be stated here as sine qua non that only those people who are responsible thinking beings are ready for the application of those rules and instructions which will enable them to make that transition and to come to that consciousness which is the hallmark of the illuminated mystic and the intuitional knowers. The beautiful lines found in Dr. Winslow Hall's *Illuminanda* point the goal:

"In all men lurks The Light; yet, in how few
Has it blazed forth, as rightfully it ought,
Illuming, from within, our fleshly lamp,
And kindling cosmic time in nigh-brought souls!
Splendour of God, how few! And ours the blame;
For, ever, crassly, by routine and wrath,
We undiscerningly damp down and choke
The spark of God that glints in every child.
All children are, by nature, bits of God;
And God, if they but had their freedom, would
Unfold himself in them, would burgeon forth
Tinting and moulding, till, as perfect flowers

They bloomed, fulfilled of loveliness unveiled."2

This is the goal of the meditation process — to lead men forth into the Light that is within themselves and enable them, in that light, to see Light. This work of revelation is based on certain definite theories as to the constitution and nature of the human being. The evolution and perfecting of the mind faculty in man, with its keenness and capacity for [Page 51] concentration gives the West at this time the opportunity to put these theories to the test. An intelligent experiment is now naturally in order. "The new synthesis of mind and soul," Keyserling says, "must originate from the mind, on the height of supreme intellectuality, if something decisive is to happen."3

But to do this, there must be a clear understanding of three points upon which the Oriental position is based, and which, if true, validate the entire contention of the student of the Oriental technique of meditation, never forgetting, however, the proverb of the Chinese which says that, "If the wrong man uses the right means, the right means work in the wrong way." These three premises are:

First: There is a soul in every human form, and that soul uses the lower aspects of man simply as vehicles of expression. The objective of the evolutionary process is to enhance and deepen the control of the soul over this instrument. When this is complete, we have a divine incarnation.

Secondly: The sum total of these lower aspects, when developed and co-ordinated we call the Personality. This unity is composed of the mental and emotional states of being, the vital energy and the physical response apparatus, and these "mask" or hide the soul. These aspects develop sequentially and progressively, according to the eastern philosophy, and only on reaching a relatively high state of unfoldment does it become possible for man to [Page 52] coordinate them and later to unify them, in consciousness, with the indwelling soul. Later comes control by the soul, and a steadily increasing expression of the nature of the soul. This is sometimes symbolically expressed as a light in a lamp. At first the lamp gives forth no radiance, but gradually the light makes its presence felt, till the meaning of the words of the Christ becomes clear. He said, "**I am the light of the world,**" and enjoined upon His disciples to "**let your light shine that man may see.**"

Thirdly: When the life of the soul, acting under the Law of Rebirth, has brought the personality to such a condition that it is an integrated and coordinated unit, then there is set up between the two a more intensive interaction. This interaction is brought about through the processes of self-discipline, an active will towards spiritual Being, unselfish service (for that is the mode in which the group-conscious soul manifests itself) and meditation. The consummation of the work is the conscious realization of union — called, in Christian terminology, the at-one-ment.



ESOTERIC PSYCHOLOGY-II (EP-II), 395/6

You might well ask me here of what profit is it then for me to write these things at all, and to say much that I have said in this Treatise. I would reply: There are a few today, and there will be an increasing number in the next two decades, who—grasping the beauty of the presented idea—will be urged by their souls to work towards these ends. By so doing, [Page 396] they will succeed in raising the consciousness of the entire human family.

The results of using this meditation on the synthetic detail of the manifested Life will be

1. The realisation of the true significance of Light and the revelation of the meaning of what has been called in esoteric books, "the heart of the Sun", which is the inner point of life in all manifested forms. Illumination of the mind will be seen to be direct and infallible and will usurp the place of the present theoretical knowledge and belief.
2. The creative imagination will be occupied with those measures which will "throw the light" into the dark and unrelieved places in the (as yet) incomplete creative process. The man then works consciously in the light, as a Light bearer. Perhaps my meaning will emerge more clearly to some of you when I point out to you that the disciple usually sees himself as a point of intensified light within the **light of the world** and then seeks to use that light (which is in him atomic, etheric and that acquired as a soul) for the furtherance of the Plan.
3. This necessarily produces an intensified service to "those in dark places". The disciple will seek to bring the light of knowledge to them first of all, and then the light of Life. Ponder deeply on this distinction.

ESOTERIC ASTROLOGY (EA), 292

Mass consciousness in Cancer gives place to individual consciousness in Leo. Out of the mass or the herd emerges the self-sufficient unit which becomes increasingly aware of its oneness, its aloneness and its isolated attitude as the "one in the centre" of its small cosmos. This attitude continues to develop and to become emphatic and dynamic (I use these words with intent), leading to the pronounced ego-centric consciousness of the selfish, intelligent man and to the ambitious display of selfish power of the man who desires place and position. But eventually the time comes [Page 293] when the nature of the Fixed Cross begins to dawn upon the consciousness of the man and the influence of Aquarius (the polar opposite of Leo) begins to balance that of Leo. Then there comes the gradual shift of the focus of attention away from the "one who stands alone" to the envioning group, and an equally important shift away from selfish interests to group requirements. This gives concisely the objective which is attained by the man upon the Fixed Cross; the effect of that Cross is to bring light and liberation. This can

be clearly seen if we contrast the energies of the four arms of the Cross as they are demonstrated by the man both before and after the long and drastic experience upon the Cross.

1. Taurus. — The Bull of Desire. The light of aspiration and knowledge.
2. Leo. — The Lion of Self-assertion. The Light of the Soul.
3. Scorpio. — The Agent of Deception. The Light of Liberation.
4. Aquarius. — The Chalice of Self-service. **The Light of the world.**

The Fixed Cross is the cross of light. And playing through this Cross 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 light. From Aries comes cosmic fire; from Sagittarius comes planetary fire; and from Leo comes solar fire; and each of these fires "clears the way by burning" for the expression of the three divine aspects: spirit (Aries), soul (Leo) and body (Sagittarius). Such is the scientific basis for the yoga of fire, applied by the fully self-conscious man to the reflection of [Page 294] the three divine aspects in the three worlds; these are the three modes of divine expression in these three worlds. Such is the significance of the fact that it will be found that before the Door of Initiation lies the burning ground which all disciples and initiates must tread. The Leo subject treads this burning ground with will and self-effacement. When he has reached full self-consciousness and mental integration and when he has attained personality effectiveness, then he treads it — undeterred by pain.

A little thought will make it apparent to you why the Sun is the ruler of all the three conditions of Leo — exoteric, esoteric and hierarchical. It is a correct surmise that the purpose of this solar system is the unfoldment of consciousness, and if for the strictly human being self-consciousness is the goal, then the Sun must obviously rule, for it is the source of physical consciousness (exoteric and symbolic of the personality), of soul awareness (esoteric), and of spiritual life (hierarchical). I am reiterating the necessity to recognise the stimulation of consciousness as the objective of all the astrological influences because the outstanding theme of Leo is the activity of the self-conscious unit in relation to its environment or the development of sensitive response to surrounding impacts by the one who stands — as the Sun stands — at the centre of its little universe. The whole story and function of Leo and its influences can be summed up in the word "sensitivity," and this sensitivity can be studied in four stages:

1. Sensitivity to conditioning impacts from the environment, i.e., to the impacts of the world of human evolution, the three worlds or planes, through the medium of the three aspects of the response apparatus of the soul;
2. Sensitivity to the will, wishes and desires of the personality, [Page 295] the integrated self-conscious man, the lower self;

3. Sensitivity to the soul as the conditioning factor instead of sensitivity to the environing world as the conditioning factor;

4. The spiritual sensitivity of the God-Man (the soul and personality fused) to the environment. At this stage of unfoldment, the liberated man is not conditioned by his environment but begins the arduous task of conditioning it in relation to the divine plan and purpose and at the same time to cultivating sensitivity to the higher impacts of those worlds which lead to the final goal.



THE LIGHT OF THE SOUL (LOS), 49

25. In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.

In the macrocosmic sense God is the Master of all and He is the sum total of omniscience, being (as is easily seen) the sum total of all states of consciousness. He is the soul of all things, and the soul of the atom of matter as well as the souls of men are a part of His infinite realisation. The soul of the human being is potentially the same, and as soon as the consciousness ceases to identify itself with its vehicles or organs, the germ of all knowledge begins to expand. In the disciple, the adept, Master or Mahatma, in the Christ, the Buddha, and in the Lord of the World, Who is mentioned in the Bible as the Ancient of Days, this "germ of all knowledge" can be seen at differing stages of unfoldment. God consciousness [Page 50] is theirs, and they pass from one initiation to another. At each stage a man is a master but ever beyond the point attained another possible expansion becomes apparent and ever the process is the same. This process may be summed up in the following statements:

1. An urge, or determination to achieve the new knowledge,
2. The holding of the consciousness already unfolded and its utilisation, and from the point achieved working forward towards further realisation,
3. The overcoming of the difficulties incident to the limitations of the vehicles of consciousness and to karma,
4. The occult tests which are imposed upon the pupil when he shows ability,
5. The triumph of the pupil,
6. The recognition of his triumph and attainment by the guides of the race, the planetary Hierarchy,
7. The vision of what lies ahead.

Thus does the unfoldment proceed and in each cycle of endeavor the evolving son of God comes into his birthright and takes the position of a knower, "One who has heard the tradition, experienced the dissolution of that hitherto held, seen that which is hidden from those who abide by the tradition, substituted that which is newly seen, donated the acquired possession to those who hold out empty hands, and passed on to inner halls of learning." Students would do well in studying these few [Page 51] sutras relating to Ishvara to bear in mind that they have reference to the son of God, the second person of the Trinity as He manifests through the medium of the solar system, to the macrocosmic soul. The secondary meaning has reference also to the divine son of God, the second aspect monadic, as He manifests through the medium of a human being. This is the microcosmic soul. The following synonyms of the Ishvara aspect may be found of value.

The Macrocosm

Ishvara, the second aspect	Whose nature is love.
The Son of God	The revealer of the Father.
The cosmic Christ	God in incarnation.
Vishnu	Second person of the Hindu Trimurti.
The soul of all things	Atoms and souls are synonymous terms.
The All-Self	The sum total of all selves.
I am That	Group consciousness.
AUM	Word of Revelation.
The Word	God in the Flesh.
The Gurudeva	The Master of all.
The light of the world	Shining in darkness.

The Microcosm

The second aspect	Love wisdom.
The son of the Father	The revealer of the Monad.
The Christ	Christ in you, the hope of glory.
The Soul	Consciousness.
The higher Self	The Lord of the bodies.
The Ego	The Self-realizing Identity.
The Word	God in incarnation.
AUM	The Word of revelation.
The Master	The self on the throne.
The radiant Augoeidas	The light within.
The spiritual Man	Utilizing the lower man.



No nation can live unto itself today. If it attempts to do so it treads the way of death and that is the true horror of the isolationist position. Factually today we have one world and this sums up the psychological problem of humanity. The goal is right human relations; nations will stand or fall just in so far as they measure up to that vision. The era ahead of us—under evolutionary law and the will of God—is to see the establishment of right human relations.

We are entering a vast experimental period of discovery; we shall discover just exactly what we are—[Page 28] as nations, in our group relationships, through our expression of religion and in our mode of governments. It will be an intensely difficult era and will be only successfully lived through if each nation will recognize its own internal defects and will handle them with vision and deliberate humanitarian purpose. This means for each nation the overcoming of pride and the attainment of interior unity. Each country today is divided within itself by warring groups—idealists and realists, political parties and far-sighted statesmanship, religious groups, fanatically occupied with their own ideas, capital and labour, isolationists and internationalists, people violently against certain groups or nations and others working on behalf of them. The only factor which can eventually and in due time bring harmony and the end of these chaotic conditions is right human relations.

Every country also has much to contribute but as long as that contribution is considered, as it now is, in terms of its commercial value or its political usefulness, that contribution will not be given in aid of right human relations.

Every country must also receive from all other countries. This involves a recognition of certain specific lacks, plus a willingness to take from others on terms of equality. Every country has its own peculiar note which must be brought into unison and swell the great chorus from all the nations. This will only be possible when pure religion is restored and the spiritual impetus, nascent in every nation, is given free expression. This is not yet the case; theological forms still hold the spiritual life.

Every nation, owing to its past history, and to its own deeds and enactments, is closely related to every other nation, and of this fact the U.S.A. is perhaps more expressive than many, because its nationals have come from all the known races. Isolationism was defeated [Page 29] even before it reared its ugly head because the people of America are international by origin and background.

Humanity, as has been said before, is the world disciple; the impulse behind the disintegration of the old world forms is a spiritual one. The spiritual life of humanity is now so strong that it has disrupted all present forms of human expression. The world of the past has gone and gone forever, and the new world of forms has not yet made its appearance. Its construction will be distinctive of the emerging creative life of the spirit of man. The important factor to bear in

mind is that it is one spirit and the nations have each to learn to recognize that spirit within themselves and within each other.

To sum up: the task of every nation is, therefore, a twofold one—

1. To solve its own psychological internal problems. This it does by recognition of their existence; by the quelling of national pride and by taking those steps which would establish unity and beauty of rhythm in the life of its peoples.
2. To foster the spirit of right relations. This is accomplished by the recognition of the one world of which it is a part. This later involves also the taking of those steps which would enable it to enrich the whole world with its own individual contribution.

These two activities—national and international— must proceed side by side with the emphasis upon the work of practical Christianity, and not by dominant theologies and subtly imposed Church controls.

From the angle of the **spiritual Forces of Light**, the immediate world process should include:

1. The impending crisis of freedom. This involves free elections in all countries to determine the type of government, the national boundaries (where that problem [Page 30] exists) and a plebiscite of the people to determine their nationalities and loyalties.
2. The cleaning up process carried on in all the nations without any exception whatever so that a wholesome unity, based on freedom and demonstrating unity in diversity, can be brought about.
3. A steadily pursued educational process by which all the peoples in the world can be grounded in the only ideology that will prove finally and generally effective—that of right human relations. Slowly but surely, this educational movement will inevitably produce right understanding and correct attitudes and activities in every community, in every church and nation, and ultimately in the international field. This will take time but it presents a challenge to all men of goodwill throughout the world.

The spiritual guides of the race can present this formula of progress. They cannot guarantee its enactment, for humanity is left free to decide its own problems. Certain questions, therefore, emerge immediately.

Will the great powers, Russia, the United States, and the British Commonwealth of Nations stand together for the total good of humanity, or will they each proceed upon their separate way towards their own selfish objectives?

Will the smaller powers as well as the great Powers be willing to relinquish some of their so-called sovereignty in the interests of the whole? Will they attempt to view the world situation from the angle of humanity, or will they only see their own individual good?

Will they omit the constant carping criticism which has distinguished the past and which breeds a growing hatred, and recognize that all nations are made up of human beings, at different stages of evolution, and conditioned by their background, race and environment? Will they be willing to leave each other free to shoulder [Page 31] individual responsibility and yet be willing ever to assist each other as members of one family and as animated by one human spirit, the spirit of God?

Will they be willing to share the produce of the earth, knowing it belongs to all, freely distributing it as nature does? Or will they permit it to fall into the hands of a few powerful nations or a mere handful of powerful men and financial experts?

Such are only a few of the questions for which answers must be sought and found. The task looks hard indeed.

Yet there are enough spiritually minded people in the world today to change world attitudes and to bring in the new spiritually creative period. Will these men and women of vision and goodwill arise in their might in every nation and make their voices heard? Will they have the strength, the persistence and the courage to overcome defeatism, to break the chain of hampering theologies—political, social, economic and religious—and work for the good of all peoples? Will they overcome the forces arrayed against them through firm conviction of the stability and potentiality of the human spirit? Will they have faith in the intrinsic worth of humanity? Will they realize that the entire trend of the evolutionary process is sweeping them on to victory? The firm establishment of right human relations is already a determined part of divine purpose and nothing can arrest its eventual appearance. That appearance can, however, be hastened by right and selfless action.



EDUCATION IN THE NEW AGE, 136

4. As yet, it is only the religious person who thinks in terms of the two necessitated and inevitable births, the physical and the spiritual, and he thinks of the relation between the two as purely symbolic and not in any way to be interpreted literally. Yet there is a close relation and an analogy between the two which, as time elapses, will become more clear. There can be no new birth, no creation of the "body of light," and no "manifestation of the sons of God" apart from the process of physical incarnation. There can be no fusion of the opposites of soul and personality [Page 137] apart from the physiological processes of sex, and I say this deliberately, for it is in the relation of the sexes that the element of time enters into the experience of the soul, and the understanding of this will come when the doctrine of reincarnation is properly

comprehended and taught universally. It is here that sex magic and the inner tantric teachings have gone so woefully astray, and been centralised upon individual development and the attainment of some experience which is presumed to promote spiritual attainment. The underlying idea, governing all that has been given out on the sex relation heretofore, is twofold in its implications:

a. To provide bodies for incarnating souls so that certain destined evolutionary unfoldments may be carried forward, and the attainment of an equally destined and inevitable spiritual unfoldment becomes possible.

b. To impart the scientific procedure whereby bodies "built in the dark" may gradually be superseded by bodies "built in the light." Thus will be brought about the manifestation of the foundational light aspect of the world and its underlying structure.

5. The sex relation has, therefore, only one major objective, which is to produce physical bodies for incarnating souls. The relation between the soul and the personality is consequently a higher aspect of the basic sex expression of the universe, and this relation is intended to bring about the appearance of a son of God as light in the world, enabling him to say, as did the Christ, that he is "**the light of the world**," and to fulfill the injunction, "**let your light shine**." Again, the relation between humanity and the Hierarchy is intended to produce the radiance of group light and cause to emerge, out of these two [Page 138] planetary groups or bodies, through their close fusion and scientific interrelation, that form of divine manifestation to which the name "the Kingdom of God" has been given in the West.



EDUCATION IN THE NEW AGE, 108

THE WORLD SITUATION AND IDEOLOGIES

Before we take up the more technical side of our work, I would have you for a moment reflect upon the world situation and the world ideologies from the angle of education. I would have you consider it deeply from the point of view of the existing fundamental group relations, envisaging the necessity to prepare the youth of the future for the coming age—outlines of which can only now dimly be seen. I would like you to achieve if possible a general idea of the present world situation, dealing only with the broad and general outlines and omitting any study of detail or of specific personalities, except by way of illustration. In my other writings I have laid a foundation for this when I briefly endeavoured to consider the psychological problem of the various nations, its cause or causes, and the peculiar contribution which each specific nation has to make to the world whole.

We will try to recognise certain outstanding facts, though these facts may be more usually considered facts by esotericists than by the world in general. But we are working, or endeavouring to work, as esotericists. These facts are:

1. The fact that there are certain basic ideas which have come forth down the ages and have brought humanity to its present evolutionary point. Ideas are the substance of the evolutionary urge.
2. The fact that there is a hidden control which has persisted down the ages and which can be deduced from the definitely emerging plan, as far as the consciousness of man is concerned.
3. The fact that all growth is through experiment, struggle and persistence—hence the present modern upheaval. It is significant of a "pushing through" to the light, **the light of the world**, as well as the group antahkarana. [Page 109]

It is obvious that a good deal of what I may give in these instructions may not prove of immediate application, but students are asked to ponder and to think along the lines which I may point out, for only as a nucleus of thinkers is thus formed who are responsive to the new educational ideas, does it become possible for the spiritual Hierarchy of Masters to achieve the intended results in Their work to bring into being the plans of God. The Masters can not and do not work without Their chosen physical plane focal points. I would ask you again to regard yourselves as outposts of the consciousness of Those Who, upon the inner side of life, are seeking to bring in new light upon the subject of social organisations, the relationship of the individual to the whole, and the new and desirable trends in education. I would ask you to submit yourselves to thought training with this in view. Note the manner in which I have worded this request: first, regard; then, train. First, faith as to contact; then the steps taken to facilitate and develop that contact.

Our theme is the study of the educational organisation of humanity, involving as it does (in its later stages) responsibility and right action. We shall consider, on broad lines, the development of man from an isolated personal unit, through the stages of family life, tribal life, national life, to the present stage of aspirational idealistic humanity. This idealism and this prevalent enquiry are responsible for the present world chaos; they have produced the conflicting ideologies, and the dramatic emergence of the national saviours, world prophets and workers, idealists, opportunists, dictators and investigators on all sides, in every department of human thought and in every land. This idealism is a good sign. It is also responsible for the seething unrest and the urgent demand for better conditions, more light and understanding, deepened cooperation, for a security based on right adjustments, and for peace and plenty in the place of fear, terror and starvation.



3. The Technique of Indifference renders ineffective or neutralises the hold of substance over the life or spirit, functioning in the three worlds, for soul is the evidence of life.

In connection, therefore, with this second technique, I would like to take some words out of the Bible, substituting the word "light" for the word "faith." I give you this definition: Light is the substance of things hoped for, the evidence of things not seen. This is perhaps one of the most occult definitions of the **light of the world** that has yet been given and its true meaning is intended to be revealed in the next two generations. The word "faith" is a good [Page 194] instance of the method of rendering "blind" some of the ancient truths so that their significance may not be prematurely revealed. Light and substance are synonymous terms. Soul and light are equally so, and in this equality of idea—**light, substance, soul—you have the key to fusion and to the at-one-ment which Christ expressed so fully for us in His life on Earth.**

When, therefore, students and aspirants have made progress in soul contact, they have taken one of the first important steps towards the comprehension of light and its uses. They must however be careful not to confuse the light which they can bring to bear on life, circumstance, events, and on environment with the intuition. The light with which we are concerned expresses itself in the three worlds and reveals form and forms, their reaction and effects, their glamour and attractive appeal, and their power to delude and imprison consciousness. The light concerned is soul light, illuminating the mind and bringing about revelation of the world of forms in which that life is immersed.



You will note that the hints themselves frequently deal with the nature of a hint, because a hint is in reality and when properly considered, the seed or germ of an intended revelation. The Master knows well what is the next revelation [Page 389] which will be in order for the disciple in training; through hints He sows the seed of revelation, but it remains for the disciple to discover that which the hint is intended to produce, and to nurture the seed until it flowers forth in the beauty of revelation.

In seeking to elucidate these hints for you I am not doing work which you should do. I am, in fact, only marshalling for your benefit the ideas, information and concepts which are already to be found in your subconscious mind—placed there through meditation, study and experimental critical living. Having done that, I leave it to you to proceed alone and unaided towards the moment of revelation. You talk of a series of initiations, but the Masters talk in terms of a series of revelations, and Their work with Their disciples is to prepare them for revelation. Bear in mind, brother of mine, that revelation is hard to take and to hold—a point oft overlooked. It is exhausting to the personality of the disciple, but it is of no service unless the personality recognises it; it is excessively stimulating and the initiate passes through three stages where a revelation is concerned: First comes the stage of ecstasy and of supreme recognition; then darkness follows and almost despair when the revelation fades and the

disciple finds that he must walk again in the ordinary **light of the world**; he knows now what is, but it is at this point that his test lies, for he must proceed on that inner knowledge but dispense with the stimulation of revelation. Finally, he becomes so engrossed with his service, with aiding his fellowmen and with leading them towards their next revelation that the excitement and the reaction are forgotten. He then discovers to his surprise that at any time and at will—if it serves his selfless interests—the revelation is forever his. Ponder on this.



DISCIPLESHIP IN THE NEW AGE-Volume I (DNA-I), 97

“ ...you need to arrive at a point in group experience wherein you are not so intensely preoccupied with your own development, status and service; you all need to learn to decentralise yourselves so that the work to be done becomes the factor of main importance. When this is the case, then the intense self-interest with some aspect of the personality expression, some weakness of character, some dear objective, or some physical condition will cease. You will find the cultivation of a "divine indifference" (as I have told you several times) of great assistance in forgetting the little self; this frequently looms so large (from habit) that it shuts out the higher self; it comes between the disciple and the Master and prevents contact with his co-disciples, thus negating effective service.

There is one more point which I would like to take up with you so that there may be complete understanding. There come periods in the life of the disciple when there appears to be no contact with the Master and as if all relationship had been, at least, temporarily severed. Where accepted disciples are concerned, I would like to emphasise that any such severance is not possible. Occultly, it cannot happen and the Master's love for the disciple makes it again impossible. There is only one condition [Page 98] which can result in severance and that is deliberate and conscious effort by the disciple, carried over a very long period of time, to bring it about. A Master does not lightly admit a disciple to His group and once having done so, the situation is irrevocable from the standpoint of the Master. Any delay in progress and any final severance comes entirely from the pupil. There may be a temporary suspension of communication and this may last throughout one life; that, however, is not long from the angle of the soul; it is but a flash of small moment and significance in the long career of the soul. It looms as large and important in the personality life but may signify only the grasping of opportunity in the eternal now of the soul.

I have, therefore, been near you and watched at intervals the tide of life roll over you; I have noted your progress and your delay. I have watched you succeed and I have seen you fail. This I do through noting the pulsation of your light—not in watching the detail of your daily living. That is not warranted in this time of crisis, and owing to the evolutionary development of disciples will never again be warranted. You are still within my group aura, within my Ashram. Your position there is determined by yourself and not by me. There exists at times something

which resembles a pulsation in the relation between teacher and pupil—a withdrawing and a coming forward where the probationary disciple is concerned and a standing with steadfastness and expectancy on the part of the teacher. When the fluctuations of contact are ended and the pupil is stabilised and becomes a "steadily approaching point of energy," then he becomes an accepted disciple. Some in my group of disciples are stabilising; some are retreating; some few are approaching and I watch with interest the waxing and the waning of their light.

The mobilisation of every disciple is demanded at this time and when I say "this time" I refer to the present time and the next fifty years. This mobilisation involves the focussing of the disciple's energies, his time and his resources on behalf of humanity; it requires a new dedication to service, a consecration of the thought-life (do you realise what that would mean, my brothers?) and a forgetfulness of self which would rule out all moods and feelings, all personality desires, resentments, grievances [Page 99] and all pettiness in your relations with your fellowmen. On the physical plane, it would mean the conditioning of all active, outer living so that the whole of life becomes one focussed active service. I would ask you to study the above phrasing, using it as a light of revelation so that you may know wherein you are lacking and what you have to do.

I have given you in the past a very great deal of instruction, help and encouragement. That you still have and it would profit you much if you spent some time in recalling it. But today make a new beginning—not for your own sake, but for the helping of a needy world. Forget yourselves.

The pressure of the work upon me has been very heavy lately. Much work has rested upon my shoulders, incident to the world situation. This has involved much effort on the part of the Hierarchy to prevent a complete collapse of the structure of human civilisation, as it exists at this time. The sound foundations of part of the structure must be saved; all else may have to go.

Many things contribute to the inertia that today seems to afflict many of the disciples of the world who should be active in service and helpfulness. This applies also to you. The pressure of war conditions and concern over your own personal affairs, attitudes and reactions have crowded much that I might say and have said out of your minds. One of the first lessons which those in training for initiation have to master is that difficult dual attitude which permits right personality activity and real interest in personality affairs and yet at the same time permits nothing personal to interfere with the subjective spiritual life, with service and with the training, given in preparation for initiation. As time goes on, I shall try to bridge between the old techniques and the newer modes of training by using a part of the ancient techniques—now becoming somewhat obsolete—and the giving of those hints which will lead you to understand the nature, purpose and methods of educating accepted disciples in the processes of initiation.

Above all, I would say: Seek to recover the fervour of your earlier, spiritual aspiration and self-discipline. If you have never lost it (though many disciples have) seek to force that energy of inspiration to work out in an effective display of [Page 100] definite action upon the physical plane. How, you ask, my brothers? By increasing the radiance of your light in the world

through love and meditation, so that others may turn to you as to a beacon light in the dark night of life which seems in this century to have descended upon humanity; seek to love more than you have ever believed was possible, so that others—frozen and chilled by life circumstance and the present horror of human existence—may turn to you for warmth and comforting. What I and all who are affiliated with the Hierarchy seek to do at this time of desperate crisis is to find those who are dependable points of living energy and through them pour out the love, the strength and the light which the world needs and must have if this storm is to be weathered. I ask you to render this service to me and to humanity. I ask nothing spectacular; it will, however, require a strenuous effort of your souls if you are to respond adequately; I ask nothing impossible; I would remind you that the apathy of the physical body and brain, the inertia of the feeling nature and the sense of futility of the mind when confronted with large issues will seem to hinder you.

Again I point the Way to you and again I wait. Will you intensify your inner life and achieve the power which will enable you to live simultaneously as an efficient human being and a living, loving soul? It is the establishing of the continuity of this dual process which is your main need at this time; it will lead to fusion, personality coordination and a greatly increased efficiency. Many disciples are not young and the settled habit of thought and of the feeling life is not easy to disrupt. They must, however, be disrupted and you must feel no resentment. The rhythms of the personality are stabilised and constitute your line of least resistance. You must cut athwart these, thus forming the cross of life and existence will then take on added difficulty. The results will be new rhythms of beauty.

To those who are standing in the blaze of pain (and their numbers are Legion), of agony, anxiety and distress—seeing it on every hand and attempting to stand steady in the midst of it all—I say: That which appears is not always that which truly is; that which rends and disrupts the personality life is frequently the agent of release, if rightly apprehended; that which will emerge when the Forces of Light have penetrated the world darkness will demonstrate the nature of the undying human [Page 101] spirit. To all of you I say: My love surrounds you and the aura of the Ashram of which I am the centre stands like a great defending wall around you and around all who are battling for the right. See that you battle. You can then, if you will, sense this loving protection. Each day, if you will, you can put yourself en rapport with your Master. We are not blind or uncaring. We know, however, that there are worse evils than death and pain. We know that this is the hour of humanity's greatest opportunity and that if men can pass triumphantly through this and (by the strength of their own souls) surmount this very present evil, then the evolution of humanity will be hastened beyond all that was believed possible. It will constitute a release, self-achieved and self-initiated. This means as much in the life of mankind as it means in the life of the individual disciple. That chance and that opportunity must not be taken from man; the gained spiritual and eternal values are of far greater importance than his temporary agony.

Little as you may realise it as you think of Us in Our so-called safe retreats, the capacity of identification with all that is involved in world pain today and the sensitivity of Those

connected with the Hierarchy to the unhappy condition of humanity makes Their task of standing-by one of supreme spiritual agony. They understand the depths of the reaction of humanity; they comprehend and understand, for They are one with all men. This involves a far greater comprehension than you can grasp and one which can only be adequately expressed in the word "identification." They need the staunch support of all Their disciples, the steadfast love, the loyal attitude, the unquestioning response to human need which will enable Them to carry more easily the heavy burden which human karma has laid upon Them and which They carry voluntarily.

Will you give this? Will you aid Our work in every possible way, both as personalities, dedicated to service, and as souls who walk the lighted Way? The need of humanity for love and light, the need of the Hierarchy for channels and for those who will work under direction upon the earth can call forth all that you have to give and can evoke your soul (the only true reward that the disciple seeks) in power and love. This will happen to you, if you will forget the little self. [Page 102]

That your knowledge may be transmuted into wisdom and the eye of vision control your living processes and all your undertakings is the desire (deep within my heart) for each and all of you.

Your Master, Friend and Teacher,

THE TIBETAN



FROM BETHLEHEM TO CALVARY, 166

Immediately, on the descent from the mountain-top, Christ [Page 167] began again to serve. He was met, as well we know, by a person in distress, and He at once responded to the need. One of the outstanding characteristics of each initiation is the increased capacity and ability of the initiate to serve. Christ demonstrated an entirely new and unique way in which to speak and to meet the masses, as well as to teach privately and personally His chosen few. His power to heal still continued, but His work shifted into a field of new values, and He spoke those words and enunciated those truths which have proved the foundation of the belief of those who have had the insight to penetrate the theological presentation of Christianity and there find reality. His service consisted primarily at the time in teaching and speaking. But such is the wisdom and the beauty of His presentation of truth, He couched divinity in forms which the average man could grasp. He bridged the old and the new, and gave out that new truth and that special revelation which were needed at the time to unite the ancient wisdom and the more modern hope. Keyserling has grasped the wonder of what the World-Saviour does, and voices it in words which I quote:

"... the great mind is essentially the Awakener. If such a mind were to utter the entirely new, the unique, this would mean nothing to other men. His social value depends entirely on his ability to utter clearly what all feel in their innermost hearts to be true—for could he otherwise be understood?—and to utter it in so universal a manner, that is, so much in tune with the objective laws in question, that his ideas become organs for the others."²⁹

Christ gave us a great idea. He gave us the new concept that God is Love, no matter what might be happening in the world of immediacy. All great ideas come forth from the world of divinity through the medium of the great Intuitives, and the history of humanity is essentially the history of ideas—their coming forth through the medium of some intuitive thinker, their recognition by the few, their growth [Page 168] in popularity, and their eventual integration in the thought world, the pattern world of the thinkers of the race. Then their fate is determined, and eventually the new and unique idea becomes the popularly and publicly accepted model of human conduct. "To the question, then, whether it is personalities or ideas which decide the fate of an age, the answer is that the age get its ideas from personalities."³⁰ Christ embodied a great idea, the idea that **God is Love, and that love is the motivating power of the universe**. This constitutes **the illumination which Christ as the Light of the World refracted upon all world events**. The majesty of this realisation cannot be over-emphasised. We need to realise it far more deeply and potently than we do, for it constitutes the basic, fundamental character and quality of all events, no matter what the outer appearance may be. **Christ illumines life**. This was one of His most important contributions to life as it is lived today. **He said in effect: God loves the world; all that happens is along the line of love**. If this is realised as fact and fundamental truth, it illumines all of life and **lightens all burdens**; cause and effect are brought together, and God's purpose and His method are seen as one. Theologians have often forgotten this as they have struggled over the more technical aspects of Christ's life. **What He illumined** in His function as the "**Light of the World**," **what He received of divine Light and poured forth for the world, what He refracted**, is often overlooked in the struggle to prove such doctrines as the fact that the Virgin Mary was an immaculate virgin, and Christ was therefore born through the medium of an immaculate conception. Today only a few of the younger generation care much about such points of doctrine. Let us state that quite emphatically. But we do care that the love which He expressed should be demonstrated in the world and that the illumination He carried should "lighten our darkness."

Christ sounded with clarity the note which can usher in the new civilisation and the new order, and a close study of [Page 169] the ideals and ideas which today, without exception, underlie every one of the great experiments undertaken by the various nations, will show that they are based, in essence, upon some definitely Christ-like concept. That their method of application and the techniques employed are frequently un-Christ-like is sadly true, but the foundational concepts will bear with equanimity the light which Christ can throw upon them. The principal difficulty has been that our intellectual grasp of the concepts runs ahead of our own personal development, and therefore colours disastrously our application of them. When these basic ideas are transmuted into world ideals by the consecrated thinkers of the race, and applied in

the spirit in which Christ conceived of them, then we shall indeed inaugurate a new world order.

It is of supreme value for us to realise that what Christ really did was to usher in the era of Service, even if we are only beginning today (two thousand years after He set us an example) to grasp the implications of that word so widely used. We have been apt to regard salvation in terms of the individual, and to study it from the angle of individual salvation. This attitude must end if we are ever to understand the Christ spirit. A great Japanese asks the poignant question "What is the primary aim of a religion worthy of existence?" and goes on to tell us that it is salvation, but a salvation that "is pregnant with relief and redress of life and of the world."³¹ Service is becoming more and more an objective in all human affairs. Even modern business is coming to the recognition that it must be a motivating agency if business, as we understand it in the modern sense, is to survive. Upon what is this general trend based? Surely upon our universal relation to Deity and upon our subjective relationships to each other, which have their root in our relationship to God.

That of course is the basis of service. It must be, as it was in the case of Jesus Christ, a spontaneous outcome of [Page 170] divinity. One of the strongest arguments for the divine unfoldment of man is the emergence on a large scale of this tendency to serve. We are just beginning to get a faint vision of what Christ meant by service. He "carried this actuating motive of service to the extent of saying that when the common good and your personal success or welfare conflicted, you must sacrifice and not sacrifice the other man."³² This idea of service is of course in complete conflict with the usually competitive attitude to life and the selfishness generally shown by the average man. But to the man who seeks to follow Christ, and who aims eventually at climbing the Mount of Transfiguration, service leads inevitably to increased illumination, and illumination in its turn must find its expression in renewed and consecrated service, and thus we find our way—through service to our fellowmen—into the Way that Christ trod. Following in His steps, we achieve eventually the power to live as illumined and Christ-like men and women in our normal everyday surroundings.

What, therefore, is the gift that each of us can make to the world as we study the life of Christ and travel with Him in our minds from one initiation to another? We can aim at that greatness in action which will redeem our natural mediocrity and reveal progressively the divinity in each of us. Each can stand as a beacon light, pointing the way to the centre from which the Word goes forth; and each can begin to express in his daily living some of the quality of God which Christ so perfectly portrayed and which carried Him in triumph from the Mount of Transfiguration down into the valley of duty and of service, ...



II. They are an experiment in inaugurating certain new techniques in work and in modes of communication.. It is to be noted that in these last three words is summed up the whole story. These groups are intended to facilitate interrelation or communication as follows:

1. They will be occupied with an endeavor to facilitate communication between individuals so that the rules [Page 189] and methods whereby speech can be transcended may become known and the new way of intercourse be brought about. Eventually communication will be from:

a. Soul to soul, on the higher levels of the mental plane. This involves complete alignment, so that soul-mind-brain are completely at-one.

b. Mind to mind, on the lower levels of the mental plane. This involves the complete integration of the personality or lower self, so that mind and brain are at-one.

Students must remember these two distinctive contacts, and bear in mind also that the greater contact need not necessarily include the lesser. Telepathic communication between the different aspects of the human being is entirely possible at varying stages of unfoldment.

2. They will work at the establishment of communication between that plane which is the plane of illumination and pure reason (the buddhic plane) and the plane of illusion which is the astral plane. It should be remembered that our great task is to dispel the world illusion through the pouring in of illumination or of light. When enough groups have been started that have this for their objective, there will then be found upon the physical plane, those channels of communication which will act as the mediators between the **world of light** and the world of illusion. They will be transmitters of that type of energy which will break up the existing maya or illusion and dissipate the ancient thought-forms. They will release the light and peace which will illumine the astral plane and so dispel the illusory nature of its life. ...



TREATISE ON WHITE MAGIC, 9/10

II. The third basic postulate is that the object for which life takes form and the purpose of manifested being is the unfoldment of consciousness, or the revelation of the soul. This might be called the Theory of the Evolution of Light. When it is realised that even the modern scientist is saying that light and matter are synonymous terms, thus echoing the teaching of the East, it becomes apparent that through the interplay of the poles, and through the friction of the pairs of opposites light flashes forth. The goal of evolution is found to be a gradual series of light demonstrations. Veiled and [Page 10] hidden by every form lies light. As evolution proceeds, matter becomes increasingly a better conductor of the light, thus demonstrating the accuracy of the statement of the **Christ "I am the Light of the World"**.



RAYS AND INITIATIONS, 399

The Monad is the source of light, not only to the human family, but it is the receiver of light from the threefold Sun; it is the lens through which the light of the solar Logos can flow to the planetary Logos, preserving and holding steady in that light the vision, the purpose, the will and the creative intention of the planetary Logos.

More along this line I may not convey to you. I can only give veiled suggestions and formulate for you certain phrases or seed thoughts which (if duly considered and reflected upon) will begin to train your perception and develop the third eye, enabling it to reorient itself and change its function when the right time and the correct emergency come.

I have told you that these points of revelation are the germ or seed of a certain invocative potency; this is especially true and correct where the teaching anent the third eye is concerned. Initiation is not an abstract, mystical process to [Page 401] which the disciple is subjected upon some one or other of the subtler planes, the knowledge of which must gradually seep through into his consciousness. This may be partially true of the first two initiations (the Sirian initiations of the threshold), but all the remaining initiations involve the whole man and "three periodical vehicles," producing a steady fusion of these three, an increasing reaction to the Light of the World, and an ability to register in the physical brain (if the initiate is functioning through karma, decision or service in the physical body) that which is undergone; in this registration process the third eye is acutely involved. From the time of the third initiation this third eye is subjected to training and begins to function in the two following ways:

1. It is (in a measure) a correspondence to the concrete mind, with its capacity to interpret environment and experience.
2. It can also act as a lens or a light-gatherer from the inner and higher worlds.

You will note, therefore, the fresh significance that these ideas give to the three stages which accompany the points of revelation: the Stage of Penetration, the Stage of Polarisation, and the Stage of Precipitation. The inferences to be drawn I shall leave you to work out for yourselves after due study of the teaching.



EXTERNALIZATION OF THE HIERARCHY, 39

The task of this group of disciples is closely connected with the astral task of the Hierarchy. This is, at this time, the dissipation of the world illusion. That has been its problem since Atlantean

times, and the climaxing of its effort is imminent and immediate. It takes the form (for all illusions take to themselves form of some kind or other) of the "pouring in of light," esoterically understood. This is an illusion and at the same time a great and significant [Page 39] spiritual fact. Hence we have today upon the physical plane the emergence of much light everywhere; we have festivals of illumination, and a consistent endeavour on the part of all spiritual workers to enlighten mankind, and a great deal of talk on the part of educators anent illumination of a mental kind. The keynote of this effort to eliminate world glamour was sounded by Christ when He said (following the example of Hermes, Who initiated the process of enlightenment for our race, the Aryan), **"I am the Light of the World."**



THE LIGHT OF THE SOUL, 102

47. When this super-contemplative state is reached, the Yogi acquires pure spiritual realisation through the balanced quiet of the Chitta (or mind stuff).

The Sanskrit words employed in this sutra can only be adequately translated into clear terms by the use of certain phrases which make the English version clearer. Literally, the sutra might be stated to run as follows "Clear perspicuity follows through the quiet chitta." It should be remembered here that the idea involved is that of purity in its true sense, meaning "freedom from limitation," and therefore signifying the attainment of pure spiritual realization. Contact by the soul with the monad or spirit is the result, and knowledge of this contact is transmitted to the physical brain.

This is only possible at a very advanced stage of yoga practice, and when the mind stuff is utterly still. The Father in Heaven is known, as revealed by the Son to the Mother. Sattva (or rhythm) alone becomes manifest, rajas (activity) and tamas (inertia) being dominated and controlled. We should remember here that sattva has reference to the rhythm of the forms in which the yogi is functioning, and only as they express [Page 103] the highest of the three gunas (or qualities of matter) is the highest or spiritual aspect known. Only as rajas controls is the second aspect known; only as tamas holds sway is the lowest aspect known. There is an interesting analogy between the inertia (or tamas) aspect of matter and the condition of the bodies of the yogi when in the highest samadhi. Then the sattvic or rhythmic motion is so complete that to the eye of the average man a condition of quiescence is achieved which is the sublimation of the tamasic or inert condition of the densest substance.

The following words from the commentary dealt with in Woods' translation of the sutras will be found helpful:

"When freed from obscuration by impurity, the sattva of the thinking-substance, the essence of which is light, has pellucid steady flow not overwhelmed by the rajas and the tamas. This is the clearness. When this clearness arises in the super reflective balanced-

state then the yogin gains the internal undisturbed calm (that is to say), the vision of the flash (sputa) of insight which does not pass successively through the serial order (of the usual processes of experience) and which has as its intended object the thing as it really is . . . Impurity is an accretion of rajas and tamas. And it is the defilement which has the distinguishing characteristic of obscuration. Clearness is freed from this." (P. 93.)

The man has succeeded (through discipline, through following the means of yoga, and through perseverance in meditation) in dissociating himself [Page 104] from all forms, and in identifying himself with the formless.

He has arrived at the point at the heart of his being. From that point of pure spiritual realisation, he can increasingly work in the future. Through practice, he strengthens that realisation, and all life, work and circumstances are viewed as a passing pageant with which he is not concerned. Upon them, however, he can turn the searchlight of pure spirit; he himself is light and knows himself as part of the "**Light of the World,**" and "**in that light shall he see light.**" He knows things as they are and realizes that all which he has hitherto regarded as reality is but illusion. He has pierced the great Maya and passed behind it into the light which produces it and for him mistake is in the future impossible; his sense of values is correct; his sense of proportion is exact. He no longer is subject to deception but stands freed from delusion. When this point is realized, pain and pleasure no longer affect him; he is lost in the bliss of Self-Realization.



EXTERNALIZATION OF THE HIERARCHY, 161

It might, therefore, be noted that the Forces of Light express Themselves through the Hierarchy of Light and Their major effect is the illumination of the minds of men with love and light. This precipitates upon the mental plane. The personality or the form aspect of humanity is thereby pervaded and illumined. Thus the third great planetary centre, Humanity, becomes creative and magnetic, and two divine aspects—intelligence and love—will reach fruition upon the physical plane, making it possible for the first aspect and the will of God (understood by humanity as the Plan) to be consciously carried forward on earth in conformity with the activity instituted at Shamballa. The will of God is purpose and this is, for the first time, to be recognised consciously by man.

The Spirit of Peace will, when the right time comes, vitalise the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth. What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant cooperation, of correct interplay between the three planetary centres and an illumined, loving understanding of the will of God as it affects humanity and works out divine intent. It is for this reason that the Christ, Who established for the first time in

planetary history a [Page 162] contact between the Hierarchy, Humanity, Shamballa and the Spirit of Peace in His Own high place, in His first recorded utterance said that He must be about His Father's business and then at the end of His life, reiterated the same thought in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. He then focused in Himself the two major divine attributes and aspects—will and love (atma-buddhi)—and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled Him to put Humanity in touch with the Spirit of Peace. **He thus Himself became the Light of the World and the Prince of Peace.**

In this manner, Shamballa and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The Buddha, through His achievement of illumination, established the first major link with the Forces of Light. The Christ, through His ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.

THE EXTERNALIZATION OF THE HIERARCHY (EXT), 163/4

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If you will study the above information with care, you will find that the importance of the Wesak Festival at the time of the full moon of May will assume increasing importance in your minds. It is the festival at which three factors of importance to humanity are brought into relation:

1. The Buddha, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.
2. The Christ, the embodiment of the love and the will of God and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy. [Page 163]
3. Through the Christ and the Buddha, humanity can now establish a close relationship with Shamballa and then make its own contribution—as a world centre—to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-

good can emanate powerfully from this third planetary centre. Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour.

If you will have these thoughts in mind, the first three phrases of the Great Invocation will assume great significance. Let me put some of these significances in tabular form:

Let the Forces of Light bring illumination to mankind

Intermediary	The Hierarchy. Soul consciousness
Agent	The Buddha
Expression	Light. Understanding. The illumined mind
Planes of emphasis	The second or monadic plane The buddhic or intuitional plane The mental plane
Focal point	The head centre
Planetary centre	The Hierarchy

Let the Spirit of Peace be spread abroad

Intermediary	Shamballa. Spiritual consciousness
Agent	The Christ
Expression	The will of God as love and peace Sentient response
Planes of emphasis	The logoic or first plane The buddhic, or intuitional plane The astral or emotional plane
Focal point	The heart centre
Planetary centre	Shamballa

[Page 164]

May men of goodwill everywhere meet in a spirit of cooperation

Intermediary	Humanity itself. Self-consciousness
Agent	The Lord of Civilisation
Expression	Intelligent love, dedicated to the Plan Creativity The will-to-good
Planes of emphasis	The atmic or plane of spiritual will The mental plane The physical plane

Focal point The throat centre
Planetary centre Humanity

Thus all the great centres are linked and all the planes are interrelated; the past has contributed its finished work; the present is evoking its just and right development; the future of wonder and of divine possibility appears—its results contingent upon a spirit of right understanding and invocation. Three statements in the New Testament begin now to demonstrate their profound esoteric significance and their amazing living potency:

I am the Light of the World **The Forces of Light** — Phrase 1. 2nd Aspect

My peace I give unto you The Spirit of Peace — Phrase 2. 1st Aspect

Love thy neighbour as thyself The Men of Goodwill — Phrase 3. 3rd Aspect

The three aspects of divinity in man achieve practical expression through the influence of the Great Invocation, both in living usefulness and true comprehension—true at least in so far as man's present point in evolution permits of his correct apprehension of significance. Goodwill, as the practical and possible expression of love demonstrates on earth, evoking right relationship; light, as the expression of the Hierarchy pours into the human consciousness, irradiating all dark places and evoking a response from all [Page 165] forms of life in the three worlds of manifestation, and in the three subhuman kingdoms through the medium of the human; peace, as the expression of the will of Shamballa produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action, producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of God.

We come now to the last two phrases which summarise the effects—synthetic and eternal (and consequently lasting) which the establishment of direct relationship with Shamballa will produce in the two other planetary centres, the Hierarchy and Humanity. I refer to effects which will express themselves as a group activity, motivated by the essential values of selflessness and persistent effort (which is sustained concentration, in the last analysis) and thereby producing conditions for which the Lord of the World, the Ancient of Days, has long waited. The patience and sustaining love of Shamballa is infinite.

The fourth phrase runs: **May forgiveness on the part of all men be the keynote at this time.** As you know, the word "forgiveness" is a curious and unusual one and signifies (according to the best derivative sources) simply "to give for." Forgiveness is not therefore, a synonym for pardon though the word has been distorted in theological circles to mean this, so little has the Church understood the basic, motivating power behind divine expression in our solar system. Theologians ever think in terms of the human mind and not in terms of the divine mind. Forgiveness is sacrifice, and is the giving up of one's self, even of one's very life, for the sake of

others and for the good of the whole group. This spirit of sacrifice is ever found when the Shamballa force is rightly contacted, even in the smallest degree, and the underlying impulse behind the loving will of God is sensed and understood, accompanied as this always is with the desire to participate in that will and its spirit of divine sacrifice. Manifestation is itself the Great Forgiveness. The [Page 166] stupendous Lives—outside manifested existence—entered into manifestation in order to give Themselves for the lesser lives and forms of existence in order that these lesser lives might be enabled to proceed onward towards a goal which is known to Deity alone, and thus eventually reach high places of spiritual expression. Achievement is ever followed by sacrifice and the giving of the greater for the lesser. This is an aspect of the Law of Evolution. Such is the note and theme of the entire creative process and is the basic meaning of the phrase, "God is Love," for love signifies giving and sacrifice, at least in this solar system.

It is for this reason that the esoteric teaching emphasises the fact that the soul of man is a Lord of Sacrifice and of loving persistent Devotion—the two outstanding qualities of the Shamballa Lives, sustaining life and giving. This is lasting devotion to the good of the whole or the expression of the spirit of synthesis and sacrifice in order again that all lesser lives (such as those embodied in the personality of man) may rise to the "resurrection which is in Christ," through the crucifixion or sacrifice of the soul upon the Cross of Matter.

It is this thought again which gives significance to the life of Christ on earth for He re-enacted for us an eternal process, externalising it in such a way that it became the symbol of the motive of the entire manifested universe and the impulse which should direct each of us—crucifixion and death, resurrection and life, and the consequent salvation of the whole.

It is this thought which is embodied in the challenge of this fourth phrase of the Great Invocation, and means literally, "**May all men everywhere respond to the keynote of the universe and give themselves for others.**"

And, is not this in a faint and dim manner, the present keynote of human effort? In spite of a real inability to think truly, effectively and intuitively, the mass of men in all lands are responding clearly and definitely to this note of sacrifice. Leaders of the great nations everywhere are using this note and call to sacrifice in their appeals at this time to [Page 167] their peoples. Men in Germany were called to battle by their leaders with the challenge of sacrifice and told that they must give their lives in order that Germany may live. A study of the speeches by the German leaders will be found to contain this note. The other group, whom you call the Allies (because they stand more specifically for the good of the whole and not for the good of the separated nation or unit) are also calling the masses of their people to fight for the good of civilisation and for the preservation of those values which are next upon the evolutionary scale and essential to the general good. The wording of these calls and the objectives expressed may differ in formulation but the theme is the same and the effect is to call forth the spirit of sacrifice in the nations. Though the motives behind such a call may be mixed and the leaders guided as much by expediency and selfish, national interests as by the general good, yet they know that the note which will evoke an immediate response from the unit and the individual is

fundamentally the good of the larger unit (the nation or the group of nations). Therefore, forgiveness or sacrifice in order to save others is increasingly the recognised needed keynote at this time and in this recognition lies much to justify the sorry story of past evolutionary processes and methods. **When it is recognised that the "giving-for" involves right living upon the physical plane and not (as is so often thought) the dying of the physical body then we shall see a revitalised world.** It is the living Christ (the living world Saviour) Who saves humanity. It is the sacrifice, day by day, in the process of daily living which can save the world of men—the sacrifice of selfish personal interests for the good of the whole and the giving up of one's practical life to the salvage of the world. It is living in order that others too may live which is the theme of the New Testament. When, therefore, the mode of sacrifice enters into the realm of the subtler and subjective values and the true meaning of forgiveness is intellectually, practically and spiritually comprehended, the New Age will be abundantly realised with its truly human civilisation and a culture which will embody [Page 168] the realities of the esoteric teaching, as well as the best of the externalised past. Then and only then will the new esotericism be revealed to a race of men who have made aspiration a fact in their outer experience. The attitude of the masses in the present conflict is the guarantee of this and the proof also of the success of Christ's mission.



THE REAPPEARANCE OF THE CHRIST (ROC), 104

The first such Teacher is of such ancient date that it is not possible to say when He truly lived; even His name is a modernised one, given to an ancient hero-teacher. His name is Hercules. He presented to the world, through [Page 104] the form of a pictorial and world drama (symbolic in nature) the concept of a great objective, only to be reached as the result of struggle and difficulty. He pointed to a goal toward which men must make their way, no matter what the obstacles; these obstacles He portrayed in the Twelve Labours of Hercules which were dramas and not factual occurrences. He thus pictured for those who had eyes to see and hearts to understand the nature of the problem to be solved upon the Path of Return to God; He depicted the Prodigal Son's journey back to the Father's house, and the tests and trials which all disciples, aspirants and initiates have to face and which all Those Who today compose the spiritual Hierarchy have already faced. When this statement is considered, it must include also the Christ Who, we are told, "was in all points tempted like as we are" (Heb. IV.15), but also passed triumphantly the tests and trials.

At some also unknown date Hermes came and, so the records say, was the first to proclaim Himself as "the Light of the World." Later the great Teacher, Vyasa, appeared. He gave one simple and needed message that death is not the end. From His time, the thinking of humanity about the possible immortality of the soul can be seen to stem. Vaguely and instinctively, men had hoped and sensed that the discarding of the physical vehicle was not the final consummation to all human struggle, loving and aspiration; in those early days, feeling

dominated and instinct led; thought was not found among the masses of men as it is today. In this period of culmination in which we now live, the work of the spiritualistic movement, in its many forms, is in reality the emergence of that stream of thought-energy and of the idea which Vyasa, thousands of years ago, implanted in the human consciousness. The effort of the intellectuals [Page 105] to prove the scientific possibility of immortality is part also of this great stream, carried onto intellectual levels, thus salvaging Vyasa's work from the mists and glimmers and the psychic dishonesty with which it is now surrounded. The fact of immortality is today on the verge of scientific proof; the fact of the survival of some factor has already been proved, though what has been demonstrated as surviving is apparently not in itself intrinsically immortal. The factual nature of the soul, and the fact of soul survival and of its eternal livingness, go hand in hand and have not yet been scientifically proven; they are, however, known and recognised as truths today by such countless millions and by so many intellectuals that—unless mass hysteria and mass deception is posited— their existence is already correctly surmised.

Buddha is the next Teacher to Whom we should refer, though there were many between His time and that of Vyasa. During those centuries wherein history is relatively dim and faint in its outlines, the intelligence of men had been rapidly growing, and the enquiring perception of mankind came into increasingly active use. The asking of questions, to which there seem no apparent or easy answers, focused itself in a group of thinkers in India and they represented thinking men in every land. They asked the ancient questions as to why there is sorrow and misery in every land and in every life; they asked what caused these things and what must be done to change these circumstances of life; they demanded to know what was the integrating principle in man, and what was the soul and was there a self. The Buddha came forth to give the answer and to lay the foundation for a more enlightened approach to life, giving the teaching which [Page 106] would open the door to the work of the Christ Who would, He knew, follow in His steps.

It is interesting to remember that when the Buddha came, approximately five hundred years before Christ (for the exact date of Christ's birth remains debatable), the first dim influences of the Piscean Age could be felt, impinging upon the powerful quality of the age of Aries, the Scapegoat or the Ram. It was the influence of this age—persisting throughout the Jewish dispensation—which led eventually to the distortion of the simple teaching of the Christ when He came. He was erroneously presented to the world as the living Scapegoat, bearing away the sins of the people, and thus originating the doctrine of the vicarious at-one-ment. It was St. Paul who was responsible for this emphasis. A paralleling instance of a similar distortion was also of Jewish origin and appeared in the early stages of the cycle of Aries, the Ram. We are told that the Children of Israel fell down and worshipped the golden calf, the symbol of Taurus, the Bull; this was the preceding astronomical cycle. These are astronomical cycles and not a presented astrology. In the early stages of Aries, the teaching reverted to that of Taurus and in the early stages of Pisces, it reverted to that of Aries and thus set the seal of retrogression upon the teaching which now controls so many orthodox Christians.

Buddha answered the questions posited in His time by giving out the Four Noble Truths, which satisfactorily and eternally answer man's demand of why. These Truths can be summarised as follows: the Buddha taught that misery and suffering were of man's own making and that the focussing of human desire upon the undesirable, the ephemeral and the material was the cause of all despair, all hatred and competition, and the reason why [Page 107] man found himself living in the realm of death—the realm of physical living, which is the true death of the spirit. He made a unique contribution to the teaching given by Hercules and Vyasa, and added to the structure of truth which They had erected. Thus He prepared the way for Christ. Between the times of these two great Teachers, the Buddha and the Christ, lesser teachers appeared to amplify and add to the already given basic truths; of these Sankaracharya was one of the most important, giving, as He did, deep instruction upon the nature of the Self. Also the teacher in The Bhagavad Gita, Shri Krishna, must be noted, for many believe Him to be a previous incarnation of the Christ.

Thus the fundamental truths upon which relation to God (and, therefore, relation to our fellowmen) is founded are always given out by the Son of God, Who—in any particular world period—is the teaching Head of the spiritual Hierarchy.

In due time, Christ came and gave out to the world (mainly through His disciples) two major truths: the fact of the existence of the human soul and, secondly, the system of service (this phrase is used advisedly) as a mode of establishing right human relations—to God and to one's fellowmen. He told men that they were all the Sons of God in the same sense that He was; He told them in many symbolic ways who and what He was and assured them that they could do even greater things than He had done, because they were divine as He was. These greater things, humanity has already accomplished upon the physical plane and in its control of nature, as Christ knew men would, because He knew the workings of the Law of Evolution. He taught them that service was the key to the life of liberation, teaching them the technique of service through His own life as He went [Page 108] about doing good, healing the sick, as well as preaching and teaching the things of the Kingdom of God and feeding the hungry, both physically and spiritually. He made the life of every day a divine sphere of spiritual livingness, thus emphasising the teaching of the Buddha, through desiring nothing for the separated self. Thus the Christ taught, loved, and lived, carrying forward the great continuity of revelation and of hierarchical teaching; then He entered for us within the veil, leaving us an example that we should follow His steps (1 Pet. II.21)—follow Him in His belief in divinity, in His service and in ability to penetrate into that area of consciousness and that field of activity which we call the **true Church of Christ**, the spiritual (at present invisible) **Hierarchy of our planet, the true Kingdom of God**. The veil that hides that real church from us is now in process of disappearing and Christ is on the verge of reappearing.

In the light of the past, therefore, and of humanity's present need, which Christ and the Hierarchy must meet, what will be the teaching which He will this time give? Such is the question which His disciples are now asking. The probability is that His teaching will fall into

four parts; we would do well to consider each of them and do our best to understand and prepare the human mind for the reception of what He has to give.



THE UNFINISHED AUTOBIOGRAPHY, 257/8

A.A.B. in her 25 years work for me in the occult field has taken no advantage of the fact that I am one of the many Masters, recognised today by thousands of people. She has not sheltered herself behind me or her own Master and made us responsible for what she has done nor has her work been started or carried forward on the basis of "The Master ordered this." She knows that the work of the Master is to put a disciple in touch with the plan and that the disciple then goes out and, on his own initiative and with the measure of wisdom and love which is his, endeavours intelligently to shoulder his share in materialising the Plan. He makes mistakes but he does not go to the Master about them but pays the price and learns his lesson. He achieves success but he does not go to the Master for praise, knowing he will not get it. He struggles with ill health, with the jealousies and antagonisms of those who are working less successfully or who fear competition, but he does not go to the Master for strength to stand steady. He tries to walk in the light of his own soul and to stand in the strength of his own spiritual Being and thus himself learns to be a Master by mastering.

The third point I would bring to your attention is that in the new cycle which will come at the close of the war, the fact of the Hierarchy and the work of the Masters—through Their disciples—must and will be brought increasingly to public attention. Disciples everywhere will present increasingly the hierarchical plan of brotherhood, spiritual living and inclusiveness to the world. This will be done not in terms (so prevalent among the foolish) of "The Master has chosen me," or "the Master stands behind my effort" or "I am the representative of the Hierarchy" but by a life of service, by indicating that the Masters exist and are known to many men everywhere, that the Plan is one of evolutionary development and educational progress towards an intelligent spiritual goal; that humanity is not alone but that the Hierarchy stands, that Christ is with His people, that the world is full of disciples unrecognised because silently working; that the New Group of World Servers exists and that the men and women of goodwill are everywhere; that the Masters are not interested in the least in personalities but will use men and women of all attitudes, faiths, and nationalities, provided that love motivates them, that they are intelligent and have trained minds and that they have also magnetic and radiant influence which will attract people to truth and goodness but not to the individual—be he a Master or a disciple. They care nothing for personal loyalties but are dedicated solely to [Page 258] the relief of distress and the promotion of the evolution of humanity and the indication of spiritual goals. They look not for recognition of Their work or the praise of Their contemporaries but only for the growth of the light within the world and the unfoldment of the human consciousness.