

THE TIBETAN MASTER'S WORK

Background and framework to the master Djwhal Khul's work with Alice A. Bailey, with some of his purposes, points of emphasis and directives.

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let the light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
and may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

The above Invocation or prayer does not belong to any person or group but to all humanity. The beauty and the strength of this Invocation lie in its simplicity, and in its expression of certain central truths which all men, innately and normally, accept—the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the will of God; and finally the self-evident truth that only through humanity itself can the divine Plan work out.

Alice A. Bailey

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Hierarchy, the planetary heart centre

The work of the Tibetan Master with Alice Bailey (and with H.P. Blavatsky before her) was the direct result of a reorganisation within the spiritual Hierarchy over the last one hundred years. This reorganisation has been an essential part of a readjustment and new relationship between the various planetary kingdoms; in particular between Shamballa, Hierarchy and humanity, largely due to an unexpectedly ready response by humanity to

a deliberately applied spiritual stimulation.

One of the major effects of the reorganisation process, paralleling the closer alignment between the three major planetary centres, has been a new form of integration and fusion between the major ashrams within the Hierarchy. While each ashram continues to focus and express a specific aspect of Plan and Purpose, according to the ray energy involved (one of the seven), the old lines of demarcation have disappeared, and the Hierarchy is beginning to function more realistically as "the great Ashram of Sanat Kumara with the Christ at its heart." This means, among other factors, more cooperation and coordination in ashramic functions and responsibilities and the possibility of interrelated work involving combined activities and shared action.

Towards the end of the nineteenth century the Master Djwhal Khul, head of one of the subsidiary ashrams within the major second ray ashram of the Master K.H., accepted responsibility for presenting a sequence of three new interpretations of the Ageless Wisdom teaching intended "to precede and condition the new age." He has undertaken this task, not as head of a second ray ashram, but as a representative of the entire Hierarchy, blended and fused into one spiritual organism—the planetary heart centre. D.K.'s present work and teaching is therefore hierarchical—in origin and scope.

He has also undertaken the task of training for discipleship many aspirants associated with the various ray ashrams, so relieving the Masters concerned from this necessary function and releasing them for other vitally important hierarchical activities during these years of preparation for the externalisation of the ashrams and the reappearance of the Christ.

Teaching planned by the Hierarchy

The first in the series of three interpretations of the Ageless Wisdom teachings planned by the Hierarchy and entrusted to the Tibetan Master, was given to the world through H.P. Blavatsky between the years 1875 and 1890—fifteen years. This D.K. called the "preparatory" phase of the teaching. The second was given over a thirty year period through Alice Bailey—from 1919 to 1949. The third and final aspect in the series will be given early this century by D.K. through a prepared initiate for, as he puts it, "this series of bridging treatises between the material knowledge of man and the science of the initiates has still another phase to run."

He also states categorically that, until the third phase in the series is given, the task of those who accept and endeavour to use the teaching creatively must be, "dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundation of the old, and to the reorganisation of the structures of world thought and world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then, and only then, will it be possible to carry the revelation further."

Within this sequence of teaching and "revelation" D.K. also predicted a form of "revelatory" teaching, emerging after 1975 on a world wide scale via radio—and no doubt on television and the internet. This obviously is a widespread and unfolding interpretation of the existing teachings with suggested ways of applying them to existing world and human problems—which is their purpose. And this work is already underway and gaining in strength and influence.

The Tibetan's work with Alice Bailey

Before the Tibetan actually started his work with Alice Bailey, he made careful plans for timing, sequence and intended effects. He planned the teaching in three distinct phases, to run in successive ten-year periods.

During the first decade, and as a result of the first books, he needed to find the *nucleus of people* through whom he could work. Alice Bailey established the Arcane School during this decade as her own service to her Master's ashram. D.K. was not responsible for the Arcane School and has never supervised or influenced the running of the School. But he did use it for service purposes when it had demonstrated its value in providing a body of workers trained to implement the Plan and prepare for the reappearance of the Christ.

During the second decade, and as the numbers of books increased and spread throughout the world, the range of contacts expanded and the Tibetan achieved his objective of publicly announcing the existence of the new group of world servers, a subjectively related world group, drawn from every race, nation, religion, culture and social level. During this decade also, and using the Arcane School, he anchored the service activities of Triangles and World Goodwill. Both of these are hierarchical activities with the objective of energising and relating the members of the new group of world servers, and "to establish the nucleus of a great synthesis".

In the final ten-year period the series of books was completed, with a pronounced emphasis during the last five years on the fact of the reappearance of the Christ and the work of preparation for his reappearance. This fact was publicised and announced, and the Christ was shown *as he is*, as world teacher, the head of the spiritual Hierarchy, and "the same great Identity in all the world religions."

Two Major Ideas

The Tibetan Master has stated that he was responsible to the Hierarchy for bringing *two major ideas* to the attention of humanity everywhere. These two are: 1) the announcement of the existence of the new group of world servers as an effective group of workers intermediate between humanity and the spiritual Hierarchy; and 2) the statement in connection with the reappearance of the Christ and the immediate work of preparation.

D.K. comments that "these constitute by far the most important aspects of the work which I have done in the service of the Hierarchy. . . . All else is of secondary importance to those two statements of spiritual fact."

In connection with the function of the new group of world servers, we are told that "all disciples and initiates are at this time members of that group, which is the focal point of the present effort being made by the Hierarchy." Through it spiritual energy from five of the ashrams is flowing:

- a) the ashram of the Master K.H., particularly in regard to the work of education.
- b) the ashram of the Master D.K., particularly in regard to aspirants for initiation.
- c) the ashram of the Master R., particularly in regard to the reorganising and reconstruction of Europe from the economic point of view.

d) the ashram of the Master Morya, as he seeks to find, influence and direct activities in the political field throughout the planet.

e) the ashram of the Master Hilarion, as he supervises the discoveries (and their application) of the scientific movement in the world.

The “newer truths” in the Tibetan’s teachings

The Tibetan gives us in some detail what he considers to be the "newer truths" for which he was responsible through the teachings. He lists them as follows:

1) *The teaching on Shamballa*, including:

- a) the nature of the will aspect;
- b) the underlying purposes of Sanat Kumara;
- c) the building of the antahkarana, the first step towards monadic consciousness and the Way of the Higher Evolution.

2) *The teaching on the New Discipleship*, including:

- a) the new attitude of the Masters to their disciples;
- b) information on the constitution of the Hierarchy, with its various ashrams, as the Ashram of Sanat Kumara.
- c) the newer type of meditation emphasising visualisation and the use of the creative imagination, with its keynote of group fusion and of service.

3) *The teaching on the Seven Rays*, emphasising the psychological angle, because the new psychology is in the making. If esoteric teaching is eventually to be public in its presentation, it will be given out along the lines of psychology because esotericism concerns the consciousness aspect of man and God.

4) *The teaching on the new astrology*, which provides sufficient information to establish the coming astrology on a firm basis.

5) *Information about the new group of world servers*, including:

- a) recognition of the group as *intermediate* between Hierarchy and humanity.
- b) the nature of their work *as it influences the human soul* and, through the instrumentality of men and women of goodwill, *determines the period in which we live*.
- c) the Triangles work which embodies the network of light and goodwill as a channel of communication between Hierarchy and humanity.

6) *The attempt to form an exoteric branch of the inner Ashram*. Instructions to this group are published in the two volumes of *Discipleship in the New Age*.

7) *The teaching on the new world religion*, emphasising the three major spiritual festivals at the time of the Aries, Taurus and Gemini full moon periods; and the nine lesser festivals. The full moon meditation work is thus of first importance. It establishes a relation between the work of the Christ and the Buddha, leading to a broadening of human aspiration.

The Tibetan has asked "for a careful study of these words" which indicate the lines along

which the work should expand in future years. He considers this an important instruction as "the skeleton outline of the work I wish to see done."

(The instruction can be found in *The Rays and the Initiations*, pp. 251/5.)

In listing these points of major importance in the teaching, the Master D.K. has again demonstrated his hierarchical mission in accepting responsibility for this work. D.K.'s own second ray ashram is responsible for other aspects of the unfolding Plan and the impression of human consciousness. He will be one of those members of the Hierarchy who will "externalise" and take up specific work in physical form. He tells us that his own main interest will be in healing and in various aspects of etheric development; yet these ashramic concerns are not included in his evaluation of the "newer truths" in his work with Alice A. Bailey.

The seven-fold Purpose of Sanat Kumara

In the new teaching on Shamballa D.K. has indicated "the underlying purposes of Sanat Kumara." He has given this seven-fold purpose in some detail in pp. 240/7 of *The Rays and the Initiations*. These seven aspects of divine purpose embody the seven ray energies which will "reorganise and redefine the hierarchical undertakings and thus inaugurate the new age."

The first of these seven purposes is "*the unknown, unseen and unheard purpose of Sanat Kumara*. It is the secret of life itself . . . known only to Him It is that which veils the central mystery which all esoteric schools—if true to their inaugurating impulse—will eventually reveal". In *Rule XIII for Disciples and Initiates* (page 260 of the same book) we are given a hint only of what that hidden, mysterious purpose may be. "It concerns the purpose and the reason for which our planetary Logos took incarnation and became the informing Life of our planet, the Earth," a non-sacred planet. The process of transformation, transmutation and transfiguration of planet Earth can be summed up in the one word—redemption. It is therefore *planetary redemption* in which esoteric servers are involved, in conscious cooperation with divine Purpose. This ties in with the emphasis in all true esoteric schools, now and in the future, on the *life aspect*, on the divine will and on the development of a new yoga—the yoga of synthesis, the "fiery yoga."

Training for Discipleship

A major point of emphasis throughout the Tibetan's books concerns what he calls "the new discipleship". This is due not only to the changing influences of the dawning Aquarian age, but is the result of a new planetary alignment between Shamballa, Hierarchy and humanity; to the reorganisation within Hierarchy itself whereby a closer relationship and communication has been established by Hierarchy with both Shamballa and humanity; and also, to the unexpected growth and expansion in human consciousness in response to spiritual stimulation. "The tide of spiritual life," he says, "is today so strong and striving that the next one hundred and fifty years will demonstrate the factual nature of the Kingdom of Souls or of God. This will produce fundamental changes also in the immediate objectives before human progress and in the Masters' plans, in the teaching given and in the training presented." He then goes on to enumerate the new age objectives which are *now* presented to disciples in training for initiation. These are given in Volume II of *Discipleship in the New Age*, pp. 296/301, and repay careful study—they are briefly listed here:

1) *A sense of planetary relationships*. This lifts the attention of the disciple from himself

and expands his consciousness toward synthesis, wholeness, totality.

2) *A sense of intelligent supervision.* This means an unfolding recognition of "a focussed control upon daily life, circumstance, the future and fate". It gives a disciple "initiate insight into purpose and its unfolding plan."

3) *The sense of orientation to humanity.* This involves the "*habit* of correct orientation" towards humanity as the field of service. It requires decentralisation and a new type of sensitivity to world need.

4) *The sense of registered impression.* This concerns the Science of Impression which will eventually be "the major objective of the educational systems" of the new age. The Hierarchy considers that humanity is now adequately intelligent to be trained in right interpretation.

5) *The evocation of the will.* This is a new and most necessary development. The will is that "divine aspect in man that puts him en rapport with, and then controlled by, divine purpose, intelligently understood in time and space and implemented by the soul as the expression of loving application". The cultivation of this first ray perception is "a potent mode by which the highest aspects of the spiritual will can be unfolded".

6) *The sense of that which is imminent.* The true disciple is concerned with that which is *spiritually imminent*. This includes a right sense of timing. The disciple "must awaken to that which is on the very verge of precipitation into human thinking and life circumstances," so that he can take the occult and spiritual steps needed for revelation, "karmic usefulness," and active cooperation.

These are the new training developments possible now for those who are rightly focussed and oriented. Of these six objectives, nos. 1, 3 and 5 relate to necessary work within the *substance* of the three worlds of human evolution (mental, emotional, and physical), of the sub-human kingdoms in nature and of the planetary whole in response to realisation of the Plan and recognition of the Purpose. Nos. 2, 4 and 6 concern the registration in consciousness of the subtle worlds of meaning and significance and the occult means of subjective communication *between states of consciousness*.

They require the disciple in training to work with such one-pointed attention and *ashramic stability* that awareness of the Master and the ashram does not assume a prominence which can distort a vision of the Plan and disturb the rhythm of the ashram.

The sense of *planetary relationship* supersedes, for the disciple, the sense of right human relationships, since he or she is no longer liable to error or neglect in his relation with his fellow human beings. This then leads to an awareness of the extra-planetary relationships which exist, and to the activity of the Deva evolutions in relationship with the spiritual Hierarchy.

The Mystery Schools of the Future

The Tibetan Master states that at the end of the twentieth century, or soon after, the new Mystery Schools of the future will come into existence. These will be established by experienced, senior initiates from the ashram as the externalisation of the Hierarchy actually gains momentum. The Schools will be established in two groups—preparatory and advanced, for applicants and for initiates. D.K. informs us that the *Fourteen Rules for*

Applicants (given in the book *Initiation Human and Solar*) and the *Fourteen Rules for Disciples and Initiates* (given in the book *The Rays and the Initiations*, the fifth and final volume of *A Treatise on the Seven Rays*) will form the foundational teaching for these two grades of Schools.

The Science of Meditation and the conscious building of the antahkarana will be the first two preliminary stages in the esoteric curriculum of all true esoteric Schools. This develops the sense of wholeness, of synthesis which is occult vision, and a necessary faculty for those trained in the new Schools who will be "the builders of the new world and the trainers of future public opinion". This is the purpose of esoteric teaching—correct interpretation and full application to the reconstruction of the world along new age lines.

Work to be Done

The Tibetan Master has specifically outlined what he would like to have done, now and in the immediate future: "The work that must be done is as follows... you have been trained to do it and the responsibility is yours, as will be my unfailing help.

1. Prepare men for the reappearance of the Christ. This is your first and greatest duty. The most important part of that work is teaching men—on a large scale—to use the Invocation so that it becomes a world prayer and focuses the invocative demand of humanity.
2. Enlarge the work of Triangles so that, subjectively and etherically, light and goodwill may envelop the earth.
3. Promote ceaselessly the work of World Goodwill, so that every nation may have its group of men and women dedicated to the establishing of right human relations. You have the nucleus, and expansion must be undertaken. You have the principle of goodwill present throughout the world; the task will be heavy indeed but far from impossible.
4. Undertake the constant distribution of my books, which contain much of the teaching for the New Age. In the last analysis, the books are your working tools and the instruments whereby you will train your workers. See that they are kept in steady circulation.
5. Endeavour to make the Wesak Festival a universal festival and known to be of value to all men of all faiths. It is the festival in which the two divine Leaders, of the East and of the West, collaborate together and work in the closest spiritual union; the Christ and the Buddha use this festival each year as the point of inspiration for the coming year's work. See that you do likewise. The spiritual energies are then uniquely available.
6. Discover the members of the new group of world servers, whenever possible, and strengthen their hands. Look for them in every nation and expressing many lines of thought and points of view. Remember always that in doctrine and dogma, and in techniques and methods, they may differ widely from you, but in love of their fellowmen, in practical goodwill and in devotion to the establishing of right human relations they stand with you. They are your equals and can probably teach you much....

"May the blessing of the One Whom we all serve rest upon you all and upon all disciples everywhere, and may you do your full share in helping men to pass from darkness into light and from death to immortality."

(The Externalisation of the Hierarchy, pp. 641/2)

Training for new age discipleship is provided by the *Arcane School*. The principles of the Ageless Wisdom are presented through esoteric meditation, study and service as *a way of life*.

Write to the Arcane School for information.

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