

THE ARCANE SCHOOL

SERVICE OF THE PLAN

STUDY TWO

DEPARTMENT OF RELIGION

INTRODUCTION TO THE STUDY

I. THE NEW WORLD RELIGION AND THE UNIVERSALITY OF LIFE

II. THE PROCESS OF INITIATION INTO THE LIFE OF GOD

III. THE SCIENCE OF INVOCATION—EVOCATION

KEYNOTES

The thoughts of men have ever been religious. There has never been a time when religion or the thoughts of men about God, about the infinite, and about the Life which has brought all into being has not been present. Even the most ignorant of savage races have recognised a Power and have attempted to define their relationship to that Power in terms of fear, of sacrifice or of propitiation. From the rudiments of nature worship, from the fetichism and degraded idol worship of primitive man we have built up a structure of truth which, though as yet imperfect and inadequate, does verily lay the foundation of the future Temple of Truth where the light of the Lord will be seen and which will prove adequate as an expression of Reality.

A Treatise on White Magic, pp. 325-26

God...is the binding element in the world. The consciousness which is individual in us, is universal in Him; the love which is partial in us is all-embracing in Him. Apart from Him there could be no world, because there could be no adjustment of individuality. His purpose in the world is quality of attainment.

Alfred N. Whitehead, *Religion in the Making* (Quoted in *From Bethlehem to Calvary*)

Today we are watching the death of a civilisation or cycle of incarnation of humanity. In all fields of human expression, crystallisation and deterioration had set in. Worn-out religious dogmas and the grip of theology and the orthodox churches have no longer sufficed to hold the allegiance of the potent, inner, spiritual life; humanity is deeply spiritual and innately religious but needs today a new form with which to clothe the ancient verities.

The Externalisation of the Hierarchy, p. 114

A spiritual bond links every manifestation of religion throughout humanity. At first sight the history of religion displays a pure diversity. But when we look closer, the religious life is seen to be an essential unity, a single aspiration of desire and love of God aroused by the Divine Spirit Himself. Not only from the intellectual, but from the religious standpoint the whole of mankind constitutes a single unit. For it possesses a common store of fundamental religious truth.

Otto Karrer, *Religions of Mankind* (Quoted in *From Bethlehem to Calvary*)

We are in process of passing from one religious age into another.... The hearts of men have never been more open to spiritual impression than they are at this time, and the door into the very centre of reality stands wide open.

From Bethlehem to Calvary, p. 3

Through the increasing sensitivity of men and through the steady thinning of the separating veil, more and more during the coming years will the telepathic faculties of men and their power to respond to inner inspiration be developed and demonstrated. By the growth of intuitional telepathy and the increasing comprehension of the power of colour and sound will the work of the Christ and of the Great Ones be contacted and understood, and the peoples released from the thralldom of the past and enabled to enter into the liberty of the Kingdom of God.

The Externalisation of the Hierarchy, p. 509

All clear thinking about life and about the great laws of nature, if carried forward with persistence and steadfastness, leads eventually into the mystic world, and this the foremost scientists of our day are beginning to realise. Religion starts with the accepted hypothesis of the unseen and the mystical. But science

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arrives at the same point by working from the seen to the unseen and from the objective to the subjective.... It seems to be unalterably true that all paths lead to God—viewing God as the ultimate goal, the symbol of man's search for Reality. It is no longer a sign of superstition to believe in a higher dimension and in another world of Being.

From Intellect to Intuition, p. 37

If the world religions were really controlled by concrete knowledge or science, they would not be the vague, speculative, mystical and glamour controlled systems which they are at present. Some day the minds of men—illuminated by the light of the soul—will formulate the one universal religion, recognisable by all. Then the Kingdom of God will be known for what it is, another kingdom in nature. Speculation, wishful thinking and hopeful aspiration will disappear. The science of occultism is the first step upon the way of true religion, and the scientific investigation of human psychology will greatly help towards this end.

A Treatise on the Seven Rays, Vol. V, p. 594

Religion must eventually be composite, gathered from many sources and composed of many truths.... Exponents of all faiths are today meeting to discuss the possibility of finding a platform of such universality and truth that upon it all men may unite, and on which the coming world religion may be based.... There is nothing but a valuable gain to us, an enriching of our consciousness, when we realise the unity and, at times, the uniformity of the teaching as it is given in both the East and the West.

From Bethlehem to Calvary, pp. 12-13

[One factor of] the synthesis which will later be produced [is]...the fusion of man's differentiated spiritual aspirations, as expressed today in many world religions, into the new world religion. This new religion will take the form of a conscious unified group approach to the world of spiritual values, evoking in its turn reciprocal action from Those Who are the citizens of that world—the planetary Hierarchy and affiliated groups.

Education in the New Age, pp. 122-23

[Love] is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion....

A Treatise on the Seven Rays, Vol. III, p. 582

From the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living, where thinking, loving men and women serve, the tide of the new life sweeps. The Plan is ready for immediate application and intelligent implementing; the workers are there, and the power to work is adequate to the need.

The Externalisation of the Hierarchy, pp. 485-86

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INTRODUCTION TO THE STUDY

In the future, the true method [of training disciples] will be to develop...the sense of synthesis and of "place" in the One World, and thus decentralise him. The theme of *direction* underlies the system of instructing by means of hints.

Discipleship in the New Age, Vol. I., p. 302

Today, slowly, the esoteric groups are awakening to the realisation that their major service to humanity is to crystallise the immaterial, to render vocal and evocative the silent invocative recognitions of the masses of men and to stand, therefore, as a militant group between the attentive hierarchy and expectant, suffering humanity.

The Tibetan's Letter to the Arcane School, September 1947

The Arcane School was established (in 1920) to aid the Hierarchy in its world work. It is hierarchical plan and purpose which claim our attention and our allegiance; we have accepted a conscious responsibility in the spiritual drive of Hierarchy at this time.

It is therefore essential that we provide a training programme to help determined aspirants become conscious disciples; we should also include studies which help them to discover their own individual right fields of service in relation to hierarchical work in the world. The Hierarchy functions through three major aspects or departments, each one of which is reflected into its counterpart in human affairs. These three are the Department of Government, the Department of Religion and the Department of Education. Each Department also contains various aspects, and these too find a correspondence in human affairs.

Since all disciples are in training for world service in terms of the Plan of Hierarchy, it is necessary that as we begin to expand our consciousness, to contact and to respond to the soul which relates us to the hierarchical centre, we should also begin to establish a mental link and response to that hierarchical field of work in which we are destined, through ashramic affiliation, to serve. Therefore we have prepared seven sets of papers relating to the three Departments of Hierarchical work, setting out the laws and principles, the energies and forces, and the main points of emphasis within each Department, so far as these can be ascertained from the teachings we have. These should be linked with a study of existing trends and possibilities which would require knowledge of contemporary conditions and an evaluation of current events. Newspapers, periodicals and specialised journals provide this type of news and information. Out of it, students should be able to train themselves for a better application of spiritual law and principle and ashramic intention to the field of their chosen, or recognised, discipleship responsibility to the ashram.

Bearing in mind that the Hierarchical Department of Education under the Lord of Civilisation is concerned with the evolutionary progress of civilisation through science, philosophy, psychology, culture and the arts, as well as through formal education itself, we have prepared studies as follows:

1. The Hierarchical Department of Government.

One set of papers is geared into the three main aspects of this Department:

- (a) Politics—Statesmanship.
- (b) Law—Legislation.
- (c) Economics—Finance.

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Through right orientation and occult meditation our esoteric work should help to vitalise the subjective underlying factors originating with the inner government.

2. **The Hierarchical Department of Religion.**

Again, one three-part set of papers is prepared:

- (a) The New World Religion, and the Universality of Life.
- (b) The Process of Initiation into the Life of God.
- (c) The Science of Invocation-Evocation.

3. **The Hierarchical Department of Education.**

Five sets of papers, one for each of the main areas of work within this comprehensive Department, are available:

- (a) *Education*—universal techniques of right development as a whole being.
- (b) *Science*—revealing the underlying occult structure through scientific fact.
- (c) *Philosophy*—the spiritual principles and seed ideas which should condition thought and attitudes of mind in the new age.
- (d) *Psychology*—the constitution of man as a three-fold being, made in the image of God, and the consequent field of his relationships.
- (e) *Culture and the Arts*—training the creative mind to reflect the beauty and harmony of the universe in daily life.

The student is given the choice of these seven studies as he begins to identify his own field of service, or to help him towards that goal by stimulating his sense of recognition and sensitive response.

He may require only one of the seven studies available; or he may need several or all of them before the vision of his discipleship work begins to open up for him.

In addition to the material in the study set, the student is expected to inform himself of current and developing events. Contemporary material, which becomes quickly out of date due to the rapidity of change in these transition years, cannot be included here. This study includes much of the basic teaching contained in the Tibetan's books. Our task is to understand the teaching, the laws and principles, the values and meanings of the world of causes and, in relating these to current trends and events, begin to vision the future and the immediately possible.

So the mind begins to function as a bridge, a channel of energy communication, between the Plan as it exists in the conscious intent of Hierarchy, and world affairs as they must change and adapt to planetary purpose held "in solution" by Hierarchy. Thus the disciple co-operates in the task of establishing "the thoughtform of solution" and also trains himself for active service in human affairs.

This set of papers presents the basic esoteric teaching in the "Department of Religion" and its three main aspects. It is important to remember, however, that while Hierarchy—and humanity—functions through three departments, they are nevertheless interdependent and interactive. Education, and educators, are essential to an intelligent understanding of right governmental processes and to participation in it. So also are the true spiritual values which it is the task of the religious field to inculcate in the people. All aspects of human life interact on one another with either good or bad effects.

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The ashrams of Hierarchy are also today fusing and blending their work in a new way and as a basic factor in establishing a synthesis of thought and action in the working out of the Plan on Earth. Each Department of Hierarchy, therefore, while responsible for a major aspect of God's Plan, includes and is included by all others,...so strenuous is the work of breaking down national group isolation and separateness that it takes the united energies of three groups of workers to bring about the desired results. The seven groups of workers are organised, therefore, as follows:

1. In the department of politicsFirst, sixth and seventh rays.
2. In the department of religionSecond and fourth rays.
3. In the department of educationThird and fifth rays.

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis and a great preparatory drive towards a revelation of such wonder that I cannot yet detail it. (*A Treatise on the Seven Rays, Vol. I, p. 178*). As we seek to develop our techniques of service this factor of synthesis and interaction is an important one, so that our vision is broad and our horizons wide as we concentrate energy in a specific area of accepted responsibility.

The Tibetan tells us: "The servants of the spiritual Hierarchy and the world disciples are found in every nation; they are loyal to that nation's ideology or political trend of thought or government; the members of the new group of world servers embrace every political creed and recognise the authority of every imaginable religion. Men and women of goodwill can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for co-operators in any one school of thought, political creed, or national government. It finds them in all and co-operates with all. This I have frequently said, and yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

Thus we find, as well you know, members of the new group of world servers scattered everywhere. They are the only agents which the Hierarchy chooses to employ at this time and to them is committed the task of doing the following things:

1. Restoring the world balance through understanding and goodwill.
2. Bringing harmony and unity among men and nations by the revelation of the widespread goodwill everywhere existent.
3. Precipitating, through spiritual perception and correct interpretation, the kingdom of God on Earth.

A Treatise on the Seven Rays, Vol. II, pp. 739-40

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THE USE OF THE WILL

Although the following paragraphs from *The Rays and the Initiations* relate specifically to the third degree initiate, the information given on the use of the different aspects of the will in relation to the three Departments of Hierarchy is of value for all students:

"In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of the three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of 'divine will'. Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the three-fold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose.

If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad.

If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad.

Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine.

Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied". *The Rays and the Initiations*, pp. 3

PRELIMINARY STATEMENT:

I assume that my readers recognise some intelligent or spiritual direction of humanity. I care not by what name they call that guiding Purpose. Some may call it the Will of God; others, the inevitable trends of the evolutionary process; still others may believe in the spiritual forces of the planet; others may regard it as the spiritual Hierarchy of the planet, or the great White Lodge; many millions speak of the guidance of Christ and His disciples. Be that as it may, there is a universal recognition of a guiding Power, exerting pressure throughout the ages, which appears to be leading all towards an ultimate good.

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Some definite direction has led man from the stage of primeval man to that evolutionary point where a Plato, a Shakespeare, a da Vinci, a Beethoven can appear. Some power has evoked man's capacity to formulate ideas, to produce systems of theology, of science and of government; some inner motivating power has given man the ability to create beauty, to discover the secrets of nature; some realisation of divine responsibility lies behind the philanthropy, the educational systems and the welfare movements throughout the world.... Instinct has developed into intellect; intellect is beginning to unfold into intuition. The significance of God, the registering of man's divine potentialities, and the increasing capacity to understand and to share in the thought processes of others—all these indicate progress and unfoldment....

My use of the word *spiritual* has nothing to do with the use of this word as the orthodox religions use it, except in so far as the religious expression is a part of the general spirituality of mankind. Everything is spiritual which tends towards understanding, towards kindness, towards that which is productive of beauty and which can lead man on to a fuller expression of his divine potentialities. All is evil which drives man deeper into materialism....
The Externalisation of the Hierarchy, pp. 185-87

The new world order should develop in humanity a sense of divinity and of relationship to God, yet with no emphasis upon racial theologies and separative creeds. The essentials of religious and political beliefs must be taught and a new simplicity of life inculcated....

The recognition of a spiritual Hierarchy which is working through the new group of world servers must steadily grow in some form or another. This will happen when the world statesmen and the rulers of the different nations and governing bodies—political and religious—are men of vision, spiritually motivated and selflessly inspired.

The future world order will be the effective expression of a fusion of the inner spiritual way of life and the outer civilised and cultural way of acting; this is a definite possibility because humanity, in its upper brackets, has already developed the power to live in the intellectual and physical worlds simultaneously. Many today are living in the spiritual world also. Tomorrow there will be many more.
Ibid., p. 193

The vision will appear as fact on Earth when individuals willingly submerge their personal interests in the good of the group; when the group or groups merge their interests in the national good, when nations give up their selfish purposes and aims for international good, and when this international right relation is based upon the total good of humanity itself. Thus the individual can play his part in the bigger whole, and his help is needed, and thus the sense of individual futility is negated. To the most unimportant man in the most unimportant national unit there comes the call for sacrifice and service to the group of which he is part. Eventually humanity itself is thus swung—again as an integral unit—into the service of the Planetary Life.
Ibid., p. 244

Thus, by thought and word and deed, the lover of humanity will enter the battle against evil; with complete self-forgetfulness, he will take up the cause of humanity, hiding not behind the sense of futility and seeking no alibi in a misinterpreted idealism. He will face the facts of the present situation in the light which streams from the vision itself. He will then press forward into the age of right human relations, of spiritual unity and shared resources with complete confidence because his sense of values is adjusted. He knows that humanity has a divine mission which must be carried out on the wings of love, through understanding action, selfless service and the willingness to die...if that is the only way in which his brother can be served and freed..
Ibid., p. 246

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FUNDAMENTAL POSTULATES:

Four fundamental postulates...must be admitted by the student...as providing an hypothesis worthy of his consideration and trial. No true investigator of the Ageless Wisdom is asked to give blind adherence to any presentation of truth; he is asked, however, to have an open mind and seriously to weigh and consider the theories and ideals, the laws and the truths which have guided so many out of darkness into the light of knowledge and experience. The postulates might be enumerated as follows and are given in the order of their importance.

1. First, that there exists in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is. This is the so-called hylozoistic theory, though the term but serves to confuse. This great Life is the basis of Monism, and all enlightened men are Monists. "God is One" is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and space, of the central universal energy. Life in manifestation produces existence and being. It is the root cause, therefore, of duality. This duality which is seen when objectivity is present and which disappears when the form aspect vanishes is covered by many terms, of which for the sake of clarity the most usual might be listed:

| <i>Spirit</i> | <i>Matter</i> |
|----------------|---------------|
| Life | Form |
| Father..... | Mother |
| Positive | Negative |
| Darkness | Light |

Students must clearly have this essential unity in mind e'en when they talk (as they needs must) in finite terms of that duality which is everywhere, cyclically, apparent.

2. The second postulate grows out of the first and states that the one Life, manifesting through matter, produces a third factor which is consciousness. This consciousness, which is the result of the union of the two poles of spirit and matter, is the soul of all things; it permeates all substance or objective energy; it underlies all forms, whether it be the form of that unit of energy which we call an atom, or the form of man, a planet, or a solar system. This is the *Theory of Self-determination* or the teaching that all the lives of which the one life is formed, in their sphere and in their state of being, become, so to speak, grounded in matter and assume forms whereby their peculiar specific state of consciousness may be realised and their vibration stabilised; thus they may know themselves as existences. Thus again the one life becomes a stabilised and conscious entity through the medium of the solar system and is essentially, therefore, the sum total of energies, of all states of consciousness and of all forms of existence. The homogeneous becomes the heterogeneous, and yet remains a unity; the one manifests in diversity and yet is unchanged; the central unity is known in time and space as composite and differentiated and yet, when time and space are not (being but states of consciousness), only the unity will remain, and only spirit will persist, plus an increased vibratory action, plus capacity for an intensification of the light when again the cycle of manifestation returns.

Within the vibratory pulsation of the one manifesting Life all the lesser lives repeat the process of being—Gods, angels, men, and the myriad lives which express themselves through the forms of the kingdoms of nature and the activities of the evolutionary process. All become self-centred and self-determined.

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3. 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 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".

4. The fourth postulate consists of the statement that all lives manifest cyclically. This is the *Theory of Rebirth* or of reincarnation, the demonstration of the law of periodicity.

Such are the great underlying truths which form the foundation of the Ageless Wisdom—the existence of life, and the development of consciousness through the cyclic taking of form. In this book...the emphasis will be laid upon...man "made in the image of God", who through the method of reincarnation unfolds his consciousness until it flowers forth as the perfected soul, whose nature is light and whose realisation is that of a self-conscious identity. This developed unit has eventually to be merged, with full intelligent participation, in the greater consciousness of which it is a part. *A Treatise on White Magic*, pp. 7-10

MEDITATION

Meditation on the Work of Reconstruction

I...call all world disciples and aspirants to an intensive period of preparation for future activity and work...to do three things:

First, strengthen—through meditation, prayer and clear thinking—your faith, confidence and joy, and above all else, deepen your love of humanity, carrying the love of the soul through on to the physical plane and into all your human relations.

Secondly, eliminate out of your personality life, as far as you can or should, anything (mental, psychic, emotional or physical) which might hinder your future usefulness.

Thirdly, plan together for the work of the future. This work...must be started slowly, carefully, and with unreserved co-operation with me and with each other. It must be carried out steadily and undeviatingly, with no lost motion, once its outlines are determined, and it should be carried out *together*.

The major need today for each and all who must sponsor the work of the future...is to foster the growth of the *will to love and work*. This effort on your part...can only be carried forward by people who love their fellow men enough and have sufficient illumination to enable them to work with me dependably for a period of five years in the face of anything which may happen; they must be people who will endeavour to permit no personality misunderstanding to hinder their usefulness and their group interrelation, and who—because they love enough—will ceaselessly subordinate everything to the task which must be done.

The Externalisation of the Hierarchy, pp. 313-34

Suggested Meditation

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

I. Then say silently and with full dynamic intent:

In 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.

II. Then, focusing 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.

III. Brood then upon the plan to be carried out and upon the indicated service. Do this as the soul, keeping the personal lower self in a waiting attitude, attentive for instruction.

IV. 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.

V. Follow with a minute of dynamic quiet.

VI. Close with the distribution of energy through the Great Invocation:

From the point of Light within the Mind of God
Let 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.

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WORK TO BE DONE

If this study is chosen by the student as an addition to the regular degree work in the Arcane School, it is recommended that it should not supersede the degree work, to which adequate time must be given. Study of the Hierarchical Departments and fields of service for the disciple is a continuing one; it is one that will build over a period of time to reveal the reality of the work to be done and equip the server to work.

It is therefore recommended that the student give whatever time he can to the study itself and to ways and means of familiarising himself with the contemporary scene. There is no limit set on sources of study. In addition to this set of papers and the book references already given which could profitably be explored, the books themselves contain more valuable teaching, and books by other authors should also be investigated.

The daily fifteen minutes of reflective meditation recommended to the student should not substitute for the regular degree meditation. It can be fitted in at another time, and would be particularly appropriate at the close of a period of study of the Department of Religion.

No written work is expected from the student. It is suggested, however, that each student build up his own framework of reference by noting all relevant and significant material that comes his way which enlightens the mind and expands his thinking.

All new ideas and thoughts resulting from the meditation should also be noted down and developed in further reflection—or discarded as irrelevant.

Although at this stage no reporting or written work is expected, the headquarters group welcomes any thought, comments, ideas or questions you may wish to send in with your regular monthly meditation report. We want to know how you are progressing, what values the study has for you and to what extent you are able to relate the basic teaching to things as they are in the field of Religion and to what they should be in the future. Some direct experience "in the field" itself, giving actual and factual knowledge, would obviously be invaluable. Your experience can be helpful to others.

We are ready also to offer help, suggestion or advice. This is a group effort to co-operate more consciously and usefully in externalising hierarchical methods of work and in linking inner cause to outer effect. A sharing of thought and energy is stimulating and evocative.

It may be helpful for the student to organise his thoughts around certain key questions:

1. What is mankind's "next spiritual step forward"?
2. What are the real spiritual needs of humanity now, and how can they be formulated and met?
3. Two basic principles of synthesis and of relationship should underlie all religious teaching and training. How can these be formulated into the major and universal tenets all religions can adopt?
4. What does the redemptive process really entail in terms of planetary relationships and unfoldment of the divine potential in mankind?
5. Where should the basic responsibility be placed for spiritual development?

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DEFINITIONS

RELIGION:

From the root religare—to "tie back". A cause, a principle or system of beliefs held to with order and faith.

Webster's Seventh New Collegiate Dictionary

Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.

It is, in fact, the recognition by the part of its relationship to the Whole, plus a constantly growing demand for increased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels itself a part—upon that Life and the responsive impact of that "All-surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in Shamballa; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarised, for present day humanity, in the Christ. Christ came to end the cycle of this emotional approach which had existed since Atlantean days; He demonstrated in Himself the visioned perfection and then presented to humanity an example—in full manifestation—of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasised goal of humanity.

Today, slowly, the concept of a world religion and the need for its emergence are widely desired and worked for. The fusion of faiths is now a field for discussion. Workers in the field of religion will formulate the universal platform of the new world religion. It is a work of loving synthesis and will emphasise the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activities of the Christ, the world Teacher. The platform of the new world religion will be built by many groups, working under the inspiration of the Christ.

The Reappearance of the Christ, pp. 157-59

SPIRITUAL:

Relating to, or consisting of, spirit. Relating to sacred matters.

Webster's Seventh New Collegiate Dictionary

The word "spiritual" [covers] every phase of living experience....That is spiritual which lies beyond the point of present achievement; it is that which embodies the vision and which urges the man on towards a goal higher than the one attained.

Discipleship in the New Age, Vol. II, p. 234

The word "spiritual" refers neither to religious matters (so-called) nor to the Path of Discipleship or the Path of the major or higher initiations, but to the *relationships* on every level of the cosmic physical plane, to every level from the lowest to the highest. The word "spiritual" relates to attitudes, to relationships, to

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moving forward from one level of consciousness (no matter how low or gross, from the point of view of a higher level of contact) to the next; it is related to the power to see the vision, even if that vision is materialistic as seen from the angle of a higher registration of possibility; the word "spiritual" refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity and of responsiveness to impression to another; it relates to the expansion of consciousness, so that the unfoldment of the organs of sensory perception in primitive man or in the awakening infant are just as surely spiritual events as participation in an initiatory process; the development of the so-called irreligious man into a sound and effective businessman, with all the necessary perception and equipment for success, is as much a spiritual unfoldment—in that individual's experience—as the taking of an initiation by a disciple in an Ashram.

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

A Treatise on the Seven Rays, Vol. V, p. 364

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A. THE CONTINUITY OF DIVINE REVELATION

KEY THOUGHTS

Though there are many messengers there is only one message.

From Bethlehem to Calvary, p. 13

...There have been, as we have seen, many Words sent forth from the Centre. Many Sons of God, down the ages, have given to humanity a progressively revealing vision of the "heights of possibility", interpreting God's Plan to the race in terms suited to each age and temperament.... Whenever the time is ripe and the need of the people warrants it, He comes forth for the saving of the souls of men.... Again and again such teachers have come forth, manifested as much of the divine nature as the racial development warranted, spoken those words which determined the culture and civilisation of the peoples, and then passed on their way, leaving the seed sown, to germinate and bear fruit.

Ibid., pp. 57-58

That paganism knows no goal or purpose is today for many of us a statement which will not bear investigation. All that had transpired in the past had for its goal that which happened when Christ appeared; it prepared humanity for the opportunity then offered, forming the foundation upon which the present is based. Similarly, the imminent revelation of the coming century will constitute the foundation upon which the future will rest, and for this purpose all that is now transpiring is of supreme importance. Not only did Christ bridge the gap between the East and the West, summing up in Himself all that the East had of worth to contribute, but He gave to our occidental civilisation (at that time unborn) those great ideals and that example of sacrifice and of service which today (two thousand years after He walked among men) are becoming the keynote of the best minds of the age.

Ibid., p. 91

...Another reason why humanity at this time believes so little, or questions so unhappily what is believed, may be the fact that theologians...have overlooked its [Christianity's] position in the great continuity of divine revelation.

Ibid., p. 4

The kingdom of God is now in process of rapid formation, as all those with forward-seeing vision and a realisation of the rapidly emerging beauty and divinity of man can bear testimony. We are passing through the transition period between the old age and the new, and the true mission of Christ, so deeply and frequently obscured by theological implications and disputations, embodies in itself the coming revelation.

Ibid., p. vii

The world expectancy today shows that we stand on the verge of a new revelation...which will in no way negate our divine spiritual heritage, but will add the clear vision of the future to the wonder of the past. It will express what is divine but has been hitherto unrevealed.

Ibid., p. 11

NEW APPROACH FROM THE SPIRITUAL HIERARCHY

Never has Deity left Itself at any time without witness. Never has man demanded light that the light has not been forthcoming. Never has there been a time...when there was not the giving out of the teaching and spiritual help which human need demanded. Never did the hearts and minds of men go out towards God, but

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that divinity itself came nearer to man. The history of mankind is, in reality, the history of man's demand for light...and the approach of God to man....

Some of these Approaches have been of a major nature, affecting humanity as a whole, and some of them are of less importance affecting only a relatively small part of mankind—a nation or a group. Those Who come as the Revealers of the love of God come from that spiritual centre to which the Christ gave the name "the kingdom of God" (Matt. VI:33). Here dwell the "spirits of just men made perfect" (Heb. XII:23); here the spiritual Guides of the race are to be found and here the spiritual Executives of God's Plan live and work and oversee human and planetary affairs...It is spoken of as the Spiritual Hierarchy, as the Abode of Light, as the Centre where the Masters of the Wisdom are to be found, as the Great White Lodge. From it comes those who act as Messengers of the Wisdom of God, Custodians of the truth as it is in Christ, and Those Whose task is to save the world, to impart the next revelation, and to demonstrate divinity. All the world Scriptures bear witness to the existence of this centre of spiritual energy....

Another great Approach of divinity and another spiritual revelation are now possible. A new revelation is hovering over mankind and the One Who will bring it and implement it is drawing steadily nearer to us. What that great Approach will bring to mankind, we do not yet know. It will surely bring us as definite results as did all the earlier revelations and the missions of Those Who came in response to humanity's earlier demands. The World War has purified mankind. A new heaven and a new earth are on their way. What does the orthodox theologian and churchman mean when he uses the words "a new heaven"? May these words not signify something entirely new and a new conception as to the world of spiritual realities? May not the Coming One bring us a new revelation as to the very nature of God Himself? Do we yet know all that can be known about God? If so, God is very limited. May it not be possible that our present ideas of God, as the Universal Mind, as Love and as Will may be enriched by some new idea or quality for which we have as yet no name or word, and of which we have no slightest understanding? Each of the three present concepts of divinity—of the Trinity—were entirely new when first sequentially presented to the mind or consciousness of man.

For some years now the spiritual Hierarchy of our planet has been drawing nearer to humanity and its approach is responsible for the great concepts of freedom which are so close to the hearts of men everywhere. The dream of brotherhood, of fellowship, of world co-operation and of a peace based on right human relations, is becoming clearer in our minds. We are also visioning a new and vital world religion, a universal faith which will have its roots in the past, but which will make clear the new dawning beauty and the coming vital revelation.

The Reappearance of the Christ, pp. 147-49

UNDERLYING TRUTHS OF THE NEW WORLD RELIGION

The Christ and the spiritual Hierarchy will not come to destroy all that humanity has hitherto found "necessary to salvation", and all that has met its spiritual demand. When the Christ reappears, the non-essentials will surely disappear; the fundamentals of faith will remain, upon which He can build that new world religion for which all men wait. That new world religion *must* be based upon those truths which have stood the test of ages and which have brought assurance and comfort to men everywhere. These surely are:

1. *The Fact of God*. First and foremost, there must be recognition of the fact of God. That central Reality

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can be called by any name that man may choose according to his mental or emotional bent, racial tradition and heritage, for it cannot be defined or conditioned by names. Human beings perforce always use names in order to express that which they sense, feel and know, both of the phenomenal and also of the intangible. Consciously or unconsciously, all men recognise God Transcendent and God Immanent. They sense God to be the Creator and the Inspiration of all that is....

2. *Man's Relationship to God.* The second truth to which all give allegiance—no matter what the faith—is that of man's essential relationship to God. Inherent in the human consciousness—inchoate often and undefined—is a sense of divinity. "Ye are all the children of God" (Gal. III:26); "One is our Father, even God," says the Christ and so say all the world Teachers and Avatars down the ages. "As He is, so are we in this world" (1 John IV:17) is another Biblical statement. "Closer is He than breathing, nearer than hands and feet", chants the Hindu. "Christ in us, the hope of glory" is the triumphant affirmation of St. Paul.

3. *The Fact of Immortality and of Eternal Persistence.* Third, is the sense of persistence, of eternal life or of immortality. From this recognition, there seems to be no escape; it is as much a part of humanity's reaction as is the instinct of self-preservation. With that inner conviction, we face death and we know that we shall live again, that we come and we go and that we persist because we are divine and the controllers of our own destiny. We know that we have set ourselves a goal and that the goal is "Life more abundantly"—somewhere, here, there, and eventually everywhere.

The spirit in man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects. This truth involves necessarily the recognition of two great natural laws; the Law of Rebirth and the Law of Cause and Effect....

The immortality of the human soul, and the innate ability of the spiritual, inner man to work out his own salvation under the Law of Rebirth, in response to the Law of Cause and Effect, are the underlying factors governing all human conduct and all human aspiration. These two laws no man can evade. They condition him at all times until he has achieved the desired and the designed perfection, and can manifest on earth as a rightly functioning son of God.

4. *The Continuity of Revelation and the Divine Approaches.* A fourth essential truth and one which clarifies all the planned work of the Christ is tied in with spiritual revelation and the need of man for God and of God for man....

On the fact of God and of man's relation to the divine, on the fact of immortality and of the continuity of divine revelation, and upon the fact of the constant emergence of Messengers from the divine centre, the new world religion will be based. To these facts must be added man's assured, instinctive knowledge of the existence of the Path to God and of his ability to tread it, when the evolutionary process has brought him to the point of a fresh orientation to divinity and to the acceptance of the fact of God Transcendent and of God Immanent within every form of life.

These are the foundational truths upon which the world religion of the future will rest. Its keynote will be *Divine Approach*. "Draw near to Him and He will draw near to you" (James IV:8) is the great injunction, emanating in new and clear tones from Christ and the spiritual Hierarchy at this time.

The great *theme* of the new world religion will be the recognition of the many divine approaches and the continuity of revelation which each of them conveyed; the task ahead of the spiritually minded people of the

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world today is to prepare humanity for the imminent and (perhaps) the greatest of all the Approaches. The *method* employed will be the scientific and intelligent use of Invocation and Evocation and the recognition of their tremendous potency.

Reappearance of the Christ, pp. 144-51

THE DOCTRINE OF THE AVATARS

The coming of the Avatar Who will fuse in Himself three principles of divinity is an inevitable future happening, and when He shall appear "the light that always has been will be seen; the love that never ceases will be realised, and the radiance deep concealed will break forth into being". We shall then have a new world—one which will express the light, the love and the knowledge of God.

A Treatise on the Seven Rays, Vol. II, p. 280

An Avatar is a Being Who—having first developed His Own nature, human and divine, and then transcended it—is capable of reflecting some cosmic Principle or divine quality and energy which will produce the desired effect upon humanity, evoking a reaction, producing a needed stimulation and, as it is esoterically called, "leading to the rending of a veil and the permeation of light". This energy may be generated within the human family and focused in a responsive Messenger; it may be generated within the planet itself and produce a planetary Avatar; it may be the expression of the life impulse and energy...outside the solar system and therefore cosmic. But always it is focused through a manifesting Entity, is called forth by a demand or massed appeal, and evokes response and consequent changes in the life activity, the culture and the civilisation of mankind.

The response or reaction of humanity to the divine Messenger establishes in due time the recognition of something transcendent, something to be desired and striven for, something which indicates a vision which is first a possibility and later an achievement. This is the historically proven process and testifies eventually to a *fact*. This new fact, when added to the facts established by other and earlier Avatars, enriches the spiritual content of the human consciousness, enhances the spiritual life of the race, and stimulates man to move a step forward into the world of reality and out of the world of illusion. Each revelation brings him nearer to the world of causes.

The Externalisation of the Hierarchy, pp. 291-92

The coming of the Avatar, the advent of a Coming One and, in terms of today, the reappearance of the Christ, are the keynotes of the prevalent expectancy.... The whole system of spiritual revelation is based (and has always been based) on the doctrine of interdependence, of a planned and arranged conscious linking and of the transmission of energy from one aspect of divine manifestation to another—from God in the "secret Place of the Most High" to the humblest human being.... Everywhere this transmission is to be found; "I am come that they may have life" says the Christ, and the Scriptures of the world are full of the intervention of some Being, originating from some source higher than the strictly human. Always the appropriate mechanism is found through which divinity can reach and communicate with humanity....

For decades, the reappearance of the Christ, the Avatar, has been anticipated by the faithful in both hemispheres—not only by the Christian faithful but by those who look for Maitreya and for the Bodhisattva as well as those who expect the Imam Mahdi....

An Avatar is one who has a peculiar capacity (besides a self-initiated task and a pre-ordained destiny) to

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transmit energy or divine power. This is necessarily a deep mystery and was demonstrated in a peculiar manner and in relation to cosmic energy by the Christ Who—for the first time in planetary history, as far as we know—transmitted the divine energy of *love* directly to our planet and in a most definite sense to humanity. Always too these...divine Messengers are linked with the concept of some subjective spiritual Order or Hierarchy of spiritual Lives, Who are concerned with the developing welfare of humanity. All we *really know* is that, down the ages, great and divine Representatives of God embody divine purpose, and affect the entire world in such a manner that Their names and Their influence are known and felt thousands of years after They no longer walk among men. Again and again, They have come and have left a changed world and some new world religion behind Them; we know also that prophecy and faith have ever held out to mankind the promise of Their coming again amongst us in an hour of need. These statements are statements of fact, historically proven. Beyond this we know relatively few details.

The word "Avatar" is a Sanskrit word, meaning literally "coming down from far away"... "with the approval of the higher source from which it came and with benefit to the place at which it arrives...." All the world Avatars or Saviours...express two basic incentives: the need of God to contact humanity and to have relationship with men and the need of humanity for divine contact, help and understanding.... All true Avatars are therefore divine Intermediaries....

The Christ...was twice an Avatar because He not only struck the keynote of the new age (over two thousand years ago) but He also, in some mysterious and incomprehensible manner, embodied in Himself the divine Principle of Love; He was the first to reveal to men the true nature of God. The invocative cry of humanity (the second of the incentives producing a divine Emergence) is potent in effect because the souls of men, particularly in concerted action, have in them something which is akin to the divine nature of the Avatar.... It is only the united demand of humanity, its "massed intent", which can precipitate the descent...of an Avatar.... The doctrine of Avatars is paralleled by *the doctrine of the continuity of revelation*....

The Avatars most easily known and recognised are the Buddha in the East and the Christ in the West. Their messages are familiar to all, and the fruits of Their lives and words have conditioned the thinking and civilisations of both hemispheres. Because They are human-divine Avatars, They represent what humanity can easily understand.... They are known, trusted and loved by countless millions. The nucleus of spiritual energy which each of Them set up is beyond our measuring; *the establishing of a nucleus of persistent energy, spiritually positive, is the constant task of an Avatar*; He focuses or anchors a dynamic truth, a potent thoughtform or a vortex of magnetic energy in the world of human living. This focal point acts increasingly as a transmitter of spiritual energy; it enables humanity to express some divine idea and this in time produces a civilisation with its accompanying culture, religions, policies, governments and educational processes.... History is after all only the record of humanity's cyclic reaction to some inflowing divine energy, to some inspired leader, or to some Avatar....

...Until Christ came and lived a life of love and service and gave men the new command to love one another, there had been very little emphasis upon God as Love in any of the world Scriptures. After He had come as the Avatar of Love, then God became known as love supernal, love as the goal and objective of creation, love as the basic principle of relationship and love as working throughout all manifestation towards a Plan motivated by love. This divine quality, Christ revealed and emphasised, and thus altered all human living, goals and values....

It is not for us yet to know the date or the hour of the reappearance of the Christ. His coming is dependent...upon certain work being done at this time by senior Members of the Kingdom of God, the

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Church Invisible, the spiritual Hierarchy of our planet; it is dependent also upon the steadfastness of the Christ's disciples in the world at this time and His initiate-workers—all working in the many groups.... To the above must be added what Christians like to call "the inscrutable Will of God", that unrecognised purpose of the Lord of the World, the Ancient of Days...Who "knows His Own Mind, radiates the highest quality of love and focuses His Will in His Own high Place within the centre where the Will of God is known".

When the Christ, the Avatar of Love, makes His reappearance then will the *"Sons of men who are now the Sons of God"* withdraw Their faces from the shining light and radiate that light upon the *sons of men who know not yet they are the Sons of God*. Then shall the Coming One appear, His footsteps hastened through the valley of the shadow by the One of awful power Who stands upon the mountain top, breathing out love eternal, light supernal and peaceful silent Will.

"Then will the sons of men respond. Then will a newer light shine forth into the dismal, weary vale of earth. Then will new life course through the veins of men, and then will their vision compass all the ways of what may be.

"So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding, and understanding blossom as goodwill in men".

The Reappearance of the Christ, pp. 13-14

THE APPEARANCE OF AVATARS

Since the year 1400 there have been constant appearances of lesser avatars, called forth in response to minor crises, to national dilemmas and religious necessity. They have taken the form of those men and women who have championed successfully some truth or some right cause, some human right or correct human demand.... I seek to consider with you those still greater Appearances Who come forth from some hidden centre, remote from or near to humanity, and Who "release from crisis the sons of men". These fall mainly into four relatively minor groups:

1. *Racial Avatars*. These Appearances are evoked by the genius and destiny of a race. The typical man (in quality and consciousness, not necessarily physically) foreshadows the nature of some race. Such a man was Abraham Lincoln, coming forth from the very soul of a people, and introducing and transmitting racial quality—a quality to be worked out later as the race unfolds....
2. *Teaching Avatars*. These Appearances sound a new note in the realm of thought and of consciousness; they reveal the next needed truth; they pronounce those words and formulate those truths which throw light upon the spiritual development of humanity. Such Avatars were Plato, the first Patanjali and Sankaracharya; they emerge upon the *second ray* line of energy, in the department of the Christ, and are expressions of hierarchical force. When I say the department of the Christ, I would remind you that the name "Christ" is that of an office—an office that has always had its Head. I do not mention the Christ or the Buddha as among these Avatars because They are Avatars of another class and of infinitely greater potency.
3. *Ray Avatars*. These great Beings come forth at relatively long intervals when a ray is coming into manifestation. They embody the quality and the force of a particular ray. Next century, when the seventh ray has achieved complete manifestation and the Piscean influence is entirely removed, the *seventh ray* Avatar will appear....

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4. *Transmitting Avatars.* These manifestations of divinity appear at those great cyclic moments of revelation when humanity needs the expression of a new truth or the expansion of an old one in order to progress still higher on the evolutionary ladder. These Avatars issue forth in response to demand and are not so much concerned with racial development as They are with the subjective unfoldment of consciousness and with the stimulation of humanity *as a whole*. Of these Avatars, the Buddha and the Christ are outstanding examples....

I deal now with a fifth type of Avatar, greater than the other four. These Avatars have not, in this world cycle, experienced human life.

5. *Divine Embodiments.* These Avatars appear rarely; and when They do, the effectiveness and results of Their work are very great. They issue forth into manifestation via the centre at Shamballa, because They are an expression of the will nature of Deity; They embody divine purpose; the energy pouring through Them and transmitted by Them is focused through the Lord of the World; They can only be reached by the united voices of the Hierarchy and of humanity speaking in unison; Their service is evoked only by realised need, and only after those who call Them forth have added to their faith strenuous action and have done their utmost, alone and unaided, to overcome evil.

They never descend lower than the mental plane, and the main emphasis and attention of Their work is directed to the Hierarchy; the Hierarchy is Their transmitting agency; They occasionally reach those thinking people, focused on the mental plane, who have clear vision, potent resolve, directed will and open minds, plus of course essential purity of form. These Avatars express the Will of God, the energy of Shamballa, and the impulse lying behind divine purpose. When They do come forth, it will be the destroyer aspect of the first ray of power which They will express; They bring about death—the death of all old and limiting forms and of that which houses evil. Their work will, therefore, fall into two categories:

- (a) They will destroy the forces of evil, using the agency of the Forces of Light.
- (b) They will reveal as much of the divine purpose as humanity is able to grasp through its best minds and most dedicated aspirants; They will clarify the vision of the world disciples and of all who have the disciplined will-to-know and who are dedicated to and expressive of the will-to-good. This knowledge and this will are needed in the coming period of readjustment.

How They will bring the present evil conditions to an end and how They will destroy the present evil state of materialistic aggression I may not reveal. It is not yet certain that human development and understanding and the massed intent of humanity will be adequate to the needed demand and strong enough to call Them forth. Time alone can determine that. God grant that the aspirants and disciples of the world will awaken to the opportunity and the imminent and waiting possibility. The plight of vast groups of people upon the planet today lies heavy upon the heart of the Hierarchy. But to bring release and the Appearance of the Power that can liberate, human co-operation is needed....

When the Avatar comes He will convey to humanity something for which we have as yet no true name. It is neither love nor will as we understand them. Only a phrase of several words can convey something of the significance and then only feebly. This phrase is "*the principle of directed purpose*". This principle involves three factors:

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- (a) Understanding (intuitive and instinctual, but intelligently interpreted) of the plan as it can be worked out in the immediate future.
- (b) Focused intention, based on the above and emphasising an aspect of the will, hitherto undeveloped in man.
- (c) Capacity to direct energy (through understanding and intent) towards a recognised and desired end, overcoming all obstacles and destroying all that stands in the way. This is not destruction of forms by force such as is now being imposed on the world, but...by the greatly strengthened life within the form.... Only the next one hundred years will reveal the significance of this statement and then only if the massed intent of the people evokes this *Avatar of Synthesis* during the next twelve months. [Written in 1941.] I have called this Being by this name because it expresses the quality and the objective of the force He brings and wields.

Another and lesser Avatar is also awaiting a call from humanity. He is esoterically related to the Avatar of Synthesis, being overshadowed by Him. This Avatar can descend on to the physical plane into outer expression and can thus step down and transmit the stimulation and quality of the force of the greater Avatar Who can come no nearer than the mental plane....

I realise the difficulty of this subject and perhaps may simplify the matter by a brief summation:

1. A great cosmic Avatar *can* come if the Hierarchy and humanity can stand together with massed intent.
 - (a) He will descend into the three worlds of human endeavour, but no nearer than the mental plane.
 - (b) He will transmit a cosmic energy whose quality is *Synthesis*....
 - (c) His note and vibration can only be sensed by those whose individual note is also synthesis and whose life objective is the will-to-good....
2. A Messenger or Avatar of equal rank to the Christ in the Hierarchy (or possibly Christ Himself) may come forth as the Representative of the Avatar of Synthesis and as His transmitting Agent.
 - (a) This lesser Avatar...will fuse and blend in Himself, through the quality of His Own life, the three great energies:
 - The will-to-spiritual power.
 - The will-to-love in its spiritual connotation.
 - The will-to-manifest spiritually.
 - (b) The antiquity of the achievement of this Coming One is to be found in the name applied to Him, which is found in so many of the world Scriptures: the Rider on the White Horse....
 - (c) This Avatar can descend to the physical plane and there appear, to lead His people—as the Prince Who leads through war to peace.
 - (d) The whole problem before the Hierarchy and humanity today, in connection with the coming Avatar, can be summed up in the following four questions:

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Can He bring the energy of synthesis with Him, thereby bringing about rapid changes?...

Will the demand of the people be strong enough to evoke the higher potency?...

Will the higher overshadowing not take place and only the lesser Avatar come to institute a slower method of gradual reform?...

Will the world disciples and aspirants appreciate the crisis and opportunity?...

3. The Hierarchy today stands with massed intent. The cry of the masses is rising up to the very gates of Shamballa....

The methods whereby Avatars reach and influence Their agents or those who respond to Their note, vibration and message are three in number.

1. *Overshadowing*. Where there is kinship in quality, in objective and in nature, it is possible for the Avatar to overshadow some Member of the Hierarchy (as in the case of the Avatar of Synthesis) or some disciple or aspirant where humanity is concerned (in the case of a lesser Avatar). This is done through meditation, through a directed stream of thought energy, the presentation of a thoughtform and the evocation of the focused will of the one who is overshadowed....
2. *Inspiration*. This is more direct than overshadowing and more potent in results. Certain members of the Hierarchy and, above all, the lesser Avatars, are inspired from "on high" by the cosmic Avatar and become at times direct expressions of His mind, His energy and His plans....In the processes of inspiration, the lesser Avatar—through His life and contacts in the three worlds—will necessarily influence sensitive, spiritually oriented disciples and aspirants, and thus the inspiration coming from the cosmic Avatar becomes in time a *group inspiration*, and therefore can be more safely handled....

In this way, if you will note carefully, there is established a direct linked chain from humanity, via the Hierarchy, to Shamballa. The Hierarchy is working at the establishing of this chain, aided by Their disciples. The demand for the co-operation of all aspirants is now going forth, because the times are urgent. If this relationship can be established (and it will be a sad day for humanity if it cannot), then the third method of avatic expression becomes possible.

3. *Appearance or Manifestation*. Every possible step has been taken by the Hierarchy to enable the Avatar, the Coming One, to appear. What these steps are cannot be declared here....

This possible dual event—the coming of the Avatar of Synthesis to the Hierarchy and of the lesser Avatar, His Representative, to humanity—can be a probable happening if the world disciples and aspirants measure up to the opportunity.

The Externalisation of the Hierarchy, pp. 297-309

[Christ] came at a crucial time, and in a period of world crisis, and embodied in Himself a cosmic principle—the principle of Love, which is the outstanding quality of God. Other aspects, qualities and purposes of the divine nature had been revealed by earlier incarnations of God, and appeared as the race reached the point in its development where a right reaction was possible. Zarathustra, to mention one such Messenger, had called the attention of mankind to the fact of the two basic principles to be found in the world—those of good and of evil—thus emphasising the basic dualities of existence. Moses revealed the

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Law, calling men to recognise God as the principle of justice, even if it may seem an unloving justice to those of us who live after the revelation which Christ gave. Buddha embodied in Himself the principle of divine wisdom and, with clear insight into the world of causes, saw mortal existence as it was and pointed the way out. But the principle of Love—the fundamental principle of the universe—had not been revealed before Christ came. God is love, and in the fullness of time this outstanding characteristic of the divine nature had to be revealed and in such a manner that man could grasp it. It is thus that Christ embodied in Himself the greatest of the cosmic principles.

This Law of Love can be seen functioning in the universe as the Law of Attraction, with all that is involved in that term—coherency, integration, position, direction and the rhythmic running of our solar system; it can be seen also in the disposition of God towards humanity, as revealed to us through Christ. This unique function of Christ as the custodian and the revealer of a cosmic principle or energy lies behind all He did; it was the basis and the result of His achieved perfection; it was the incentive and impulsion to His life of service, and it is the principle upon which the kingdom of God is founded.

From Bethlehem to Calvary, p. 90

FULL MOON FESTIVALS

Truly the picture-book of the heavens holds eternal truth for those who have eyes to see and the intuition developed rightly to interpret. Prophecy is not confined to the Bible, but has ever been held before men's eyes in the vault of heaven.

Ibid., p. 64

[One of the] newer truths for which I am responsible as transmitting agent to the world of occult students...is the *teaching upon the new world religion*, with its emphasis upon the three major Full Moon periods (Aries, Taurus, Gemini, falling usually in April, May and June respectively) and the nine (occasionally ten) minor Full Moons each year. This leads to a consequent relation being established between the work of the Christ and of the Buddha in the minds of spiritually inclined people everywhere, with the result of a great broadening of the human aspiration. This work is as yet embryonic, but it should receive increasing attention. Eventually it will demonstrate as the main linking unit between the East and the West, particularly if Shri Krishna is shown to be an earlier incarnation of the Lord of Love, the Christ. Thereby three major world religions—the Christian, the Hindu and the Buddhist—will be intimately related, whilst the Mohammedan faith will be found to be linked to the Christian faith because it embodies the work of the Master Jesus as He overshadowed one of His senior disciples, a very advanced initiate, Mahomet.

A Treatise on the Seven Rays, Vol. V, p. 253-54

The expansion of the human consciousness which will take place as a result of the coming Great Approach will enable humanity to grasp not only its relation to the spiritual life of our planet, the "One in Whom we live and move and have our being", but will also give a glimpse of the relation of our planet to the circle of planetary lives, moving within the orbit of the Sun and the still greater circle of spiritual influences which contact our system as it pursues its orbit in the Heavens (the twelve constellations of the zodiac). Astronomical and astrological investigation has demonstrated this relationship and the influences exerted....

The establishing of certain major festivals in relation to the Moon and in a lesser degree to the zodiac will bring about a strengthening of the spirit of invocation and the resultant inflow of evoked influences. The truth lying behind all invocation is based upon the power of thought, particularly in its telepathic nature, rapport and aspect....

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

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

1. *The Festival of Easter.* This is the Festival of the risen, living Christ, the Teacher of all men and the Head of the spiritual Hierarchy. He is the Expression of the love of God. On this day the spiritual Hierarchy, which He guides and directs, will be recognised and the nature of God's love will be emphasised. This Festival is determined always by the date of the first Full Moon of spring and is the great Western and Christian Festival.
2. *The Festival of Wesak.* This is the Festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the wisdom of God, the Embodiment of Light and the Indicator of the divine purpose. This will be fixed annually in relation to the Full Moon of May, as is at present the case. It is the great Eastern Festival.
3. *The Festival of Goodwill.* This will be the Festival of the spirit of humanity—aspiring towards God, seeking conformity with the will of God and dedicated to the expression of right human relations. This will be fixed annually in relation to the Full Moon of June. It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this Festival for two thousand years the Christ has represented humanity and has stood before the Hierarchy and in the sight of Shamballa as the God-Man, the leader of His people and "the Eldest in a great family of brothers" (Romans VIII:29). Each year at that time He has preached the last sermon of the Buddha, before the assembled Hierarchy. This will, therefore, be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

...The time is coming when all three Festivals will be kept throughout the world and by their means a great spiritual unity will be achieved and the effects of the Great Approach, so close to us at this time, will be stabilised by the united invocation of humanity throughout the planet.

The remaining full moons will constitute lesser festivals but will be recognised to be also of vital importance. They will establish the divine attributes in the consciousness of man, just as the major festivals establish the three divine aspects....

Thus, the twelve annual festivals will constitute a revelation of divinity. They will present a means of bringing about relationship, first of all, during three months with the three great spiritual Centres, the three expressions of the divine Trinity. The minor festivals will emphasise the inter-relation of the Whole, thus

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lifting the divine presentation out of the individual and the personal, into that of the universal divine Purpose; the relationship of the Whole to the part and of the part to that Whole will be thereby fully expressed....

To sum up, therefore: on the basis of the fundamental truth already recognised the new world religion will be built.

The definition of religion which will in the future prove of greater accuracy than any yet formulated by the theologians might be expressed as follows:

Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.

It is, in fact, the recognition by the part of its relationship to the Whole, plus a constantly growing demand for increased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels itself a part—upon that Life and the responsive impact of that "All-surrounding Love" upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in Shamballa; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity....

Today, slowly, the concept of a world religion and the need for its emergence are widely desired and worked for. The fusion of faiths is now a field for discussion. Workers in the field of religion will formulate the universal platform of the new world religion. It is a work of loving synthesis and will emphasise the unity and the fellowship of the spirit. This group is, in a pronounced sense, a channel for the activities of the Christ, the world Teacher. The platform of the new world religion will be built by many groups, working under the inspiration of the Christ.

Churchmen need to remember that the human spirit is greater than all the churches and greater than their teaching...God works in many ways, through many faiths and religious agencies; this is one reason for the elimination of non-essential doctrines. By the emphasising of the essential doctrines and in their union will the fullness of truth be revealed. This, the new world religion will do and its implementation will proceed apace, after the reappearance of the Christ.

The Reappearance of the Christ, pp. 153-59

For the entire week prior to the [major Festivals] endeavour to do the following things:

1. Link up with all disciples, aspirants and men and women of goodwill throughout the world and in all nations, using the creative imagination.
2. Eliminate out of your consciousness all negativity, seeing yourself clearly as ranged on the side of the Forces of Light; you are, therefore, not neutral in thought. See to it also that when taking right action in the conflict against the forces of materialism you preserve ever a spirit of love for all individuals who have been swept into the vortex of their potency.
3. When meditating and invoking the Forces of Light, endeavour to forget entirely all your personal difficulties, tragedies and problems. Disciples have to learn to carry forward their work for humanity in spite

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of personality stresses, strains and limitations.

4. Prepare yourselves thus for the work of the...Full Moons, keeping your objective clearly in mind and submitting yourselves to an adequate temporary discipline.

For the two days prior to the Full Moon, on the day of the Full Moon itself, and for the two succeeding days (five days) endeavour at sunrise, at noon, at five o'clock p.m., and at sunset, plus the exact time of the Full Moon in your own land, to say the Great Invocation with the intent to invoke, precipitate and anchor in outer manifestation the waiting Potencies. Do this aloud when possible, and in group formation whenever feasible. It is the focused power of your unemotional thought which will bridge the present existing gap and link more closely the two worlds of spiritual activity and human demonstration.

Repeat this activity for three days each and every month—the day prior to the Full Moon, the day of the Full Moon, and the succeeding day. As a preliminary exercise to these three days, you could take an earlier three days of preparation, and thus increase the effectiveness of your effort.

The Externalisation of the Hierarchy, pp. 226-27

At the time of the full moon (over a period of five days) the moon and the planet are the recipients of more reflected light from the sun than at any other time. For this there is a subjective cause. I can only explain it to you by a symbol which may convey truth to you or which may act as a blind. Symbolically speaking, the period of intensest meditation of our planetary Logos comes around at the full moon period each month; just as you have your daily meditation so He in His high place, has His cyclic point of contact. This produces the pouring in of radiance and the entering in of energy both subjective and objective. For all true students, therefore, their work on the mental plane is facilitated; they are enabled then to meditate more successfully and to attain realisation with greater ease. They definitely share in the achievement of the Lord of Shamballa.

A Treatise on the Seven Rays, Vol. IV, p. 341

[Venus] relates humanity in a unique way to Gemini. In the coming world religion this fact will be noted and in the month of June, which is essentially the month in which the influences of Gemini are peculiarly strong, due advantage will be taken in order to bring man nearer to the spiritual realities. Just as Venus was potent in producing the relation of such pairs of opposites as the fifth kingdom of souls and the third kingdom (the synthesis of the subhuman kingdoms) leading to a Great Approach between soul and form, so in the new world religion this fact will be recognised. Appeal will be made to the Forces which can utilise this planetary potency in order to work out the divine plan upon the Earth.

A Treatise on the Seven Rays, Vol. III, p. 355

August...is the month of the Dog-star, or of Sirius, which thus brings Sirius into close relation to Leo. Leo, in the cosmic sense...is ruled by Sirius. Sirius is the home of that greater Lodge to which our fifth initiation admits a man and to which it brings him, as a humble disciple. Later, when the new world religion is founded and is working, we shall find that the major, monthly festival in August, held at the time of the full moon, will be dedicated to the task of making contact, via the Hierarchy, with Sirian force. Each of the months of the year will later be dedicated (through accurate astrological and astronomical knowledge) to whichever constellation in the heavens governs a particular month, as Sirius governs Leo. *Ibid.*, p. 299

The platform of the new world religion will have in it three major presentations of truth, or three major doctrines, if such an undesirable word can be permitted. It is with the elaboration of these three points of

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view, or evocations of truth, that the work of the sixth group of disciples will be concerned. They are:

1. The fact of the Spirit of God, both transcendent and immanent, will be demonstrated, and also a similar fact in relation to man. The mode of their approach to each other, via the soul, will be indicated. This aspect of the emerging truth might be called *Transcendental Mysticism*.
2. The fact of the divine quality of the Forces in nature and in man and the method of their utilisation for divine purposes by man. This might be called *Transcendental Occultism*.
3. The fact, implied in the first, that Humanity, as a *Whole*, is an expression of divinity, a complete expression, plus the allied fact of the divine nature and work of the planetary Hierarchy, and the mode of the approach of these two groups, in group form, to each other. This might be called *Transcendental Religion*.

The Externalisation of the Hierarchy, pp. 55-56

THE LAW OF CYCLES

St. Augustine tells us that "that which is called the Christian religion existed among the ancients, and never did not exist from the beginning of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity".

W. Kingsland, *Religion in the Light of Theosophy* (Quoted in *From Bethlehem to Calvary*)

It has been said that a complete understanding of the Law of Cycles would bring man to a high degree of initiation. This Law of Periodicity underlies all the processes of nature and its study would lead a man out of the world of objective effects into that of subjective causes. It has also been said that time itself is simply a succession of states of consciousness and this is true of an atom, a man or a God. It is this truth which underlies the great systems of mental science and Christian Science in the occident, and many of the oriental philosophies. This sutra [sutra 52] gives the key to the relation between matter and mind, or between substance and its informing soul, and this can be realised when the words of a Hindu commentator are considered. He says:

"As an atom is a substance in which minuteness reaches its limit, so a moment is a division of time in which minuteness reaches its limit. Or a moment is that much of time which an atom takes in leaving the position in space it occupies and reaching the next point. The succession of moments is the non-cessation of the glow thereof".

When we can realise that an atom and a moment are one and the same, and that back of these lies the Realiser or Cogniser of both, we have got the clue to all states of consciousness itself, and to the nature of energy. We shall also have reached a true understanding of the Eternal Now, and a just appreciation of the significance of the past, the present and the future. This, we are told here, can be gained by concentrated meditation upon time and its units.

The Light of the Soul, pp. 362-63

We have been occupied with the details of the outer form of the faith, and have sadly forgotten the inner meaning which carries life and salvation to the individual and also to humanity....

Scholars spend their lives in proving that the whole story is only a myth. It should, however, be pointed out

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that a myth is the summarised belief and knowledge of the past, handed down to us for our guidance and forming the foundation of a newer revelation, and that it is a stepping-stone to the next truth. A myth is a valid and proven truth which bridges, step by step, the gap between the past gained knowledge, the present formulated truth, and the infinite and divine possibilities of the future. *From Bethlehem to Calvary*, pp. 6-7

The Wisdom which expresses relationship to God, the rules of the road which guide our wandering footsteps back to the Father's home, and the teaching which brings revelation have ever been the same, down the ages, and are identical with that which Christ taught. This body of inner truths and this wealth of divine knowledge have existed since time immemorial....

In the continuity of revelation, Christianity enters upon its cycle of expression under the same divine law which governs all manifestation—the Law of Cyclic Appearance. This revelation passes through the phases of all form-manifestation, or appearance, then growth and development, and finally (when the cycle draws towards its close) crystallisation and a gradual but steady emphasis of the letter and the form, till the death of that form becomes inevitable and wise. But the spirit remains to live on and take to itself new forms.

Ibid., p. 6

The great continuity of revelation is our most priceless possession....

B. MAN'S INHERENT DIVINITY

The *relation* of the human family to the divine scheme, as it exists, is that of bringing into close rapport the three higher kingdoms upon our planet and the three lower kingdoms of nature, thus acting as a clearing house for divine energy. The *service* humanity is to render is that of producing unity, harmony and beauty in nature, through blending into one functioning, related unity the soul in all forms. This is achieved individually at first, then it takes place in group formation, and finally it demonstrates through an entire kingdom in nature.

A Treatise on the Seven Rays, Vol. II, pp. 363-64

GOD IMMANENT AND TRANSCENDENT

What...will be the task of the churches in the future? And what will be the major objective of the coming new religion? Primarily it will be to bring about the opening of the love petals, thus inaugurating an era of true co-operation, loving understanding and group love. This will be done by training the people and the individual in the rules of Right Approach.

...The keynote of the new religion must and should be right approach to God, transcendent in nature and immanent in man....

Education in the New Age, p. 57

When right education (which is the true science of adaptation) and right religion (which is the culture of the sense of divinity) and right scientific unfoldment (which is the correct appreciation of the form or forms through which the subjective life of divinity is revealing itself) can be brought into right relation to each other and thus supplement each other's conclusions and efforts, we shall then have men and women trained and developed in all parts of their natures.

A Treatise on the Seven Rays, Vol. II, p. 404

May I remind you of the occult statement that every living being or manifested life—from the planetary Logos down to the tiniest atom—either has been, is, or will be a man. This has reference to the past, to the present and to the future of every manifested life. Therefore, the fact of humanity and of that for which humanity stands is probably the primary and major aspect of the divine purpose. Pause and think about this statement. It is, therefore, the first clear fact which indicates the measure and the magnitude of a human being; and until two other facts are sequentially revealed to us, it will not be possible correctly to gauge the wider aspects of the purpose of Sanat Kumara. Everything subhuman is slowly moving towards a definite human experience; it is also passing through the phase of human effort and consequent experience, or else it has moved out of that phase of limitation and—through initiation—is drafting human nature into a state of divinity (to use a most inadequate phrase).

Telepathy and the Esoteric Vehicle, p. 126

First and foremost there must be recognition of the fact of God. That central Reality can be called by any name that man may choose according to his mental or emotional bent, racial tradition and heritage, for it cannot be defined or conditioned by names.... Consciously or unconsciously, all men recognise God Transcendent and God Immanent. They sense God to be the Creator and the Inspiration of all that is.

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The Eastern faiths have ever emphasised *God Immanent*, deep within the human heart, "nearer than hands and feet", the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented *God Transcendent*, outside His universe, an Onlooker.... Next God was seen as a perfected man, and the divine God-man walked the Earth in the Person of Christ. Today we have a rapidly growing emphasis upon God immanent in every human being and in every created form. Today, we should have the churches presenting a synthesis of these two ideas which have been summed up for us in the statement of Shri Krishna in *The Bhagavad Gita*: "Having pervaded this whole universe with a fragment of Myself, I remain". God, greater than the created whole, yet God present also in the part; God Transcendent guarantees the plan for our world and is the Purpose, conditioning all lives from the minutest atom, up through all the kingdoms of nature, to man.

The Reappearance of the Christ, pp. 144-45

We know God as the Eternal Cause and the source of all that is, including ourselves. We recognise the Whole. We become one with God by becoming one with our own immortal soul, and when that tremendous event takes place we find that the consciousness of the individual soul is the consciousness of the whole, and that separateness and division, distinctions and concepts of me and thee, of God and a child of God, have faded away in the knowledge and realisation of unity. Dualism has given place to unity. This is the Way of Union. The integrated Personality has been transcended through an ordered process of soul unfoldment, and a conscious at-one-ment has been brought about between the lower or personal self and the higher or divine self. This duality has to be first realised and then transcended before the Real Self becomes, in the consciousness of the man, the Supreme Self.... This real Self is God—God the triumphant, God the Creator, God the Saviour of man. It is, in the words of St. Paul, "Christ in us, the hope of glory". This becomes a fact in our consciousness and not simply a much hoped for theory.

From Intellect to Intuition, pp. 72-3

...The life and consciousness of that sum total we call God.... Flow through all parts of God's manifestation, the natural world. The kingdoms of nature have one by one evolved, and in so doing have expressed some aspect of His life as it informs and animates His creation. One by one, they have steadily progressed from the inert consciousness and slow, heavy rhythm of the mineral kingdom, and have revealed sequentially more and more of the hidden divine nature, until we come to man whose consciousness is of a much higher order and whose divine expression is that of the self-conscious, self-determined Deity. From automatic forms of consciousness, the life of God has carried the forms of life through sentient consciousness to the instinctive consciousness of the animal; then it has progressed on into the human kingdom, wherein self-consciousness holds sway, until the higher members of that kingdom begin to show a disposition towards divinity. The faint, dim signs of a still higher kingdom can now be seen, in which self-consciousness will give place to group-consciousness, and man will know himself to be identified with the Whole, and not to be simply a self-sufficient individual. Then the life of the whole body of God can flow consciously into and through him, and the life of God becomes his life and he is resurrected into life eternal.

Therefore the trend in human affairs at this time towards synthesis, co-operation, fusion and amalgamation is a sign of the advanced stage humanity has reached. It is a portent of promise, and indicates that the resurrection to life, to which all the Sons of God, down the ages, have testified, is now a general possibility. Humanity today, as a whole, faces towards life because its values are real, its integrity is being steadily assured, and the world indications (as manifested through the nations and groups) are oriented towards synthesis and co-operation.

From Bethlehem to Calvary, p. 253

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...The new age will not only recognise the truth of the past revelations and testify to their validity and their progressive revelation of divinity, but to all this will be added the ultimate revelation of the Presence of God in the human heart, of Christ born in man, and of each human being manifesting, in truth, as a son of God.

In a consideration of the unfoldment of consciousness the same emerging divine Plan appears. Though the race in its infancy was governed by instinct, as time elapsed the intellect began to show itself.... Out of the intellect, rightly used and understood, something fairer and still more revealing is being evolved, and steadily we can trace the growth of this new force, the intuition, in modern intelligent man. This, in its turn, brings illumination, and so man passes from glory to glory....

From Bethlehem to Calvary, pp. 49-50

The soul is as yet an unknown quantity. It has no real place in the theories of the academic and scientific investigators. It is unproven and regarded by even the more open-minded of the academicians as a possible hypothesis but lacking demonstration. It is not accepted as a fact in the consciousness of the race. Only two groups of people accept it as a fact: one is the gullible...childlike person...religiously inclined.... The other is that small but steadily growing band of Knowers of God, and of reality, who know the soul to be a fact in their own experience but are unable to prove its existence satisfactorily to the man who admits only that which the concrete mind can grasp, analyse, criticise and test.

The ignorant and the wise meet on common ground as extremes always do. In between are those who are neither totally ignorant nor intuitively wise. They are the mass of the educated people who have knowledge but not understanding, and who have yet to learn the distinction between that which can be grasped by the rational mind, that which can be seen by the mind's eye, and that which only the higher or abstract mind can formulate and know. This ultimately merges in the intuition, which is the "knowing faculty" of the intelligent and practical mystic who—relegating the emotional and feeling nature to its own place—uses the mind as a focusing point and looks out through that lens upon the world of the soul.

One of the main means whereby man arrives at an understanding of that great sum total we call the Macrocosm—God, functioning through a solar system—is by an understanding of himself, and the Delphic injunction "Man, know thyself" was an inspired utterance, intended to give man the clue to the mystery of deity. Through the Law of Analogy, or correspondences, the cosmic processes, and the nature of the cosmic principles are indicated in the functions, structure and characteristics of a human being. They are indicated but not explained or elaborated. They serve simply as signposts, directing man along the path whereon future signposts may be found and more definite indications noted.

The comprehension of that triplicity of spirit, soul and body lies as yet beyond man's achievement, but an idea as to their relationship and their general co-ordinated function may be indicated by a consideration of man from the physical side, and his objective functioning.

A Treatise on White Magic, pp. 17-18

The three aspects of divinity, the central energy, or spirit, the co-ordinating force or soul, and that which these two use and unify are in reality one vital principle manifesting in diversity. These are the Three in One, the One in Three, God in nature, and nature itself in God.... These three aspects are seen in man, the divine unit of life.... It is of value to remember that they refer to differentiations of the one life, and that the more of these triplicities with which one can familiarise oneself the more one will be en rapport with a wider circle of men.

Ibid., pp. 20-21

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Temporarily, the fact of God Immanent will engross the attention of all true spiritual teachers, and the fact of that divine immanence making itself felt in perfection through the Christ and other divine Representatives will for a time relegate the teaching on God Transcendent into the background. Undue emphasis has been placed on this major truth, to the exclusion of the nearer and more practical truth of God in every man and in every form in every kingdom in nature; much evil has eventuated by the failure to lay the emphasis upon God Immanent. Later on, when the truth of the Christ indwelling every man and revealed in perfection through the historical Christ and His great Brothers down the ages has been accepted, the teaching of God Transcendent, which is the secret mystery in the custody of Shamballa, will be revealed and emphasised. The two halves of a perfect Whole will then be recognised by humanity.

The key to the Hierarchy and Its reappearance on earth in physical form, and the consequent materialisation of the kingdom of God among men, is *the simple truth of God Immanent*. It is the clue to the evolutionary process, and the eternal hope of all forms in all kingdoms in nature. This is the central truth, the convincing truth, and the revealing truth which will underlie all information anent the Hierarchy, and this the coming generation of disciples will distribute. If this truth is factual and possible of demonstration, then the fact of the Hierarchy is proved and the authenticity of the eternal existence of the kingdom of God on earth is established.

The Externalisation of the Hierarchy, pp. 590-91

THE PROCESS OF INVOLUTION AND EVOLUTION

In considering the processes of appropriation, the following phrases should be studied, as they throw a light upon the various stages from different angles:

1. The stage of concretisation and materialisation. The soul takes to itself what it needs and desires for form building.
2. The stage of incarnation, taken at this time blindly.
3. The period wherein satisfaction of the desires is the major goal. These range all the way from physical desire and its satisfaction to a general and undefined desire for release.
4. The processes, in detail, of appropriating
 - a. a body or bodies;
 - b. a sheath or sheaths;
 - c. a vehicle or vehicles;
 - d. a form or forms.
5. Immersion in darkness. This was the result of desire. The darkness of ignorance was chosen and man started, through desire, to work his way from darkness to light, from ignorance to knowledge, from the unreal to the Real. Such is the great symbolic work of Masonry. It is an elucidation of the Way of Relinquishment.
6. The Path of outgoing in order to possess.

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7. Selfishness, the major characteristic of the self in relation to, and identified with, the not-self.
8. Love of possession, the prostitution of spiritual love.
9. Acquisitiveness, the illusion of material need.
10. The period called in the Bible, that of "riotous living" on the part of the Prodigal Son.
11. The application and use of energy for personal, selfish intent.
12. Personality life, with all that is therein implied—ambition, selfish purpose, etc.
13. Attachment to the seen, the known, and the familiar, external, objective forms.
14. The stage wherein thoughtforms are built, at first ignorantly, and then with deliberate selfishness.
15. The period of engrossment in the things of the kingdom of earth.
16. The world, the flesh, and the devil.

On the side of soul expression, which is governed by detachment, the following phrases and sentences will give an idea of the progress and intent:

1. The stage of spiritualisation and of de-materialisation. The soul functions with the purpose of liberation before it, and not of further physical plane experience.
2. The relinquishment of form life.
3. The period wherein satiety is experienced; the desires have been so dominant and so often satisfied that they no longer attract.
4. The process, in detail, of liberation from
 - a. a body or bodies;
 - b. a sheath or sheaths;
 - c. a vehicle or vehicles;
 - d. a form or forms.
5. Emergence into light, a symbolic way of expressing the reverse of immersion in darkness.
6. The Path of Return, motivated by the wish to appropriate nothing for the separated self. The beginning of group consciousness and of group work.
7. Selflessness, the major characteristic of the Soul or Self.
8. Freedom from the desire to possess, freedom from acquisitiveness, and therefore the state of desirelessness.

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9. The establishing of the sense of reality as the ruling principle of the life.
10. The return of the Prodigal Son to the Father's home.
11. The application and use of energy for group purpose and in co-operation with the Plan for the whole.
12. The life of the soul with all that is implied in that phrase.
13. Love of God in contradistinction to love of self.
14. Attachment to the unseen, the true, the subjective and the Real, which is only possible when there has been detachment from the seen, the false, the objective and the unreal.
15. Complete liberation from the control of the lower mind.
16. The period wherein the centre of interest is the kingdom of God and of the soul.
17. Reality. Formlessness. God. *Treatise on the Seven Rays, Vol. II, pp 77-79*

THE EVOLUTION OF CONSCIOUSNESS

The divine is the Whole, informed and animated by the life and will of God; and in utter self-surrender and with all the power of His purified nature and His divine understanding and wisdom, Christ blended in Himself the collective consciousness, the human realisation and the divine Totality.

From Bethlehem to Calvary, p. 143

...The objective of the new social order, of the new politics and the new religion, is to bring about the unfoldment of the human consciousness, to institute and bring to men's attention the higher values, and to end the reign of materialism. It is, after all, the goal which all true knowers and spiritually minded men down the ages have set themselves—to bring in the rule of the Kingdom of God, the control of the soul, whose nature is love, and to carry forward the work which Christ inaugurated—the era of peace on earth, good will towards men.

A Treatise on the Seven Rays, Vol. II, p. 632

The life at the heart of the solar system is producing an evolutionary unfoldment of the energies of that universe which it is not possible for finite man as yet to vision. Similarly the centre of energy which we call the spiritual aspect in man is (through the utilisation of matter or substance) producing an evolutionary development of that which we call the soul, and which is the highest of the *form* manifestations—the human kingdom. Man is the highest product of existence in the three worlds. By man, I mean the spiritual man, a son of God in incarnation. The forms of all the kingdoms of nature—human, animal, vegetable and mineral—contribute to that manifestation. The energy of the third aspect of divinity tends to the revelation of the soul or the second aspect which in turn reveals the highest aspect. It must ever be remembered that *The Secret Doctrine* of H. P. Blavatsky expresses this with accuracy in the words "Life we look upon as the one form of existence, manifesting in what is called Matter; or what, incorrectly separating them, we name spirit, soul and matter in man. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul

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is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesised by life, which pervades them all" (*The Secret Doctrine*, Vol. I, pp. 79-80). Through the use of matter the soul unfolds and finds its climax in the soul of man, and this treatise will concern itself with the unfoldment of that soul and its discovery by man.

A Treatise on White Magic, pp. 13-14

...It is useful to remember that only at a certain stage in human development does the expression of the indwelling Christ life and consciousness become possible. The fact of evolution, with its necessary distinctions and differences, is incontrovertible. All men are not the same. They vary in their presentation of divinity. Some are really subhuman as yet. Others are simply human, and still others are beginning to display qualities and characteristics which are super-human.... There must come a time in the progress of each human being when the development of the triple human nature—physical, emotional and mental—reaches a point of possible synthesis.... It is the coming in, with power, of the mind quality, and the capacity to think, which makes this possible.

From Bethlehem to Calvary, pp. 140-41

There will come to humanity at some moment still a long way ahead a period of realisation, constituting both a point of crisis and a point of tension. That realisation will summarise, in effective conditioning consciousness, all that the quality of sensitivity has conveyed to mankind throughout the ages. It is the consummation of the activity of the Christ-consciousness and is the state referred to when it is said of the Christ: "He shall see of the travail of his soul and be satisfied". At the crisis of that revelation, at its highest point of tension, humanity as with one voice will say: "Behold! All things are become new". This is the apotheosis of vision and the prelude to an unfoldment in the general massed human consciousness (from that point in time slowly brought about) of certain powers and capacities of which the race is today totally unaware. The immediate revelation ahead will be only the first step towards this distant related point, and its significance will not be apparent to the present generation, or even to the next; it will, however, be steadily though gradually appreciated as the new world religion with its emphasis upon the invocation of energies and the evocation of "life more abundantly" is developed and has its inevitable effect.

A Treatise on the Seven Rays, Vol. V, p. 75

MIND: THE LINK BETWEEN GOD AND MAN

We are entering steadily into the world of spiritual realities, because there is a road from every natural group of facts to every spiritual reality in the universe; and the essential nature of mind forces it always in some degree to traverse this road.

Dr. B. Bosanquet, *The Value and Destiny of the Individual*. (Quoted in *From Bethlehem to Calvary*, p. 50)

The world today is more spiritually inclined than ever before....

The religious spirit of humanity is today more definitely focused upon Reality than has ever before been the case. The orthodox world religions are rapidly falling into the background of men's minds even whilst we are undoubtedly approaching nearer to the central spiritual Reality. The theologies now taught by the ecclesiastical organisation (both in the East and in the West) are crystallised and of relatively little use. Priests and churchmen, orthodox instructors and fundamentalists (fanatical though sincere) are seeking to perpetuate that which is old and which sufficed in the past to satisfy the enquirer, but which now fails to do so. Sincere but unenlightened religious men are deploring the revolt of youth from doctrinal attitudes. At the

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same time, along with all seekers, they are demanding a new revelation. They seek something new and arresting by which to attract the masses back to God; they fear that something must be relinquished, that new interpretations of old truths must be found, but fail to realise that a new outlook upon the truth (as it is in Christ) must be attained; they sense the approach of new impending spiritual revelation but are apt to shrink back from their revolutionary effects. They ask themselves many questions and are assailed by deep and disturbing doubts. It is interesting here to note that the answers to these questions come (and will increasingly come) from two sources: the thinking masses, whose growing intellectual perception is the cause of the revolt from orthodox religion, and from that overshadowing source of truth and light which has unfailingly brought revelation down the ages.

The Reappearance of the Christ, pp. 137-38

The problem facing the human family today in the realms of both science and of religion results from the fact that the follower of both schools finds he is standing at the portal of a metaphysical world. A cycle of development has come to an end. Man, as a thinking, feeling entity, seems now to have arrived at a fair measure of understanding of the instrument with which he has to work. He is asking himself: What use is he to make of it? Where is the mind, which he is slowly learning to master, going to lead him?

What does the future hold for man? Something, we feel, of greater beauty and certainty than anything we have hitherto known. Perhaps it will be a universal arrival at that knowledge which the individual mystic has had. Our ears are deafened by the din of our modern civilisation and yet at times we catch those overtones which testify to a world which is immaterial. Our eyes are blinded by the fog and the smoke of our immediate foreground, yet there do come flashes of clear vision which reveal a subtler state of being and which lift the fog, letting in "the glory which never was on sea or land".

From Intellect to Intuition, pp. 8-9

The many modifications of the one mind produce the diverse forms, which depend for existence upon those many mind impulses.

In these words, the whole concept is swung out of the realm of the particular into the kingdom of universals. We are brought face to face with cosmic and solar impulses and the smallness and littleness of our individual problem becomes apparent. Every form in manifestation is the result of God's thought; every objective vehicle through which the life impulses of the universe flows is...kept in objective manifestation through the steady flow of thought currents emanating from one stupendous cosmic thinker. His mysterious ways, His secret hidden plan, the great purpose towards which He is working in this solar system, is as yet not apparent to man. However, as man's capacity to think in large terms, as his power to visualise the past as a whole, and to unify what knowledge he has of the life of God as it works through the kingdoms of nature, and as his understanding of the nature of consciousness grows, the will of God (based on loving activity) will become apparent.

The clue to the how and the why lies in man's comprehension of his own mental activities. An appreciation of God's great thoughtform, a solar system and its maintenance, will grow as man comprehends his own thoughtforms and the way he builds and creates his own environment and colours his own life. He constructs his own worlds by the power of his mental processes and the modifications of that fragment of the universal thinking principle which he has appropriated for his own use.

The solar Logos, God, let it be remembered, is the sum total of every state of consciousness or awareness. Man—humanity as a whole, or an individual unit—is part of that total. The many minds, from the mind of

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the atom (recognised by science) to the mind of God Himself, through all grades of thinkers and stages of awareness, are responsible for every form found in our system. As we work from the infinitely small to the infinitely great, from the microcosm to the macrocosm, a gradually expanding state of consciousness and a steadily increasing condition of awareness becomes apparent. In this scale of development three outstanding types of forms are found, as the result of mind:

1. The form of the atom, the true microcosm.
2. The form of man, the macrocosm for all the subhuman kingdom.
3. The form of God, a solar system, the macrocosm for man and all the superhuman stages.

All these forms, with all intermediate forms, are dependent upon some life, endowed with the capacity to think, and through thought impulse to modify and influence sentient substance, and build it into forms.

The Light of the Soul, pp. 406-8

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 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".

From Intellect to Intuition, pp 50-1

Today, as the integration of the human family proceeds and as the mental level of contact becomes more potent, there is to be found a powerful human reaction to schools of thought and a lessened reaction to the methods of orthodox religion. This is due to the fact that the trend of human consciousness is...away from the emotional to the mental levels of consciousness, and this, as far as the masses are concerned, will go on increasing.

The time has now come when there are enough people to be found who—having themselves made the religious and the mental approaches to truth definite factors in their consciousness in some small measure, and having established enough soul contact so that they can begin to touch the world of ideas (upon the intuitional levels of consciousness)—can employ a new technique. *Together and as a group*...they can establish the ideals and develop the techniques and methods...which will...bring these ideas and ideals into the consciousness of the masses, so that schools of thought and world religions can be blended into one, and the new civilisation can emerge. It will be the product of the mental and emotional fusion of the techniques of the Piscean age, and it will thus produce an eventual manifestation upon the physical plane of the plan of God for the immediate future.

The Externalisation of the Hierarchy, pp. 29-30

The story of ideas, how they come and how they make their impact upon the human consciousness, thus changing the course of human affairs, is the story of history; but curiously enough, ideas constitute the one unpredictable element of the future. Some individual of outstanding personality steps out from the rank and file of the race, and thinks through into being some great and dynamic idea based on truth. He formulates it into such terms that his fellow-men can grasp it and eventually live by it. New trends, new incentives and new impulses then emerge, and thus history is made. It might be said with truth that without ideas there would be no history. In the enunciation of a cosmic idea, and in the capacity to make that idea an ideal of

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dynamic force, Christ stands alone. Through His life, He gave to us an idea which became in time the ideal of service, so that today the attention of many rulers and thinkers throughout the world is engrossed with the well-being of nations and men. That the technique employed and the methods used to enforce the sensed and visioned ideal are frequently wrong and undesirable, producing cruel and separative results, in no way alters the fact that behind all these idealistic experiments of the race lies this great ideal, divinely inspired and summarised for us by Christ in His life and teaching.

From Bethlehem to Calvary, pp. 91-92

What is wrong...with our presentation of the spiritual realities and the truths of the ages? Many answers can be given. The most important one is that *the presentation of divine truth*, as given by the churches in the West and by the teachers in the East, *has not kept pace with the unfolding intellect of the human spirit*. The same old forms of words and of ideas are still handed out to the enquirer and they do not satisfy his mind nor do they meet his practical need in a most difficult world. He is asked to give unquestioning belief but not to understand; he is told that it is not possible for him to comprehend and yet he is asked to accept the interpretations and affirmations of other human minds who claim they do understand and that they have the truth. He does not believe that their minds and their interpretations are any better than his. The same old formulas, the same old theologies and the same old interpretations are deemed adequate to meet man's modern needs and enquiries. They are not.

The church today is the tomb of the Christ and the stone of theology has been rolled to the door of the sepulchre.... Nevertheless, it is the thinking minority which (when it is a majority and it is today a rapidly growing one) will...endorse the spread of the true teaching of the Christ.

The Reappearance of the Christ, pp. 139-40

THE WILL ASPECT OF DIVINITY

The secret of the will lies in the recognition of the divine nature of man. Only this can evoke the true expression of the will. It has in fact to be evoked by the soul, as it dominates the human mind and controls the personality. The secret of the will is also closely tied in with the recognition of the unconquerable nature of goodness and the inevitability of the ultimate triumph of good....

There is, however, a plus, a something else.... [This] came through an unrealised effort to understand and express the quality of spiritual Will; it was the manifestation of that divine energy which made the first divine aspect of will or power what it is; it is that which is the distinctive feature of the Shamballa force; it is that peculiar and distinctive quality of divinity which is so different that even Christ Himself was unable to express it with facility and understanding. Hence we have the episode in Gethsemane. It is not easy for me to express its significance in words. Two thousand years have gone since Gethsemane and since Christ made His initial contact with the Shamballa force and by this means, and on behalf of humanity established a relationship which even [after two thousand years] is but a thin, frail line of connecting energy.

This Shamballa force is...available for right usage, but the power to express it lies in its understanding (as far as may be possible at this midway point in human evolution) and its *group* use. It is a unifying, synthetic force, but can be used as a regimenting, standardising force. May I repeat those two key words to the use of the Shamballa energy: Group Use and Understanding....

[Love] is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the

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coming world religion, and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but factually, love has never yet been expressed—except by the Christ....

The Shamballa energy is...that which is related to the livingness (through consciousness and form) of humanity...it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death.... It is this Will—aroused by invocation—which must be focused in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. This Will *must* be invoked and evoked.

A Treatise on the Seven Rays, Vol. III, pp. 580-84

C. LIFE : CONSCIOUSNESS : APPEARANCE

The dynamism inherent in the will, wielded by the New Group of World Servers and by the disciples and initiates of the world, will turn that instinctive mass response into factual experience and produce the "appearance" on earth of the new developed "quality" which "life" seeks in the New Age to demonstrate.... I [have] called attention to the three divine aspects: Life, Quality and Appearance. They are now in process of making their appearance in final form for this particular cycle.

A Treatise on the Seven Rays, Vol. V, p. 120

The first great realisation which the aspirant has to achieve is that of *omnipresence*; he has to realise his unity with all, and the oneness of his soul with all other souls. He has to find God in his own heart and in every form of life. Then, as an initiate, he arrives at *omniscience* or all-knowledge, and the Halls of Learning and of Wisdom render up to him their secrets. He becomes a Christ, a knower of all things, knowing what is in the heart of the Father and in the hearts of men. Finally he can eventually achieve *omnipotence* or all-power, when the keys of Heaven will be handed to the Son of Man and all power will be his.

The Light

THE TRIPPLICITY OF MANIFESTATION

...For the average thinker of today the terms spirit, soul and body stand for the aggregate of divine manifestation, both in the deity of the universe and in that lesser divinity, man himself. As this treatise [A Treatise on White Magic] is intended for the thinking human being and not for the crystallised theologians or the theoretically biased scientists, we will adhere to the well-used terminology and seek to understand what has lain back of the phrases in which man has sought to explain God Himself.

"God is Spirit, and they that worship Him must worship Him in Spirit and in Truth", states one of the scriptures of the world. "Man became a living soul", is to be found in another place in the same scripture. "I pray God your whole spirit and soul and body may be preserved blameless", said a great initiate of the White Lodge; and the greatest of them all yet present with us in physical form on earth, repeated the words of an earlier sage when He said: "I have said ye are Gods, and ye are all the children of the most High". In those words the triplicity of man, his divinity and his relationship to the life in Whom he lives and moves and has his being, is touched upon from the Christian standpoint, and all the great religions deal in analogous phrases with that relationship.

A. Spirit, Life, Energy

The word spirit is applied to that undefinable, elusive, essential impulse or Life which is the cause of all manifestation. It is the breath of Life and is that rhythmic inflow of vital energy which manifests in its turn as the attractive force, as the consciousness, or soul, and is the sum total of atomic substance. It is the correspondence in the great Existence or Macrocosm of that which in the little existence or microcosm is the vital inspiring factor which we call the life of man; this is indicated by the breath in his body, which is abstracted or withdrawn when the life course is run.

A Treatise on White Magic, pp. 22-23

B. The Soul, the Mediator or Middle Principle

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There are two angles or points of view from which the nature of the soul must be grasped: one is the aspect of the soul in relation to the fourth kingdom in nature, i.e. the human, and the other that of the subhuman kingdoms in nature, which, it must be remembered, are reflections of the three higher.

It should be borne in mind that the soul of matter, the anima mundi, is the sentient factor in substance itself. It is the responsiveness of matter throughout the universe and that innate faculty in all forms from the atom of the physicist, to the solar system of the astronomer, which produces the undeniable intelligent activity which all demonstrate. It can be called attractive energy, coherency, sentiency, aliveness, awareness or consciousness, but perhaps the most illuminating term is that the soul is the *quality* which every form manifests. It is that subtle something which distinguishes one element from another, one mineral from another. It is the intangible essential nature of the form which in the vegetable kingdom determines whether a rose or a cauliflower, an elm or a watercress shall come into being; it is a type of energy which distinguishes the varying species of the animal kingdom and makes one man different from another in his appearance, nature and character. The scientist has tabulated, investigated and analysed the forms; names have been selected and given to the elements and the minerals, the forms of vegetable life and the varying species of animals; the structure of the forms and the history of their evolutionary progress have been studied and deductions and conclusions have been reached, but the solution of the problem of life itself still eludes the wisest, and until the understanding of the "web of life" or of the body of vitality which underlies every form and links every part of a form with every other part is recognised and known to be a fact in nature, the problem will remain unsolved. *Ibid.*, pp 33-34

C. The Body, the Phenomenal Appearance

Not much need be written here anent this, for the body nature and the form aspect have been the object of investigation and the subject of thought and discussion of thinking men for many centuries. Much at which they have arrived is basically correct. *Ibid.*, p. 41

DUALITY: THE FORCES OF LIGHT AND OF MATERIALISM

...We must...recognise that orthodox religion has temporarily separated the two great concepts of spirit and matter in their thought and teaching, thereby pushing apart religion and science. The task of the new age workers is to bring these two apparent opposites together, to demonstrate that spirit and matter are not antagonistic to each other and that throughout the universe there is only spiritual substance, working on and producing the outer tangible forms.

The Destiny of the Nations, p. 127

The Forces of Light find their adherents and their workers in every country though some are subjected to greater handicaps in expression than others. So also do the Forces of Materialism. And in between these two great groups stand the masses—waiting for the emergence of fresh opportunity and new revelations.

It is the universality of these conditions and the clear-cut issues that have made this period one of planetary opportunity and planetary initiation. Initiation is essentially a moving out from under ancient controls into the control of more spiritual and increasingly higher values. Initiation is an expansion of consciousness which leads to a growing recognition of the inner realities. It is equally the recognition of a renewed sense of the need for change and the wise engineering of these needed changes so that real progress can be made; the

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consciousness is expanded and becomes more generously and divinely inclusive and there is a fresh and more potent control by the soul as it assumes increasingly the direction of the life of the individual, of a nation and of the world.

...From the standpoint of the Hierarchy, the present conflict between the personality...and the soul of humanity...is identical with the conflict which takes place within a human being's consciousness when he has reached the stage of discipleship and is faced with the problem of the pairs of opposites.... For what is man himself but an expression of divinity (God) in a material form (the Devil), and what is matter but the medium through which divinity must eventually manifest in all its glory? But when that takes place, matter will no longer be a controlling factor but simply a medium of expression.

The battle is...on between the form side of life and the soul. The Dweller on the Threshold (the threshold of divinity) is humanity itself with its ancient habits of thought, its selfishness and greed. Humanity today stands face to face with the Angel of the Presence—the Soul whose nature is love and light and inclusive understanding. The great problem today is which of these two...great agencies of life will determine...the way which humanity will decide to go.

The issues at stake are clear...but there are enough people thinking clearly to make the future of right decision more probable than at any previous time in the history of the race.

The Externalisation of the Hierarchy, pp. 136-37

THE SHAMBALLA FORCE

Humanity is passing through an acute crisis and its karma or fate is heavy upon it.... The stimulation which was set up and the light which was permitted to creep through after the last hierarchical conclave in 1925 has been real and effective. That meeting of the Masters...upon spiritual levels led to three results or happenings, and these we are today experiencing.

The first was a fresh inflow of the Christ principle of spiritual or true love which is ever free from emotionalism and selfish intent. This inflow resulted in the immediate and rapid growth of all movements towards peace, world understanding, goodwill, philanthropic effort and the awakening of the masses of men to the issues of brotherhood.

The second was the stimulation of the principle of relationship and this led to the growth and the perfecting of all sources of intercommunication such as the press, the radio and travel. The inner objective of all this was to bring human beings closer together upon the outer plane of existence and thus parallel objectively, the developing inner, spiritual unity.

The third was the inflow of the force of *will or power* from the Shamballa centre. This...is the most powerful force in the world today, and only twice before in the history of mankind has this Shamballa energy made its appearance and caused its presence to be felt through the tremendous changes which were brought about....

This little known divine energy now streams out from Shamballa. It embodies in itself the energy which lies behind the world crisis of the moment. It is the Will of God to produce certain racial and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in

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conjunction with the energy of love) that tremendous crisis—imminent in the human consciousness—which we call the second crisis, the *initiation* of the race into the Mystery of the Ages, into that which has been hid from the beginning.

It might be of value here if we considered the three great planetary centres and their relationships....

1. SHAMBALLA Will or Power Planetary Head Centre
The Holy City Purpose / Plan spiritual pineal gland

Life aspect Ruler: Sanat Kumara, the Lord of the World
The Ancient of Days
Melchizedek

2. THE HIERARCHY Love-Wisdom Planetary Heart Centre
The New Jerusalem Unity At-one-ment

Group consciousness Ruler: The Christ
The World Saviour

3. HUMANITY Active Intelligence Planetary Throat Centre
The City, standing foursquare Creativity

Self-consciousness Ruler: Lucifer
Son of the Morning
The Prodigal Son

This Shamballa energy now for the first time is making its impact upon humanity directly and is not stepped down, as has hitherto been the case, through transmission via the Hierarchy.... This accounts for the world crisis at this time. The cause is based upon four major factors upon which I would like somewhat to enlarge:

1. Upon the point achieved in racial evolution. This today warrants the building of a better vehicle for human and racial expression.
2. Upon the karmic causes which—as far as present humanity is concerned—can be traced back to an ancient conflict upon old Atlantis.
3. Upon the coming into incarnation of certain potent personalities whose dharma or destiny it is to bring about great evolutionary changes.
4. Upon certain planetary happenings, connected with the life of the One "in Whom we live and move and have our being". These involve the impact upon our planet of Forces and Energies which will be instrumental in altering the existing civilisation and culture, in climaxing karmic necessity and in thus engineering release, presenting humanity with that stage in the experience of the disciple which we call "the meeting of the Dweller on the Threshold with the Angel of the Presence", and inducing as a consequence a certain planetary initiation.

These four stages of the Law of Cause and Effect (as it affects humanity at

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this time) might be called:

1. The *perfecting* of form expression Law of Evolution.
2. The *precipitation* of karma Law of Cause and Effect.
3. The achievement of *personality* Law of Polar Opposites.
(The Dweller on the Threshold)
4. The attainment of planetary *initiation* Law of Initiation

... A study of the microcosm, man, will be found to hold, as always, the key to the study of human affairs as a whole. Just as the aspirants and disciples are at this time being tested and tried and subjected to the working out of inexplicable conflicts and drastic changes in their lives, so the same is true of the world aspirant, Humanity.

The Externalisation of the Hierarchy, pp. 105-10

ALL IS ENERGY

There is naught but energy, for God is life.
A Treatise on the Seven Rays, Vol. IV, p. 136

It is [a] fact that demonstrates the reality of the hypothesis that there is nothing but energy of some form or other, and that that energy is triple; in the East they call the nature of energy sattvic, rajasic or tamasic. That is translated as follows:

| | | | |
|--------------|---------------|-------------|-----------|
| Sattva | rhythm..... | spirit..... | life |
| Rajas..... | mobility..... | soul | light |
| Tamas..... | inertia..... | body..... | substance |

All are differentiations in time and space of the one eternal primordial spirit-essence. It may be suggested that the modern western correspondences are to be found in the terms:

| | | |
|--------------|--------------|-----------|
| Energy | spirit | life |
| Force | soul..... | light |
| Matter..... | form | substance |

The outstanding characteristic of spirit (or energy) is the life-principle, that mysterious something which causes all things to be and to persist. The outstanding characteristic of the soul (or of force) is light. It brings into visibility that which exists. The outstanding characteristic of living matter is that...which "sub-stands" or is found back of the objective body; and provides the true form. *The Light of the Soul*, pp. 281-82

The emphasis upon the work which serving groups must seek to develop is that of an organised, scientific activity. Esoterically, this involves an understanding of the basic science of occultism, which is that of energy. The qualities, characteristics and activity upon which you should be engaged are definitely the expression and understanding of energy along some line.... I seek to have you, as esotericists, deal with

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energy and the result of its impact upon forces. This is the scientific aspect of the occult life.

The world is today full of forces in conflict and in wrong relation with each other.... *The new order will be brought into expression by the play of the spiritual energy upon the forces in the three worlds, and this will be the task of the New Groups when organised and functioning correctly....* Some small understanding of the significance of these words can be gained if you will watch the effect that you produce in your environment during those times when you do succeed in living as souls, and are therefore expressing soul energy, and are thus counteracting the personality forces in yourselves and in those around you.

The desire of the Hierarchy at this time is to fill the world of striving forces with points of spiritual energy, and to distribute everywhere those who are affiliated with spiritual groups and are therefore linked subjectively to their group brothers in all lands, so that a pervasive, intelligent influence can ceaselessly make its impact felt upon the minds of men and produce finally the needed good feeling, goodwill and good lives.

The Externalisation of the Hierarchy, pp 104-5

THE ETHERIC BODY

1. Basis of Unity

It should be remembered that the etheric body of the human being is an integral part of the etheric body of the planetary Logos and is, therefore, related to all forms found within that body in any and all the kingdoms in nature. It is part of the substance of the universe, co-ordinated with planetary substance, and hence provides the scientific basis for unity....

The etheric body is fundamentally the most important response apparatus which man possesses, producing not only the right functioning of the five senses and consequently providing five major points of contact with the tangible world, but it also enables a man to register sensitively the subtler worlds and, when energised and controlled by the soul, the spiritual realms stand wide open also....

The vastness of the subject is, however, so real that only little by little can humanity grasp the situation and come to the realisation that man is essentially (through his etheric body) an integral part of a great and vibrant Whole; only in time will he learn that, through the processes of evolution, can he hope to register all the different areas of divine expression. Only when the etheric body is swept into activity under the influence and through the "impressed forces" of the soul, the mind and, temporarily, of the astral body, can man become aware of all worlds, all phenomena, and all states of consciousness, and so achieve that omniscience which is the birthright of all the sons of God.

A Treatise on the Seven Rays, Vol. IV, pp 82-84

The etheric body has one main objective. This is to vitalise and energise the physical body and thus integrate it into the energy body of the Earth and of the solar system. It is a web of energy streams, of lines of force and of light. It constitutes part of the vast network of energies which underlies all forms whether great or small (microcosmic or macrocosmic). Along these lines of energy the cosmic forces flow, as the blood flows through the veins and arteries. This constant, individual—human, planetary and solar—circulation of life-forces through the etheric bodies of all forms is the basis of all manifested life, and the expression of the essential non-separateness of all life.

Ibid., pp 2-3

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2. A Factor in the Externalisation Process

...Energies are ever present and ever active, but they swing into activity sequentially and under law and order, and some are more prominent at one time than others; they act vitally and energetically in the needed programme which the plans of the Hierarchy may entail in any particular cycle.

These energies bring about what we idly call the "events" of the day; they condition our passing civilisations and are so much a part of the world in which we live and move and have our being that events, as expressions of directed energies, mean little to us, except in so far as they may affect adversely our personalities. They connote simply a way of life in any specific time. These energies were started on their activities in the very night of time; they established—each of them—their needed cyclic rhythm; they are responsible for the activity of substance on matter or of the action of the vital or etheric body upon matter; they are the lowest formulated expression of the creative Intelligence, embodying the principle of life or livingness because they essentially are life itself and life in action. Forget not that dense matter is not a principle; it is only that which is responsive to the creative principle.

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

It was the knowledge that this important development was imminent which made the Hierarchy in the last century widen the area or the scope of its teaching activity and thus bring to the consciousness of modern man the knowledge of what occultism essentially means. The keynotes upon which the occult philosophy is built are:

1. There is naught in manifestation except organised energy.
2. Energy follows or conforms itself to thought.
3. The occultist works in energy and with energies.

The thought of God brought the universe of energies into organised form upon the highest of the seven planes, or upon the first cosmic etheric level.

These energies have for untold aeons been directed from the fourth or lowest of the cosmic etheric planes, the plane which we call the buddhic and regard as the first definitely spiritual plane, in our usually erroneous thought; this direction has been under impression from Shamballa, and the Masters have "manipulated these energies in conformity with the Plan, which is the blueprint of the Purpose".

In the great Approach of the Hierarchy to humanity and its imminent appearance upon the physical plane, the centre of direction will also necessarily approach still nearer, and—as a result of the future hierarchical manifestation—centres of energy direction will be found wherever the ashram of a Master is located in any part of the world. This is a statement of profound significance; it is an indication of hierarchical policy and a mode whereby modern science (working as it does with energies) can be brought into co-operative association and relation with an ashram upon the physical plane, knowing it for what it is—an entirely new

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departure.

Earlier I stated that the physical plane areas or localities which constitute the present modern exits for energies, through which directed energies can pass to carry out the creative process, are five in number: New York, London, Geneva, Darjeeling and Tokyo. These five form a five-pointed star of interlocking energies, symbolic of the major divisions of our modern civilisation.... I am not relating these energies to the other kingdoms in nature; I am here concerned with physical plane utilisation of energy through the power of directed thinking and on behalf of the evolution and well-being of mankind. At each...one of the Masters will be found present, with His ashram, and a vortex of spiritual forces will there be organised to hasten and materialise the plans of the Christ for the new and coming world cycle.

The organising of these five centres will be done slowly and gradually. A senior disciple will appear and will work quietly at the foundation work, gathering around him the needed agents, aspirants and assistants. All these workers at any particular centre will be trained to think, and the effort now present in the educational and social world to force men to think for themselves is a general part of this training process. Until a man can do his own thinking and deciding, he cannot be an intelligent, willing and understanding co-operator, working with an ashram and controlling and directing the creative process. If the new heavens and the new earth are to be a fact in manifestation and in reality, it means a great re-creating process must get under way, and this is the concept lying behind the teaching anent the five centres on Earth and the part which they will play in rebuilding and reorganising the world....

In London, in New York, in Geneva and Darjeeling and in Tokyo, a Master will eventually be found, organising a major energy centre: at the same time His Ashram will continue to function upon buddhic levels, for the entire personnel has not been alerted for externalisation. The Ashram will therefore be working on two levels—and yet that is not a correct statement of fact, as there are no levels...but only states of consciousness....

You have therefore five points where the externalisation of the Ashrams will take place and eventually be focused. From these points, as time elapses, other Ashrams, subsidiary in nature, will be found emerging, sponsored and founded by disciples and initiates from these five Ashrams, and representing the three major rays and two minor rays. To start with, they will be founded through the presence in these localities of some senior or world disciple; it must be remembered that the forerunner of all movements which appear upon the physical plane is an educational propaganda, therefore some disciple upon the second ray will come into action, first of all, in all these five points; he will be followed by a disciple upon the seventh ray. All world movements are...externalisations of subjective ideas and concepts and of phases of formulated thinking; and the appearance of the Hierarchy upon earth in tangible form is no exception to this rule....

...The second ray work of teaching is the first to be organised. Subjectively, the first ray workers are already active, for the work of the first ray with its disturbing and destroying activity prepares the way; pain and disruption ever precede birth, and the agents of the first ray have been working for nearly two hundred years. The agents of the second ray started their preparation around the year 1825 and moved outward in force soon after 1860. From that date on, great concepts and new ideas, and the modern ideologies and arguments for and against aspects of the truth, have characterised modern thought and produced the present mental chaos and the many conflicting schools and ideologies, with their attendant movements and organisations; out of all these, order and truth, and the new civilisation will emerge. This civilisation will emerge as the result of mass thinking; it will no longer be a civilisation "imposed" by an oligarchy of any kind. This will be a new phenomenon and one for which the Hierarchy has had to wait, prior to reappearing. Had the Hierarchy come

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before this era of thought and of massed discussion and the fight to further creative ideas, the tenets and truths for which the Hierarchy stands could be regarded as being also "imposed" upon humanity, and therefore as infringing human freedom. This will not now be the case, and the Hierarchy will come forth into exoteric manifestation because humanity has, of its own free will, developed a quality analogous to that of the Hierarchy and therefore magnetic to that spiritual organisation. Goodwill will draw forth from its holy secret hiding place the Exponents of Love, and thus the new world will come into being....

There are...three fundamental requirements which must condition and colour all the ashrams, no matter what the ray:

1. An internal group unity, conducive to a synthesis of understanding between the various ashrams. There spring out of a unified group objective a sense of loyalty to the Hierarchy and a uniformly disciplined life. I said *uniform*...for the discipline is that of spiritual inclination and an inspired intention which produces a similarity in the livingness of the units in the ashram; this is, of course, diversified by the ray quality of the aspirants and disciples and by *personality tradition*. Ponder on those last two words.
2. Similarity of objective. By that I mean an apprehension and appreciation of the hierarchical Plan and of the contribution each ashram has to make for its materialisation on earth; to this must be added an united ashramic similarity of instinctual and intuitive telepathic rapport with the senior Members of the ashram—the Masters and initiates of high degree, and through Them—with the Christ....
3. A fundamental and basic similarity of sympathetic response by the units in all ashrams to the needs of humanity, to the quality of the programme for their development which the objective demands, and to the nature of goodwill and understanding (intelligently applied); all these qualities are not handicapped by undue emotional sensitivity.

These three conditions will be found in all the ashrams and will unite the members within any ashram to those in other ashrams in a measure or rhythm of telepathic relation. From this unified and central position a rapidly deepening telepathic relation will inevitably be established and sustained *by the group*, with the ashram and with the Christ, on the one hand, and with humanity, on the other. With this as a foundational and conditioning quality, the work can proceed as required.

You will note...why I have so consistently emphasised, during the past thirty years of teaching, the necessity for the development of a truly spiritual and psychic sensitivity, plus the unfoldment of the faculty of a scientific telepathic rapport. I have thereby laid the foundation of the Science of Impression, with the illumined and rightly oriented mind as the interpreter, the analyser and the transmitter.

The Externalisation of the Hierarchy, pp 673-81

D. PRINCIPLES UNDERLYING THE NEW WORLD RELIGION

Humanity is in desperate need and that need must be met; only great and fundamental principles of living, covering the past and the present and providing a platform for the future, will really meet that human invocation. The Christ and the spiritual Hierarchy will not come to destroy all that humanity has hitherto found "necessary to salvation" and all that has met its spiritual demand. When the Christ reappears, the non-essentials will surely disappear; the fundamentals of faith will remain, upon which He can build that new world religion for which all men wait. That new world religion *must* be based upon those truths which have stood the test of the ages and which have brought assurance and comfort to men everywhere.

The Reappearance of the Christ, pp 143-44

The time has come when the first and major principle governing true esotericism must be grasped as conditioning all hierarchical workers: *Right Motive*. The time has come when the quality of ashramic work is recognised, first of all, as being: *Selfless Service*. The time has come when men everywhere must realise that entry into a Master's Ashram is dependent upon *Intelligence*, plus right motive and service.

The Externalisation of the Hierarchy, p. 666

FUNDAMENTAL TRUTHS

There are certain fundamental truths which lie behind all revealed religions. They are essential to the spiritual growth and the progressive realisations of divinity by man. All else found under the term "doctrine" and allied phrases are but expansions of these fundamentals, explanatory in nature, expressive of human interpretations, and formulations of evolutionary recognitions. These are mainly additions and are in the nature of adornment, speculation and prediction; they are constantly subject to change; to rejection or development as man's intellect and spiritual perception unfolds; they are not basic or unalterable. It is the unalterable truths which must be discovered and recognised as the new world religion takes form on Earth and conditions human thought and consciousness in the coming New Age.

The Basic Truths to Date

These basic truths never change because they are related to the nature of Deity Itself and have become apparent to mankind through revelation, as evolution has proceeded and man has developed the needed perceptive faculties and the required persistence of search, plus the unfolding of the inner light of the soul. These truths, inherent in the divine nature, reveal the soul of God. They are:

1. *The Law of Compassion*. This is the truth of right relationship, of loving understanding, of actively expressed *Love*. It is the foundation of brotherhood and the expression of the inner unity.
2. *The Fact of God*. This is the truth that *Being* is God Immanent and God Transcendent; it involves the recognition of the great Whole and the related part; it is the knowledge of divinity, ascertained through right relationship and identity of origin. It is the revelation of the life of God, pervading all that is (God

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Immanent), and of that same life, providing that still greater cosmic relation (God Transcendent) which is the final guarantee of all progress and of progressive revelation. "Having pervaded this whole universe with a fragment of Myself, I remain" is the challenge of Deity and the eternal hope of humanity. This is the answer of Life Itself to the demands of humanity, to the enquiries of science and to the whole world problem. God is here, present among us and in all forms of expression; He includes, pervades and remains beyond. He is greater than all appearance. He reveals Himself progressively and cyclically as man gets ready for further knowledge.

3. *The Continuity of Revelation.* Ever down the ages and at each human crisis, always in the hours of necessity, at the founding of a new race, or in the awakening of a prepared humanity to a new and wider vision, the Heart of God—impelled by the law of compassion—sends forth a Teacher, a World Saviour, an Illuminator, an Avatar. He gives the message which will heal, which will indicate the next step to be taken by the race, which will illumine a dark world problem and give to man an expression of a hitherto unrealised aspect of divinity. Upon this fact of the continuity of revelation and upon the sequence of this progressive manifestation of the divine nature is based the doctrine of Avatars, of divine Messengers, divine Appearances, and inspired Prophets. To all these history unmistakably testifies.
4. *The Inevitable Response of Humanity.* I have expressed in these simple words the instinctive spiritual reaction of man and of the undying human spirit to the three above foundational truths. This divine spirit in humanity must ever, and most surely does, respond to the divine Appearance. The witness to this is sure and proved. There is that in mankind which is akin to God and which recognises its own when it appears. Such is the unshakable reality in the human heart, and recognition is the inevitable reward and result of revelation.
5. *Progress.* The reaction of the individual man and of the masses of men to the continuity of revelation—historically proved—cannot be denied. It is the basic fact of religion. The types of that revelation may vary but each new revelation—given in response to human need and demand—has ever led humanity onward towards a steadily brightening goal and a greater glory. The revelation may come on varying levels of the human consciousness. It may be the revelation of new lands to conquer, terrestrial or mental. Some person pointed the way. It may be the recognition of new laws and facts in nature, scientifically grasped and used; it may be the response of intelligent man to increased knowledge, producing a new type of civilisation. Some liberated spirit pointed the way. It may be the response of the human heart to the Heart of God, leading to the mystical beatitude, and to the recognition of spiritual Being. It may be the reaction of man to some new teaching, some further unfoldment, resulting in a new and enriched religious approach to the centre of life. Some Messenger pointed the way. But always it has meant progress, a moving forward, a rejection of some existing limitation, a repudiating of the undesirable and the evil. Always it involves the recognition of the possible, the ideal and the divine.
6. *Transcendence.* This means the innate capacity to pass beyond so-called natural law. This surmounting of limitation is ever taking place and this process of transcendence will call forth increasing recognition. It marks the next major phase in the manifestation of divinity in man; it signifies domination over physical law and humanity's imminent triumph over the forces which have for so long held him to earth. Of this transcendence the present mastery over the air is the symbol. Man is rapidly mastering the four elements. He cultivates the earth; he rides the waters; he controls the electrical fires of the planet, and he flies triumphant through the air. The question now emerges: What, my brothers, next? Another transcendence lies ahead. It is one of the things which the coming Avatar will reveal

Ibid., pp. 288-91

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ASIC FACTS

The new world religion must be based upon those truths which have stood the test of the ages....

1. The Fact of God.
2. Man's Relationship to God.
3. The Fact of Immortality and Eternal Persistence.
4. The Continuity of Revelation and the Divine Approaches.

These four facts are basic realities and truths which have conditioned the masses of men for aeons. Human unhappiness is founded primarily upon man's inability to live fully in the consciousness of these four fundamental realisations. But they are steadily taking shape in human thinking....

Two more great and foundational facts are also part of the human state of awareness:

1. The fact of *our relationship with each other*. This is as much a foundational spiritual fact as is God Himself, because it is linked with our knowledge of Him as Father. This relationship we call "brotherhood" and it expresses itself (or, should I say, it will eventually express itself?) through human fellowship and right human relations....
2. The fact of *the Path to God*. Awareness of this has been preserved for us down the ages by those who knew God and whom the world called mystics, occultists and saints. Opening out before aspiring men stretches the Way. The history of the human soul is the history of the search for that Way and its discovery by the persistent....

Two major Approaches are to be found in the past history of the race, and both are of such significance that it would be well to note them here. They lie so far back in human history that we have only myth and monument to indicate their happening.

The first great Approach of the divine to man caused the appearance of the human soul and the adding of another kingdom in nature to the three (mineral, vegetable and animal) already existing. The kingdom of man appeared on Earth.

Aeons passed away whilst primitive man continued to evolve, and then the second great Approach took place and the spiritual Hierarchy of our planet drew nearer to humanity; the spiritual Way to God was opened for those who consciously can move forward, who can definitely demonstrate the Christ spirit, and who earnestly seek enlightenment and liberation.... At the time of the second great Approach, the fact of the existence of the Spiritual Hierarchy, of the open door to initiation and of the Way of Sacrifice first dawned on the human consciousness; from that moment men have found the Way and have moved out of the human kingdom into the spiritual; they have transformed their human consciousness into divine awareness. The kingdom of man and the kingdom of God were brought into relationship. Religion became a factor in the development of the human spirit and God drew nearer to His Own. God Transcendent first conditioned man's concept of Deity. Then God as the national controller took possession of man's mind, and the Jehovah concept (as depicted in the Jewish dispensation) appeared; next God was seen as the perfected human being, and the divine God-man walked the Earth in the person of the Christ. Today, we have a rapidly growing emphasis on God Immanent in every human being. Such have been the results of the second great Approach and such have been the results of the work of the world Saviours and Teachers down the ages, culminating

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in the work of Christ, Who summed up in Himself the unfoldments of the past and the hope of the future.

A third great Approach is now possible and will take place once the world war is over and man—purified by fire and suffering—has set his house in order and is ready, therefore, for a new revelation. For this coming revelation the work of the Buddha and of the Christ has been preparatory. They embodied in Themselves two lesser Approaches, and through Their united effort, humanity throughout the world has been prepared to play its part in this third Approach....

What this third major Approach will bring to humanity we do not and cannot know. It will bring about as definite results as did the two earlier Approaches. For some years now the spiritual Hierarchy has been drawing nearer to mankind, and this is responsible for the great concepts of freedom which are so close to the hearts of men everywhere today and for which humanity is now fighting. As the Members of the Hierarchy approach closer to us, the dream of brotherhood, of fellowship, of world co-operation and of a peace (based upon right human relations) becomes clearer in our minds. As They draw nearer we vision a new and vital world religion, a universal faith, at-one in its basic idealism with the past but different in its mode of expression.

Ibid., pp. 404-14

THE FACT OF THE SOUL

Only one thing matters, the attainment of soul contact, the arriving at union (conscious and intelligent) with the One. This union may work out in the physical plane consciousness as a sense of peace and joy; it *must* work out in an increased capacity to serve the race and to serve it more efficiently. The feelings of the disciple are of small moment; his understanding and usefulness as a channel for spiritual force are of importance. It should be remembered that on the path neither our virtues nor our vices count (except in so far as we escape from the pairs of opposites). That alone counts which impels us forward on that path which "shineth more and more until the day be with us".

The Light of the Soul, p. 425

In the *Gita* we have given us (in its eighteen chapters) a description of the soul, of Krishna, the second aspect, in his true nature as God in manifestation, culminating in that marvellous chapter where he reveals himself to Arjuna, the aspirant, as the soul of all things, and the point of glory behind the veil of every form.

In the *New Testament* there is depicted for us the life of a Son of God in full manifestation, wherein, freed from every veil, the soul in its true nature walks the earth. It becomes apparent to us, as we study the life of Christ, what it means to develop the powers of the soul, to attain liberation and become, in full glory, a God walking on earth.

In the *Yoga Sutras* [of Patanjali] there are embodied for us the laws of that becoming, and the rules, methods and means which—when followed—make a man "perfect even as your Father in Heaven is perfect"

Ibid., x-xi

Since the conditions of time and space existed there have been those who have achieved omniscience, those whose germ of knowledge has been subjected to proper culture and thus developed, until it flowered forth into the full glory of the liberated soul. This condition became possible through certain factors:

1. The identity of each individual soul with the Oversoul.

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2. The attractive force of that Oversoul as it drew the separated soul of all things gradually back into Itself. This is the force of evolution itself, the great attractive agent which recalls the outgoing points of divine Life, the units of consciousness, back to their source. It involves the response of the individual soul to cosmic soul force.
3. The intensive training given towards the climax by the occult Hierarchy whereby souls receive a stimulation and vitalisation which enables them to make more rapid progress.

The occult student must remember that this process has gone on in the wheels and cycles preceding our planet Earth. The primeval Lords, or Sages, are those great Adepts Who—having "tasted experience" under the Law of Rebirth, were initiated into the mysteries by the one Initiator, the representative in our planet of the Oversoul. They in their turn became teachers and initiators into the mysteries.

The one Master is found within; it is the soul, the inner ruler, the thinker on his own plane. This one Master is a corporate part of the Whole, of the All-Soul. Each expansion of consciousness which a man undergoes fits him to be a Master to those who have not taken a similar expansion. Therefore—mastery being achieved—there is nothing (speaking in terms of the human kingdom) to be found except Masters who are likewise disciples. All are learners and all are teachers, differing only in degree of realisation. For instance:

1. Aspirants to the Path are disciples of lesser disciples.
2. Probationers on the Path are disciples of higher ones.
3. Accepted disciples are the disciples of an adept and of a Master.
4. An adept is the disciple of a Master.
5. A Master is the disciple of a Mahatma.
6. The Mahatmas are the disciples of still higher initiates.
7. These in turn are disciples of the Christ or of that official who is at the head of the teaching department.
8. The head of the teaching department is a disciple of the Lord of the World.
9. The Lord of the World is the disciple of one of the three planetary spirits who represent the three major aspects.
10. These are again disciples of the solar Logos.

It will be apparent therefore to the careful student how interdependent all are and how the achievement of one will profoundly affect the entire body. Discipleship can be regarded as a generic term covering all those states or conditions of being in the fourth and fifth kingdoms (human and spiritual) wherein certain expansions of consciousness are brought about through specific training. *The Light of the Soul*, pp. 52-54

Raja Yoga, or the science of Union, gives the rules and the means whereby:

1. Conscious contact can be made with the soul, the second aspect, the Christ within.
2. Knowledge of the self can be achieved and its control over the not-self maintained.
3. The power of the ego or soul can be felt in the daily life and soul powers manifested.
4. The lower psychic nature can be subdued, and the higher psychic faculties demonstrated.
5. The brain can be brought en rapport with the soul and its messages received.
6. The "light in the head" can be increased, so that a man becomes a living Flame.
7. The Path can be found and man himself become that Path.

Ibid., pp. 7-8

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THE LAW OF REBIRTH AND THE LAW OF KARMA

The discovery of the *fact* of immortality will come from the people; it will eventually then be accepted by the churches and proven by science.

A Treatise on the Seven Rays, Vol. IV, p. 400

Perhaps the problem consists in this: that the gates of the future seem to open upon an immaterial world, and upon a realm that is intangible, metaphysical, supersensuous. We have well-nigh exhausted the resources of the material world, but we have not yet learned to function in a non-material one. We even deny its existence at times. We face the inevitable experience, which we call death, and yet take no rational steps to ascertain whether there really is a life beyond. The progress of evolution has produced a wonderful race, equipped with a sensitive response apparatus and a reasoning mind. We possess the rudiments of a sense which we call the intuition and, with this equipment, we stand before the gates of the future and ask the question: "To what purpose shall we put this composite, complex mechanism which we call a human being?" Have we reached our full development? Are there shades of meaning to life which have hitherto escaped our attention and have they escaped our attention because we have latent powers and capacities as yet unrealised? Is it possible that we are blind to a vast world of life and of beauty, with its own appropriate laws and phenomena? Mystics, seers and thinkers of all ages and in both hemispheres have said such a world exists.

With this equipment, which we might call the personality, man stands with the past behind him, in a present that is full of chaos, and before a future into which he cannot look. He cannot stand still. He must go forward, and the vast educational, scientific, philosophic and religious organisations are all doing their utmost to tell him which way to go and to present to him a solution to his problem.

From Intellect to Intuition, pp. 10-11

...The great Law of Rebirth is the controlling and major law in all the processes of manifestation. It governs the exoteric expression of a solar Logos or of a human being, and the object of this constantly recurring process is to bring an increasingly perfect form to the expanding service of the soul.

The Externalisation of the Hierarchy, p. 112

Can you picture the time when the process of death, clearly recognised and welcomed by the man, could be described by him in the simple phrase, "The time has come when my soul's attractive force requires that I relinquish and restore my body to the place from whence it came"? Imagine the change in the human consciousness when death comes to be regarded as an act of simple and conscious relinquishing of form, temporarily taken for two specific objectives:

1. To gain control in the three worlds.
2. To give opportunity to the substance of the forms thus "stolen or borrowed or rightly appropriated", according to the stage of evolution, to reach a higher point of perfection through the impact upon it of life, via the soul.

These are significant thoughts. They have been expressed before, but have been discarded as symbolic, as comforting or as wishful thinking. I present them to you as factual in nature, as unavoidable in practice, and as familiar a technique and process as those activities (rhythmic and cyclic in nature) which govern the average man's life—rising and retiring, eating and drinking, and all the periodic affairs which he is accustomed to pursue.

A Treatise on the Seven Rays, Vol. IV, pp. 427-28

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First: In the eastern system, it is assumed that within every human form dwells an entity, a being called the self or soul. Second: This self utilises the form of the human being as its instrument or means of expression, and through the sum total of the mental and emotional states will eventually manifest itself, utilising the physical body as its functioning mechanism on the physical plane. Finally, the control of these means of expression is brought about under the Law of Rebirth. Through the evolutionary process (carried forward through many lives in a physical body) the self gradually builds a fit instrument through which to manifest, and learns to master it. Thus the self or soul becomes truly creative and self-conscious in the highest sense and active in its environment, manifesting its true nature perfectly. Eventually it gains complete liberation from form, from the thralldom of the desire nature, and the domination of the intellect. This final emancipation, and consequent transfer of the centre of consciousness from the human to the spiritual kingdom, is hastened and nurtured by a specialised education, called the meditation process, which is superimposed upon a mind widely and wisely cultured.

The result of this intensive and individual training has been spectacular in the extreme. The eastern method is the only one which has produced the Founders of all the world religions, for all are Asiatic in origin. It is responsible for...those inspired Scriptures of the world which have moulded the thoughts of men, and for the coming forth of all the world Saviours—the Buddha, Zoroaster, Shri Krishna, the Christ, and others. Thus the East has manifested forth, as the result of its particular technique, all the Great Individuals, who have sounded the note for their particular age, given the needed teaching for the unfoldment in the minds of men of the God-Idea, and so led humanity forward along the path of spiritual perception. The exoteric result of their lives is to be seen in the great organised religions. *From Intellect to Intuition*, pp. 40-42

"Whatsoever a man soweth that shall he also reap" (Gal. VI:7) is a truth which needs re-emphasising. In these words, St. Paul phrases for us the ancient and true teaching of the Law of Cause and Effect, called in the Orient the Law of Karma.

The immortality of the human soul, and the innate ability of the spiritual, inner man to work out his own salvation under the Law of Rebirth, in response to the Law of Cause and Effect, are the underlying factors governing all human conduct and all human aspiration. These two laws no man can evade. They condition him at all times until he has achieved the desired and the designed perfection and can manifest on earth as a rightly functioning son of God.

The Reappearance of the Christ, p. 147

Today, the karma of humanity is descending upon it.... There is as much good karma as there is bad; even in the present world situation, the good karma emanating from the soul of humanity balances the evil which comes from the material aspect and is continuously over-emphasised. It is the rhythm of matter in contradistinction to the rhythm of the soul, and these constitute the initiating causes of the present conflict, both in individual lives and in the general world situation....

In time to come, man will develop that mental attitude which will consider causes of greater importance than effects; he will then learn to consider with care the first steps taken in initiating any line of action, pondering upon and deducing the probable effects before committing himself to any specific deed....

Today, all that is taking place is due, first of all, to the essential duality of man; in the second place, it is due to certain major lines of cleavage which were brought about by this essential dualism in an early stage of human history; and thirdly, to the growing tendency towards synthesis which the inflow of the Shamballa

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force is producing at this time.

The Externalisation of the Hierarchy, pp. 117-18

...The use of the term "immortality" infers timelessness and teaches that this timelessness exists for that which is not perishable or conditioned by time. This is a statement requiring careful consideration. Man reincarnates under no time urge. He incarnates under the demands of karmic liability, under the pull of that which he, as a soul, has initiated, and because of a sensed need to fulfil instituted obligations; he incarnates also from a sense of responsibility and to meet requirements which an earlier breaking of the laws governing right human relations have imposed upon him. When these requirements, soul necessities, experiences and responsibilities have all been met, he enters permanently "into the clear cold light of love and life" and no longer needs (as far as he himself is concerned) the nursery stage of soul experience on earth. He is free from karmic impositions in the three worlds, but is still under the impulse of karmic necessity which exacts from him the last possible ounce of service that he is in a position to render to those still under the Law of Karmic Liability. You have, therefore, three aspects of the Law of Karma, as it affects the principle of rebirth:

1. *The Law of Karmic Liability*, governing life in the three worlds of human evolution, and which is ended altogether at the fourth initiation.
2. *The Law of Karmic Necessity*. This governs the life of the advanced disciple and the initiate from the time of the second initiation until a certain initiation higher than the fourth; these initiations enable him to pass on to the Way of the Higher Evolution.
3. *The Law of Karmic Transformation*, a mysterious phrase governing the processes undergone upon the Higher Way. These fit the initiate to pass off the cosmic physical plane altogether, and to function upon the cosmic mental plane. It is concerned with the release of those like Sanat Kumara, and His Associates in the Council Chamber at Shamballa, from the imposition of cosmic desire which demonstrates upon our cosmic physical plane as spiritual will. This should be to you an arresting thought. It will be obvious, however, that there is little that I can say upon this subject. The knowledge involved is not yet mine. *A Treatise on the Seven Rays*, Vol. II, pp. 510-1

It is claimed that it is not necessary to know about the planes and their various levels of consciousness, or about the Law of Rebirth and the Law of Attraction; it is an unnecessary tax upon the human mind to study the technical foundation for a belief in brotherhood, or to consider our distant origin and our possible future. It is nevertheless just possible that if the mystics down the ages had recognised these truths we might have had a better managed world. It is only today that those forces are being set in motion which will lead to a truer understanding of the human family, a wiser comprehension of the human equipment and, therefore, to an effort to bring human living into line with the basic spiritual truths. The sorry condition of the world today is not a result of the intellectual unfoldment of man as is often claimed, but it is the working out of the unalterable effects of causes, originated in the past of the Aryan race.

A Treatise on the Seven Rays, Vol. II, pp. 510-1

RESURRECTION

The whole concept of resurrection is the new and most important revelation which is coming to humanity, and which will lay the basis for the new world religion. *A Treatise on the Seven Rays*, Vol. V, p. 318

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

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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 Festival of Easter and the Feast of Pentecost will be the two outstanding days of the religious year. Pentecost is, as you must well know, the symbol of right human relations in which all men and nations will understand each other and—though speaking in many and diverse languages—will know only one spiritual speech....

Thus the expressed aims and efforts of the United Nations will be eventually brought to fruition and a new church of God, gathered out of all religions and spiritual groups, will unitedly bring to an end the great heresy of separateness. Love, unity and the Risen Christ will be present, and He will demonstrate to us the *perfect life*.
The Destiny of the Nations, pp. 151-52

Before...Christ could come with His disciples, our present civilisation had to die. During the coming century, we shall begin to learn the meaning of the word "resurrection", and the new age will begin to reveal its deep purpose and intention. The first step will be the emergence of humanity from the death of its civilisation...and its moving forward into the clear light of the resurrection. These are not symbolical or mystical words but part of the general setting which will surround the period of Christ's reappearance; it is a cycle as real as the cycle of conferences now so busily organising. Christ taught us when He came before the true meaning of Renunciation or of the Crucifixion; this time His message will be concerned with the *resurrection life*.... The resurrection period which the Christ will inaugurate and which will constitute His unique work—within which all His other activities will have their place—will be the outcome of the fermentation and the germination going on in the world of men at this time, of which the many conferences are the outer evidence.
The Reappearance of the Christ, pp. 22-3

A new chapter in the great book of spiritual living is about to be written; a new expansion of consciousness is an imminent happening; a fresh recognition of divine attentiveness is now possible to humanity and a revealing expectancy will prove the accuracy of the Biblical statement, "every eye shall see Him" (Rev. I:7). The religious livingness or spiritual history of mankind can be summarised for us by a series of recognitions—recognition of Those Who, down the ages, have constituted the Apostolic Succession, culminating for us in the great religious leaders who have come out among us since 700 BC and founded the great modern world faiths, and—above all else—in the Christ Himself Who embodied the perfection of God Immanent, plus awareness of God Transcendent; recognition of those major spiritual concepts of love, life and relationship which have hovered ever in the background of man's thinking and which are now on the verge of right expression; recognition of the true brotherhood of man, *based on the one divine life, working through the one soul and expressing itself through the one humanity*; recognition, therefore, of relationship both to the divine life throughout the world and to mankind itself. It is this developing spiritual attitude which will lead to right human relations and eventual world peace.
Ibid., pp. 40-41

MEDITATION—THE WAY

Great racial Words have been sounded forth and have brought about needed changes, and have brought about a potency of true spiritual value to the sensitive. The Word or sound for ancient Asia in the past was TAO, or the Way. It stood for that ancient Way which the Initiates of the Far East trod and taught. For our race the sound is AUM, which has degenerated in our Occidental vernacular into AMEN. The ancient scriptures of India regarded this Word as peculiarly the indication of divinity, of the spirit of life, the breath

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of God. What the new Word will be which will "come forth from the centre" we do not know, for it will not be heard until the race is ready. But there is a common Word of Power which will be given into the custody of our race if we measure up to our opportunity and, through the new birth, enter into the kingdom of God. It is this Word which will quicken into life the hidden soul of man and galvanise him into a renewed spiritual activity. As the race grows in sensitivity, as the aspirants of the world in all the many religions cultivate the ability (through meditation) to hear the Voice which can tune out all other voices, and as they learn to register the Sound which will obliterate all other sounds, they will, as a group, record the new Word which will issue forth.

From Bethlehem to Calvary, p. 52

Man is a point of divine light, hidden within a number of enveloping sheaths, as a light is hidden within a lantern. This lantern may be either closed and dark, or open and radiant. It may be either a light shining before men's eyes, or a hidden thing and, therefore, of no use to others. We are assured in that basic text book on meditation, the *Yoga Sutras of Patanjali* (of which an English paraphrase and commentary is furnished in my book *The Light of the Soul*) that through right discipline and meditation "that which obscures the light is gradually removed", and that "when the spiritual intelligence...reflects itself in the mind-stuff then comes awareness of the Self". At one point in the history of every human being there comes a momentous crisis when the light must be sensed, through a rightly used intelligence, and the Divine inevitably contacted. This Patanjali emphasises when he says: "The transfer of the consciousness from a lower vehicle into a higher is part of the creative and evolutionary process". Slowly and gradually the work of direct knowledge becomes possible, and the glory which is hidden behind every form can stand revealed. The secret is to know when that time has come and to seize the moment of opportunity....

Meditation is, therefore, an ordered process whereby man finds God. It is a system, well-tried out and much used, which unfailingly reveals the divine. The important words here are "ordered process". There are certain rules to be followed, certain definite steps to be taken, and certain stages of unfoldment to be experienced before a man can garner the fruits of meditation. It is a part of the evolutionary process, as we have seen, and like all else in nature it is slow but sure, and unailing in its results. There is no disappointment to the man who is willing to obey the rules and work with the system. Meditation calls for self-control in all things, and unless the work of meditating is itself accompanied by the other requirements under the "ordered process" (such as self-control and active service) it will fail in its objective. Fanaticism is not required. This is made clear in the *Bhagavad Gita*:

"There is no meditation for the man who eats too little or for the man who eats too much or for him whose habit it is to sleep too much or too little. But for him who is regulated in food, in work; regulated also in sleep and in waking, meditation becomes the destroyer of all suffering."

From Intellect to Intuition, pp. 76-78

The goal of meditation is ability to contact the divine inner self, and through the contact to come to a realisation of the unity of that self...and the All-Self, and this, not just theoretically, but as a fact in nature.

This comes about when a state called "samadhi" is achieved wherein the consciousness of the thinker is transferred out of the lower brain consciousness into that of the spiritual man or soul on its own plane. The stages of this transfer might be stated to be as follows:

1. Transfer of the consciousness of the body, the outgoing instinctual consciousness of the physical man, into the head. This necessitates a conscious withdrawal of the consciousness to a point within the brain in the neighbourhood of the pineal gland, and its conscious definite centering there.

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2. Transfer of the consciousness out of the head or brain into the mind or mental body. In this transfer, the brain remains keenly alert and the withdrawal is consciously undertaken via the etheric body, using the brahmarandra or opening at the top of the head. At no point is the man in a trance, unconscious or asleep. He actively undertakes and carries forward this abstracting or withdrawing process.
3. Transfer of the consciousness from out of the mental body into that of the ego, the soul, lodged in the causal body or egoic lotus. There is then brought about a condition in which the brain, the mental body and the egoic body form a coherent quiescent unit, alive, alert, positive and steady.
4. The state of samadhi or spiritual contemplation can then be entered when the soul looks out upon its own world, sees the vision of things as they are, contacts reality and "knows God".

Following upon this comes the stage in which the spiritual man transmits to the brain via the mind that which is visioned, seen, contacted and known; and in this way, the knowledge becomes part of the brain contents and is available for use upon the physical plane.

This is the goal of the meditation process, and the results in their many distinctions are the subject of Book III and are produced by conformity to the eight means of yoga dealt with in Book II. Only devotion to Ishvara or true love of God, with its accompanying qualities of service, love of man and patient endurance in well-doing, will carry a man along this arduous path of discipline, purification and hard work.

The Light of the Soul, pp. 211-13

E. THE EXTERNALISATION OF THE HIERARCHY AND THE REAPPEARANCE OF THE CHRIST

THE DOCTRINE OF THE COMING ONE

...The Doctrine of the Coming One [is] linked...to the teaching of every great religion. In all of them, the idea of a subjective, spiritual Order, concerned with the developing welfare of humanity, is to be found.

This is an age of culminations. Such culminations appear today in the field of religion as well as in the field of science and politics. All the great lines of human approach to reality and to truth are passing out of the realm of the tangible and exoteric, into that of the intangible and esoteric. Science is rapidly becoming the science of the unseen and of the unprovable; religion has emerged from the realm of the mystical into the clearer atmosphere of the occult, and must now emphasise the reality of the unseen as the efficient cause of the seen; politics and governments are engaged with processes of thought and ideologies.

What then is the true inner structure of reality which will provide the needed strength for humanity at this time, thus sufficing to satisfy man's demand for truth and prove adequate to answer his ceaseless yet intelligent questions?

... The great and satisfying reply to all human questioning and human need is to be found in the doctrine of Avatars, and in the continuity of divine Revelations. This is the persistent belief—ineradicable and unalterable—that (at major moments of world need) God reveals Himself through Appearances, through a Coming One. This doctrine is found in all the basic world religions, in every time and age; it appears in the doctrine of the Avatars of the Hindu faith, in the teaching of the return of the Maitreya Buddha or the Kalki Avatar, in the belief in the Western world in the return of the Christ and His Advent or second Coming, and in the prophesied issuing forth of the divine Adventurer of the Moslem world. All this is tied up with the undying belief of mankind in the loving Heart of God, Who ever meets man's need. The witness of history is that always the appearance of man's necessity has been met with a divine Revelation.

The reason for this faith, innate in the human heart, is to be found in the fact of the nature of Deity itself. The Christian statement that "God is Love" is founded on that deepest, recognised, spiritual *fact*. The expression of this divine characteristic can be summed up in the words from *The Voice of the Silence*:

"Compassion is no attribute. It is the Law of *Laws*—eternal Harmony, Alaya's Self; a shoreless, universal essence, the light of everlasting right and fitness of things, the law of love eternal."

To this everlasting Compassion the cyclic appearance of the Sun Gods of the ancient myths, the World Saviours and the Avatars bear witness and are the guarantee.

The Externalisation of the Hierarchy, pp. 285-86

EMERGENCE OF THE FIFTH KINGDOM

...Humanity...has reached a point where something new can emerge, as has always happened in analogous circumstances in other kingdoms. We can produce, and as a race give birth to, the next kingdom in nature, which Christ called the kingdom of God; this is the kingdom of souls, the kingdom of spiritual lives, and herein, uniquely, Christ emerges....

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He demonstrated the values of that kingdom in His Own life, portraying for us the character of its citizenship, and He opened the door wide for all who could fit themselves (through service and discipline) to pass out of the human kingdom into the spiritual kingdom.... Love, brotherhood, co-operation, service, self-sacrifice, inclusiveness, freedom from doctrine, recognition of divinity—these are the characteristics of the citizen of the kingdom, and these still remain our ideals.

From Bethlehem to Calvary, pp. 259-62

The kingdom is not composed of orthodox theologically minded people. Its citizenship is wider than that, and includes every human being who is thinking in larger terms than the individual, the orthodox, the national and the racial. The members of the coming kingdom will think in terms of humanity as a whole; and as long as they are separative or nationalistic, or religiously bigoted, or commercially selfish, they have no place in that kingdom. The word *spiritual* will be given a far wider connotation than that which has been given in the old age which is fortunately now passing.

All forms of life will be regarded from the angle of spiritual phenomena, and we shall no longer regard one activity as spiritual and another as not. The question of motive, purpose and group usefulness will determine the spiritual nature of an activity. To work for the whole; to be occupied with the aiding of the group, to be cognisant of One Life pulsing through all forms, and to work in the consciousness that all men are brothers—these are the initial qualities which a citizen of the kingdom must show. *Ibid.*, pp. 273-74

The kingdom is now organised upon earth and is composed of those men and women everywhere who have lost sight of their own individual salvation and hope of heaven because they know that unless heaven can express itself here and now it is but a futile hope. They are occupied with the processes of self-perfection and self-purification because they seek to serve their fellow-men more efficiently and adequately, and thus "glorify their Father which is in heaven". They are not interested in self-aggrandisement nor with the making of claims of any kind—beyond the one stupendous claim that they are sons of God, as are we all; they do not prate of initiation or call themselves initiates; they are satisfied to walk among men as those who serve....*Ibid.*, p. 281

A reaction to the appearance of the kingdom may account for the unrest of the masses, and the general sensitive response to the new ideals may be due to the impact of the force of the kingdom upon the minds of the more advanced people of the world. The mystic and the Christian may talk in terms of the kingdom of God; philanthropists and philosophers may talk in terms of the world community, of the new civilisation, of the world federation of nations, of humanity as a body corporate, of community living and of internationalism and economic interdependence and world unity; but these are mere words and names which differing types of mind apply to the one great emerging fact of a new kingdom...with its own principles of living, its laws of group welfare, and its brotherhood of man. *Ibid.*, p. 263

Such is the goal for the man who seeks to stand with Christ in the founding of the kingdom, thus fulfilling the will of God. There is no other objective worthy of man's attention, nor one which will so absorb every power he has, every gift and talent he possesses, and every moment of his being. *Ibid.*, p. 270

THE "STAGE OF THE FORERUNNER"

The externalisation of the ashrams [is]...an aspect of the amazing enterprise upon which the Hierarchy is embarked within this cycle: Its appearance, expression and activity upon the physical plane for the first time since it withdrew into the subjective side of life and focused itself on the mental plane (instead of the

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physical) during the days of ancient Atlantis and after the war between the Lords of the Shining Countenance and Lords of the Dark Face, as *The Secret Doctrine* calls it. For millions of years, as the result of the triumph of evil in those days, the Hierarchy has stood in silence behind world events, occupied with the following work—a work which will eventually be carried on exoterically instead of esoterically:

1. The Hierarchy stands as a wall between humanity and excessive evil.... The excessive evil, emanating from cosmic sources, requires the trained skill of the Hierarchy and the fiat of Shamballa to prevent it flooding over disastrously.
2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms....
3. The Hierarchy directs world events, as far as mankind will permit (for the free will and free decision of mankind may not be ignored), so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms....
4. The Hierarchy directs and controls, more than is realised, the unfolding cyclic cultures and their resultant civilisations....
5. The Hierarchy receives and transmits energies and consequent forces from Shamballa, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.
6. The Hierarchy receives that esoteric "Fire of God" which brings to an end cycles, ideologies, organisations and civilisations when the due and right time comes. This They do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.
7. The Hierarchy prepares men for initiation by:
 - (a) receiving them into the Ashrams of the Masters;
 - (b) offering Their disciples opportunity to serve in relation to the emerging Plan;
 - (c) inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation....

One of the things now occupying the attention of the Masters is the externalisation of their ashrams on the outer plane. This is preparatory to later envisioned developments....

The fact that this externalisation is possible indicates certain developments which are the result of the past, of the unfoldment of humanity's developing powers to recognise Reality, of the invocative cry of the masses everywhere, plus the directed invocation of the spiritual people of the world, and the effect of the world war (1914-1945). All these factors have wrought a great destruction in the materialistic world and have produced a very real expansion in the human consciousness....

At this particular time, the emphasis of the needed alignments and adjustments with which the Hierarchy is faced is being placed upon activity *within the Hierarchy Itself*. The secondary Ashrams are being stimulated; new ones are being gradually formed, for there are not as yet forty-nine minor Ashrams; vacancies in the major Ashrams are being filled as rapidly as possible from the ranks of those working in minor Ashrams and

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the places of these latter are being taken by accepted disciples who are being fitted for this work through experience, difficulties and the tension of world service. All these changes necessitate much adjustment. The interior work of hierarchical alignment is in the charge of the Chohans of the major Ashrams, whilst the task of superintending the interior adjustments incident to new alignments and the admission of new personnel is being watched over and directed by the forty-nine Masters who are in charge of minor Ashrams....

One of the results of this hierarchical alignment and adjustment will be the establishment, for the first time, of a fluid interplay and movement between the three planetary centres. Chohans are today passing out of the Hierarchy into the Council Chamber of the Lord of the World, or on to one or other of the Seven Paths; senior Masters in charge of Ashrams are taking higher grades of initiation and taking the rank of Chohans; initiates above the third degree are rapidly taking the fourth and fifth initiations and becoming Masters (taking both initiations in one life), and their places are being taken by lesser initiates; these, in their turn, have been training disciples to take their places, until in this process of substitution and replacement we arrive at the door which symbolically stands between humanity and the Hierarchy, and today stands wide open, so that *accepted disciples* are taking initiation, *pledged disciples* are being accepted, and *accepting disciples* are taking their pledges.

Thus a great and new movement is proceeding and a tremendously increased interplay and interaction is taking place. This will go on until A.D. 2025. During the years intervening...very great changes will be seen taking place, and at the great General Assembly of the Hierarchy—held as usual every century—in 2025 the date in all probability will be set for the first stage of the externalisation of the Hierarchy. The present cycle (from now until that date) is called technically "The Stage of the Forerunner". It is preparatory in nature, testing in its methods, and intended to be revelatory in its techniques and results...Chohans, Masters, initiates, world disciples, disciples and aspirants affiliated with the Hierarchy are all at this time passing through a cycle of great activity.

The Externalisation of the Hierarchy, pp. 519-30

Those who do the work of reaching humanity with the needed information fall into two main groups:

1. Disciples and convinced aspirants who are today working in the field of occultism.
2. Those disciples and initiates who will emerge from the three Ashrams and whose work is largely to act as the vanguard of the Hierarchy and precede it into outer manifestation. This will begin in the year 1975, if the disciples now active will do their work adequately....

Information anent the Hierarchy should take the following lines:

1. Emphasis should be laid on the evolution of humanity with peculiar attention to its goal, perfection. This is not the idealistic perfection of the visionary mystic, but the control of the instrument, man in incarnation, by the indwelling and overshadowing soul. The constitution of man should be increasingly taught.
2. The relation of the individual soul to all souls should be taught and with it the recognition that the long-awaited kingdom of God is simply the appearance of soul-controlled men on Earth in everyday life and at all stages of that control.
3. From a recognition of this relationship, the fact of the spiritual Hierarchy can then be deduced and *the normality of its existence* emphasised. The fact will appear that the Kingdom has always been present

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but has remained unrecognised, owing to the relatively few people who express, as yet, its quality.

4. When this recognition has become general, the idea (by this time permanently present in the human consciousness everywhere) and good sense also will testify to the fact of the presence of Those Who have achieved the goal; Their demonstration of divinity will be regarded as normal, as constituting a universal objective, and as the guarantee of humanity's future achievement; degrees of this divine expression can then be pointed out, ranging from that of the probationary disciple, through disciples, to Those Who have achieved mastery, and up to and inclusive of the Christ.
5. Thus gradually the idea or concept of the existence, in bodily presence, of the Masters will be inculcated and steadily accepted; a new attitude to the Christ will be developed which will be inclusive of all the best that the past has given to us but which will integrate men into a more sane and acceptable approach to the entire problem.
6. The time will come when the fact of the presence on Earth of the Christ as Head of the Hierarchy and the Director of the Kingdom of God will be accepted; men will also realise the truth of the present revolutionary statement that at no time has He ever left the Earth.
7. Emphasis will also increasingly be laid upon the unfolding Plan, and men will be brought to its recognition through a study of the evolution of the human family, through a close consideration of historical processes, and through a comparative analysis of ancient and modern civilisations and cultures. The thread of purpose will be noted and followed through, century after century, integrating not only history into one complete story of the revelation of divine qualities through the medium of humanity, but integrating with it and into it all world philosophies, the central theme of all creative art, the symbolism of architecture and the conclusions of science....

Men...in the future, will accept with rapidity and thankfully what is reasonable and which has its roots in the past, can be proven by history and which presents a true and possible hope for the future.

Ibid., pp. 587-89

A great part of the work to be done by the disciples who are emerging from the ashrams, and will continue thus to emerge, is of a purificatory nature at this time, and increasingly so for the rest of this century. On the Path of Probation, the aspirant is taught to purify himself and his three vehicles of contact; upon acceptance into an ashram, a large measure of the needed purification has been achieved. From then on, no emphasis should be laid by the disciple on the purification of his own nature, for this would produce too close and intimate a self-focus and tend to an over stimulation of the personality vehicles. But the lessons learnt upon the Probationary Path will be found by him to be simply the foundation for the Science of Purification or...of Decontamination. This will be brought into full expression by the working disciples who will be responsible for the preparation of the world for the reappearance. This purificatory process falls into the following stages:

1. The stage wherein the tainted area, the hidden evil, or the diseased factors are recognised and duly contacted in order to ascertain the extent of the purificatory measures required. This is a point of danger for the disciple.
2. The process of discovering the magnetic areas, magnetised in past centuries, and even aeons, by members of the Hierarchy. This is done so as to make available the transmission of energies there stored.

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In the cycle which is now close at hand, these magnetic centres will be largely tapped or utilised by the world disciples responsible for the purificatory work.

3. The stage wherein the disciple withdraws his attention from the source of difficulty and concentrates upon certain mantric usages and certain hierarchical formulas, thus setting loose the energies needed to destroy the germs of evil, latent or active, thus eliminating certain materialistic tendencies, and *strengthening the soul of all that is to be purified* and the life to be found within every form. It is wise to remember that, for instance, as the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided. It is this fundamental process which will guide the disciples and the initiates in the coming work of world purification.
4. The stage of withdrawing of the purifying energies; this is to be followed by a period of stabilising the purified form and starting the life and soul within it on a new cycle of spiritual growth.

...It will be evident that the work to be done is not confined only to humanity, but also to the forms of life in the other kingdoms in nature.

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

The Science of Applied Purification is also the *Science of Applied Energy*, with the specific objective in view of "eliminating the undesirable and that which hinders the entrance of the light, and thus providing space and entry for the desired, for the good, the beautiful and the true". In the application of this science there is of course no infringement of the human prerogative of free will. This ancient science is concerned primarily with the purification and with the redemption of matter, and it is entirely in the hands of human beings, under the direction of the Hierarchy. This direction may be consciously or unconsciously registered. *The Science of Redemption*...is in reality the applied art of esotericism and of spiritual living which is already being taught to mankind; they are steadily learning to redeem the bodies through which they function. It is in reality the art or science of relationship between the Life and the lives....

As far as the other kingdoms in nature are concerned, the purification is applied by the Hierarchy, through the medium of human beings, and this can be seen in process at this time. This present activity, carried on now largely unconsciously, will be redoubled and carried forward consciously by trained initiates and disciples, working through and with aspirants. It is this that is now being studied in the various hierarchical ashrams, and when applied—after 1975—will bring about great and important changes in world living.

Another matter to which the Hierarchy is at this time attending, in view of the coming adjustments required, is the discovery of aspirants and those who are close to accepted discipleship in all lands, in order that the language problem will present little difficulty. Having discovered such people, Their next step is to subject

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them to a process of training in telepathic susceptibility, so that they will be sensitive to hierarchical impression. At the same time, their intuition will require stimulation but—as the intuition is useless and inaccessible without a high grade intelligence—all these people must be sought for upon mental levels. The possession of the abstract mind is not sufficient. It is useful, in that it guarantees the ability of the aspirant to construct the antahkarana; it is nevertheless quite possible to possess a well developed *abstract consciousness* and yet to be quite devoid of all intuitive perception....

Basically speaking, the intuition is not the revealer of esoteric truths. They come along another line of spiritual perception. The intuition is essentially the organ of group perception and that which eventually elevates the personality to its rightful position as the agent of the soul *in the group*....

The searchlight of the Hierarchy is sweeping the planet at this time singling out men and women, here and there, from the mass of men. They indicate esoteric possibility, and in their lives love of humanity and love of the Christ is a basic and fundamental factor. *Ibid.*, pp. 691-95

THE WORK AND TEACHING OF THE CHRIST

...Two outstanding Individualities, the Buddha and the Christ, have set Their seal upon both hemispheres—the Buddha being the Teacher for the Orient, and Christ the Saviour of the Occident...Both embodied in Themselves certain cosmic principles, and by Their work and sacrifice certain divine potencies poured through and upon mankind.... They gave the revelation of divinity to Their particular civilisations, and...in a most significant manner They worked together for the eventual benefit of the race. Their two systems are interdependent, and Buddha prepared the world for the message and the mission of Christ.

From Bethlehem to Calvary, p. 14

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

The Christ is working, therefore, in very close co-operation with the Master Morya, and also with the Manu (one of the three Heads of the Hierarchy) and these three...create a triangle of energies into which (and through which) the energy of the Avatar of Synthesis can pour, finding right direction under Their combined efforts. *The Externalisation of the Hierarchy*, p. 663

The uniqueness of the impending mission of the Christ and...of His opportunity consist of the fact that He is able—in Himself—to give expression to two divine energies: the energy of love and the energy of will, the magnetic potency of love and the dynamic effectiveness of the divine will. Never before...has such a revelation been possible.

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The work and teaching of the Christ will be hard for the Christian world to accept, though easier of assimilation in the East. Nevertheless, some hard blow or some difficult presentation of the truth is badly needed if the Christian world is to be awakened, and if Christian people are to recognise their place within a worldwide divine revelation and see Christ as representing all the faiths and taking His rightful place as World Teacher. He is the *World* Teacher and not a Christian teacher. He Himself told us that He had other folds and to them He has meant as much as He has meant to the orthodox Christian. They may not call Him Christ, but they have their own name for Him and follow Him as truly and faithfully as their Western brethren.

The Reappearance of the Christ, pp. 62-63

In the light of the Will of God, Christ made certain basic decisions and determined to carry them out in the relatively immediate future—the exact date of His coming being known only to Him and a few of His senior workers; yet all of these future events lie hid in a certain fundamental decision of humanity itself. This decision is being arrived at through certain new trends in human thinking, and will be the result of a subjective human reaction to the decision already arrived at by the Christ and the spiritual Hierarchy, the Church invisible.

The motivation for this reappearance is complete and settled. It is clearly perceived by the Christ. The work initiated by Him...must be completed; the new world religion must be inaugurated; the needs of a demanding, invocative humanity cannot be ignored; those steps which precede a stupendous hierarchical initiation in which the Christ is the leading Participant must be taken; the events which are symptomatic of the "time of the end" may not be delayed...The reward according to the Christ, as He announced His decision as final and irrevocable, was...the right to use a certain great Invocation...in two ways:

1. As a hierarchical invocation....
2. As a world prayer.....

The right to use certain great Words of Power or "Stanzas of Direction" is never lightly accorded...

After this climaxing point of spiritual crisis and its consequent decision, a point of tension was reached and it is in this state of spiritual tension that the Church invisible is now working and planning, swinging the disciples of the Christ, active on Earth, into the same condition of spiritual tension. The success of Christ's return to visible Presence, as well as other factors (related to His reappearance), are dependent upon happenings and contacts which are now taking place within this period of tension. In any point of tension—no matter what the time factor may be—energy is being generated, held for future use, and focused in such a manner or condition that its force can be directed wherever needed and whenever called for. This is necessarily a statement hard to understand. A point of tension is, symbolically, a storehouse of power. Today the energies which will be uniquely distinctive of the Kingdom of God are gathering momentum and assuming direction through the agency of the Masters...in co-operation with the will of Christ.

Ibid., pp. 72-73

In June 1945, at the time of the full moon (so significant a day in the spiritual experience of the Christ), He definitely and consciously took over His duties and responsibilities as the Teacher and Leader during the Aquarian solar cycle. He is the first of the great world Teachers to cover two zodiacal cycles—the Piscean and the Aquarian. This is a statement easily made...but again it involves the three modes or techniques of appearance...His outpouring love and spiritual vitality (augmented by the energies of the Spirit of Peace, the Avatar of Synthesis and the Buddha) were refocused and channelled into a great stream, pulled through into

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expression...by the words of the Invocation, "Let love stream forth into the hearts of men...Let Light and Love and Power restore the Plan on Earth".

In those three words—light, love and power—the energies of His three Associates (the great Triangle of Force which stands in power behind Him) are described: the energy of the Buddha: Light, for the light ever comes from the East; the energy of the Spirit of Peace: Love, establishing right human relations; the energy of the Avatar of Synthesis: Power, implementing both light and love. At the centre of this Triangle the Christ took His stand; from that point His Aquarian work began, and it will continue for two thousand five hundred years. Thus He inaugurated the new era and, upon the inner spiritual planes, the new world religion began to take form. The word "religion" concerns relationship, and the era of right human relations and of a right relation to the Kingdom of God began. Such a statement as this is easily made but its implications are far-reaching and stupendous. *Ibid.*, pp. 82-83

It is to the whole world that Christ comes....He comes to the East and to the West, and has foreseen this "time of the end", with its planetary catastrophes,...despair and invocation...He knew that in the time of final crisis and tension, humanity itself would force His emergence. *The New Testament* story is true and correct; it is only the man-made interpretations which have misled humanity.

In the East there is an ancient legend which has an application today and which holds the clue to the relation of the Christ and the Buddha; it concerns a service which...the Buddha will render Christ.... The legend runs that when the Buddha reached enlightenment, and experience on Earth could teach Him no more, He looked ahead to the time when His Brother, the Christ, would be active in the Great Service...In order therefore to aid the Christ, He left behind Him (for his use) what are mysteriously called "His vestures". He bequeathed and left in some safe place the sumtotal of His emotional-intuitive nature, called by some the astral body, and the sumtotal of His knowledge and His thought called His mind or His mental body. These, the legend says, will be assumed by the Coming One and prove of service, supplementing Christ's Own emotional and mental equipment and providing Him with what He needs as the Teacher of the East as well as of the West. He can then with strength and success contemplate His future work and choose His workers. There is something of this same idea latent in the injunction given in *The New Testament*, "Let this mind be in you which was also in Christ" (Phil. II:5).

Thus the Christ, with the fused energies of love and wisdom, with the aid of the Avatar of Synthesis and of the Buddha, and under the influence of the Spirit of Peace and of Equilibrium, can implement and direct the energies which will produce the coming new civilisation. He will see, demonstrating before His eyes, the true resurrection—the emergence of mankind from the imprisoning cave of materialism. Thus He will "see of the travail of His soul and shall be satisfied" (Is. LIII:11). *Ibid.*, pp. 100-1

The expectancy of [Christ's] coming is nothing new.... A study of times and seasons, of significances, of...the will of God, plus a consideration of the world situation, may lead us...to believe that *the present time is unique* in more ways than one...

...He will come to a world which is essentially one world. His reappearance and His consequent work cannot be confined to one small locality.... The radio, the press and the dissemination of news will make His coming different to that of any previous Messenger...through television, His face can be made familiar to all, and verily "every eye shall see Him"...Men are...more intuitive and more expectant of the unusual...than at any other time in history. Their intellectual perception is keener, their sense of values more acute, their ability to discriminate and choose is fast developing, and they penetrate more quickly into significances. These facts

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will condition the reappearance of the Christ....

Today, when He comes, He will find a world uniquely free from the grip and hold of ecclesiasticism...There has been a useful and wholesome swing away from Churchianity and from orthodox religion...and this will present a unique opportunity for the restoration of true religion and the presentation of a simple return to the ways of spiritual living....

He may reappear in a totally unexpected guise; who is to say whether He will come as a politician, an economist, a leader of the people (arising from the midst of them), a scientist or an artist?

It is a fallacy to believe...that the main trend of Christ's work will be through the medium of the churches or the world religions. He necessarily will work through them when conditions permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He will use all possible channels whereby the consciousness of man may be enlarged and right orientation be brought about. It is...truer to say that it is as World Teacher that He will consistently work, and that the churches are but one of the teaching avenues He will employ. All that enlightens the minds of men, all propaganda that tends to bring about right human relations, all modes of acquiring real knowledge, all methods of transmuting knowledge into wisdom and understanding, all that expands the consciousness of humanity and of all subhuman states of awareness and sensitivity, all that dispels glamour and illusion and that disrupts crystallisation and disturbs static conditions will come under the realistic activities of the Hierarchy which He supervises. He will be limited by the quality and the calibre of the invocative appeal of humanity and that, in its turn, is conditioned by the attained point in evolution.

In the Middle Ages of history and earlier, it was the churches and the schools of philosophy which provided the major avenues for His subjective activity, but it will not be so when He is objectively and actually here.... There is now a shift of His emphasis and attention into two new fields of endeavour: ..into the field of worldwide education, and...into the sphere...of government.... The long divorce between religion and politics *must* be ended and this can now come about because of the high level of the human *mass* intelligence and the fact that science has made all men so close that what happens in some remote area of the Earth's surface is a matter of general interest within a few minutes. This makes it uniquely possible for Him to work in the future. *Ibid.*, pp. 15-19

There is also a unique revival of the ancient teaching of the Buddha and it is penetrating into the Western countries and finding devoted adherents in every land. The Buddha is the symbol of enlightenment and there is everywhere today a unique emphasis upon *light*. Countless millions down the ages have recognised the Buddha as the Light Bearer from on high. His *Four Noble Truths* exposed the causes of human trouble and pointed to the cure. He taught: Cease to identify yourselves with material things or with your desires; gain a proper sense of value; cease regarding possessions and earthly existence as of major importance; follow the Noble Eightfold Path which is the Path of right relations—... to God, and...to your fellow-men—and thus be happy. The steps on this Path are:

| | |
|-----------------------|----------------------------|
| Right Values | Right Aspiration |
| Right Speech | Right Conduct |
| Right Modes of Living | Right Effort |
| Right Thinking | Right Rapture or Happiness |

...It is on the foundation of this teaching that Christ will raise the superstructure of the brotherhood of man,

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for right human relations are an expression of the love of God; they will constitute man's major and next demonstration of divinity. Today...mankind has a fresh opportunity to reject selfish materialistic living and to begin to tread the Lighted Way. The moment that humanity shows its willingness to do this, *then* the Christ will come, and there is every evidence at this time that men are learning this lesson and making their first faltering steps along that Lighted Way of right relationships.

The present time is unique in that it is (as never before) a cycle or period of conferences—communal, national and international—and of men getting together...for the discussion and study of human welfare and liberation; this phenomenon is one of the strongest indications that the Christ is on His way. He is the embodiment of freedom, and the Messenger of Liberation. He stimulates the group spirit and the group consciousness, and His spiritual energy is the attractive force, binding men together for the common good. His reappearance will...bind together all men and women of goodwill throughout the world, irrespective of religion or nationality...[and] will evoke among men a widespread and mutual recognition of the good in all.... It is the invocative appeal of the many groups working on behalf of humanity...which will bring Him forth...if they can stand with massed intent, with hope and with expectancy. *Ibid.*, pp. 20-22

The probability is that [Christ's] teaching will fall into four parts; we would do well to...prepare the human mind for the reception of what He has to give.

1. *The Establishing of Right Human Relations....* The establishing of right human relations is an aspect of the divine will for humanity and the next facet of the divine expression to manifest itself in human affairs.... Nothing has ever finally impeded this divine expression, except the *time* factor, and that...is *determined by humanity* and is an expression of divine free will. The intended divine expression can move rapidly or slowly into manifestation...as man decides.... It is here that the freedom of the human will shows itself. Because divinity is immanent or present in all forms...that will *must* eventually be fulfilled....
2. *Christ will Teach the Law of Rebirth.* This Law is the major corollary of the Law of Evolution. It has never been grasped or properly understood in the West and, in the East, where it is acknowledged as a governing principle of life, it has not proved useful because it has been soporific in its effect, and a detriment to progress.... This doctrine will be one of the keynotes of the new world religion, as well as the clarifying agent for a better understanding of world affairs....
3. *Revelation of the Mysteries of Initiation....* These ancient Mysteries were originally given to humanity by the Hierarchy and contain the entire clue to the evolutionary process, hidden in numbers, in ritual, in words and in symbology; these veil the secret of man ' s origin and destiny, picturing...in rite and ritual, the long, long path which he must tread, back into the light. They provide also (when rightly interpreted and correctly represented) the teaching which humanity needs in order to pass from darkness to Light, from the unreal to the Real and from death to Immortality....

It is these Mysteries which Christ will restore upon His reappearance, thus reviving the churches in a new form and restoring the hidden Mystery which they long have lost through their materialism. Masonry has also lost the true livingness it once possessed but, in its forms and rituals, the truth is preserved and can be recovered. This Christ will do. He will also revive these Mysteries in other ways; not all will seek the church or Masonry for the revitalising of their spiritual life. The true Mysteries will also reveal themselves through science...[They] will unlock the mystery of electricity—the greatest spiritual science and area of divine knowledge in the world, the fringes of which have only just been touched.... The Mysteries are...the true

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source of revelation....

In the era which lies ahead, after the reappearance of the Christ, hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation (though this does not mean that the masses will by any means take the fourth initiation); they will renounce the materialistic standards which today control in every layer of the human family.... Initiation is not a ceremonial procedure, or an accolade, conferred upon a successful aspirant.... When the searchlight of the mind is penetrating slowly into hitherto unrecognised aspects of the divine mind, when the magnetic qualities of the heart are awakening and becoming sensitively responsive to both the other aspects, then the man becomes able to function in the new unfolding realms of light, love and service. He is initiate....

4. *The Dispelling of Glamour*.... Of this world of glamour and illusion, Christ knew much, and in Himself demonstrated that true love could control it. Part of the three great temptations of the Christ in the wilderness was based upon the three aspects of world glamour: the *illusions* which the mind creates, the *glamour* of the emotional plane of experience, and the *maze* of earthly circumstances....

Within the world of glamour...appeared, centuries ago, a point of light; the Lord of Light, the Buddha, [who] undertook to focus in Himself the illumination which would eventually make possible the dissipation of glamour. Within the world of illusion, the world of the mental plane, appeared the Christ, the Lord of Love Himself. He undertook to dispel illusion by drawing to Himself (by the attractive potency of love) the hearts of all men, and stated this determination in the words, "I, if I be lifted up, will draw all men unto Me" (John II:32).

The combined work of these two great Sons of God, concentrated through the world disciples and through Their initiates...will inevitably shatter illusion and dispel glamour—the one by the intuitive recognition of reality by minds attuned to it, and the other by the pouring in of the light of the reason....Their work must now be intelligently carried forward by a humanity wise enough to recognise its duty. *Ibid.*, pp. 108-33

THE PERIOD OF PREPARATION

The approaching externalisation will bring about an increased stimulation which will necessarily affect disciples and aspirants, and will involve a period of adjustment to this higher vibration. Adjustment to the increased livingness will be facilitated by the enunciation of certain basic statements for the guidance of disciples, aspirants and people of goodwill.

Specifically, the externalised Ashrams will be active along four major lines:

1. Creating and vitalising the new world religion.
2. The gradual reorganising of the social order—an order free from oppression, the persecution of minorities, materialism and pride.
3. The public inauguration of the system of initiation. This will involve the growth and comprehension of symbolism.
4. The exoteric training of disciples and of humanity in this new cycle. Meanwhile, what is it that you, my brothers, must do in this interim period? What is your work and your

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goal? Let me emphasise one or two points:

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

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

The Externalisation of the Hierarchy, pp. 700-01

The call for preparation for the reappearance of the Christ has gone out; the call to world salvage has sounded forth and today spiritually-minded men everywhere and disciples of the Christ are assembling all over the world. It is not an assembling upon the physical plane but a profound subjective and spiritual happening. Even those with only a faint glimmer of understanding as to what the call truly signifies are responding, and asking for the opportunity to help, and for guidance as to what they may do....

Our work is to do our utmost and on as large a scale as possible to bring about right human relations.... All of us can do something to bring the present terrible world situation to an end and to better conditions; the least of us can play our part in inaugurating the new era of goodwill and understanding. It must be realised, however, that it is no millennium for which we work but that our main objective is, at this time, twofold:

1. To break the ancient and evil rhythms and establish a new and better one. It is here that *time* is a paramount factor. If we can delay the crystallisation of the ancient evils which produced the world war, and arrest the reactionary forces in every nation, we shall be making way for that which is new and opening the door to the activities of the New Group of World Servers in every land—that group which is the agent of the Christ.
2. To fuse and blend the united aspiration and longing of the people everywhere so that the sound of humanity's demand may be strong enough to reach the spiritual Hierarchy.

This will require sacrifice, understanding and a deep love of our fellow-men. It will also require intelligence and wisdom and a practical grasp of world affairs. As the work goes forward in the establishing of right human relations (...which is the basic world need) and as the method of so doing—goodwill—is developed, the Christ and His disciples will steadily approach closer to mankind. If the initial premise is accepted that

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He is on His way, then all spiritually oriented people and the disciples and aspirants of the world will inevitably work—but the premise must be accepted if the incentive is to prove adequate. It is with this thought that we look into the future.

The Reappearance of the Christ, pp. 187-89

From the Father's House...[Shamballa] the fiat has gone forth: "The hour has come". From the Kingdom of God where reigns the Christ, the answer has been flung back: "Father, Thy will be done", down in our struggling, bewildered, unhappy world of men, the cry is ceaselessly rising: "May Christ return to Earth". Thus in the three great spiritual centres...there is but one Purpose, one idea and one united expectancy.

A new chapter in the great book of spiritual living is about to be written; a new expansion of consciousness is an imminent happening; a fresh recognition of divine attentiveness is now possible to humanity, and a revealing expectancy will prove the accuracy of the Biblical statement, "every eye shall see Him". The religious livingness or spiritual history of mankind can be summarised for us by a series of recognitions—recognition of Those Who, down the ages, have constituted the Apostolic Succession, culminating for us in the great religious leaders who have come out among us since 700 B.C. and founded the great modern world faiths, and—above all else—in the Christ Himself Who embodied the perfection of God Immanent, plus awareness of God Transcendent; recognition of those major spiritual concepts of love, life and relationship which have hovered ever in the background of man's thinking and which are now on the verge of right expression; recognition of the true brotherhood of man, *based on the one divine life, working through the one soul and expressing itself through the one humanity*; recognition, therefore, of relationship both to the divine life throughout the world and to mankind itself. It is this developing spiritual attitude which will lead to right human relations and eventual world peace....

...Three conditions are proven facts:

First: a general planetary situation which has (unfortunately owing to man's selfishness) proved to be so catastrophic in nature that humanity has been forced to recognise the cause and source of the disaster; secondly, a spiritual awakening which would have its impulse in the deepest depths of man's consciousness, and such is the case today as a result of the world war...thirdly, a steadily mounting invocative cry, prayer or demand, directed toward high spiritual sources, no matter by what names such sources may be called.

Today, all these three conditions have been fulfilled and humanity faces renewed opportunity....

Many years ago I indicated that the Christ would come in three ways, or rather, that the fact of his Presence could be proved in three distinctive phases....

The first move which the Hierarchy would make would be the stimulation of the spiritual consciousness in man, the evocation of humanity's spiritual demands on a large scale, and the nurturing—on a worldwide scale—of the Christ consciousness in the human heart. This has already been done, and with most effective results.... In spite of appearances, this uprising of the Christ-consciousness has been successful, and what may appear as reverse activity is of no importance in the long run, and only of a temporary nature.

The second move of the Hierarchy...would be the impressing of the minds of enlightened men everywhere by spiritual ideas embodying the new truths, by the "descent"...of the new concepts which will govern human living, and by the overshadowing of all world disciples and the New Group of World Servers by the Christ Himself....

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This planned move of the Hierarchy is also progressing well; men and women everywhere and in every department of life are enunciating those new truths which should in the future guide human living; they are building those new organisations, movements and groups—large or small—which will familiarise the mass of men with the reality of the need and the mode of meeting it....

Thirdly, I told you that Christ might come in person and walk among men as He did before. This has not yet taken place, but plans are being laid which will enable Him to do so.... The exact moment has not yet arrived, nor has the method of His appearance been determined. The factual nature of the two earlier and preparatory moves, already made by the Hierarchy under His direction, are the guarantee that He *will* come and that—when He does—mankind will be ready....

...You can freely aid in the reconstruction work which the Christ proposes, if you will familiarise yourselves and all men whom you can contact with the following facts:

1. That the return of Christ is imminent.
2. That the Christ, immanent in every heart, can be evoked in recognition of His appearance.
3. That the circumstances of His return are only symbolically related in the world Scriptures; this may produce a vital change in the preconceived ideas of humanity.
4. That the major required preparation is a world at peace; however, that peace must be based on an educated goodwill, which will lead inevitably to right human relations, and therefore to the establishment (figuratively speaking) of lines of light between nation and nation, religion and religion, group and group, and man and man.

If you can succeed in presenting these four ideas to the world at large, thus overcoming the intelligent criticism that all that is said is too vague, prophetic and visionary, you will do much.

The Externalisation of the Hierarchy, pp. 594-611

The main objective and the immediate task of the Christ is to bring to an end the separateness which exists between man and man, family and family, community and community, and nation and nation. This...can be understood...by the most ignorant;...all can co-operate if they will. It is nevertheless a task which has required the mobilising of the entire planetary Hierarchy, and the assistance also of a great Being Who would normally work on levels of consciousness higher than those on which Christ and his disciples labour....

It will be obvious...that a great spiritual movement is under way—perhaps the greatest of all time, if we except the great spiritual crisis which brought the fourth kingdom into being, the human kingdom....

There is fortunately a growing body of those of all faiths, or of no religious faith, to be found in every continent and nation who are aware of the stirring of this spiritual movement—linking humanity and the Hierarchy. This is due to their reaction to spiritual hope, to the expectancy and to the curiously widespread belief that divine intervention is possible and at hand. As the momentum of this spiritual activity develops, so will the responsiveness among men develop, and if the reaction is that which is hoped for, it will be the

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masses everywhere who will slowly unite to bring about the conditions needed for the reappearance of the Prince of Peace, bringing with him the potency and the benediction of the Avatar of Synthesis. The number of these semi-enlightened people is growing fast....

I would call your careful attention to one most important matter. The moment that a point of balance is reached, the moment that those who stand for separateness and materialism, for totalitarianism or for any *imposed* regime (and consequently an evil unity), and those who stand for the freedom of the human soul, for the rights of the individual, for brotherhood and right human relations, are equal in force, in position and in influence, *then* the doors of the Hierarchy (symbolically speaking) will open, and the Christ with his disciples will come. This balance has to reach a point upon mental levels; it has to be reached by those who can think, who can influence, and in whose hands lies the responsibility for what the masses below the mental level know and believe....

The consequences of attaining a point of balance are very close today. Organised evil is not in power; organised good is still quite ineffective, largely owing to the failure of the religions of the world to give a true picture of Christ's mission; therefore the struggle for control is with us *now*.

Ibid., pp. 648-51

PRECIPITATION OF THE THOUGHTFORM

...When a thoughtform has been constructed of sufficient potency and has been built over a long period of time by the people of the world, a further and final stage becomes ever possible. The form can be rendered so magnetic that it can attract an Energy which will inform it and give it active potency; it can then become a vital link between the subjective world of energy and the objective world of forces and a thing of power, of impelling and guiding activity, and therefore the expression of a Life. This thoughtform, duly informed, becomes a mediating factor, constructed by humanity but animated by the will-to-good of some great and spiritual Entity. That thoughtforms embodying evil lives can be and are constructed is equally true, but with these we are not at this time dealing.

We come now to the significant point.... A great and vital thoughtform is in process of construction upon our planet and within our planetary aura. It is being built by the power of sound, by the magnetic pull of invocation leading to eventual evocation, and by the force of desire-substance, animated by the power of thought. It is being constructed by the united efforts of the Hierarchy, of the world disciples and aspirants, of the men and women of goodwill in all nations, and also through the inchoate longings of men everywhere, of all religious beliefs, political views and group loyalties. It is safely anchored upon the physical plane, is of vast proportions upon the astral or emotional plane, but lacks vitality and power upon the mental plane. It is here, within the realm of thought substance, that the weakness of the structure of this thoughtform becomes apparent. It is already potent spiritually, owing to the scientific work of the occult Hierarchy and their trained helpers. This spiritual life relates the thoughtform to the waiting extra-planetary Forces and can make Their work possible and effective. It is potent physically and emotionally through the work of the lovers of humanity, the well-meaning efforts of the emotionally oriented people and the agonised longings of the masses, who hate war, desire quiet, and demand peace and good living conditions.

There is, however, a gap or hiatus upon the mental plane, for the minds of men are not functioning correctly. The disciples and world aspirants are not thinking with clarity, nor are they working in unity. They are evading issues or thinking separatively...they feel unable to arouse within themselves the slightest

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enthusiasm. It is this negative and lukewarm attitude, this mental uncertainty and this failure to link up the spiritual and the physical worlds in a positive relationship which is holding back the Forces of Light and the actual presence of the Spirit of Peace, and thus negating a possible divine intervention. It is the test of group work....

The problem can be most simply stated....Either the spiritual worlds and the three worlds of human endeavour can be related, or there is nothing to past beliefs, to ancient stories of manifesting divinity and to the constantly recurring periods of divine intervention. *Ibid.*, pp. 222-25

Those thoughtforms which will materialise as the religion of the New Age already exist on the mental plane and are in process of precipitation upon the physical plane. Their lineaments can already be discerned. The wise Guides of the race, working under the Christ and having in view the need of the public for a form, seek at this time to hold just as much as may be of the old form and lineaments, as much, that is, as is consistent with evolution and progress. In the West, what the Great Ones seek to break is not the form of Christianity but the grip of the Churches on the minds of the masses. The old forms of thought and of interpretation are now too restricted and too tightening in their hold upon the imprisoned and struggling life. That life must break forth. It cannot be confined by the ancient restrictions. Yet at this time there does not exist the need for an utterly new venture or for an entirely new presentation of truth.

Nature and evolution move with gentle gradations and not with breaks and uncorrelated manifestations in the world of forms. In all the progressing developments, the old outlines can be seen—enlarged, purified and more beautiful, yet recognisable as the old form on a higher turn of the spiral. It is not the freak cults, nor the widely divergent sects, nor the bands of advanced religious revolutionaries who can meet the crying need of the many enquirers today. What is required is the revivification of the old forms and their infusion with fresh life; the old organisations must be awakened to the hour of opportunity and must change from static organisations to living organisms. The old rituals must be revived and brought up to date (in the esoteric sense of the word) and the religious students of the world must be graduated into a higher school, given the occult interpretations, and taught that, after all, the truth has been present all the time but hidden and misinterpreted.

It is surely easier to swing the masses into step and give them the newer light of truth if that light is poured on to familiar ground. All must be given the chance to see and hear, and be offered the opportunity to weigh and judge the significance of reality. It is not just the two or three of supreme importance, or who have the nerve to take the needed forward steps, who must receive prime consideration, but the truth must be stepped down and adapted in such a way that the advanced minds, the enquiring minds, and the reactionary masses may have opportunity proffered them, to the measure of their receptivity. Did not the greatest of all the Great Ones do this Himself in the synagogue and with His disciples in Judean days?

The aspirants and disciples of the world must realise that the hour has struck, and that the forces of the Christ are being marshalled for a supreme endeavour. These forces include both the human and the angel evolutions. It might be of use if I were to give you some idea of the scheme of preparation for the transition period between the old age and the new as it is in process of completion in the Council Chamber of the Great Lord. Your acceptance and understanding of it and of its symbolic implications are dependent upon your capacity to assimilate truth, to use your intuition, and thus to assist in the work itself when the right time comes.

One event is already in process of manifesting. The Christ and His disciples, the Masters of the Wisdom, and

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the Great Companions, are approaching nearer to the physical plane. The work of mental preparation for that event, and the construction of the thoughtform of the advent or second Coming, has now been completed. There remains the precipitation of that event, its appearance on astral levels and its materialisation on the physical plane. I would ask all of you who read these words anent the second Coming to reserve opinion as to the exact nature of that event. Keep the concept *impersonal* and link not that appearance to a personality or to an individual. If you make the mistake of attaching the meaning to an individual, you will limit your understanding and fail in right recognition of group purpose. The work of pouring out the principle of love (which is the Christ principle) and of lifting the masses in their consciousness to the pitch where they can understand and welcome that love-principle is the main work of the new age, and it will inaugurate the age of brotherhood and mould humanity into the likeness of the Christ. That the oriental peoples may call this great Official by another name than that of "The Christ" has no bearing on reality and alters not the fact of His influence and His esoteric coming.

Certain of the Masters have the work under Their control, and through Their grouped disciples are already actively engaged in the work of preparation. The Master Morya, the Master K.H. and the Master Jesus are the three working at this time in closest co-operation with the Christ. With them work the Master Hilarion, He Whom you call the Master D.K., and another Master Who is specially linked with the work of preparation in the sacred land of India. One of the English Masters is also exceptionally active, and the Master in America is laying his plans toward an active participation in the work. These consecrated Workers form a nucleus around the Christ and direct much of the preparatory work. It is not possible for me to tell you the lines of Their activity; I can but give you evidence which may later be demonstrated as true. These Masters are definitely preparing Themselves for the task of outer activity and are intensifying Their work on the astral plane. To this fact can be traced the interest people are now showing in occultism and in the work of the Masters; more and more people are becoming sensitive to and conscious of Their presence; and more and more are finding their way into the groups of disciples.

The Master Morya [first ray] is at this time acting as the inspirer of...the great international thoughtform.... Internationalism is the aim of his endeavour....

The Master K.H. [second ray] the Chohan on the teaching ray and He Who will be the next world teacher, is already active in His line of endeavour, He is attempting to transmute the thoughtform of religious dogma, to permeate the churches with the idea of the Coming, and bring to a sorrowing world the vision of the Great Helper, the Christ....

The Master Jesus [sixth ray] works especially with the masses of the Christian people who inhabit the occidental countries, and who gather in the churches. He is distinctively a great leader, an organiser, and a wise general executive....

The Master Hilarion [fifth ray] is actively occupied in the field of America, stimulating the intuitive perception of its people. He has under observation all those who are true psychics and who develop their powers for the good of the community....

He whom you call the Master D.K. [second ray] works much with those who heal with pure altruism; He occupies Himself with those who are active in the laboratories of the world, with great philanthropic world movements such as the Red Cross, and with the rapidly developing welfare movements. His work also embraces teaching, and He does much at this time to train the various disciples of the world, taking the disciples of many of the Masters and so relieving Them temporarily, in this hour of crisis, from Their

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teaching responsibilities....

The Master who works in and for India labours with the minds of the politicians, educators and religious dreamers and idealists. He strengthens the efforts of all those who work...towards brotherhood and the right understanding of the requirements of all souls....

One of the English Masters has in hand the definite guidance of the Anglo-Saxon peoples towards a joint destiny.... History holds much glory for England and America when they work together for world good....

As the seventh Ray of Organisation and of ceremonial work is now coming into prominence and manifestation, the work of the Master on that ray is that of synthesising, on the physical plane, all parts of the plan...acting as the General Manager for the carrying out of the plans of the executive council of the Christ.*Ibid.*, pp. 502-08

F. RENEWAL AND RECONSTRUCTION

THE NEW WORLD ORDER

When we come to consider religion in the new world order, we are faced with a far more complicated problem and yet, at the same time, with a far easier one. The reason for this is that the subject of religion is one which is studied and somewhat understood by the majority of men. On theological interpretations there are wide differences; on a widespread recognition of a universal divine Intelligence or of God (by whatever name the all-embracing Life may be called) there is a general similarity of reaction. Forms of religion are so different, and the theological adherents are so fierce in their loyalties and partisanship, that the emergence of a world religion is necessarily of profound difficulty. But that emergence is very close at hand and the differences are relatively superficial. The new world religion is nearer than many think and this is due to two things: first, the theological quarrels are mainly over non-essentials, and secondly, the younger generation is basically spiritual but quite uninterested in theology.

The intelligent youth of all countries are rapidly repudiating orthodox theology, state ecclesiasticism and the control of the church. They are neither interested in man-made interpretations of truth nor in past quarrels between the major world religions. At the same time, they *are* profoundly interested in the spiritual values and are earnestly seeking verification of their deep-seated unvoiced spiritual recognitions. They look to no bible or system of so-called inspired spiritual knowledge and revelation, but their eyes are on the undefined larger wholes in which they seek to merge and lose themselves, such as the state, an ideology, or humanity itself. In this expression of the spirit of self-abnegation may be seen the appearance of the deepest truth of all religion and the justification of the Christian message. Christ, in His high place, cares not whether men accept the theological interpretations of scholars and churchmen, but He does care whether the keynote of His life of sacrifice and service is reproduced among men; it is immaterial to Him whether the emphasis laid upon the detail and the veracity of the Gospel story is recognised and accepted, for He is more interested that the search for truth and for subjective spiritual experience should persist; He knows that within each human heart is found that which responds instinctively to God, and that the hope of ultimate glory lies hid in the Christ-consciousness.

Therefore, in the new world order, spirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the keynote of the new world religion. The living Christ will assume His rightful place in human consciousness and see the fruition of His plans, sacrifice and service, but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of the human spirit who speak from living experience, and who know no credal barriers; they will recognise the onward march of revelation and the new emerging truths. These truths will be founded on the ancient realities but will be adapted to modern need and will manifest progressively the revelation of the divine nature and quality. God is now known as Intelligence and Love. That the past has given us. He must be known as Will and Purpose, and that the future will reveal.

[When] the spirit of true religion is unobstructed by ancient forms and interpretations, then we shall see a world in process of right experience, right human relations and a spiritual moving forward to reality.

Ibid., pp. 200-02

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OBJECTIVES FACING THE HIERARCHY

The Hierarchy is a great fighting body today, fighting for the souls of men, fighting all that blocks the expansion of the human consciousness, fighting all that limits human freedom (I said not license) and fighting to remove those factors and barriers which militate against the return of the Christ and the emergence of the Hierarchy as a fully functioning body on Earth. There is nothing weak, vacillating, sentimental or neutral in the attitude of the Hierarchy; this must be grasped by humanity, and the strength and insight as well as the love of the Hierarchy must be counted upon.

...Certain of the objectives facing the Hierarchy at this time...have a potent and beneficent effect upon humanity. Let me enumerate them in concise form, because it is essential that there be clear perception of the emerging values on the part of workers of all grades and kinds in the world, for otherwise perception is not possible. To each point enumerated I will append in a few brief words the reason why it is regarded as important:

1. The Reorganisation of the World Religions.

Reasons:

- (a) To make way for the World Religion, universal religion.
- (b) To return humanity to the simplicity which is in Christ.
- (c) To rid the world of theology and ecclesiasticism.

2. The Gradual Dissolution of Orthodox Judaism.

Reasons:

- (a) Because of its presentation of a wrathful Jehovah, caring only for his chosen people. This is a basic evil. The Lord of the World, the God in whom we live and move and have our being, is totally otherwise.
- (b) Because of its separateness.
- (c) Because it is so ancient that its teachings are largely obsolete....

3. Preparation for a New Revelation.

Reasons:

- (a) Because where there is no vision the people perish.
- (b) Because human expectancy indicates its emerging presence.
- (c) Because the Invocation will inevitably bring it to us.

4. The Reaction of the Hierarchy to Shamballa.

Reasons:

- (a) Produces a direct channel.
- (b) Conditions the inflow of power energy.
- (c) Relates the will-to-good to goodwill.
- (d) Creates new constructive tensions and new ashrams.

5. A Closer Relation of the Hierarchy to humanity.

Reasons:

- (a) Produces (in the near future) the externalisation of certain ashrams.
- (b) Leads to the reappearance of the Hierarchy on Earth.

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- (c) Recognises that man's point of development warrants this.
 - (d) Presents a nearing opportunity for revelation.
6. An Effort to avert war.
- Reasons:
- (a) Because the next war would annihilate the greater part of the human race.
 - (b) Because, having a religious basis, the hate involved would be greater far than anything hitherto known.
 - (c) Because Shamballa would be involved, and this has never been the case.

You can see therefore how critical, spiritually, are these times, and how urgent is the task which confronts the Hierarchy and its workers on Earth. *Ibid.*, pp. 550-52

NECESSITY FOR GROUP WORK

The one thing which humanity needs today is the realisation that there IS a Plan which is definitely working out through all world happenings, and that all that has occurred in man's historical past, and all that has happened lately, is assuredly in line with that Plan. Necessarily also, if such a Plan exists, it presupposes Those Who are responsible for the originating of the Plan and for its successful carrying forward....

The method of the Hierarchy is to work through individuals and through groups for the production of such a widespread spiritual recognition that men everywhere will accept as factual the inner government of the planet, and will work together for the founding of the Kingdom of God in objective manifestation on Earth—and not in some distant time and some vague heaven. This is no mystical or impossible dream, but is simply the recognition and the externalisation of that which has been forever present, which definitely took objective form when Christ was with us two thousand years ago, and which will proceed to universal recognition when he is with us again in the immediate future. *Ibid.*, pp. 670-73

Through the concentrated effort of these groups in the world today (who constitute subjectively *One Group*) light and inspiration and spiritual revelation can be released in such a flood of power that it will work definite changes in the human consciousness and help to ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are, as yet, only dimly sensed by the thinking public. Humanity itself must apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

There are, therefore, to be found in this great task the following relations and groupings. These must be considered, and are as follows:

1. The Forces of Light and the Spirit of Peace, embodied Lives of tremendous group potency.
2. The Planetary Hierarchy.
3. The Buddha.
4. The Christ.
5. The New Group of World Servers.
6. Humanity.

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You will note that the Buddha focuses in Himself the downpouring forces, whilst the Christ focuses in Himself the outgoing demand and the spiritual aspirations of the entire planet. This makes a planetary alignment of great potency. *A Treatise on the Seven Rays, Vol. II, pp 113-14*

We have the following objectives in the group work of the New Age, as they make their tentative beginnings at this time. The later and more esoteric objectives will emerge as the earlier ones are reached:

1. *Group Unity.* This must be achieved through the practice of love, which is part of the practice of the Presence of God, through the subordination of the personality life to the group life, and constant, loving, living service.
2. *Group Meditation.* These groups will eventually be grounded in the kingdom of souls, and the work done will be motivated and carried forward from the higher mental levels in the demonstration of the contemplative life. This involves the dual activity of the life of the disciple, wherein he functions consciously both as a personality and as a soul. The life of the personality should be that of intelligent activity; that of the soul is loving contemplation.
3. *Group Activity.* Each group will have some distinguishing characteristic and this will be dedicated to some specific form of service. *Ibid., p. 182*

In this process of founding the kingdom of heaven upon Earth, the same procedure is being followed as was used in the earlier stage of founding the fourth kingdom...Putting it...simply and in terms symbolic, and therefore more easy of understanding, we might state that the seven rays, expressing themselves in the human family through the seven ray types, are now at the stage of unfoldment where the process can be carried forward into the formation of the seven ray groups, and these in their totality will express the Kingdom of God....

Bear in mind that the objective before these groups is to relate the Hierarchy, and that for which it stands, to humanity; to bring into a close rapport the two centres whose energy must eventually be fused and blended into one whole...There are...three points to consider: the Soul, the illumined Mind and the Personality. To these three you have to add a consecrated and awakened heart, full of love to all, vibrant with compassion and with understanding. Bear...these four factors in mind:

1. The dedicated oriented man..... the personality.
2. The overshadowing, spiritual man the soul.
3. The illumined mind..... the medium of relation.
4. The consecrated, loving heart..... the expression of these three.

This is the personality and individual correspondence to the broader picture and the world factors and the wider undertakings with which humanity is at this time faced.... The higher correspondence with which the Hierarchy is occupied at this time...is as follows:

1. The intellectual centre, Humanity, receptive, ready and expectant.
2. The spiritual centre, the Hierarchy, positive, deliberate and munificent—ready and waiting to bestow that which is desired, reached for and claimed.

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3. The New Group of World Servers. They are the more advanced members of the human family, sensitive to hierarchical inspiration and to human need and to spiritual unfoldment as a determining factor in world affairs.
4. Small groups which correspond to the illumined minds of the individuals—intuitional and acting as a cohesive element and a fusing factor between humanity and the Hierarchy. They are gathered out of the New Group of World Servers.

Let me now present you with another vital consideration. Looking back over your individual lives, you will be conscious that it was the points of crisis and the cycles of tension which constituted for you the major opportunities and the moments of "moving forward". Of these opportunities you either profited or—by neglecting them—you temporarily failed. This same critical factor...acts also in the world of men and in groups and masses; today the point of tension for humanity in such a situation...can be noted. The Hierarchy stands also at a point of extreme and scientific tension—scientific because induced and directed.... Picture these two great groups as facing each other. The Hierarchy is aware of the need, of the purpose of the dual tension, and desirous of bringing this tension to such a "crisis of precipitation" that the fusion of the two groups will be inevitable; whilst the other group, humanity, unaware generally of the implications of the situation, is suffering, bewildered and full of fear. Between these two groups stands the New Group of World Servers, constituted today of two bodies of people:

1. Those who are aware of the Plan, are subject to and sensitive to hierarchical impression and dedicated to the task of bringing about the desired fusion or group at-one-ment. These are the consecrated servers of the world who are free from all taint of separateness, full of love to all men and eager for the spread of understanding goodwill. They correspond to the "consecrated loving heart", mentioned above.
2. A small minority who have emerged out of the New Group of World Servers and who can (in every country) function in group formation if they choose, and so bring about the fusion for which the New Group of World Servers is working and for which the point of tension in humanity and in the Hierarchy predisposes and has prepared the hearts of men. Their opportunity and responsibility is great, because they know the Plan, they are in touch with the guiding teachers on the inner side—and are sensitive to the higher impression. They correspond to the points of illumination, and so to the "illumined minds", referred to above.

Here is the picture of these esoteric interrelations, and here you can note the position which you could hold, for these groups have a definite opportunity to bring about this world fusion and so precipitate the "crisis of love" to which I have so oft referred. The great Approach upon the side of humanity is now going on, with the tension induced thereby growing momentarily....

The Externalisation of the Hierarchy, pp. 94-97

The presentation made today to self-conscious man and to [the] self-directed individual is the revelation of the larger Whole of which the individual is a part. To this Whole the self must dedicate its life, love and light. Those are the three gifts which the fourth kingdom in nature has finally and consciously to make to the planet—gifts of definitely directed energies producing peculiar and equally definite relations of forces....

The individual who has for himself seen the vision relates himself to the group which is conscious of this vision along with him, and then follows the relating of this "visioning group" to the kingdom of God as it

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exists on the subtler planes, in the effort to exteriorise it and make the vision a fact upon the plane of manifestation. It is a process of vision, activity and precipitation.... The vision is a vision of group work, of group relationships, of group objectives and of the group fusion to the larger Whole. When this is realised, when the vision determines your life incentives, tendencies and work, and when it is thus truly a part of your mental equipment, your emotional aspiration and your activities, and when there are sufficient groups thus actuated, then the Kingdom of God will function objectively upon the Earth. *Ibid.*, pp. 100-01

Let *love* be the keynote in all relationships, for the power which must salvage the world is the precipitation of love, and how shall that find its way onto the physical plane save through a group whose ears are attuned to its imminent emergence, and through the lives of those in the group who are irradiated by love itself?....

Forget not...that love is the great attractive magnetic force, and will consequently draw to itself all that is needed at the present crisis and for the materialisation of the vision in due form on Earth.... It is the conjunction of the first and second ray workers which can carry the world through the coming crisis of Reconstruction.... It is important integrating work. *Ibid.*, pp, 333-35

EDUCATION FOR GENUINE RELIGION

...Bhagavan Das at the First All-Asia Educational Conference said: "... Religion has been described as the command or revelation of God. This only means, in other words, the laws of God's Nature, as revealed to us by the labours, intellectual, intuitional, inspirational, of the seers and scientists of all religions and all nations.... We have heard of the three Rs long enough. This fourth R, of genuine Religion, is more important than them all.... But it has to be carefully discovered and thought out first. It behoves all sincere educators to help in this work by applying the scientific method of ascertaining agreements amidst differences"...

The success of the future of the race is bound up with the success of those individuals, who have the capacity to achieve greater, because more spiritual, things. These units of the human family must be discovered and encouraged to go on and to penetrate into the realm of the intangible. They must be cultured and trained and given an education which will be adapted to the highest and the best that is in them. Such an education requires a proper perception of individual growth and status, and a right understanding of what the next step in any given case should be.

From Intellect to Intuition, pp. 29-30

Let us...[consider] the spread of the deepened religious ideals and the growth of the new religious organisms. In the process of transmuting the old form and so releasing the imprisoned life, there are two things which are steadily held in view by the Guides of our evolution:

First, that the general public serves or is dominated by the concrete mind and is unable to grasp abstractions. It is the form which matters to them the most, for they are conservative and cling to the familiar. The church is intended to serve the masses and is not intended to be of use (except as a field of service) to the esotericists of the world, for they heed not the form to the same extent, having contacted somewhat the inner compelling life.

Secondly, the church movement, like all else, is but a temporary expedient and serves but as a transient resting place for the evolving life. Eventually, there will appear the Church Universal, and its definite outlines will appear towards the close of this century....This Church will be nurtured into activity by the

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Christ and His disciples when the outpouring of the Christ principle, the true Second Coming, has been accomplished. No date for the advent do I set, but the time will not be long.

The Christian Church in its many branches can serve as a St. John the Baptist, as a voice crying in the wilderness, and as a nucleus through which world illumination may be accomplished. I indicate the hope. I do not assert a fact. Its work is intended to be the holding of a broad platform. The church must show a wide tolerance and teach no revolutionary doctrines or cling to any reactionary ideas. The church, as a teaching factor, should take the great basic doctrines and (shattering the old forms in which they are expressed and held) show their true and inner spiritual significance. The prime work of the church is to *teach*, and *teach ceaselessly*, preserving the outer appearance in order to reach the many who are accustomed to church usages. Teachers must be trained; Bible knowledge must be spread; the sacraments must be mystically interpreted, and the power of the church to heal must be demonstrated.

The three main channels through which the preparation for the new age is going on might be regarded as the Church, the Masonic Fraternity and the educational field. All of them are as yet in relatively static condition, and all are as yet failing to meet the need and to respond to the inner pressure. But in all of these three movements, disciples of the Great Ones are to be found and they are steadily gathering momentum and will before long enter upon their designated task....

In all these bodies there are to be found esoteric groups who are the custodians of the inner teaching and whose uniformity in aspiration and in technique is one. These inner groups consist of occult students and of those who are in direct or occasional touch with the Masters and of those whose souls are in sufficient control so that the will of the Hierarchy may be communicated and gradually filter down to the channel of the physical brain. These groups which constitute the true inner esoteric group are many, but their membership is yet small, for the fact that a student may belong to any of the outer esoteric groups so-called is no indication of his true esoteric status. When the few who are the true esoteric students of the world know the difference between etheric and astral forms, between mental clairaudience and clairvoyance and their astral counterparts, between the elementals of thought and the elementals of nature, then will the Christ and His church have a real esoteric group on the physical plane and the outer organisations receive the needed stimulation. That is why it is necessary to work with the students at this time and train them in the nature of true occultism. When we understand better the significance of time in prevision, and of force in movement, and when we comprehend more fully the laws that control the subtler bodies, and through them therefore the laws that function on the planes whereon those bodies express themselves, then will there be more intelligent and more useful work offered in co-operation with the Occult Hierarchy.

In the esoteric group, which is composed of the true spiritual esotericists found in all exoteric occult groups, in the church, by whatever name it may be called, and in Masonry, you have the three paths leading to initiation. As yet they are not used, and one of the things that will eventuate—when the new universal religion has sway and the nature of esotericism is understood—will be the utilisation of the banded esoteric organisms, the Masonic organism and the Church organism as initiating centres. These three groups converge as their inner sanctuaries are approached. There is no dissociation between the One Universal Church, the sacred inner Lodge of all true Masons, and the innermost circles of the esoteric societies. Three types of men have their need met, three major rays are expressed, and the three paths to the Master are trodden, leading all three to the same portal and the same Hierophant.

It must not be forgotten that only those souls who are on the Probationary Path or the Path of Discipleship will form the nucleus of the coming world religion. It exists on the inner planes for the purpose of gathering

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out of all the churches those who have reached the point in evolution where they can consciously and of their own free will place their feet upon that PATH which leads to the centre of peace; who can in full awareness turn their eyes upon the Great Lord, and transmute the life of worldly endeavour into the life of service....

First, teach the law of evolution and its inevitable corollary, perfected men. Men must be taught that such Great Souls exist, and exist entirely to serve Their fellow men. The public must be familiarised with Their names and attributes with Their work and purpose....

Secondly, disciples and aspirants must on every hand live harmoniously and *love*....Naught can withstand the steady pressures of love and harmony when they are applied long enough....

Thirdly, esoteric organisations must stand for all that tends to unity....The living organism of aspirants and disciples can provide a centre of peace, power and love, of practical help and spiritual uplift such as the world has not hitherto seen....

Definite work must also be done in healing, in exorcising, in curing mental and astral diseases, and it must be demonstrated to the world that the ancient power to heal still lies in the hands of those who consistently follow the Christ....

Preparation, too, must be given to the developing of the higher psychic powers, and through the trained expression of those powers can proof be given to the scientists of the world of the latent forces in man which can be utilised by those who wisely and sanely follow in the footsteps of the Christ, the greatest Psychic of all time....

Finally, Church members and members of the Masonic Fraternities must familiarise themselves with the inner significance of the various rites, ceremonies, colours and rituals, and with the work performed upon the floor of the temple....Should there be a real and true response to these practical suggestions, it may be possible for the work to go forward more rapidly than at present seems possible....

...What is it that you can all do?...Classes must be held by the occultists of the world in which the teaching is stepped down to meet the needs of the little ones; the broad platform upon which the Church should stand should be proclaimed, and instruction should be given in the meaning of its ceremonies and teachings....

The Masters utilise the form (a form of Church organisation, a Masonic Fraternity, an esoteric group) as much as may be. They seek to work through it, imprisoning the life within the confining walls for just as long as the purpose is served and the race is instructed through that form. Then comes the time when the form may no longer serve the intent, when the structure atrophies, crystallises, and becomes vulnerable and easily destroyed. So it goes, and a new form takes its place.

The Externalisation of the Hierarchy, pp. 510-18

PREDICTIONS

In the Aquarian age two momentous developments will take place:

1. The Birth Initiation will condition human thinking and aspiration everywhere.

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2. The religion of the Risen Christ, and not of the newly born Christ or of the crucified Christ, will be the distinctive keynote. *The Destiny of the Nations*, p. 149

Behind the closed borders of that mysterious and magnificent country [Russia], a great and spiritual conflict is proceeding and the rare mystical spirit and the truly religious orientation of the people is the eternal guarantee that a true and living religion and culture will finally emerge. Out of Russia—a symbol of the world Arjuna in a very special sense—will emerge that new and magical religion about which I have so often told you. It will be the product of the great and imminent Approach which will take place between humanity and the Hierarchy. From these two centres of spiritual force, in which the light which ever shineth in and from the East will irradiate the West, the whole world will be flooded with the radiance of the Sun of Righteousness. I am not here referring (in connection with Russia) to the imposition of any political ideology, but to the appearance of a great and spiritual religion which will justify the crucifixion of a great nation and which will demonstrate itself and be focused in a great and spiritual Light which will be held aloft by a vital Russian exponent of true religion—that man for whom many Russians have been looking and who will be the justification of a most ancient prophecy. *Ibid.*, p. 61

[In Italy] the whole field of religion will be re-inspired and re-oriented from Rome because the Master Jesus will again take hold of the Christian Church in an effort to re-spiritualise it and to reorganise it. From the chair of the Pope of Rome, the Master Jesus will attempt to swing that great branch of the religious beliefs of the world again into a position of spiritual power and away from its present authoritative and temporary political potency. *Ibid.*, p. 59

The Master Jesus will take a physical vehicle, and with certain of his Chelas effect a re-spiritualisation of the Catholic churches, breaking down the barrier separating the Episcopal and Greek churches from the Roman. This may be looked for, should plans progress as hoped, about the year 1980.

A Treatise on Cosmic Fire, p. 759

It might be said that the Hierarchy, in conjunction with the great Council of the Will of God at Shamballa, will divide Their work into three parts, each governing three phases of the coming restoration of humanity to civilised and cultured living on a new and higher turn of the spiral. They will deal with the problem of spiritual freedom, as it embodies itself in the Four Freedoms, and with the problem of right human relations, as it will express itself through international relations, national parties and general human affairs. It is not for me to tell you what humanity, through its statesmen and leaders, will plan to do at the coming conferences. It is my task to mobilise the New Group of World Servers and the men and women of goodwill so that they may stand as a great "army of implacable spiritual will" behind the participants in these conferences and councils, enabling them to think with clarity about the issues involved and thus (through this clear thinking) affect telepathically the minds of men; this involves the use of a power seldom employed as yet on the side of righteous endeavour, though already widely used by the materialistic leaders of the forces of evil.

It is the task of the Hierarchy to find and reach the enlightened men and women in all the churches, all the political parties, all the organisations—social, economic and educational—so that Their united purpose will be clear. This They will do through the medium of Their active, working disciples in the world. Thus They will pave the way for the true freedom of mankind—a freedom which is as yet a dream and a hope in even the most democratic countries. *The Externalisation of the Hierarchy*, pp. 455-56

II. THE PROCESS OF INITIATION INTO THE LIFE OF GOD

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A. INITIATION DEFINED

Initiation: The condition of being an initiate: knowledgeable.

Webster's Seventh New Collegiate Dictionary

Initiation is, in the last analysis, the realisation, the recognition in the brain consciousness of various spheres and states of divine awareness, with a consequent life demonstration of this fact, this eternal fact.

A Treatise on the Seven Rays, Vol. V, p. 259

Initiation is a process of developing inclusiveness.

A Treatise on the Seven Rays, Vol. III, p. 503

Initiation is (in its simplest definition) an understanding of the Way, for understanding is a revealing energy which permits you to achieve. Initiation is a growth in experience and the attainment thereby of a point of tension. Holding that point of tension, the initiate sees that which lies ahead. *Initiation permits a progressive entry into the mind of the creating Logos.* This last definition is perhaps one of the most important I have ever given. Ponder on my words.

A Treatise on the Seven Rays, Vol. V, p. 557

...Initiation is in reality a great experiment with energy.

Ibid., p. 549

Initiation is a system or a scientific process whereby the septenate of energies which compose the sum total of all the existences within our planetary Life are *realised* and consciously used for the working out of the divine Plan. It might also be stated that initiation is a method whereby the circulation of energies is furthered by the opening or the awakening of certain planetary and human centres to the impact of their ray quality, potency and divine intention.

Ibid., p. 557

Initiation is the process whereby a soul, having exhausted the resources of form life, and having thus achieved mastery and expression, returns again to its source. This the soul does through the medium of five stages, steps or initiations which are the correspondence in the interior life of the soul to the five stages whereby expression is developed in the strictly human races, beginning with the Lemurian stage, passing through the Atlantean and the Aryan, and so on through the two final races upon our planet in this world cycle.

A Treatise on the Seven Rays, Vol. II, pp. 208-09

Initiation is a blaze of illumination thrown upon the river of existence, and it is the nature of a whole experience.... A man feels and knows through every part of his being that life is reality and reality is life.

From Intellect to Intuition, adaptation

B. KEYNOTES

The Kingdom of God is a state of the soul, coming from the spirit and reflected in the body.

Grand Duke Alexander of Russia, The Religion of Love

We need to remember that every great unfoldment of consciousness is an initiation. Every step forward along the path of awareness is an initiation. When an atom of substance was built into the form, it was for that atom an initiation. It became aware of another type of force, and its range of contact became wider. When the consciousness of the vegetable and animal kingdom merged, and the life passed from the lower kingdom into the higher, that was an initiation. When the consciousness of the animal expanded into that of the human being, still another great initiation took place. All the four kingdoms have been entered by an initiation, or through an expansion of consciousness. Ahead of the human family lies now the fifth or spiritual Kingdom, and it is likewise entered through a certain initiation.... If we can remember this universality of initiation we shall have a better proportioned point of view in connection with it.... Every time we become more aware of our environment, and our mental content is increased, it is an initiation on a tiny scale. Every time our horizon widens and we think and see more broadly, it is an initiation, and herein to us lies the value of life itself, and the greatness of our opportunity. One point I wish to make here is this: every initiation has to be self-initiated.

Consciousness of the Atom, pp. 114-16

Step by step [through initiation]...an awareness of the divine Life, immanent in nature, has led us to the recognition of the paralleling truth of God transcendent. God in the individual, and God in Christ. God in all forms, and God the informing Life of the cosmos, and yet a God Who consciously informs a universe as well as a man and the minutest atom of substance. The evolution of this recognition of divinity in man has been gradual and slow, but at certain points in racial history...critical moments have been reached, and crises have emerged and have been transcended, each definite initiation leaving the race with an expanded understanding.

From Bethlehem to Calvary, pp. 35-36

When a man is beginning to demonstrate the qualities of his ray and to prove of gradually increasing importance to his group, he will be prepared through tests, through trials, and through temptations for those final stages in development which will put into his power:

The knowledge of certain laws governing matter and form.

The keys of the mysteries connected with energy, with polarity, and with group relation.

Certain Words of Power which will give him control over the elemental forces of nature.

A Treatise on the Seven Rays, Vol. V, p. 7

INSIGHT INTO THE PLANETARY PLANS

Initiation carried to its consummation, as far as humanity is concerned, produces the liberated Master of the Wisdom, free from the limitations of the individual, garnering the fruits of the individualisation process and functioning increasingly as the solar angel, because focused primarily in the inner spiritual body. Awareness of the Presence is thus steadily developed. This fact merits the deep study and meditation of all disciples.

A Treatise on the Seven Rays, Vol. II, pp. 16-17

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Study Two: Section Two—B

The forces of initiation produce their major effects upon the physical plane, for it is there that the initiate has to demonstrate his liberation, his understanding, and his divinity.

A Treatise on the Seven Rays, Vol. III, p. 304

There is much talk these days concerning the mysteries of initiation. Every country is full of spurious teachers, teaching the so-called Mysteries, offering spurious initiations (usually at a cost and with a diploma), and misleading the people. Christ himself taught that just before He came, this state of affairs would be found and that everywhere the false and the spurious would be proclaiming themselves. All this is, however, but indicative of His coming.

The Reappearance of the Christ, p. 125

C. INTRODUCTORY THOUGHTS

That great Individuality, the Christ, through the process of the five great Initiations ...gave to us a picture of the stages and method whereby identification with God can be brought about.

1. The Birth at Bethlehem
2. The Baptism in Jordan
3. The Transfiguration on Mount Carmel
4. The Crucifixion on Mount Golgotha
5. The Resurrection and Ascension

From Bethlehem to Calvary, pp. 17 and 9

Their significance for us and their re-interpretation [of the five great episodes] in modern terms is our task.

Through self-initiated experiment we can prove their validity; through experience we can establish them as governing forces in our lives; and through their expression we can demonstrate their truth to others.

[Christ] demonstrated to human beings the perfection of the task which each man could carry forward within himself, bridging that essential duality which is his nature, and bringing about that at-one-ment of the human and the divine which it is the task of all religions to aid. *Ibid.*, p. 18

It is a way that leads from that which lies without to that which dwells within. It reveals, step by step, the hidden life which every form and symbol veils and hides. It assigns to the aspirant certain tasks which lead to his understanding, and produces an inclusiveness and wisdom which meet his deeply sensed need. He passes from the stage of inquiry to..."straight knowledge". Upon that path vision and hope give place to realisation. Initiation after initiation is undergone, each one leading the initiate nearer to the goal of complete unity. *Ibid.*, pp. 21-22

Initiation...has nothing to do with societies, esoteric schools and organisations. All that they can do is to teach the aspirant certain well known and basic "rules of the road", and then leave him to understand or not, as his earnestness and development permit, and to pass on through the portal as his equipment and destiny allow.... The initiates of the world are to be found in every nation, in every church, and in every group where men of goodwill are to be found working and where world service is rendered.... The way to the place of initiation...is the way of the soul, the lonely way of self-unfoldment, of self-effacement and of self-discipline. It is the way of mental illumination and intuitive perception. *Ibid.*, pp. 25-26

Initiation relates to consciousness and is merely a word which we use to express the transition which man can make out of the consciousness of the fourth or human kingdom, into the fifth or spiritual kingdom, the kingdom of God. Christ came to reveal the way into that kingdom. *Ibid.*, p. 41

Initiation is therefore a graded and realised series of expansions of consciousness, a steadily increasing awareness of divinity and of all its implications.... [A] self-initiated programme...has to be followed in full waking consciousness, being realised simultaneously by the indwelling divine soul and the mind and brain of the man in physical life. These expansions of consciousness progressively reveal to man the quality of his higher and his lower nature.... *Ibid.*, p. 27

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It cannot be too clearly emphasised that the first initiator with whom a man has to deal is, ever and always, his own soul. *Ibid.*, p. 41

This initiating soul...is called by many names.... Where the Christian disciple speaks of "Christ in you, the hope of glory", the Oriental disciple may speak of the Self or the Atman. The modern schools of thought speak of the ego, or the higher self, the real man, or the spiritual entity, whilst in the Old Testament reference is made to the "Angel of the Presence". *Ibid.*, pp. 41-42

There are...three initiators: first, a man's own soul, then the Christ of history, and finally...the one in Whom "we live, and move, and have our Being".... Whose "star shines forth" when the initiate enters into light. *Ibid.*, p. 43

The initiation process itself is only a part of the general Plan for the race, and the paths of discipleship and of initiation are but the final stages of the Path of evolution. The earlier steps on the Path are concerned with human living and experiencing, but the final stages, after the new birth, are concerned with spiritual unfoldment. *Ibid.*, p. 48

The Plan and the part to be played by the initiate are shown to him, and he knows what he has to do.... The events immediately ahead are sensed, to be later intelligently considered: there is a moment of prevision, a fore-telling of movement and activity, of difficulty and service, and of the next unfolding glory.... The truths revealed and the revelation accorded have to be worked out in the experience of daily life.... Every initiation leads to expanded service. *Ibid.*, pp. 53-54

Every initiation is preceded by a journey; each stage and each dramatic happening comes at the end of a period of travel.... "The treading of the Path" is a familiar way of describing the approach of a human being to the mysteries. *Ibid.*, p. 51

...Every initiation is marked by the enunciation of a Word of Power. The initiate hears it, though the rest of the world may not.... Door after door is opened on the demand of the initiate and at the response by the Initiator, standing on the other side of the portal. *Ibid.*, p. 52

D. THE WAY OF INITIATION

TABULATION

Each one of the seven initiations...is an exemplification or a revealer of one of the seven ray qualities or tendencies; it is governed and conditioned always by a certain ray, and this is one of the factors which disciples have to learn and grasp whilst preparing for an initiation, because it involves success in handling and manipulating certain types of divine energy. *A Treatise on the Seven Rays, Vol. V, p. 338*

| | | | |
|---|--|-------------|-----------------|
| <i>Initiation 1. Birth</i> Sacral centre Beginnings | 7th ray Relationship | Sex Magic | Physical plane |
| <i>Initiation 2. Baptism</i> Solar plexus centre Dedication | 6th ray Glamour | Devotion | Astral plane |
| <i>Initiation 3. Transfiguration</i> Ajna centre Integration | 5th ray Direction | Science | Mental plane |
| <i>Initiation 4. Renunciation</i> Heart centre Crucifixion | 4th ray Sacrifice | Harmony | Buddhic plane |
| <i>Initiation 5. Revelation</i> Base of spine Emergence | 1st ray Will | Purpose | Atmic plane |
| <i>Initiation 6. Decision</i> Throat centre Fixation | 3rd ray Intelligent co-operation | Creativity | Monadadic plane |
| <i>Initiation 7. Resurrection</i> Head centre The Eternal Pilgrim | 2nd ray Love-Wisdom | Attraction | Logoic plane |
| <i>Initiation 8. Transition</i> Hierarchy Choice | Four minor rays Consciousness | Sensitivity | Planetary |
| <i>Initiation 9. Refusal</i> Shamballa Seven Paths | Three major rays Being | Exostemce | Systemic |

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It will not be possible for you to comprehend the synthesis which governs the four final initiations, and for these experiences we have as yet no adequate language. All that is possible is to indicate certain spiritual trends and tendencies—and as this section is written primarily for those who have taken or are preparing to take one or other of the initiations—I can only hope that some meaning will be conveyed to those persons who are ready.

A careful study of the above tabulation should give you a somewhat different idea anent the whole subject of initiation. The concept which has to supersede the one at present extant is that of group initiation, and not that of the initiation of an individual aspirant.

A Treatise on the Seven Rays, Vol. V, pp. 340-41

THE PATH FOR HUMANITY

...Though initiation is taken in Capricorn, the man is an initiate before he is initiated. This is the true secret of initiation.

A Treatise on the Seven Rays, Vol. III, p. 229

Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light. Each initiation enables the disciple to perceive an area of divine consciousness hitherto unknown but which, when the disciple has familiarised himself with it and with its unique phenomena, vibratory quality and interrelations, becomes for him a normal field of experience and activity. Thus (if I may so express it) the "worlds of living forms and formless lives become his own". Again duality enters into his mental perception, for he is now aware of the lighted area from which he comes to the point of tension or of initiation; through the initiatory process he discovers a new and more brilliantly lighted area into which he may now enter. This involves no leaving of the former field of activity in which he has worked and lived; it simply means that new fields of responsibility and of opportunity confront him because he is—through his own effort—able to see more light, to walk in a greater light, to prove more adequately than heretofore his capacities within the greatly increased area of possibility.

A Treatise on the Seven Rays, Vol. V, pp. 539-40

Transfiguration [is] that stage upon the Path of Initiation wherein the third initiation is undergone, wherein the personality is irradiated by the full light of the soul and the three personality vehicles are completely transcended; they have become simply forms through which spiritual love may flow out into the world of men in the salvaging task of creation.

Ibid., p. 278

Revelation is a progressive matter...It is...sensitivity in the disciple which produces true perception at all the various initiatory stages. This is a statement of major importance and links sensitivity, its interpretation and control, with the everyday life of the ordinary disciple. It is important because of its inclusiveness and because each stage upon the Path of Initiation has in it the germ of comprehension and an understanding (deeply hidden) of the various steps which have to be taken upon the Way of the Higher Evolution. Upon this Way the Master intelligently embarks when he has made his final decision; earlier stages are simply revelatory of the Way.

Ibid., pp. 723-24

THE FIRST THREE INITIATIONS

[There must be: co-ordination] between the soul, the purified personality and the Hierarchy. This is the

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goal of the initiates in the world at this time, and of all who are in preparation for the first, the second and the third initiations. This consummation is finally achieved at the Transfiguration initiation.

[There must also be] co-ordination between the soul, the personality and the spirit. This takes place via the Hierarchy of souls.... This process is carried on after the third initiation.

A Treatise on the Seven Rays, Vol. II, p. 267

INITIATION I. THE BIRTH

The...soul in man prepares him for the first initiation, for it is this soul which manifests [in man] as the "infant Christ".... This is the new birth...The germ of the living Christ has [always] been present, though hidden, in every human being. But in due time and season the...soul makes its appearance, and the first of the five initiations is made possible. The work proceeds, and the Christ-life unfolds and develops in the man until the second and third initiations take place.

From Bethlehem to Calvary, p. 42

[The kingdom of God] exists, and birth into it is as inescapable as birth into the human [kingdom]. The process is a sequential proceeding from gestation until, in "the fullness of time", the Christ Child is born; the soul begins to manifest on Earth, and the life of the disciple and initiate begins. He passes from stage to stage until he has mastered all the laws of the spiritual kingdom. Through birth, service and sacrifice the initiate becomes a citizen of that kingdom, and this is as much a natural process connected with his inner life as are the physical processes in their connection with his outer life as a human being. These two go on together, but the inner reality eventually comes into manifestation through the sacrifice of the human to the divine.

Ibid., pp. 43-44

(Numerical Correspondences)

The first initiation is closely related to the planetary centre which is humanity itself. It will produce, when over, an increased stimulation of the intellect as it expresses itself as ordered activity upon the physical plane. It is also closely connected with the third Ray of Active Intelligence.... The coming into activity of the throat centre and (because the third ray is closely connected with the first ray) the first faint orientation of the spiritual man towards Shamballa can take place, becoming more and more intensified and pronounced at the time of the third initiation. I would like here to point out the numerical correspondences:

1. The third great world centre—humanity.
2. The activity of the third ray—active intellect.
3. The third initiation which marks the consummation of the first, just as the fourth initiation marks the consummation of the second, and the fifth of the third.
4. The third major centre—the throat centre.
5. The third race—the Aryan, as it expresses the first strictly human race, the Lemurian.
6. The third plane, the physical, the reflection of the third highest plane, the atmic.

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7. The third periodic vehicle—the personality.
8. The third divine aspect—intelligence.
9. The third grade of divine messenger—Hercules.
10. The sustaining Life, the third or outer Sun—the physical sun.

The Destiny of the Nations, pp. 136-38

INITIATION II. THE BAPTISM

The initiate who has taken the first step must lay emphasis upon the purification of the lower nature which it is essential should preface the second initiation.... Tradition tells us that (Christ) was thirty years old when He was baptised and started on His brief and spectacular public career.... Thirty signifies the perfecting of the... personality—the physical body, the emotional nature, and the mind. These three compose the form side of man, and veil or hide the soul. They are in reality his mechanism of contact with the outer world, the equipment whereby his consciousness unfolds and awakens.... When these three parts of man's lower nature are functioning smoothly, and together form a unit for the use of the inner man, an integrated personality, or an efficient lower self, is the result.... Through these three aspects (or reflections of the divine being) man is brought en rapport with the existing universe, and therefore with God, immanent in nature.

From Bethlehem to Calvary, pp. 87-88

...The disciple can bring the mental life under control and dedicate it to the life of the kingdom of God, which is consummated at the third initiation. Through the correct use of the mind, the disciple is led to make right choice, and to balance (with wisdom) the endless pairs of opposites.

Ibid., p. 100

At initiation two things happen; the initiate discovers his fellow initiates, those with whom he can [serve]...and he finds out also the mission to which he is called... He knows himself to be a son of God.... He then [faces] the life of service and the difficulties which attend the path of every conscious son of God.

Ibid., p. 102

(Numerical Correspondences)

The second initiation is closely related to the Hierarchy as a planetary centre and to the activity of the second ray. This initiation will produce in the initiate a growing sense of relationships.... You have again in this connection certain fundamental numerical correspondences, which are based upon the coming into activity of an awakened heart centre in the race. This is the second major centre in the individual and is situated above the diaphragm, and through it the Hierarchy can reach the whole of humanity and the subhuman kingdoms likewise.

1. The second planetary centre—the Hierarchy.
2. The activity of the second ray—Love-wisdom.
3. The second initiation, which relates the solar plexus to the heart, humanity to the Hierarchy and the

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- personality and the egoic rays to the second, which is ever basically in manifestation.
4. The second ray centre—the heart centre.
 5. The second race (the Atlantean) as it climaxes in the fourth, the next race.
 6. The second plane—the astral plane. This is the reflection of the second highest plane.
 7. The second periodical vehicle—the soul.
 8. The second divine aspect—love-wisdom.
 9. The second type or grade of Messenger—Christ. Buddha.
 10. The sustaining Life, the second or subjective Sun—heart of the sun.

To all these is related the sixth ray as allied to or subsidiary to the second.

The Destiny of the Nations, pp. 138-40

This [second] ray is always in subjective manifestation and very potent because it is the ray of our solar system and particularly so at this time as the Hierarchy is approaching closer to humanity in preparation for the "crisis of love", and an imminent major planetary initiation. *Ibid.*, p. 142

INITIATION III. THE TRANSFIGURATION

The third initiation...[testifies] to the fact of the at-one-ment...made between soul and body. Integration [is] complete, and the consequent illumination [is] made apparent....

From Bethlehem to Calvary, p. 96, adaptation

The meaning of the Transfiguration is something which has to be wrought out in the life before it can be defined or explained. When humanity as a whole learns to transform [physical life] through divine experience, to transmute the feeling nature through divine expression, and to transfer the consciousness away from the world of mundane living into the world of transcendental realities, the true subjective values of this initiation will reveal themselves to the minds of men. *Ibid.*, pp. 157-58

(Numerical Correspondences)

The third initiation is connected with Shamballa as a planetary centre and to the activity of the first ray. It should be borne in mind that this is the first initiation in which personality and soul are united and fused so that the two aspects form one unit... The numerical correspondences might be noted as follows, remembering that the third initiation is, in reality, the first initiation of the soul, after complete identification with the personality within the life and consciousness of the Monad, the One and the First.

1. The first planetary centre—Shamballa.
2. The activity of the first ray—will or power.
3. The third initiation which is in reality the first soul initiation, relating the base of the spine to the head centre, and the soul to the Monad.
4. The first major centre—the head.
5. The first truly divine race—the final race.
6. The third plane, which is in reality the first plane of soul consciousness, the reflection of the highest plane—the Logoic.
7. The first periodic vehicle—the monadic.
8. The first divine aspect—will or power.

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9. The first or highest type of Mediator—the coming Avatar.
10. The sustaining Life, the spiritual sun—the central spiritual sun.

The Destiny of the Nations, pp. 140-41

Three signs are...closely connected with initiation. The hidden secret of Aries, Taurus and Gemini is revealed at three successive initiations:

1. *The secret of Aries* is the secret of beginnings, of cycles and of emerging opportunity. At the third initiation, the initiate begins to understand the life of the spirit or the highest aspect; until that time he has expressed first the life of the form and then the life of the soul within that form....
2. *The secret of Taurus* is revealed at the second initiation by the sudden removal or disappearance of world glamour in the blinding energy of light.... The individual enacts on a tiny scale what humanity—as a whole—will enact when it takes initiation in Taurus.
3. *The secret of Gemini* has to be grasped at the first initiation because it is the mystery of the relation of Father, Mother and Child. The birth of the Christ-child upon the physical plane is the consummating glory of the Gemini force.

A Treatise on the Seven Rays, Vol. III, pp. 387

In Leo...[the disciple] undergoes preparation for the first initiation and takes it also in this sign, or under this sign when it is the rising sign, becoming "the Lion who seeks his prey", that is the personality who becomes the captive of the soul.

In Scorpio...the disciple undergoes those tests which will enable him to take the second initiation and demonstrate that the desire nature is subdued and conquered and that the lower nature is (by being lifted up in the air, i.e. into heaven) capable of reaching the goal for this world period, and that from the earthy foundations of Scorpio the personality can be so tested that it shows fitness for the world service demanded in Aquarius.

In Aquarius...the long effort of the soul is consummated and concludes the experience of the disciple upon the Fixed Cross. The man then takes the third initiation and becomes free from personality control, taking the next two initiations upon the Cardinal Cross.

Ibid., pp. 143-44

As *Nourisher of the Little Ones*, we are dealing with an aspect of Christ's work which involves the stimulation of the consciousness of His disciples as they prepare to undergo initiation or to enter into deeper phases of spiritual awareness. The result of His work in the Triangle with the masses of men will be the presentation of the first initiation—the Birth of Christ in the cave of the Heart—as the basic ceremony in the new world religion. By means of this ceremony, the masses of men in all lands will be enabled to register consciously the "birth of the Christ" in the heart, and the "being born again" to which He Himself referred (*John III:3*) when here on Earth before. *This new birth is what esotericists mean when they speak of the first initiation.* It will not, in the future, be the experience of the occasional disciple but the general experience of countless thousands towards the close of the Aquarian Age. The purifying waters of the Baptism Initiation (the second initiation) will submerge hundreds of aspirants in many lands, and these two initiations (which are preparatory to true service, and the third initiation of the Transfiguration) will set the seal on Christ's mission as the Agent of the great spiritual Triangle which He represents.

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The major work of the Christ, however, as far as the disciples and the definitely spiritually-minded people of the world are concerned, plus the hundreds of thousands of advanced humanity, is so to "nourish" their spiritual consciousness and life that they will be enabled to take the third and fourth initiations—those of the Transfiguration and the Renunciation (or Crucifixion).

The Reappearance of the Christ, pp. 86-87

At the Transfiguration, Christ revealed the glory which is innate in all men. The triple lower nature—physical, emotional and mental—is there shown as prostrate before the glory which was revealed. In that moment, wherein Christ Immanent was in incarnation, wherein humanity was represented by the three apostles, a voice came from the Father's Home in recognition of the revealed divinity and the Sonship of the Transfigured Christ. On this innate divinity, upon this recognised Sonship, is the brotherhood of all men based—one life, one glory which shall be revealed, and one divine relationship. Today, on a large scale (even when bypassing the implications of divinity), the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art—both modern and ancient—leave no room to question man's divinity. Here then are the "greater things" of which Christ spoke and here again is the triumph of the Christ within the human heart....

Humanity is passing from glory to glory and, in the long panorama of history, this is strikingly observable. That glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilisation is very close at hand.

Ibid., pp.51-52

THE WAY OF THE HIGHER EVOLUTION

Just as the disciple enters the *world of meaning* and so can interpret events, just as the Hierarchy works in the *world of mediation*, applying the Plan which the world of meaning has revealed, so the higher initiate works consciously in the *world of purpose* which the Plan implements, the world of meaning interprets, and the *world of events* expresses in sequential order and under the evolutionary law.

A Treatise on the Seven Rays, Vol. V, p. 177

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

Ibid., pp. 15-16

[The fourth initiation] the Initiation of Renunciation, is of supreme importance to humanity and to the individual initiate.... This great act of renunciation marks the moment when the disciple has nothing in him which relates him to the three worlds of human evolution. His contact with those worlds in the future will be purely voluntary and for purposes of service.... On all three planes, the disciple renounces; on all

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three planes he is, therefore, crucified. It connotes the ending of a life and—from the cosmic angle—of the *personality* life of the soul through many incarnations.... This initiation is therefore, in a unique sense, a culminating experience and a point of entrance into a new life for which all the past has been a preparation. *Ibid.*, pp. 696-97

The fifth initiation is usually called that of the Resurrection by the orthodox Christian, but this is not its real name; it is reality the Initiation of Revelation, because the initiate gains his first vision of the Door through which He must pass on to the seven Paths. He glimpses it and that is all, but between that initiation and the next in which He must perforce make his decision, he comes to understand the nature of the energy which each Path expresses and which will eventually evoke from Him a decisive activity.

Ibid., p. 391

At the sixth initiation, called the Initiation of Decision, the Initiate makes His final choice as to the Way that He will go, and from that decision there is no turning back.

Ibid., p. 390

[The seven Paths on the Way of the Higher Evolution are:]

1. The Path of Earth Service
2. The Path of Magnetic Work.
3. The Path of Training for the Planetary Logoi.
4. The Path to Sirius.
5. The Ray Path.
6. The Path on which our Logos is found.
7. The Path of Absolute Sonship....

All these seven Paths lead either to the cosmic astral plane or to the cosmic mental plane, according to the decision made at the sixth initiation.

Ibid., pp 396 and 399

[A description of each of the seven Paths is to be found in *A Treatise on the Seven Rays*, Vol. V, pages 397-99]

FREEDOM FROM ILLUSION

The way of the initiate is not a complicated one, once he has grasped the fact that he must release himself from the world of seeming and of illusion and stand free in the world of light, where all stand clearly revealed. Then he can begin to face the lessons and take the training which will enable him to handle energy—having released himself from the control of forces—and begin to direct energy in conformity with the great Plan.

Ibid., p. 149

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

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Maya is not something to be destroyed, dissipated, dissolved or negated. Maya is in reality an aspect of time, and connotes to the initiate the mass of creative forces with which he must work; these are swept into form generation and activity, and embody in the transitional, ephemeral, present moment the phenomenal point in evolution reached by the life of God. The work of the initiate, acting under hierarchical inspiration, is to change the present forms into the more adequate forms demanded by the descending life and its dynamic activity. We are therefore dealing with the precipitated aspect of divine evolutionary process. *Ibid.* pp. 182-83

When the work of the Buddha (or of the embodied wisdom principle) is consummated in the aspiring disciple and his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated, then both of these potencies—Light and Love—will find radiant expression in the transfigured disciple. What is true, therefore, of the individual is true also of humanity as a whole; today humanity (having reached maturity) can "enter into realisation" and consciously take part in the work of enlightenment and of spiritual, loving activity. The practical effects of this process will be the dissipation of glamour and the release of the human spirit from the thralldom of matter; it will produce also the dispelling of illusion and the recognition of the truth as it exists in the consciousness of those who are polarised in the awareness of the Christ.

This is necessarily no rapid process; it is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated *the approaching maturity of humanity*. The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates, during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between "the Centre where the Will of God is known", and the Hierarchy where the Love of God demonstrates, has been opened and enlarged, and the contact between these two great centres and humanity has been more firmly established. *The Reappearance*

INTEGRATION AND FUSION

...Initiation is a process whereby successive integrations—attended by consequent expansions of consciousness—become possible. These are—in their broader significance, seven, though entailing many minor points of integration—as follows:

1. Fusion of the energies of the soul-infused personality with the triple energies of the Spiritual Triad.
2. Fusion with the Monad—of which the Spiritual Triad is an expression.
3. Fusion with the world consciousness of the planetary Logos to a degree which makes the planetary life, with all its states of consciousness and phenomena, a major confining and constricting form for the initiate. *A Treatise on the Seven Rays, Vol. V, pp. 563-64*

...Just as *self-consciousness* is the goal for all the subhuman forms of life, and as *group consciousness*, or the consciousness of the Heavenly Man, is the goal for the human being, so for him also, there may be a goal, and for him the achievement may be the development of *God consciousness*....

Thus can be seen the unity of consciousness from the most minute atom up to the Deity Himself. Thus opens up before us a wonderful picture, and a vista of possibility. Thus may the Life of God be seen in its essential triple manifestation, working out in an ever-expanding consciousness; demonstrating in the atom

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of substance, and expanding through the medium of form, until it finds one point of culmination in man, then proceeding on its course till it demonstrates as the planetary consciousness, which is the sum total of all the states of consciousness upon our planet, the Earth, until we arrive at the fundamental basic Life, Who holds all the planetary evolution synthesised within His greater sphere, the solar system.

The Consciousness of the Atom, pp. 91-92

When the Techniques of Integration and Fusion have done their intended work, this spiritual Identity [the spirit in man] can work in service to humanity and in co-operation with the Plan in the three worlds of human endeavour and in the five states of consciousness, human and superhuman. This brings the disciple to the period wherein the third initiation can be taken; then still higher forces can be brought into play and the Technique of Duality can be considered, mastered and used.... Though duality is emphasised, it is a duality which produces simplification, merging and synthesis. Man is then viewed as a duality of spirit and matter and not as the well known triplicity of spirit, soul and body.

Now let us for a moment consider the Technique of Fusion. The keynotes of the three techniques are as follows:

First Ray—Isolated Unit
Second Ray—Inclusive Reason
Third Ray—Presented Attributes....

Isolated Unity is that stage of consciousness which sees the whole as one and regards itself, not theoretically but as a realised fact, as identified with that whole. It is a whole which is "isolated" in the consciousness of the man, and not the man himself who regards himself as isolated. The word "isolated" refers to that complete organised organism of which the man can feel and know himself to be a part. The word "Unity" expresses his relationship to the whole. It will be apparent therefore that this whole is something progressively realised. For the bringing about of this progressed realisation the great expansions of consciousness, called initiations, have been temporarily arranged as a hastening or forcing process. This progression of realised "isolations in unity" may begin with the disciple's group, environment or nation and, through the right use of the understanding, will end by enabling him to isolate the whole divine scheme or living structure, and to identify himself with it in an active capable manner.

The result of meditation upon this theme will be:

1. A definite illumination of the mind....
2. The disciple will become a creative co-operator...of the Plan.
3. His life will then be inspired by the desire to serve humanity and to co-operate with the Custodians of the Plan....

This particular technique of meditation involves the use of the head centre, demands the ability to focus the consciousness in the soul form, the spiritual body and, at the same time, to preserve soul consciousness, mind consciousness and brain consciousness.... This condition has been described as "the intensest reflection of the man, isolated in God Who is the negation of isolation and is nevertheless the Whole which is set apart from other Wholes". When this state of awareness has been achieved...the disciple becomes invincible upon the physical plane, for he is completely unified and linked up with all

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aspects of himself in the greater Whole of which he is a part, is fusing all attributes and is at-one with the Whole, not simply subjectively and unconsciously (as are all human beings) but in full, waking understanding awareness.

Inclusive Reason, which is the theme for initiatory meditation of the second ray disciple, produces that inherent divine capacity which enables the detail of the sensed Whole to be grasped in meticulous entirety.... Just as the trained physician, who is also a trained psychologist...views the human body and its energies, so the disciple upon the later stages of the Path also grasps the plans, purposes and materialised ideas of God.... The living structure as it expresses ideas, the intricate beauty of the inner relationships within the expressing Whole, the circulation of the energy which is working out the divine *Idea*, the points of force and focal points of energy which act as power and light stations within that Whole—all these stand revealed to the man who is permitted, as a soul, to meditate upon such a phrase as *inclusive reason*....

Presented Attributes...there are inherent or innate qualities and attributes in the divine Whole which remain as yet unrevealed, and are as much unexpressed as are the divine tendencies in the majority of human beings. It is with these mysterious and slowly emerging energies that the man, ready for initiation, will have to deal, and of them he will become increasingly aware. He has to learn to occupy himself with the task of co-operating with those great Lives Who, working on formless levels, are busy with the development of an inner and as yet unrealised development within the Whole, and which can only be contacted and sensed by those on, or nearing, the Path of Initiation. There is a mystery within the mystery. The four minor rays, or rays of attribute, are concerned with the attributes which are definitely and slowly coming into expression and to fruition—knowledge, synthesis, beauty, science, idealism and order. But there are others, further back behind the scenes, held in latency for the proper period and time...and these are the theme of this higher meditation. *A Treatise on the Seven Rays, Vol. II, pp. 391-97*

...Owing to the impulsion of life itself, progress ever continues; knowledge must ever be transmuted into wisdom; love must ever be accompanied by divine will; planning must ever give way to divine purpose; light must ever be succeeded by life; from the Hierarchy, the initiate must pass to Shamballa, and from Shamballa he will follow one or other of the seven Paths; the Path of Evolution gives place to the way of the Higher Evolution; planetary recognitions eventually expand into solar contacts; the Christ-consciousness eventually unfolds into something so all-inclusive that we have as yet no word for it or any need of words; recognition of the Father and of monadic being causes all lesser recognitions to fade out and soul-consciousness and progressive life in form are no longer goals but are left far behind.

In spite of all this, it is necessary to remember that the gain of all experience forever persists, nothing is ever lost; that which life in form has conferred is still in the possession of the immortal spiritual entity; that which the soul-consciousness has enfolded and included is still the rich endowment of Being, centred now in the Monad; hierarchical experience is merged into the purpose of the Council Chamber at Shamballa, but ability to work in the Hierarchy ever lasts because the hierarchical constitution and institution condition all manifestation—for what reason this is so, no one knows, but so is the divine Will.

In synthesis and in the all-inclusive awareness of the great Life which enfolds all that is, everything (except what we know as evil) is persistent and forever endures.

The Externalisation of the Hierarchy, pp. 559-60

THE LAW OF CAUSE AND EFFECT

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Initiation is a progressive sequence of directed energy impacts, characterised by points of crisis and of tension, and governed—in a sense not hitherto realised—by the Law of Cause and Effect. The Law of Cause and Effect (from the spiritual angle) appears to the progressing initiate to reverse the process which has up till now governed his life. Instead of his being impelled forward on the path of evolution by spiritual energies which from higher spheres invoke and evoke his response and a developing expansion of consciousness, each successive initiation undergone, understood and demonstrated upon the physical plane becomes the cause and influence which propels the initiate forward upon the Path of Initiation. In one case the cause of progression is a streaming down of the energies, producing effects in that which is thus stimulated; in the other case, the cause is to be found in the soul-infused personality and constitutes an upward movement of the initiatory self-directed activity, of the measure of love energy which his soul can express, and of the energy of will which is in itself the result of all the fusions he has at any given moment been capable of consciously focusing and using. These are points which it will be difficult for you to grasp but which are of major importance. *A Treatise on the Seven Rays, Vol. V, pp. 565-66*

TRAINING AND PREPARATION

The Hierarchy prepares men for initiation by:

- (a) Receiving them into the Ashrams of the Masters.
- (b) Offering Their disciples opportunity to serve in relation to the emerging Plan.
- (c) Inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation. Each *major* cycle receives new forms of the same ancient, yet basic, teaching. This present one is such a cycle, and much of my own work is in connection with this.

The Externalisation of the Hierarchy, p. 520

No one is admitted (through the process of initiation) into the Ashram of the Christ (the Hierarchy) until such time as he is beginning to think and live in terms of group relationships and group activities. Some well-meaning aspirants interpret the group idea as the instruction to them that they should make an effort to form groups—their own group or groups. This is not the idea as it is presented in the Aquarian age, so close today: it was the mode of approach during the Piscean age, now passed. Today, the entire approach is totally different. No man today is expected to stand at the centre of his little world and work to become a focal point for a group. His task now is to discover the group of aspirants with which he should affiliate himself and with whom he must travel upon the Path of Initiation—a very different matter and a far more demanding one. *A Treatise on the Seven Rays, Vol. V, p. 334*

There is no initiation for the disciple until he has begun consciously to build the antahkarana, thus bringing the Spiritual Triad and the mind as the highest aspect in the three worlds into a close relationship; he brings his physical brain into a position of a recording agent upon the physical plane, thus again demonstrating a clear alignment and a direct channel from the Spiritual Triad straight through to the brain via the antahkarana which has linked the higher mind and the lower....

It is in connection with this effort that he discovers the value, uses and purpose of the creative imagination. This creative imagination is all that remains to him eventually of the active and intensely powerful astral life which he has lived for so many lives; as evolution proceeds, his astral body becomes a mechanism of transformation, desire being transformed into aspiration and aspiration itself being

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transformed into a growing and expressive intuitive faculty. The reality of this process is demonstrated in the emergence of that basic quality which has always been inherent in desire itself: the imaginative quality of the soul, implementing desire and steadily becoming a higher creative faculty as desire shifts into ever higher states and leads to ever higher realisations. This faculty eventually invokes the energies of the mind, and the mind, plus the imagination, becomes in time a great invocative and creative agent. It is thus that the Spiritual Triad is brought into rapport with the three-fold personality. *Ibid.*, pp. 442-43

...Taurus, Gemini, Libra and Capricorn...produce those conditions and situations which will enable the initiate to demonstrate his readiness and capacity for initiation. They are called the "Guardians of the Four Secrets".

Taurus Guards the secret of light and confers illumination upon the initiate.

Gemini..... Guards the mystery or secret of duality and presents the initiate with a word which leads to the fusion of the greater pairs of opposites.

Libra..... Guards the secret of balance, of equilibrium and finally speaks the word which releases the initiate from the power of the Lords of Karma.

Capricorn..... Guards the secret of the soul itself and this it reveals to the initiate at the time of the third initiation. This is sometimes called the "secret of the hidden glory".

A Treatise on the Seven Rays, Vol. III, pp. 164-65

Both the Earth and Saturn...are exponents or expressions of the third Ray of Active Intelligence, and this ray relationships serves to bring the influences of Capricorn into relationship with Sagittarius, thus providing a field of energy wherein the one-pointed disciple can finally become the initiate. This is the set goal of the subject born in Sagittarius—whether it is the set goal of initiation into some form of sensuous experience or of spiritual undertaking and consciousness. The result of all experience in any sign of the zodiac should definitely work out as an expansion of consciousness and, no matter what form this experience may take, it consummates in an initiation of some kind or another. Students would do well to regard initiation as a determining process in life, and should endeavour that every life experience or cycle of life experiences should work out as an initiation into a wider field of awareness, of expression and of resultant contact.

The...disciple...will profit much from a deep and systematic study of this sign.... Sagittarius marks another point of balance which follows after that testing [in Scorpio], for the Archer has to acquire and hold a steady eye, hand and stance prior to firing the arrow which, when rightly directed and correctly followed, will carry him through the portal of initiation. *Ibid.*, pp. 189-90

THE ACHIEVEMENT OF THE CHRIST

In the triumph of the Crucifixion or (as it is more accurately called in the East), the Great Renunciation, Christ, for the first time, anchored on Earth a tenuous thread of divine Will as it issued from the Father's House (Shamballa), passed into the understanding custody of the Kingdom of God and, through the medium of the Christ, was brought to the attention of mankind. Through the instrumentality of certain great Sons of God, the three divine aspects or characteristics of the divine Trinity—will, love and

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intelligence—have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not that spent upon the Cross, but those spent in the Garden of Gethsemane. Then His Will—in agony and almost despair—was submerged in that of the Father. "Father," he said, "not My will but Thine be done." (*Luke XXII.42*)

Something new, yet planned for from the very depth of time, happened then in that quiet garden; Christ, representing mankind, anchored or established the Father's Will on Earth and made it possible for intelligent humanity to carry it out. Hitherto, that Will had been known in the Father's House; it had been recognised and adapted to world need by the spiritual Hierarchy, working under the Christ, and thus took shape as the divine Plan. Today, because of what Christ did in His moment of crisis hundreds of years ago, humanity can add its efforts to the working out of that Plan. The will-to-good of the Father's House can become the goodwill of the Kingdom of God and be transformed into right human relations by intelligent humanity. Thus the direct line or thread of God's will reaches now from the highest place to the lowest point, and can in due time become a cable of ascension for the sons of men and of descent for the loving, living spirit of God.

The Reappearance of the Christ, pp. 52-53

E. THE PROCESS OF INITIATION

INDIVIDUALISATION / INITIATION / IDENTIFICATION

These three words—*individualisation*, *initiation* and *identification*—cover the whole process of man's career from the time he emerges into the human kingdom till he passes out of it at the third initiation, and functions freely in the fifth kingdom, the kingdom of God.

A Treatise on the Seven Rays, Vol. II, p.27

Through the process of *Individualisation*, the soul arrives at a true self-consciousness and awareness in the three worlds of its experience. The actor in the drama of life masters his part. Through the process of *Initiation*, the soul becomes aware of the essential nature of divinity. Participation in full consciousness with the group and the absorption of the personal and individual into the Whole, characterise this stage on the path of evolution. Finally comes that mysterious process wherein the soul becomes so absorbed into that supreme Reality and Synthesis through *Identification* that even the consciousness of the group fades out (except when deliberately recovered in the work of service). Naught is then save Deity—no separation of any part, no lesser syntheses, and no divisions or differentiations. *Ibid.*, p.19

The life of the soul, in this great life cycle which we call human incarnation, passes on the phenomenal plane through all the stages with the same direction, power, steadiness in growth and in the adaptability of form to circumstance and environment, as does the life of God as it flows through the various kingdoms in nature from age to age. *Ibid.*, p.27

As we close our discussion of the three steps of *Individualisation*, *Initiation*, and *Identification*, which mark the progress of the soul from identification with form until it loses itself and its own identity in a higher identification with the Absolute One, let us carry our thoughts forward to that point in time and space wherein the spiritual consciousness releases itself from all the categories of awareness and all differentiations and from the final sense of selfhood, and merges itself in that sublime condition in which self-centredness (as we understand it) disappears.

...There will be—in the final stages—no consciousness of quality or ray type but simply a state of Being or of livingness that realises identification with the *Whole* and which, at the same time, holds in solution...all...distinctions and the many ray instincts, impulses and intuitions. The garnered and expressed qualities, and the possible actions and reactions and awarenesses are equally eternally present and capable of re-acquisition at will, but they are all held below the threshold of consciousness. Livingness, Being, Wholeness and Unity are the distinctive characteristics of this highly evolved stage, which is, in its turn, the foundation for that higher evolutionary cycle of which we know nothing but which is hinted at in *A Treatise on Cosmic Fire* and in all references to the seven Paths which open up before the adept of the fifth initiation. Absorption into the One Life is the nature of this elevated state of consciousness. Freedom from all that is implied in the use of the words Form and Ego is the major characteristic....

Each of the stages on the great Path of Liberation or Enlightenment with which we have been concerned—Individualisation, Initiation and Identification—have led the Life or the spiritual, interior man, from point to point, from quality to quality, from realisation to realisation, from phenomenal appearance to spiritual living, from physical awareness to sentient, emotional awareness, and from that to

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mental differentiation and separateness. He has been carried from hell to heaven, from heaven to Nirvana, from the life-conditioning of the personal Ego to that of the group soul, and thence to that of the liberated state of pure intuitional life. He has passed from form experience as a whole to that complete freedom from all vibratory impressions which it is the nature of pure Being...to demonstrate. But at the same time, nothing is lost of capacity, or quality or of sentient awareness....

"Therefore be full of joy, O pilgrim on the Way towards enlightened Being, for gain and loss are one; darkness and light eternally reveal the True; love and desire eternally invoke the Life.

Naught disappears but pain. Nothing remains but bliss—the bliss of knowledge true, of contact real, of light divine, the Way to God."

[From the *Old Commentary*] *Ibid.*, pp. 29-34

BUILDING THE ANTAKHARANA

It is along the antahkarana that the force used by the initiate must pour, and according to the nature of the work to be done will be the particular strand or thread of the rainbow bridge which the initiate employs.

A Treatise on the Seven Rays, Vol. V, p. 183

The polarisation shifts during the fifth period (the period of the Path of Initiation) entirely from the Personality to the Ego, until, at the close of that period, liberation is complete, and the man is set free. Even the causal body is known as a limitation and the emancipation is completed. The polarisation then shifts higher into the Triad—the shifting beginning at the third Initiation. The physical permanent atom goes and the polarisation becomes higher mental; the emotional permanent atom goes and the polarisation becomes intuitional; the mental permanent atom goes and the polarisation becomes spiritual. The man then becomes a Master of the Wisdom and is of the symbolic age of forty-two, the point of perfected maturity in the solar system.

Letters on Occult Meditation, p. 28-29

Many, too, are in process of linking the three lower aspects, which we call the personality, with the soul itself, through meditation, discipline, service and directed attention. When this has been accomplished, a definite relation is established between the sacrifice...petals of the egoic lotus and the head and heart centres, thus producing a synthesis between consciousness, the soul, and the life principle. The process of establishing this interlinking and interrelation, and the strengthening of the bridge thus constructed, goes on until the third initiation. The lines of force are then so interrelated that the soul and its mechanism...are a unity. A higher blending and fusing can then go on.

Education in the New Age, p. 33

Beyond this point of humanity's destined goal I seek not to go; to initiates and disciples who have not yet taken the Initiation of Transfiguration, the higher realms of awareness and the "secret Place of the Most High" (the Council Chamber of Sanat Kumara) remain deeply esoteric. It is a higher realm of energies—planetary, extra-planetary and inter-planetary; with them educators have no concern and with their consideration the teaching staff of an esoteric school is not called upon to deal. The task is to train students in the recognition of energy and force; to discriminate between the various types of energy, both in relation to themselves and to world affairs, and to begin to relate that which is seen and experienced to that which is unseen, conditioning and determining. This is the esoteric task.

Ibid., p. 62

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Applicants for initiation and initiates up to the third initiation use both the sutratma and the antahkarana, employing them as a unit. The power of the Triad begins to pour through, thus energising all human activities upon the physical plane, and vitalising in ever increasing degree the man's thoughtform.

A Treatise on Cosmic Fire, pp. 959-60

It is through the activity of the lower mind that fusion with the soul is brought about, with successive, intensifying points of tension; it is through the activity established between higher and lower mind that fusion with the Spiritual Triad becomes possible, with points of tension arising at many points along the bridge, the antahkarana; it is through the activity of pure reason that fusion with the Hierarchy becomes possible, and it is that which produces those points of tension which we call *Initiations*. There are necessarily still higher points of tension, but it is with those called initiations that we are dealing at this time.

A Treatise on the Seven Rays, Vol. V, pp. 540-41

The lower mind should be the organ of heart expression and be as unconscious in its functioning as is the rhythm of the heart itself—the physical heart. The higher mind is intended to become increasingly the field of the initiate's effort, and hence the constant need for him to build the antahkarana. *Ibid.*, p. 137

THE ROLE OF THE MIND AND THE INTUITION

There is one point which oft overlooked, but which I gave to you earlier, and that is the *mental approach to initiation*. So much emphasis has been laid upon the love quality of the Hierarchy, on its being the expression of the second divine aspect, that the hierarchical mentality (if I may use such a phrase) is frequently forgotten; yet it is a law—closely related to initiation—that "the work of the initiate is carried forward *within* the ring-pass-not of the Universal Mind". I would have you give these words calm and mature consideration.

The planetary Logos works—as far as His manifestation, the Earth, is concerned—from cosmic mental levels; all that is manifested through His Creative Word is His focused thought and His fixed mental intention. In order to create a material world, He directs His thought from what can be regarded as the concrete levels of the cosmic mental plane; the whole process is one of precipitation, consolidation and irradiation.

Discipleship in the New Age, Vol. II, pp. 384-85

When a man through the science of Yoga (that science which deals with "suppression of the activities of the thinking principle" or with mind control), has achieved full power over the mind and over mental substance or thought matter, he is freed from the control of those forms which hold the majority of men captive in the three worlds.... He is no longer deceived and can discriminate between the real and unreal, between the true and the false, and between the life of the spirit and the world of phenomena. He becomes subject then to the currents of thought, and the world of ideas emanating from great spiritual entities, from spiritual lives, and the great plan of the Architect of the Universe can unroll itself before him. *The Light of the Soul*, pp. 164

The Knower has a different method from that of the mystic. His is the directing of the intellect to the object of its search, his is the way of the mind, and its discipline and control. He steadies the mind; he stops its versatility and focuses it; he seeks out after God; he divorces himself from feeling and is not interested in his own personal satisfaction, for the mind is the "common sense", and in its highest use is dowered with the faculty of synthesis, of Wholeness.... He will live his life as "life", that is, as self-realisation and self-completion, with the consciousness that it is not merely his own self that is being realised and

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perfected, but the universe, the deity, of whom this apparent self is a part....

In the truly illuminated man, we have that rare combination of the mystic and the knower; we have the product of the mystical methods of the East and of the West; we have the union of head and heart; of love and the intellect. This produces what, in the Orient, is called the Yogi (the knower of union) and, in the Occident, is termed the practical mystic—which is our rather unsatisfactory way of designating that mystic who has combined the intellect with the feeling nature and is, therefore, a co-ordinated human being—with brain, mind and soul functioning with the most perfect unity and synthesis.

From Intellect to Intuition, pp. 157-59

The mind receives illumination from the soul, in the form of ideas thrown into it, or of intuitions which convey exact and direct knowledge, for the intuition is ever infallible. This process is in turn repeated by the active mind, which throws down into the receptive brain the intuitions and knowledge which the soul has transmitted. When this is carried forward automatically and accurately, we have the illumined man, the sage.

Ibid., p. 164

...Initiation is not a ceremonial procedure, or an accolade, conferred upon a successful aspirant, neither is it a penetration into the Mysteries—of which the mysteries of Masonry are, as yet, only the pictorial presentation—but is simply the result of experiencing "livingness" on all three levels of awareness (physical, emotional and mental) and—through that livingness—bringing into activity those registering and those recording cells within the brain substance which have hitherto not been susceptible to the higher impression. Through this expanding area of registration or, if you prefer it, through the development of a finer recording instrument or responsive apparatus, the mind is enabled to become the transmitter of higher values and of spiritual understanding. Thus the individual becomes aware of areas of divine existence and of states of consciousness which are always eternally present but which the individual man was constitutionally unable to contact or to register; neither the mind, nor its recording agent, the brain, were able to from the angle of their evolutionary development.

When the searchlight of the mind is penetrating slowly into hitherto unrecognised aspects of the divine mind, when the magnetic qualities of the heart are awakening and becoming sensitively responsive to both the other aspects, then the man becomes able to function in the new unfolding realms of light, love and service. He is initiate.

The Reappearance of the Christ, p. 128

The knowledge of the initiate has naught to do with consciousness as the mind recognises that factor in the evolutionary process; his knowledge is related to the faculty of the intuition and to that divine perception which sees all things as *within itself*.

A Treatise on the Seven Rays, Vol. V, p. 288

What is this mysterious thing we call the intuition? It is interesting to note that the word is totally ignored in some books on psychology, and those often by the biggest men in the field. The intuition is not recognised. We might define it as direct apprehension of truth, apart from the reasoning faculty or from any process of intellection. It is the emergence into the consciousness of some truth or beauty never before sensed. It does not emerge from the subconscious, or from the stored up memory, racial or individual, but drops into the mind directly from the superconscious, or from the omniscient soul. It is immediately recognised as infallibly true and arouses no questioning. All sudden solutions of apparently insoluble or abstruse problems, and numbers of the great revolutionising inventions, come under this category....

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This immediate access to Truth is the ultimate destiny of all human beings, and it seems probable that some day the mind itself will lie as much below the threshold of consciousness as the instincts now do. We shall then function in the realm of the intuition and shall talk in terms of the intuition with as much facility as we now talk of the mind, and endeavour to function as mental beings.

From Intellect to Intuition, pp. 161-62

THE LIFE ASPECT AND THE SPIRITUAL WILL

Beyond the mental plane, the initiatory impulse or emphasis is upon the life aspect, upon dynamic energy, and upon the cause of manifestation, and this incentive to progress is not based on revelation, which is ever incident to or related to the significance of light. Light and revelation are cause and effect. The coming revelation for which all men await, and which will come when world adjustment has reached an already determined point, is concerned with the impartation to the human consciousness of the meaning and purpose of life; this will take place in a gradually unfolding series of spiritual events. I cannot and must not put these truths more clearly, even if the necessary words were available to express what is not as yet even dimly sensed by disciples of the first and second initiation.

A Treatise on the Seven Rays, Vol. V, pp. 74-75

It is wise to remember that immortality is an aspect of the living spiritual being, and is not an end in itself, as men seek to make it. To the Knowers of Life such a phrase as "I am an immortal soul" is not even true. To say "I am Life Itself and, therefore, an immortal" approaches closer to the truth, but even that sentence is (from the angle of the initiate) only a part of a larger truth.

Ibid., p. 731

The approach of the disciple to the entire subject of initiation differs today from that of earlier times—even so short a time as fifty years.... The true disciple who is ready for this great step is in control of the emotional apparatus; his lower mind is keenly alert and focussed, and his higher mind is definitely en rapport with the lower, via the antahkarana. Perhaps clarity of perception will come to you if you realise that the conditional demands of the Initiator (until the period of the year 1400 A.D.) were for conscious soul contact; today, it is for a measure of established relation to the Spiritual Triad, via the antahkarana. This is a very different matter; soul contact is necessarily present, but is not deemed to give all that the initiate of the New Age must have. Love is of course needed; wisdom must be present, but the sense of universality is also required and indicates, when present, a measure of monadic inflow. This inflow comes naturally via the antahkarana or across the "rainbow bridge".... In spite of all signs to the contrary...a very real measure of monadic energy is present. Humanity will increasingly demonstrate this as the insistent demand for unity and the growth of internationalism will demonstrate. The objective, goals, theories, aims and determinations of the bulk of mankind already testify to this.

These expressions of the evolutionary development of humanity are related to the first manifesting qualities of the Will aspect.... Hence the necessity for the scientific construction of the rainbow bridge; hence the emphasis upon the Monad, the Father aspect which can now be revealed and known, because the work of aeons is culminating in a general soul contact, where humanity as a whole is concerned. This is testified to by the fact that so very many thousands have (as I have several times told you) taken the first initiation. The Christ Child is present in truth, and the human heart and mind are becoming aware of that fact; the goal for thousands everywhere is the demonstration of the Christ spirit, and the exemplification of a life conditioned by love and modelled upon that of Christ or Shri Krishna, His earlier incarnation.

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This makes possible, therefore, the next great human unfoldment which grows out of the Christ consciousness and "brings to light" (I know no other way in which to express this concept) the will of God, and points also to the basic distinction between goodwill and the will-to-good. Again I would ask you to reflect upon this distinction, for it connotes the difference between a life ruled and conditioned by the soul and one which is ruled and conditioned by the Spiritual Triad. This distinction is very real, for one quality grows out of love and the other out of the recognition of the universality of life; one is an expression of the Christ consciousness and life, and the other is a responsiveness to monadic inflow, and yet the two are one.

Discipleship in the New Age, Vol. II, pp. 268-70

The attainment of this stage (spiritual consciousness) is rapid for those whose will is intensely alive. This would naturally be so. As the will, reflected in the mind, becomes dominant in the disciple, he has awakened that aspect of himself which is en rapport with the will aspect of the Logos, the first or Father aspect. The lines of contact are as follows:

1. Monad or Father in Heaven, the will aspect.
2. Atma or spiritual will, the highest aspect of the soul.
3. The mental body or intelligent Will, the highest aspect of the personality.
4. The head centre.

This is the line followed by the raja-yogins and it brings them to a realisation of the spirit and to adeptship. There is yet another line:

1. Monad.
2. The Son or Christ aspect.
3. The love aspect, or wisdom aspect.
4. Buddhi or spiritual love, the second aspect of the soul.
5. The emotional body, the second aspect of the personality.
6. The heart centre.

This is the line followed by the bhakti, the devotee and the saint and brings him to a knowledge of the soul and of sainthood. The former line is that to be followed by our Aryan race. The second line was the path of attainment for the Atlanteans.

If students would follow these tabulations with care, much light would come. The necessity for a strong energetic will becomes apparent if the path of Initiation is studied. Only an iron will, and a steady, strong unswerving endurance will carry the aspirant along this path and out into the clear light of day.

Light of the Soul, pp. 42-3

It would be wise here to make clear the two ways whereby men reach the goal—knowledge of the spiritual life, and emancipation. There is the *way of Yoga* as outlined by Patanjali whereby, through the use of the will, discrimination between the self and the not-self is achieved and pure spirit is arrived at. This is the way for the fifth or Aryan race, for those whose function it is to develop the fifth principle or mind and thus become true sons of mind. It is their part to become the five-pointed star, the star of the perfected man, in all his glory. Through following this way the five planes of human and superhuman evolution are dominated and atma (or the will of God, the Father aspect) stands revealed through the medium of buddhi (or the Christ consciousness), having for its vehicle, manas or higher mind.

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The other way is the way of pure devotion. Through intense adoration and entire consecration the aspirant arrives at a knowledge of the reality of spirit. This is the way of least resistance for many; it was the method of attainment for the race preceding the Aryan. It largely ignores the fifth principle and is the sublimation of sensuous perception, being the way of intense feeling. Through following this method the four planes are dominated and buddhi (or the Christ) stands revealed. Students should differentiate clearly between these two ways, remembering that the white occultist blends the two and if in this life he follows the way of Raja Yoga with fervour and love it will be because in other lives he set his foot upon the way of devotion and found the Christ, the Buddhi within. In this life he will recapitulate his experience, plus the intense exercise of the will and control of the mind which will eventually reveal to him his Father in Heaven, the point of pure spirit. *Ibid.*, pp. 43-44

THE USE OF SYMBOLS

The symbol which expresses the door of evolution is the crescent moon; that of the process of evolution—as it affects the material or substantial life of the man—is the waxing and waning moon—the symbol of growing desire and of the dying out of desire. The symbol of the world of meaning is Light—the light which shines upon the ways of men, interpreting events and bestowing revelation. The symbol of the world of mediation is the revolving Cross, whilst the symbol of the world purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun. Remember that when we talk and think in symbols, we are placing something between ourselves and reality—something protective, interpretive and significant, but something nevertheless veiling and hiding. After the fifth initiation all veils are rent and naught stands between the initiate and Essential Being.

A Treatise on the Seven Rays, Vol. V, pp. 177-78

INITIATION AND THE RAY ENERGIES

Each initiation gives more control on the rays, if one may so express it, although this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the adept stands Master in the three worlds, He controls more or less (according to His line of development) the five rays that are specifically manifesting at the time He takes the initiation. At the sixth initiation, if He takes the higher degree, He gains power on another ray.... The sixth initiation marks the point of attainment of the Christ, and brings the synthetic ray of the system under His control. We need to remember that initiation gives the initiate *power on the rays* and not *power over the rays*, for this marks a very definite difference. Every initiate has, of course, for his primary or spiritual ray one of the three major rays, and the ray of his Monad is the one on which he at length gains power. The love ray, or the synthetic ray of the system, is the final one achieved. *Initiation, Human and Solar*, p. 17

It will be obvious to you that, as energy is the basis of our entire manifested world, an initiation is a condition of consciousness wherein the fully prepared disciple utilises the available energies (at the time of initiation) to bring about changes within consciousness of a momentous and revelatory nature. Each initiation puts the initiate in a position to control certain related energies and enables him to become increasingly a trained manipulator of those energies; each initiation gives him understanding of the related energy and of its field of activity; each initiation reveals to him the quality and the type of stimulation to be evoked when brought into contact with any particular ray energy; each initiation establishes relationship between the initiate and the ray energy involved, so that gradually (no matter what may be his soul ray or his personality ray) he can work with the quality and the creative aspect of all the rays, though ever retaining a greater facility to work on his own soul ray, and later with the ray of the Monad—one of the

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three major Rays of Aspect....

These are facts which I would have you bear in mind as we consider the relation of the seven rays to initiation in this particular world period and during the cycle of treading the Paths of Discipleship and Initiation. Great transitions are then made; the power to include and to love in the truly esoteric sense automatically produces changes and a basic refocusing in the life of the accepted disciple and of the initiate; these changes, transitions and reactions are brought about by the action of the ray potencies during the period of initiation; the initiate then enters into relationship with rays which are conditioning him at the time. They affect his soul-infused personality, and also the ashram with which he is affiliated. The quality and potency of an ashram is definitely affected by the admission of an initiate; he brings into it not only his own potency and ray qualities as a soul, but also the energy of the rays which produced the changes and which conditioned him during the initiatory process he has just undergone. He then moves into a new stage of conscious contact *within the Ashram*. This new state of perceptive spirituality permits the initiate to enter into a relation with all those who have undergone a similar initiation. He therefore becomes increasingly a constructive and creative agent in the ashram.

A Treatise on the Seven Rays, Vol. V, pp. 557-62

TESTS AND CRISES IN INITIATION

The shifting of polarisation from emotional to mental, and thence to the causal and later to the threefold Spirit, inevitably entails a period of great difficulty, of violent conflict both internally and with the environment, intense suffering and apparent darkness and disruption—all these things characterise the life of the aspirant or the disciple. What causes this and why is this so? The following reasons may make it apparent why the path is so hard to tread and the process of mounting the ladder (as one nears the higher rungs) becomes even more complicated and difficult.

1. Each body has to be dealt with and disciplined separately and thus purified.
2. Each body has to be re-adjusted and aligned.
3. Each body has to be subjected to repolarisation.
4. Each body is practically reconstructed.
5. Each subplane above the fourth (for on the fourth the life of the aspirant begins) has to be dominated.
6. Each centre has to be gradually, carefully and scientifically awakened, its revolutions have to be intensified, its radiations electrified (if I may borrow that term and apply it to the centres) and its forces must demonstrate through the higher dimension.
7. Each etheric centre has to be magnetically linked, in full alignment, with the corresponding centres in the emotional and mental bodies, so that the flow of force is unimpeded.
8. Each centre has then to be awakened afresh by the Sacred Fire till the radiations, the velocity and the colours are keyed to the egoic note. This is part of the work of Initiation.

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As each change is gradually made, it responds to the same law that governs all cyclic growth in the macrocosm:

1. First comes the clashing of the old with the new rhythm.
2. This is followed by a period of gradual dominance of the new, elimination of the old, and the stabilisation of the new vibration.
3. Then finally comes the passing on and out, and again a repetition of the process.

It is this work that is done on the bodies and on the centres by the work of meditation and the use of the Sacred Word. This Word aids in the adjustment of the matter, its vitalisation by fire, and enables the aspirant to work in line with the law. This unfoldment of the centres is a gradual process, paralleling...the slow development of causal consciousness. *Letters on Occult Meditation*, pp. 82-83

One of the tests of the initiatory process is a hitherto totally unexpected one. Tests which are expected and for which preparation has been made do not constitute true tests in the real sense of the word, esoterically understood. It is a test—imposed with increasing rigidity as initiation after initiation is taken—to see just how far the initiate is capable of retaining or preserving in his brain consciousness the registered facts of several worlds or planes of consciousness; i.e., the three worlds of human endeavour and the world of soul consciousness, or both of these and the world of the Ashram; or again these and the activity of the Hierarchy itself, viewing it as a complete whole; or again, all of these and the world of Triadal experience, until the point is reached where a straight continuity of consciousness can be registered and held which comes directly from the Council Chamber of the Lord of the World to Those Masters Who are functioning in a physical body and must therefore use a physical brain. In every single case the test (in order to be passed correctly) *must* involve the brain consciousness; the facts, registered upon the subtler planes must be correctly registered, recognised and interpreted simultaneously upon the physical plane.

A Treatise on the Seven Rays, Vol. V, p. 433

It is usually regarded as essential that disciples who are taking the second or third initiations should register them in their brain consciousness. As I have often told you, the initiate consciousness is *not* the factor which requires to be thus recorded; it is seldom so. Recognition of it comes when the candidate is participating in the "esoteric installation" of a candidate into the ranks of the Great White Lodge. What the disciple undergoing initiation (and I choose the word "undergoing" with deliberation) must and eventually does record are the crises which brought about his fitness to take initiation.... These, correctly handled and surmounted, will result in his being an initiate.... As I often told you, a man *is* an initiate, prior to any initiation ceremony. The ceremony concerns hierarchical recognition of the disciple and does not concern the candidate's fitness.

Discipleship in the New Age, Vol. II, p. 70

Senior disciples are undergoing a forcing process to enable them more rapidly to take the initiation immediately ahead of them. This necessarily brings added strains and risks, sometimes even to the point of death, but also greater spiritual light and life.... Spiritual desperation is what is needed to provide the required "point of tension" from whence the antahkarana can be built. *Ibid.*, p. 64

QUALITIES TO BE DEVELOPED

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Before individual man can achieve initiation, he must be fully self-conscious, mystically oriented and occultly developed. He must be aware of himself as he essentially is—a soul involved in form which is itself developed and unfolded through soul activity; he must be a developed mystic, capable of pure vision, motivated by spiritual intent and able to perceive the uses of inherent sensitivity; he must also be a trained occultist, mentally polarised and profoundly aware of the realities, forces and energies of existence and, therefore, free from the ordinary glamours and illusions which colour the reactions and life of the average man. He is then governed by the physical Sun, motivated by the energies pouring from "the heart of the Sun" (via Neptune) and bringing about at-one-ment through the forces which are reaching him (via Uranus).

A Treatise on the Seven Rays, Vol. III, pp. 307-78

Only the man whose sense of identity is beginning to expand and become inclusive can "take initiation" (as it is erroneously termed). If initiation were a purely personal achievement, it would throw the man back into the separative consciousness, out of which he is endeavouring to escape. This would not be spiritual progression. Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.

Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate in the fourth initiation, and are again mysteriously emphasised at the ninth initiation.

A Treatise on the Seven Rays, Vol. V, pp. 341-42

The ability to work without any token of recognition, to see others claim the reward of action taken, and even to be unaware that the results of the good initiated by the individual disciple or his group are claimed by others, are the hallmarks of the hierarchical worker. The Masters get no recognition for the work done by Their disciples, though They initiated the original impulse and have given both guidance and direction; the disciple carries out the Plan; he shoulders the responsibility; he pays the price, either good or bad, or the karmic results of instituted activity, and he is the one who gains the recognition of the crowd. But—until the disciple seeks *no* recognition, until he fails to think in terms of results and is unaware of the reaction of the world to his work as an individual disciple—he has yet far to go in order to gain the higher initiations.

Ibid., pp. 211-12

Transformation [is] the evolutionary process which is carried on upon the Path of Discipleship, in which the disciple transforms his lower threefold "appearance" or personality and begins to display divine "quality". His physical body becomes obedient to the dictates of his mind, which is becoming responsive to the higher mind through the medium of the soul; his emotional nature becomes the receptacle of buddhi or of the intuition; then, after the third initiation it disappears altogether, and the buddhic vehicle becomes the main instrument of sentiency. The mind, in due course, is equally transformed by impression from the higher mind, as it endeavours to implement the will nature of the Monad.

Ibid., p.278

The same three words [experiment, experience, expression] in greatly enhanced interpretation and with the emphasis upon a much fuller opportunity—can be used to describe the progress of the initiate upon the final stages of the Path.... Every initiation is approached by the disciple or initiate in a spirit of divine experimentation, but with a scientific aspect, because an initiation is a culminating moment of achievement, and success is a graded series of experiments with energy.

Ibid., p. 337

We have...considered briefly but suggestively four qualities which a group preparing for initiation needs

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to develop, to consider and unitedly to achieve. They are:

1. The achieving of a non-sentimental group interrelation.
2. Learning to use the forces of destruction constructively.
3. Attaining the power to work as a miniature Hierarchy, and as a group to exemplify unity in diversity.
4. Cultivating the potency of occult silence.

Ibid., p. 215

UNFOLDMENT THROUGH MEDITATION

The heart centre opens before the head centre. Love must ever be developed before power can be safely used. Therefore the light of love must be functioning before the light of life can be consciously employed.

As the lotus centre of the heart opens and reveals the love of God, through meditation a synchronous unfoldment takes place within the head. The twelve petalled lotus in the head (which is the higher correspondence of the heart centre, and the intermediary between the twelve petalled egoic lotus on its own plane and the head centre) awakens. The pineal gland is gradually brought from a state of atrophy to full functioning activity and the centre of consciousness is transferred out of the emotional nature into the illuminated mind consciousness. This marks the transition which the mystic has to make onto the path of the occultist, keeping, as he always does, his mystical knowledge and awareness but adding to it the intellectual knowledge and conscious power of the trained occultist and yogi.

From the point of power in the head the yogi directs all his affairs and undertakings, throwing upon all events, circumstances and problems the "awakened inner light". In this he is guided by the love, insight and wisdom which is his through the transmutation of his love nature, the awakening of his heart centre and the transference of the fires of the solar plexus to the heart.

It might be asked very pertinently here how this junction between head and heart, producing the luminosity of the central organ and the emission of the inner radiance, can be brought about. Briefly stated, it is produced as follows:

1. *Through the subjugation of the lower nature* which transfers the activity of all the life below the solar plexus and including the solar plexus, into the three centres above the diaphragm, the head, heart and throat. This is done through life, love and service, not through breathing exercise and sitting for development.
2. *Through the practice of love*, the focusing of the attention upon the heart life and service, and the realisation that the heart centre is the reflection in man of the soul, and that this soul should guide the heart issues from the throne or the seat between the eyebrows.
3. *Through a knowledge of meditation*. Through meditation, which is the exemplification of the basic yoga aphorism "energy follows thought", all the unfoldments and developments which the aspirant desires are brought about. Through meditation, the heart centre, which in undeveloped man is pictured as a closed lotus *turned downwards*, is reversed, turned upwards and unfolded. At its heart is

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the light of love. The radiance of this light, being turned upwards, illumines the path to God, but is not the Path, except in the sense that as we tread upon that which the heart desires (in a lower sense) that path leads us on to the Path itself.

Perhaps clarity will come if we realise that part of the path is within ourselves and this the heart reveals. It leads us to the head, where we find the first portal of the Path proper and enter upon that part of the path of life which conducts us away from the body-life, to the fullest liberation from experience in the flesh and in the three worlds.

It is all one path, but the Path of Initiation has to be trodden consciously by the thinker functioning through the central organ in the head, and from there intelligently traversing the Path which leads through the three worlds to the realm or kingdom of the soul.

Light of the Soul, pp. 293-95

RULES FOR INITIATION

THE FOURTEEN RULES FOR DISCIPLES AND INITIATES

[The fourteen rules for Group Initiation are] "Rules or Formulas of Approach", primarily concerned with the Shamballa or life aspect [and]...the expression of the will aspect.... [They] deal with the unfoldment of group consciousness, because it is only in group formation that, as yet, the Shamballa force of the will can be tapped.... Only the group, under the proposed new mode of working and group initiation, is capable of invoking Shamballa.

A Treatise on the Seven Rays, Vol. V, p. 35

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

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

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

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

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

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

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

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

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

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

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

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

RULE XIII—Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation and may Transmutation disappear. Let the O.M. be heard right the centre of the group, proclaiming God is All.

RULE XIV—Know, express, reveal, destroy and resurrect.

A Treatise on the Seven Rays, Vol. V, pp. 19-23

I would here remind you that in these fourteen rules we must approach our theme from the angle of the initiate-consciousness and not from that of the blended soul-personality consciousness. It is the higher approach which is here indicated, the problem of the initiate-group and not that of the individual within the group.

Ibid., p. 278

In studying these rules for the initiate, it must ever be remembered that they concern primarily the use of the Will or first aspect. This is the energy of the Monad, utilised via the Spiritual Triad and related to the personality via the antahkarana. Secondary interpretations and tertiary correspondences are always possible, but the main significance of these rules is related to the first divine aspect. You have, therefore, as you reflect, think, study and correlate, to bear constantly in mind:

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1. The seven ray types.
2. The Monad, the Spiritual Triad and the threefold personality; these constitute another septenate.
3. The seven groups of Masters.
4. The seven centres and their seven central points, or jewels.
5. The four veils of maya.

Various other septenates could also be related, but such relationship is not required by the initiate who has consciously discarded all these lower septenates and works now with the seven major energies, the sevenfold field of their activity and the septenary aspect of the implementing instrument, whether planetary or individual. *Ibid.*, pp. 184-85

RAJA YOGA AND THE LAWS OF BECOMING

In the *Yoga Sutras* there are embodied for us the laws of that becoming and the rules, methods and means which—when followed—make a man "perfect even as your Father in Heaven is perfect". Step by step there is unfolded for us a graded system of development, leading a man from the stage of average good man, through those of aspirant, initiate and master on to that exalted point in evolution at which the Christ now stands. *The Light of the Soul*, p. xi

Raja Yoga, or the science of Union, gives the rules and the means whereby:

1. Conscious contact can be made with the soul, the second aspect, the Christ within,
 2. Knowledge of the self can be achieved and its control over the not-self maintained,
 3. The power of the ego or self can be felt in the daily life and soul powers manifested,
 4. The lower psychic nature can be subdued, and the higher psychic faculties demonstrated,
 5. The brain can be brought en rapport with the soul and its messages received,
 6. The "light in the head" can be increased, so that a man becomes a living Flame,
 7. The Path can be found and man himself become that Path.
- Ibid.*, pp. 7-8

THE HIGHER SPIRITUAL LAWS

...Only after the third initiation...the power of the Spirit is, for the first time, consciously felt.... Therefore we have:

1. The Law of Repulse (Fourth Law).....Atma. Spiritual Will.
This influence comes via the egoic petals of sacrifice and the subsidiary Law of Sacrifice.
2. The Law of Group Progress (Fifth Law).....Buddhi. Spiritual Love.
This comes via the love petals of the egoic lotus and the subsidiary Law of Magnetic Impulse.
3. The Law of Expansive Response (Sixth Law).....Manas. Higher Spiritual Mind.
It comes via the knowledge petals and the subsidiary Law of Service
A Treatise on the Seven Rays, Vol. II, pp. 150-51

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SELF-REGULATION

...Consciousness and understanding of the larger purpose which lies behind the more exoteric intent of the unfoldment of the consciousness in this solar system, in the planet and in man, has to be grasped eventually towards the final stages of the evolutionary process. When this understanding unfolds, then man becomes an initiate, vacates his position upon the Fixed Cross and begins the relatively slow process of mounting the Cardinal Cross. Then he becomes a co-operator in the great creative process and purpose. He begins to *create* his own body of expression upon the Cardinal Cross and the impulse of Aries begins to appear to him.... He *manifests* consciously in the world that which he intends to carry forward and Cancer then reveals to him its secret. He becomes his own *legislator*, ruling his conduct wisely, controlling his impulses intellectually and then Libra enables him to balance the material and the spiritual law. When he has done all this, he discovers himself ready to enter into new and deeper experiments...and as a participator in the divine plan and as co-operator in the divine purpose, he then becomes his own *initiator* and is thus ready to take initiation.

A Treatise on the Seven Rays, Vol. III, pp. 240-41

THE LIBERATION OF LIFE

...A new law...is substituted for the Law of Death and which has reference only to those upon the later stages of the Path of Discipleship and the stages upon the Path of Initiation.

LAW X

Harken, O [Disciple], to the call which comes from the Son to the Mother, and then obey. The Word goes forth that form has served its purpose. The principle of mind...then organises itself, and then repeats the Word. The waiting form responds and drops away. The soul stands free.

Respond, O Rising One, to the call which comes within the sphere of obligation; recognise the call emerging from the Ashram or from the Council Chamber where waits the Lord of Life Himself. The Sound goes forth. Both soul and form together must renounce the principle of life and thus permit the Monad to stand free. The soul responds. The form then shatters the connection. Life is now liberated, owning the quality of conscious knowledge and the fruit of all experience. These are the gifts of soul and form combined.

A Treatise on the Seven Rays, Vol. IV, pp. 501-02

G. INITIATION AND THE NEW WORLD RELIGION

...Two great stations of energy and two major powerhouses of light have been established by these two Sons of God [Buddha and Christ] and *the descent* of the divine life into manifestation has been greatly facilitated. The *Way* is now opened so that the *ascent* of the sons of men can become entirely possible.... From one point of view, these two centres of force constitute the Temples of Initiation through which all disciples have to pass. This passing is the theme of the coming new religion.

A Treatise on the Seven Rays, Vol. II, pp. 278-79

WORK OF THE ASHRAMS

Specifically, the externalised Ashrams will be active along four major lines:

1. Creating and vitalising the new world religion.
2. The gradual reorganising of the social order—an order free from oppression, the persecution of minorities, materialism and pride.
3. The public inauguration of the system of initiation. This will involve the growth and comprehension of symbolism.
4. The exoteric training of disciples and of humanity in this new cycle.

The Externalisation of the Hierarchy, p.700

THE CEREMONY OF INITIATION

Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a little to the exclusion of the true significance. Primarily it involves the capacity to see, hear, and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it does entail the inner comprehension that sees the value underlying the form, and recognises the purpose of pervading circumstances. It is the capacity that senses the lessons to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions effects an hourly, weekly, yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself and not of some occult teacher performing an occult rite—leads to what one might term a *crisis*.

At this crisis, which necessitates the aid of a Master, a definite act of initiation is performed, which (acting on a particular centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.

This ceremony of initiation marks a point of attainment. It does not being about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:

1. An expansion of consciousness that admits the personality into the wisdom attained by the Ego, and in the higher initiations into the consciousness of the Monad.

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2. A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution....

The ceremony of initiation takes place on the three higher subplanes of the mental plane, and on the three higher planes, according to the initiation. The five-pointed star, at the initiations on the mental plane, flashes out above the head of the initiate. This concerns the first initiations which are undergone in the causal vehicle. It has been said that the first two initiations take place upon the astral plane, but this is incorrect, and the statement has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and the lower mental and affect their control.... At the final two initiations which set a man free from the three worlds, and enable him to function in the body of vitality of the Logos and wield that force, the initiate becomes the five-pointed star and it descends upon him, merges in him, and he is seen at its very centre.

Initiation, Human and Solar, pp. 14-16

Initiation is only a ceremony in so far that there comes a climaxing point in the initiatory process in which the disciple's consciousness becomes dramatically aware of the personnel of the Hierarchy and of his own position in relation to it. This realisation he symbolises to himself—successively and on an increasingly large scale—as a great rhythmic ceremonial of progressive revelation in which he, as a candidate, is the centre of the hierarchical stage. This is definitely so (from the ceremonial angle) in the first two initiations, and in relation to the Christ as the Initiator. After the third initiation, the ceremonial angle lessens in his consciousness because the higher initiations are not registered by the mind (with its ability to reduce realisation into symbolic form) and thus transmitted to the brain, but they reach the brain and are there registered via the antahkarana; the results of the experience of expansion are now definitely of such a nature that they cannot be reduced to symbols or to symbolic happenings; they are formless and remain in the higher consciousness.

A Treatise on the Seven Rays, Vol. V, pp. 530-31

CHRIST AND THE ONE INITIATOR

Revelation is a progress of penetration: first into the Mind, then into the Heart, and lastly into the Purpose of the One in Whom we live and move and have our being.

The agent of revelation is, for the first two initiations, the Soul and—for that reason—the first initiation is said to be (and with truth) the expression of man's own inner divinity. This is the reason why these first two initiations are regarded as "initiations of the threshold". It is here that the work of the Christ or Whoever is the cyclic Head of the Hierarchy should be considered, working in co-operation with the Soul of the initiate upon the plane of the Soul, the mental plane; the Son of Mind is set free and then the higher initiations become possible. After that, the One Initiator can be faced or confronted step by step and revelation is accorded of the world soul, of the planetary consciousness—that of which the Soul or the individual consciousness is an integral part....

The whole theme of revelation is the revelation of light, and that implies many different interpretations of the word "light"; it concerns the discovery of the lighted areas of being which otherwise remain unknown and therefore hidden. We create light; we employ light; we discover greater lights which serve to reveal to us the Unknown God. It is the guiding light within us which eventually reveals those brighter lights which usher in the process of revelation.

Discipleship in the New Age, Vol. II, pp. 435-36

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In the earlier two initiations, the Angel of the Presence stood between the disciple-candidate and the Presence. At the later initiation the Angel of the Presence is the Christ Himself, one with the soul of the candidate (the individual Angel of the Presence). Through the heart of Christ passes the dynamic power of the One Initiator, as a stream of light, stepped down or toned down by the Christ in order that the candidate can appropriate its potency without risk or danger.

After the third initiation, the candidate must face the One Initiator alone, with no protective Individual standing between him and the eternal source of all power. The Christ is present, supporting and attentive. He stands directly behind the initiate so as to arrest and distribute the potency passing through the initiate's body and centres; the candidate is also flanked on either side by a Master. Nevertheless, he faces the Initiator alone and unprotected. Even now, at this much later initiation, he cannot see "eye to eye"—as the phrase goes. He becomes aware of a growing point of light which from a pin-point of intensest brilliance develops before him into a five-pointed star.

At the fourth initiation, it is not a star which shines forth before him but a triangle; and within that triangle he will perceive an eye regarding him and for the first time he does see the Most High "eye to eye".

At the fifth initiation, no symbol or light substance separates or protect him, but he stands before the Initiator face to face, and the freedom of the City of God is his. He is not yet a Member of the Great Council, but he has the right of entrance into Shamballa, and from that point he passes on to a more intimate relation, if that is his chosen destiny. He may not even finally become a Member of the Great Council; that is reserved for relatively few and for Those Who can take even still higher initiations within the ring-pass-not of our planet—a task of profound difficulty. There are other and interesting alternatives, as I have elsewhere told you.

A Treatise on the Seven Rays, Vol. V, pp. 176-77

PLANETARY REDEMPTION

"Eventually, the solar Lords, through manas (the mind) will control the lunar lords of elemental substance, and not alone their own but that which looks to them for aid. Thus will redemption come to all through man, and thus the glory of the Lord of Life be seen".

Discipleship in the New Age, Vol. II, p. 224

This theme of redemption (which underlies all the initiatory processes) is hidden in the karmic responsibilities of Sanat Kumara; stage by stage, initiation by initiation, the disciple arrives at an understanding of redemption. First of all, he learns to bring about the redemption of his threefold personality; then the concept enlarges along paralleling lines as he seeks the redemption of his fellow-men; later, he shares the redemptive work connected with all true hierarchical endeavour and becomes an "active part of a redeeming Ashram". At the later initiations, and after the fifth Initiation of Revelation, he sees with a new clarity some of the karmic liabilities which have led the planetary Logos to create this planet of suffering, sorrow, pain and struggle; he realises then (and with joy) that this little planet is essentially unique in its purpose and its techniques, and that on it and within it (if you could but penetrate below the surface) a great redemptive experiment is going forward; its prime implementing factors and its scientific agents are the "sons of mind who choose to be sons of men and yet for all eternity remain the Sons of God". These "sons of mind" were chosen, in that far distant time when the fourth kingdom in nature came into being, to carry

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forward the science of redemption. There is a true historical and spiritually esoteric significance in the words in *The New Testament* that the "whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the Sons of God". St. Paul is there referring to planetary purpose and to the determined insistence of the Sons of God that eventually—as they brought about the redemption of substance, of matter and form, and thus proved the possibility of that redemption through their own transfigured personalities—their reward should be their eventual manifestation as expressions of divinity. For this purpose and with this goal in view, they instituted the great evolutionary process of initiation, thus producing a continuity of revelation and of enlightenment. In reality, the period of time at which the final initiation is undergone is simply a climaxing, triumphant demonstration of the realisation and purpose of all past experiences; it is fulfilment (by the One Initiator) of the first promise ever made to the "sons of mind" when they originally started their redemptive work, and is "a sudden blazing forth of the individual glory and its merging at initiation with the glory of the whole". *Ibid.*, pp. 385-86

There is one aspect of initiation which is apt to be overlooked. Every initiation is a process of energy transmission from a higher centre of energy to a lower; every initiation charges the initiate with electrical force, and this charging and re-charging is related to what H.P.B. calls "the mystery of electricity". These transmissions of energy enhance the magnetic-attractive force of the initiate, and at the same time are eliminative in their effects. In this fact lies a great planetary truth and the key to the science of planetary redemption. When the spiritual and the electrical charging of the three major centres on the planet—Shamballa, the Hierarchy and Humanity—has reached a high stage of receptive efficiency, a certain cosmic Avatar will "become conscious of the vibratory quality of the little point of light within the solar sphere" and will then "turn His gaze and send His force unto that point of light, and cosmic evil will be driven out and find no more a place on Earth".

A Treatise on the Seven Rays, Vol. V, pp. 735-36

From stage to stage, from crisis to crisis, from point to point and from centre to centre, the life of God progresses, leaving greater beauty behind it as it moves through one form after another and from kingdom to kingdom. One attainment leads to another; out of the lower kingdoms man has emerged, and (as a result of human struggle) the kingdom of God will also appear. The bringing in of that kingdom is all that truly concerns humanity today, and all living processes in mankind are bent towards preparing each individual human being to pass into that kingdom. The knowledge that there may be greater manifestations than even the kingdom of God may be inspiring, but that is all. The manifestation of the Kingdom of God on Earth, the preparing of the way for its great Inaugurator, the Christ, the making possible the externalisation of the Hierarchy upon Earth give us each and all a fully adequate task and something for which to live and work, to dream and to aspire. *Ibid.*, p.738

RESTORING THE MYSTERIES

In the esoteric group, which is composed of true spiritual esotericists found in all exoteric occult groups, in the Church, by whatever name it may be called, and in Masonry, you have the three paths leading to initiation. As yet they are not used and one of the things that will eventuate—when the new universal religion has sway and the nature of esotericism is understood—will be the utilisation of the banded esoteric organisms, the Masonic organism and the Church organism as initiating centres. These three groups converge as their inner sanctuaries are approached. There is no dissociation between the One Universal Church, the sacred inner Lodge of all true Masons, and the innermost circles of the esoteric societies. Three types of men have their need met, three major rays are expressed, and the three paths to the Master are

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trodden, leading all three to the same portal and the same Hierophant.

The Externalisation of the Hierarchy, p.513

These Mysteries will be restored to outer expression through the medium of the Church and the Masonic Fraternity if those groups leave off being organisations with material purpose, and become organisms with living objectives. When the Great One comes with His disciples and initiates we shall have (after a period of intensive work on the physical plane beginning around the year 1940) the restoration of the Mysteries and their exoteric presentation as a consequence of the first initiation. Why can this be so? Because the Christ, as you know, is the Hierophant of the first and second initiations and He will, if the preparatory work is faithfully and well done, administer the first initiation in the inner sanctuaries of those two bodies.

Ibid., pp. 514-15

AQUARIAN ENERGY

The outstanding characteristic of the disciple and the aspirant under the old regime was *devotion*. The race had, of necessity, to achieve a different and a right orientation to the world of spiritual values, and hence the effort of the Hierarchy during the past twenty centuries was to lay the emphasis upon the realm of religious values. The world religions have held the centre of the stage for several thousand years in an effort to make humanity seek one-pointedly for the soul and thus prepare itself for the emergence of the fifth kingdom in nature. This is slated (if I might use such a specialised word) to come into manifestation during the imminent Aquarian age; this age will be predominantly the age of worldwide discipleship, leading later to the age of universal initiation in Capricornian times.

The Destiny of the Nations, pp. 110-11

During the Aquarian age and during one-third of its expression, that is during the first decanate, esoterically considered, the vitalising of the human centre (spiritually considered) and in relation to the Plan and the steady growth of widespread creative activity, both in the individual and the race, will be increasingly seen. This will be due to the work and influence of Saturn, which is governed by the third ray. This planet is the planet of opportunity, of discipleship and of testing, and the race can look for an increasing expression of Saturnian activity as that great divine Life continues His beneficent task.

The second initiation is closely related to the Hierarchy as a planetary centre and to the activity of the second ray. This initiation will produce in the initiate a growing sense of relationships, of a basic unity with all that breathes, and a recognition of the One Life which will lead eventually to that state of expressed brotherhood which it is the goal of the Aquarian age to bring into being. This major centre, the Hierarchy, brings to bear upon humanity the focused life of love and it is this basic love which the second decanate of Aquarius—governed as it is by Mercury—will bring into manifestation. Mercury, the Messenger of the Gods (that is, of the Hierarchy of souls), carries always the message of love and sets up an unbreakable interrelation between the two great centres, that of the Hierarchy and that of Humanity. *Ibid.*, pp. 138-39

This inflow of Aquarian energy is one of the factors which will enable the Christ to complete His task as World Saviour and World Teacher; it will also enable Him to take the initiation which lies immediately ahead of Him and for which He has been preparing for close upon three thousand years—so exalted and peculiar an initiation is.

A Treatise on the Seven Rays, Vol. V, p. 232

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...The effort of the past has been to raise the consciousness of humanity through the pioneering efforts of its foremost sons. The effort of the future will be to bring down into manifestation the consciousness of the soul through the pioneering efforts of certain groups. It has...to be *a group effort* because the soul is group conscious, and not individually conscious; *the newer truths of the Aquarian age can only be grasped as a result of group endeavour.*

The Externalisation of the Hierarchy, p. 30

The work of Christ, during the Piscean age, was to relate humanity to the Hierarchy of the planet; in the Aquarian age, His work will be to relate this rapidly growing group to that higher centre where the Father is contacted, where recognition of sonship is accorded and where the divine purpose can be known. Through the coming work of Christ, the three divine aspects, recognised by all the world religions (including the Christian religion)—Intelligence or the Universal Mind, Love and Will—will be consciously developed in mankind; humanity, the spiritual Hierarchy and the "centre where the will of God is known" will be brought into a more open and general relationship.

The mystical approach to the Kingdom of God will gradually die out as the race achieves increasing intelligence and a more scientific approach will be favoured; the rules for admission into that Kingdom will become objective; the laws governing the highest centre of the divine will also be revealed to those who are members of the Kingdom of God and all this will come about under the supervision of the Christ *after* His reappearance among men. The keynote of His mission then will be to evoke from humanity a response to spiritual influence and an unfoldment (on a large scale) of intuitive perception.

The Reappearance of the Christ, p.88

H. WORLD SERVICE

It is the arousing of public opinion to world rights, to inclusive human interests and to international co-operation that is the true goal of all present spiritual endeavour.

The Externalisation of the Hierarchy, p.219

...Many thousands of people in the world today have taken the first initiation and are oriented towards the spiritual life and the service of their fellowmen....

A Treatise on the Seven Rays, Vol. V, p. 385

The initiates of the world are to be found in every nation, in every church and in every group where men of good will are found to be working, and where world service is rendered.

From Bethlehem to Calvary, p.25

The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of service, and it is this merging which Shamballa demands should condition the attempt now in process of training those who will *together* seek initiation, will *together* pass through the Portal on to the Way, and who can *together* be present to the One Initiator as a "unit of Light"

A Treatise on the Seven Rays, Vol. V, p.113

Initiation is, therefore, a constant fusion of the lights, progressively entered, thus enabling the initiate to see further, deeper and more inclusively. As one of the Masters has said: "The light must enter vertically and be diffused or radiated horizontally." This creates the cross of service upon which the disciple is pendant until the Cross of Sanat Kumara is revealed to him; he knows then why this planet is—for wise and adequate reasons—the planet of distress, dispassion and detachment. When he knows this, he knows all that our planetary life can tell him and reveal to him. He has transmuted knowledge into wisdom. *Ibid.*, p.540

It should be remembered...that we are here dealing with the primordial duality of spirit and matter, and not with the secondary duality of soul and body. This point is of deep importance and will bear most careful consideration....

It is a duality which is utilised upon the Path of Initiation by Those Who Know no sense of separateness, and signifies one wherein the transmuted and purified personality qualities and characteristics are used by the initiate in the three worlds for service and the furthering of the Plan. The egoic energies are only brought into play when needed for group benefit and within the confines (again a paradoxical term and only of significance in consciousness from the stand-point of the lesser minds) of the Kingdom of God.

A Treatise on the Seven Rays, Vol. II, p.381

The work of the disciple in preparation of initiation is not basically concerned with his daily world service, though there would be no initiation for him if that life of service were lacking. His life of service is, in reality, an expression of the particular initiation for which he is being prepared.

A Treatise on the Seven Rays, Vol. V, p.547

I. IMMEDIATE POSSIBILITIES

GROUP INITIATION

...One of the new things which the coming era of spiritual expansion will see is the inauguration of something entirely new: *Group Initiation*. Hitherto, one by one, units of the human family have found their way through the Door of Initiation.
A Treatise on the Seven Rays, Vol. V, p.111

In the era which lies ahead, after the reappearance of the Christ, hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation (though this does not mean that the masses will by any means take the fourth initiation); they will renounce the materialistic standards which today control in every layer of the human family. One of the lessons to be learnt by humanity at the present time (a time which is the ante-chamber to the new age) is how few material things are really necessary to life and happiness. The lesson is not yet learnt. It is, however, essentially one of the values to be extracted out of this period of appalling deprivations through which men are every day passing.

The Reappearance of the Christ, p.127

In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of a selfish individual aspiration, the fact of group initiation would have been obvious and for the following reasons, inherent and implied in the whole situation:

1. The soul—in its own nature—is group conscious and has no individual ambitions or individual interests, and is not at all interested in the aims of its personality. It is the soul which is the initiate. Initiation is the process whereby the spiritual man within the personality becomes aware of himself as the soul, with soul powers, soul relationships and soul purpose. The moment a man realises this, even in a small measure, it is the group of which he is conscious.
2. Only the man whose sense of identity is beginning to expand and become inclusive can "take initiation" (as it is erroneously termed). If initiation were a purely personal achievement, it would throw the man back into the separative consciousness, out of which he is endeavouring to escape. This would not be spiritual progression. Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.
3. Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate in the fourth initiation....
A Treatise on the Seven Rays, Vol. V, pp. 341-42

... As humanity develops and more and more people begin to function as souls, the nature of the soul (which is *relationship*) begins to have an effect; men become larger in their outlook and their vision. The outlook of the separated self vanishes, and group relationship and interest supersede that intense personal and interior relationship and interest which have made evolving man what he is: first of all an integrated personality, and

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then a disciple—a candidate for initiation. As more and more disciples come into group realisation it will become increasingly possible for the Hierarchy to admit such disciples in group formation.

Ibid., p.111

The initiate functions in a group (always in a group) and has developed or is rapidly developing group consciousness; in unison with his group and as an integral conscious part of it, the Word must be enunciated; this is not a medley of sounds, but is one clear Word of invocation.

Ibid., p.137

...The process is still a group proceeding; it is undergone in the protective presence of initiates of the same standing and unfoldment. It is their united focus that enables the candidate for initiation to see the point of clear cold light and their united will that "brings him upright, standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now—with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light". *Ibid.*, pp. 174-75

It is the entire general picture and the recognition of the place of initiation in the evolutionary scheme which should engage your attention. Earlier in these instructions I pointed out to you that meditation was a planetary technique; in the same way, *initiation may be regarded as indicative of successive planetary consummations* marking, for instance, the birth of each of the kingdoms in nature; initiation is, par excellence, a series of graded steps or awakenings which enable the human being to become eventually a member, or a point of light, in the Kingdom of God. When an adequate number of members of the fourth kingdom have undergone the process of initiation (technically understood), *then* the fifth kingdom will come into exoteric manifestation. The method of making this hitherto subjective kingdom a factual entity is rapidly nearing, and the proof of this is—for the first time in history—*group initiation*. This can now be undertaken, and it is for this that the Hierarchy is working today, where aspirants and disciples are concerned.

Discipleship in the New Age, Vol. II, p.381

The first demand made by Shamballa is that the groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality; the second demand is that those being prepared should show some signs of the sense of synthesis.

A Treatise on the Seven Rays, Vol. V, p.112

...That Will, centred or focused in Shamballa, is one of the great basic energies; the initiate has to learn to work in and through that Will. If, therefore, each initiate in the group is conscious of the initiation next to be taken, then subconsciously he eliminated all awareness of outer contacts and stands alone, and yet in group formation, before one or other of the two Initiators. The inflow of dynamic energy which comes to him through the application of the Rod of Initiation becomes a group inheritance and serves to galvanise, integrate and fuse the group into renewed activity and a deeper subjective union.

Discipleship in the New Age, Vol. II, p. 384

RACIAL EXPANSION

...We must remember to think in term of the whole and to realise that the great expansions of consciousness to which we shall constantly refer [initiations] have their universal parallels. Some of these unfoldments in the race lie in past racial history. Some lie ahead. One lies immediately possible in the present. As man's physical and mechanical equipment develops to meet his expanding consciousness, he is gradually led to

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experience more and more of the divine Immanence, to perceive more of the divine Transcendence, and to register with an increasingly illumined awareness the revelation which is sequentially presented for his education and his cultural growth.

From Bethlehem to Calvary, p.34

What is true of the individual will be true ultimately of the entire human family. The plan for humanity concerns man's *conscious* unfoldment. As mankind grows in wisdom and knowledge, and as the civilisations come and go, each bringing its needed lesson and its high point of attainment, men as a group approach the gate which leadeth unto life. All modern discoveries, all psychological studies and knowledge, all group activity and all scientific achievement, as well as all real occult knowledge, are spiritual in nature, and these are aids to that expansion of consciousness which will make of mankind the Great Initiate. Just as soon as human beings can grasp in a large synthesis the necessity of entering more definitely into the world of true meaning and of value, we shall see the Mysteries becoming universally recognised. The new values will be seen and the new techniques and methods of living will be evolved as a result of this perception. There are signs that this is already happening, that the destruction going on around us and the tearing down of the ancient institutions—political, religious and social—are only preparatory to this undertaking....

The meeting of disaster and the undergoing of painful experiences is ever the lot of the individual disciple. It is becoming obvious that the world disciple, humanity itself, is now deemed worthy of such a testing. This universality of difficulty in every department of human life and excluding no group, indicates that mankind as a whole is being prepared for initiation. There is purpose underlying what is happening today.

Ibid., pp. 28-29

We are trembling on the verge of another step forward; we are ready for another initiation; we are on the point of widening our horizon, and passing through an open door into a larger room. All that is transpiring is no indication of failure, of senseless confusion and blind upheaval. It is rather a process of temporary destruction for further rebuilding, and is but a correspondence in the racial life to those tests and trials which are always the lot of the disciple preparing for initiation....

In the words of an ancient Mexican aphorism, "Always in the centre shall come a new Word".... There is a centre in our universe from which the Word went forth, bringing into being our organised solar system as we now have it, and the planet on which we live, with its myriad forms of life....

What is true of the Whole is true also of the part. Each civilisation, as an expression of the human consciousness, has had its Word. Two thousand years ago a Word was for us "made Flesh", and around that dynamic centre of spiritual life our Western world revolves....

Always the Word has sounded out which has enabled the race to see and recognise its next step. The Christ enabled man to hear this in the past; He will enable man to do so again today. Some day, as all Masons know, these Words which have been spoken periodically will be superseded by a WORD which is known among them as the "Lost Word". When that Word is finally spoken humanity will be enabled to climb the final peak of human achievement. The hidden divinity will then shine forth in its glory through the medium of the race.... The effect of all that is now transpiring upon earth is to bring to the surface that which is hidden within the human heart, and to unveil to our eyes the new vision. Then we can pass through the gateway of the New Age into a world which will be characterised by newer awareness, a deeper understanding of the vital realities, and a truer and higher standard of values.

Ibid., pp. 36-38

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[Shamballa energy], this little known divine energy, now streams out from the Holy Centre. It embodies in itself the energy which lies behind the world crisis of the moment. It is the *Will* of God to produce certain radical and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force which will bring about (in conjunction with second ray force) that tremendous crisis—imminent in the human consciousness—which we call the second crisis, *the initiation* of the race into the Mystery of the Ages, into that which has been hid from the beginning.

The first crisis, as you have been taught, was the crisis of individualisation wherein man became a living soul. The second crisis is the immediate one of racial initiation, made possible...by the many individual initiations which have been undergone by those members of the human family who had vision and a willingness to pay the price.

The Destiny of the Nations, p.13

THE SEVENTH RAY AND THE FIRST INITIATION

The forces of this [7th] ray work out on the seventh or physical plane—the plane whereon major changes in all forms are made and on which the disciple must firmly stand as he takes initiation. This seventh ray...produces the precipitation of Karma, which in this case leads to...the initiation of the planetary Logos and—with Him—of all who take their stand upon the side of the Forces of Light. This takes various forms as far as humanity is concerned:

1. The initiation of the consciousness of the masses of men into the Aquarian age, bringing them under the new influences and potencies, and enabling them to make a response of which they would not otherwise be capable.
2. The initiation of the aspirants of the world on to the Path of Accepted Discipleship.
3. The bringing about of certain major initiations in the case of those world disciples who are ready enough and strong enough to take them.

A Treatise on the Seven Rays, Vol. III, p.540

The seventh ray is, par excellence, the medium of relationship. It brings together the two fundamental aspects of spirit and matter. It relates soul and form and, where humanity is concerned, it relates soul and personality. In the first initiation, it makes the initiate aware of that relation; it enables him to take advantage of this "approaching duality" and—by the perfecting of the contact—to produce upon the physical plane the emergence into manifestation of the "new man". At the first initiation, through the stimulation brought about by seventh ray energy, the personality of the initiate and the hovering overshadowing soul are consciously brought together; the initiate then knows that he is—for the first time—a soul-infused personality. His task is now to grow into the likeness of what he essentially is. This development is demonstrated at the third initiation, that of Transfiguration.

A Treatise on the Seven Rays, Vol. V, p. 571

...It is seventh ray energy which—in the initiatory process between the first and second initiations—enables the initiate (in his physical plane life) to demonstrate a developing sense of order and of organisation, to express consciously and increasingly a desire to help his fellow men, and thereby establish relationship with them, and to make his life creative in many ways.

Ibid., p.575

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At the first initiation, that of the birth of the Christ, *the heart centre* is the one usually vivified, with the aim in view of the more effective controlling of the astral vehicle, and the rendering of greater service to humanity.

Initiation, Human and Solar, p.84

The moment that a disciple...enters upon the Path of Initiation...[he] is either penetrating deeply into new areas of divine awareness and penetrating deeply into the Mind of God, or he is learning to live and function from a point therein attained to which we give the name of polarisation, or else he is serving to the utmost of his ability in the precipitation of the energies which will make possible the manifestation of the Kingdom of God upon the physical plane.

Every initiate is himself a polarised point of precipitated energy; every initiate works from a known point of polarisation, and his main task is the precipitation of energy in order to energise, stimulate and create that which is needed in any immediate field of divine activity. Occult obedience is in reality the ability to work with these energies in relation to the Plan, even if only a tiny part of that Plan is known to the initiate. He becomes a part of a great energy distributing group.

Discipleship in the New Age, Vol. II, p.432

Initiates, in the past, were admitted into the world of ideas, of intuitional perception or of buddhic awareness; their task was to transform these ideas into ideals; thus, they presented spiritual goals and hierarchical objectives to the race, this being their major form of service. Today, owing to the pronounced development of mankind, the accepted disciples of the world, those who have undergone the first initiation (and their name is Legion), and the initiates of higher degree, have objectives which their mental unfoldment has made possible; they can be admitted into divine areas of consciousness which are conditioned and brought into being, not by divine ideas but by the divine Will (their perception of that Will will be according to the degree of the initiatory control). Their task is therefore to perceive the Plan which is the hierarchical mode of implementing the divine Will, plus the Purpose which is perceived by the Heads of the Hierarchy. They have also to undertake to see that that plan becomes a factual expression upon the physical plane and a part of the recognised consciousness of humanity as a whole. This, being a relatively new unfoldment, has not yet made the necessary headway, largely owing to the planetary Karma and the appalling situation with which humanity has confronted itself. I would have you here note my phrasing.

Ibid., p.350

...Initiation is essentially a process of revelation. For the disciple who is being prepared to take an initiation the emphasis is necessarily laid upon *recognition*—the intelligent recognition of what is to be revealed. This requires on his part a definite emergence from the world of glamour so that there can be a clear perception of the new vision; a new light is thrown upon old and well-known truths so that their significance is extraordinarily changed, and in that changing the plan or purpose of Deity takes on an entirely fresh meaning.... For the initiate the intuition is ever the revelation of the purpose of Shamballa and the working out, both from the short range and the long range angle, of the divine Plan. The revelation which is accorded at initiation is given to the soul, recorded by the "mind held steady in the light" and then later—with greater or less rapidity—transferred to the brain. You can see, therefore, the true intention of the system of Raja Yoga as it trains the mind to be *receptive eventually to the Spiritual Triad*.

Ibid., p.257-58

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The revelation, given to the initiate, is not a vision of possibilities, but factual experience, leading to:

1. The evocation of new powers.
2. The recognition of new modes and fields of service.
3. Freedom of movement within the bounds of the Hierarchy.
4. New hierarchical contacts and new responsibilities which face the initiate.

He, therefore, realises what St. Paul meant when—talking in hierarchical terms—he said "All things are become new". It is not simply a question of vision and contacts but of vital interrelation and of recognition which bring with them *insight into the Mind of God*. *Ibid.*, p.254

Initiation is in fact a process wherein the initiate is taught how to work with energy, how to use the creative, attractive and dynamic energies in accordance with the hierarchical Plan in order to bring about the precipitation of the planetary Purpose into the outer field of manifestation. *Ibid.*, p. 434

SECTION III

THE SCIENCE OF INVOCATION AND EVOCATION

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A. KEYNOTES

...The fundamental Science of Invocation and Evocation which underlies all world processes...is the inspiring energy behind all evolutionary unfoldment and creates the medium or channel of related communication between the great centres in our planet, through which the life of our Logos flows and His purposes are worked out. I would remind you that the creative process was initiated by Sound, and in that Sound the Logos both invoked and evoked. He issued the call and He engineered and implemented the response....
A Treatise on the Seven Rays, Vol. V, p.147

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

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

The Externalisation of the Hierarchy, pp. 417 and 422

In the familiar words (familiar to all esotericists) which are so often said or chanted at moments of highest spiritual aspiration, the neophyte refers to the time when "we stand where the One Initiator is invoked, when we see His star shine forth". Two ideas then stand forth: the idea of invocation and of the result of that invocation, which is the sudden and unexpected shining forth of the Star.

A Treatise on the Seven Rays, Vol. V, p.175

B. INVOCATION/EVOCATION: A BASIC EVOLUTIONARY URGE

Invocation and Evocation. These two words are descriptive of that mysterious something—emanation, voiceless appeal, inherent urge towards the light—which is innate in all forms, which produces interplay and relationship, and which is the cause of all progress or pushing forward along the path of an expanding consciousness and a penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, a child extricating itself under the life impulse from the womb of its mother, of the human being pushing himself into realms of greater knowledge and effective physical living, of the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom, of the disciple penetrating into the realm of soul light and life, of the initiate passing from grade to grade in the Hierarchy of Liberation, of the Christ moving on into the Council Chamber of Shamballa, and of the Lord of the World Himself undertaking those processes which will lead Him into realms of divine life—of which even the highest initiate on our planet has no conception. All comes about as part of a great system of invocation and evocation, of appeal and response, and all are distinctive of the "mode of Life" which governs the entire graded hierarchy of Being upon our planet.

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from darkness to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle, of which we know as yet naught; it *underlies* the Law of Evolution as well as the Law of Karma and is, in reality, the Law of the Life Purpose of the planetary Logos; it is an expression of His dynamic intention as it forces all substance in manifestation and in time and space to act and react in conformity to His will. He thus enables His form—the planet which is a compound of all the seven kingdoms in nature—to express logioic intention for the "duration of the Great Breath"; of this breath, time and space are the two aspects. It affects the tiniest atom and the most exalted Being within the sphere of His consciousness and the scope of His livingness; it affects the subhuman kingdoms, unconsciously to them, and is (in relation to them) sometimes spoken of as "the Law of Life of the Sun". The human family, after the stage of personality integration is reached, reacts with increasing consciousness of the divine purpose. Once the antahkarana is constructed and the higher initiations are taken, the initiate then co-operates with that purpose in full understanding and intention. He no longer simply reacts to his own interior urges, which force him ever to invoke the higher aspect of life and of consciousness which he senses on ahead. He now knows. He sees; he participates in the Plan; he relates himself to the divine Intention through an understanding of the doctrine or Science of Tension; he makes the divine Intention his, as far as he can grasp it. This reciprocal interplay produces the mutability of form and the immutability of the divine nature which is distinctive of those liberated Consciousnesses which have freed Themselves from the prison of form.

Elsewhere [*The Reappearance of the Christ*, pp. 157-58] I said that "The definition of religion, which will in the future prove of greater accuracy than any yet formulated by the theologians, might be expressed as follows:

Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.

It is, in fact, the recognition by the part of its relationship to the Whole, plus a constantly growing demand for increased awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity—oriented specifically to the Great Life of which it feels

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itself a part—upon that Life, and the responsive impact of that 'All-surrounding Love' upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in Shamballa; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarised humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarised for the present day humanity in the Christ.

Christ came to end the cycle of this emotional approach which had existed since the Atlantean days; He demonstrated in Himself the visioned perfection and then presented to humanity an example—in full manifestation—of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasised goal of humanity."

The activity of all previous Teachers and demonstrating Sons of God became only the presentation of the various aspects of a divine perfection which the Christ summarised in Himself. But He did far more than just this. Had this been all that He accomplished, He would have presented to humanity a picture of a static achievement, a culmination of perfection such as the evolutionary status of man at that time demanded; He would have given us, in fact, a Figure of very great, but at the same time, arrested development. This was of course impossible, but the religion which He founded has never recognised this fact or considered what lay beyond Christ, what was the nature of *His* subjective background and what was His point of achievement, and whether He still had other possibilities. This was perhaps an unavoidable omission owing to the fact that the idea of evolution was unknown until relatively late in the human consciousness. Orthodox religion has been preoccupied with an emotional and aspirational approach to this Figure of Perfection; it has not looked beyond the Figure to the Reality which He represents. This Christ Himself foresaw as a possibility, and sought to obviate when He pointed out to His disciples that they could do "greater things" than He had done, because He was going "to the Father". He, in those words, pointed beyond Himself to the One Who was responsible for His Being, and to the Way of the Higher Evolution—a subject with which the Church has never satisfactorily dealt. In the above words He indicated a state of being which He had never demonstrated on earth, owing to the unpreparedness of man, and also to the fact that He Himself was only "on His Way".

The Way of the Higher Evolution has also its two phases, as has the Lighted Way. In the early stages of the unfoldment of the Christ consciousness and in the attainment of the third initiation, the Transfiguration, the aspirant and the initiate-disciple pass along the first part of the Path of Discipleship. In the treading of the Way of the Higher Evolution (for which we have as yet only this somewhat cumbersome name) the initiate-disciple treads the Way of Antahkarana and the Way of the Higher Initiations. In making this statement I would again remind you that the third initiation is regarded by the Hierarchy as the first major initiation, whilst the two previous initiations are considered only as preparatory in their nature. The training given in preparation for them, and the consequent expansions of consciousness, reveal to the initiate the nature of the soul, the scope (widespread and universal) of the divine consciousness, and his relation to the Father, the Monad. They enable him to become the soul in manifestation to such an extent that his awareness is definitely and unalterably that of the soul; at the fourth initiation the soul-body, the causal body, is no longer needed, and it then disappears, dissipates and is entirely destroyed, thus leaving the initiate free to tread the Way of the Higher Evolution and to follow in the footsteps of the Christ. He was the first of our planetary humanity to blaze the trail (is not that a phrase much used?) to the higher spheres of revelation.

I would here also remind you that, during this stage of human evolution, all these various phases exist

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simultaneously; this largely accounts for the relative differences and difficulties which characterise all the religions of the world and all relationships. Emotional appeal is needed by the masses, and their goal—some way ahead—is soul consciousness and soul control. It is the mystical way and the way of the early and preparatory stages of the science of Invocation and Evocation. It is the method to be followed by average humanity at this time, because men are largely Atlantean in their approach and their natures; they must learn to tread the Path by becoming the Path Itself, and in this way develop the mechanism and the capacities which are inherent in the divine Mind, which "spins the thread of connecting light and relates all beings within the planetary ring-pass-not into Itself".

By becoming the Path, symbolically speaking, and by a process of reorientation, the aspirant who is seeking to tread the Lighted Way of purification and of discipleship reaches a point where that light and that path have brought him to a specific goal. Then the light which he has generated from within himself, and is learning rapidly to use, reveals to him the Way of the Higher Evolution, the fact of a still greater goal further on ahead—called by the Christ "the Father's House".

At the fourth initiation he becomes aware, for the first time in his experience, that there is a hiatus or gap separating him from his distant goal. This constituted the major part of the agony upon the Cross. There was a fusion of agonies at that supreme moment, if I might attempt to express what occurred. The Master Jesus, crucified there, felt the agony of human need and renounced His own life and gave His all (again symbolically speaking) to meet that need. The Christ, at that time overshadowing His great disciple, also passed simultaneously through a great initiatory experience. The agony of His yearning for revelation and increased enlightenment (in order to enhance His equipment as World Saviour) revealed to Him the new possibilities, from which—when confronted with them dimly in the garden of Gethsemane and later upon the Cross—His whole nature shrank.

Great as is this mystery to you, and impossible as it is for you to comprehend that whereof I speak, it is wise to establish the fact in your consciousness that at the Crucifixion initiation, the Master Jesus took the fourth initiation and the Christ took the sixth initiation. The Master Jesus reached the culminating experience of the Lighted Way, whilst the Christ made that final effort which enabled Him entirely to complete and traverse the "rainbow bridge" and to "go to the Father" (as He told His disciples), thus moving forward on to the first stage of the Way of the Higher Evolution.

The practical point for aspirants and disciples to remember is that the Science of Invocation and Evocation entered a new phase when Christ came and presented Himself before humanity; He then gave the teaching which summarised all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the Buddha epitomised in Himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this "greater door beyond the lesser door", anchored—if I may so inadequately express it—the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental and made possible a new approach to divinity. It is difficult to give you a symbol which could clarify this matter in your mind. But the one given may carry some enlightenment.

(A Treatise on the Seven Rays, Vol. V, p.525)

It must be remembered that intelligence and love were present upon Earth, the first in greater degree than the second, and that the task of all the great World Saviours (emerging from the Secret Place, from the illimitable past until the present time) has been to anchor, organise and implement these divine aspects, energies, attributes, and to further their development within the body of the planetary Logos. They also, from time to

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time, demonstrated to the humanity of Their period of appearing, the point in that development which had been reached. These Representatives of Deity have been of all grades, degrees and differing points of spiritual unfoldment; They have been chosen for Their aptitude to respond to invocation, to manifest certain divine qualities, and to attract around Themselves those who had latent the same divine qualities, and who could therefore step down the teaching that the World Saviour came to give, and translate into human equivalents as much of the divine inspiration as was possible. Many of Them have been forgotten even if Their work was successful. Others have been resolved into myths by the thoughtform-making faculty of man but Their work is still thereby remembered, and to this, monuments and tradition constantly testify; greater Sons of God possessed a potency and a love of humanity which, even at the close of many centuries, evokes the attention of mankind and conditions even yet the reactions of millions of people.

Vyasa—the original Vyasa, Who was the Great Individuality evoked by the invocation of early animal-men—is still more than just a name, even though He has passed out of our planetary scheme millions of years ago. He opened a door into the human kingdom through His response to the animal kingdom in its higher invocative ranks; His work brought about the process known as individualisation. Down through the ages, these Sons of God have come, evoked by human invocation; in Their turn, They have invoked certain aspects of the divine nature, deeply hidden in mankind—all related hitherto to consciousness and to responsiveness of the part to the Whole. Eventually *Hercules* came forth and opened the door on to the Path of Discipleship, His work being preserved for us in the Twelve Labours of Hercules. These epitomised the various tests to which all disciples are subjected, prior to the various initiations. *Shri Krishna* came and opened the door through which mankind could pass to the Second Initiation. *The Buddha*, a still greater Figure, the One Who is known as the "Enlightened One", also came and demonstrated to humanity the nature of the Lighted Way, its revelations and its effects in consciousness. He enacted for us the supreme achievements of the mystic way. Then came *the Christ* and performed a triple work:

1. He opened the door to the third initiation.
2. He anchored on Earth "the Will of God in the matrix of love" (as it has been esoterically called).
3. He pointed the way through "the needle's eye" which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. *A.A.B.*) which leads out on to the Way which terminates in Shamballa.

His work was of a major consummating nature; He demonstrated in Himself two divine aspects, thus giving "shape and substance to love"; this had been sequentially fostered by several preceding lesser World Saviours, of Whom *Shri Krishna* was the greatest.

The Christ completed the work of the Buddha by manifesting in its fullness the nature of love, thus permitting the full expression of love-wisdom in its dual aspect—the one aspect demonstrated by the Buddha and the other by the Christ. But His greatest work has not yet been emphasised in the worlds of thought and of religion—the revelation of the Way of the Higher Evolution. This entails the bringing through of pure divine will and the relating of the spiritual Hierarchy to the Great Council at Shamballa. It will be apparent to you, therefore, that He was the first to carry through—from stage to stage—the complete revelation of humanity to the Hierarchy and of the Hierarchy to Shamballa. This He did by virtue of a completely finished and constructed antahkarana, and thus He facilitated the work of all future aspirants and disciples. He made possible their unimpeded progress, as far as the opening of each stage of the planetary antahkarana is concerned. He presented the "first thread of living substance, irradiated by love, intelligently woven and

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energised by will" which any human being of our Earth humanity and interwoven with the planetary antahkarana. Here lies the secret of the sixth initiation, which has not yet received the attention of the occultist—it is that of Ascension.

Here comes a climaxing note. The whole evolutionary scheme is based upon a *series of ascensions*. These ascensions are the result of a process, a technique, a method (choose which word you will) of invocation by the lesser individual, group or kingdom, and the evocation of that which is greater, more inclusive and more enlightened. This is true, whether it concerns a lonely aspirant upon the Way or an entire kingdom in nature. The greatest of the incarnating Sons of God are necessarily Those Who can include whole kingdoms or states of divine Being in Their consciousness. Here is the key as to why the invocation by a group "standing with massed intent" can bring forth, and has done so many times in our planetary history, One Who could meet the need which the invocation voiced, upon "a way of escape", and embody in Himself the required vision or goal.

A Treatise on the Seven Rays, Vol. V, pp. 519-28

C. INVOCATION WITHIN THE CHAIN OF HIERARCHY

The Hierarchy has been invoked and its Members are ready for a great "act of evocation", of response to the invoking sound of humanity and of a definite (though relatively temporary) "act of orientation". This will force the Hierarchy, of its own free will, to turn towards a new and more intimate type of relation with humanity. That period of orientation will end when a powerful, earthly Hierarchy will factually, externally and in reality hold sway on Earth, working in all the kingdoms of nature and thus bringing about (in truth) the expression of the divine Plan. This Plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the "Lights which carry the Will of God"; They are Themselves invoked by the light-bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a life line, along which travel the love and life of God, from Him to us and from us to Him.

A Treatise on the Seven Rays, Vol. V, pp. 135-36

THE CHANNEL OF TRANSMISSION

...The work of the Hierarchy in connection with mankind falls into two parts: the work with individual human beings, in order to awaken them to soul consciousness, and then the work with them, as souls, so that (functioning then on soul levels and as conscious units in the kingdom of God) they can begin to vision the objective of God Himself. This second division of Their effort is only now becoming possible on a wide scale, as men begin to respond to the trend towards synthesis, and to react to the divine principle of coherence, so that (stimulated by their group relation) they can unitedly sense the vision and react to the principle of continuance. A hint is here given as to the true and future purpose of group meditation.

A Treatise on the Seven Rays, Vol. II, pp. 240-41

What we are seeking to do is to carry forward a group endeavour which is of such moment that, at the right time, it will produce, in its growing momentum, such a potent magnetic impulse that it will reach those Lives Who brood over humanity and our civilisation, and Who work through the Masters of the Wisdom and the assembled Hierarchy. This group endeavour will call forth from Them a responsive magnetic impulse which will bring together, through the medium of the aspiring group, the overshadowing beneficent *Forces*. Through the concentrated effort of these groups in the world today (who constitute subjectively *One* group) light and inspiration and spiritual revelation can be released in such a flood of power that it will work definite changes in the human consciousness and ameliorate conditions in this needy world. It will open men's eyes to the basic realities, which are as yet only dimly sensed by the thinking public. Then humanity itself will apply the necessary correctives, believing it can do so in the strength of its own sensed wisdom and strength; yet all the time, behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.

There are, therefore, to be found in this great task the following relations and groupings. These must be considered and are as follows:

1. The Forces of Light and the Spirit of Peace, embodied Lives of tremendous group potency.
2. The planetary Hierarchy.
3. The Buddha.

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4. The Christ.
5. The New Group of World Servers
6. Humanity.

You will note that the Buddha focuses in Himself the downpouring forces, whilst the Christ focuses in Himself the outgoing demand and the spiritual aspiration of the entire planet. This makes a planetary alignment of great potency. *Ibid.*, pp. 698-99

Meditation is a technique of the mind which eventually produces correct, unimpeded relationship; this is another name for alignment. It is therefore the establishment of a direct channel, not only between the one source, the monad, and its expression, the purified and controlled personality, but also between the seven centres in the human etheric vehicle. This is—perhaps astonishingly to you—putting the results of meditation on the basis of physical, or rather of etheric, effects, and may be regarded by you as indicating the very lowest phase of such results. This is due to the fact that you lay the emphasis upon your mental reaction to the produced alignment, on the satisfaction you acquire from such an alignment, in which you register a new world or worlds of phenomena, and on the new concepts and ideas which consequently impinge upon your mind. But the true results (as divine and as esoterically desirable) are correct alignment, right relationship and clear channels for the seven energies in the microcosmic system, thereby bringing about eventually a full expression of divinity. All the seven centres in the etheric vehicle of the Christ were rightly adjusted, correctly aligned, truly awakened and functioning, and properly receptive of all the seven streams of energy coming from the seven planetary centres; these put him en rapport, therefore, and properly receptive of all the seven planetary centres; these put him en rapport, therefore, and full realised contact, with the One in Whom He lived and moved and had His being.

A Treatise on the Seven Rays, Vol. IV, pp. 620-21

The moment...that a disciple enters upon the Path of Initiation, he is—from the second to the ninth initiation—to be found functioning at one or other of these stages [Penetration; Polarisation; Precipitation]. He is either penetrating into new areas of divine awareness and penetrating deeply into the Mind of God, or he is learning to live and function from a point therein attained to which we give the name of polarisation, or else he is serving to the utmost of his ability in the precipitation of the energies which will make possible the manifestation of the Kingdom of God upon the physical plane. *Discipleship in the New Age, Vol. II, p.432*

GROUP TENSION

The Science of Invocation and Evocation is also seen to be symbolically proceeding along evolutionary lines. Worship, the attitude of the mystic, must give place to Invocation in the man who knows he is divine. This symbolic revelation is to be seen in the lifting up of the three lower energies and their evocative response to the three higher, thus producing an eventual unity at the point of tension.

A Treatise on the Seven Rays, Vol. V, pp. 69-70

The task of Invocation, based on Intent, Visualisation and Projection, has been carefully undertaken by the disciple and he has at least some measure of clear perception as to the work to be done by the dual means of spiritual living and scientific, technical, occult work. He is therefore himself invocative. His life effect is registered upon the higher levels of consciousness and he is recognised as "a point of invocative tension". This tension and this reservoir of living energy, which is the disciple himself, is set in motion by projected thought, the use of the will and a sounded Word or Phrase of Power.

A Treatise on the Seven Rays, Vol. V, p.493-94

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The attainment of the ability to use the group will dynamically can be more easily understood if it is realised that it means the extension of the point of tension into realms which involve the super-consciousness of the disciple; also that the release of the life aspect from the confines of the causal body produces a new cycle of invocation and invocative activity. *Ibid.*, p. 223

Every individual and every group of individuals have their own peculiar note of sound which is the creative agent of the focused group life. At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilises, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched and then precipitated outside the ring-pass-not of the group life; this precipitation takes the form of a Word. This Word, being the result of group activity, focus and tension, plus the aid of the Master, brings about three results:

1. It produces fusion between the outer group and the inner Ashram.
2. It enables the group life to be transferred along the group antahkarana and focuses it once and for all in the Master's Ashram.
3. The result of this transference is twofold:
 - (a) The outer group *dies*, occultly speaking.
 - (b) The *soul* of the group, being now merged with the life aspect on levels higher than those on which the causal body exists, is no longer of major importance. *Ibid.*, pp. 220-1

The Ashram, you must remember, is externalised only in so far as it provides a point of spiritual tension. From that Ashram, disciples go out to work in the world. The outer group, working in the world, or the exoteric Ashram, is externalised by reflecting the radiance of the inner Ashram and by establishing a magnetic field of spiritual power. This is done just in so far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group, gathered around the Master.

An Ashram is not a group of people seeking spiritual realisation. It is a centre of group activity, swept by energies which (when given full and proper sway) enable the group to carry out the Master's plan and meet human need. You may wonder perhaps why I so constantly emphasise this need. I do it because that need is the main and urgent principle of invocation; it can and will evoke hierarchical response and thus two centres—that of Humanity and the Hierarchy—en rapport. This is a group correspondence to the invocation of the soul by the personality and its subsequent evocation upon the plane of everyday living, thus leading to a consequent fusion. An Ashram or Master's group is, therefore, a centre of invocation and when the individual disciple becomes a chela on the thread, it is as the reward of selfless service—carried forward at any personal cost. Then the Ashram can be a centre of unique world potency.

Discipleship in the New Age, Vol. I, pp. 747-48

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HUMANITY'S RESPONSIBILITY

The task of the modern disciple is to sense need and then to meet it and this, again, is part of the new emerging technique of invocation and evocation. *Ibid.*, p. 682

The revelation, given to the initiate, is not a vision of possibilities, but a factual experience, leading to:

1. The evocation of new powers.
2. The recognition of new modes and fields of service.
3. Freedom of movement within the bounds of the Hierarchy.
4. New hierarchical contacts and new responsibilities which face the initiate.

...It is not simply a question of vision and contacts but of vital interrelation and of recognition which bring with them insight into the Mind of God. *Ibid.*, p. 254

It must be remembered that the Science of Invocation and Evocation is a reciprocal effort. Humanity could not be invocative were it not that the spiritual Hierarchy (and by that term I include both Shamballa and the planetary Hierarchy) is evoking the spirit of man. The invocative cry of humanity is evoked by the invocation or Sound of the spiritual hierarchies. Man's responsibility, however, is to invoke at this time the Lords of Liberation and the Spirit of Peace. These are the Beings which have the power to raise humanity, once the race of men has assumed the right attitude.

A Treatise on the Seven Rays, Vol. V, pp. 76-77

A disciple is a magnetic centre of light and knowledge just in so far the magnetic aura is held by him in a state of receptivity. It is then constantly invocative of the higher range of impression; it can be evoked and set into "distributing activity" by that which is lower and which is demanding aid. The disciple therefore, in due time, becomes a tiny or minute correspondence of the Hierarchy—invocative as it is to Shamballa and easily evoked by human demand. These are points warranting careful consideration. They involve a primary recognition of points of tension and their consequent expansion into magnetic auras or areas, capable of invocation AND evocation.

Telepathy, p. 96

[The disciple] becomes an evocative and invocative centre of energy. That which he has received through the medium of his aligning channel becomes a potent factor in invoking a fresh flood of higher impression; it also makes him evocative upon the physical plane, so that the magnetic aura which he has engendered becomes increasingly sensitive to these spiritual inflowing impressions, and also increasingly sensitive to that which he evokes from his surrounding physical environment and from humanity. He becomes a power station en rapport with the Hierarchy and he receives and distributes (in response to the evocative call of humanity and human need) the energy received. He also becomes a "receiver of light" and of spiritual illumination, and a distributor of light in the dark places of the world and into human hearts. He is, therefore, an invocative and evocative centre for use by the Hierarchy in the three worlds of human evolution. *Ibid.*, p. 108

This Science of Invocation and Evocation can and does use the unintelligent urges and the higher (yet inchoate) longings of the masses of men in an invocative form; it does so in or to bridge the gap existing in consciousness between the life of the ordinary man, the life of the integrated personality and the life of the soul. Through the use of this invocative demand—oft speechless and not consciously expressed—the disciples of the world can focus; they can employ it and thus generate an energy which will be strong enough

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to make a true impact and a definite impression upon Beings and Lives found on levels higher than those in the three worlds. This impact evokes a reaction from these higher Beings, and then a spiritual and intelligent interplay is set up which is of great value in promoting an added stimulus and an increased vitalisation of the normal and usually slow evolutionary process. This is happening today in an acute form and accounts for much that is taking place in the world of human affairs at this time. The spreading stimulation is of a very intense nature. The invocative cry of humanity is not only the voiceless appeal which the hierarchical workers are everywhere mobilising, but it finds expression also in all the plans and schemes, the formulated platforms, and the many groups and organisations which are dedicated to the betterment of human living. *Ibid.*, pp. 113-14

D. INVOCATION AND INITIATION

KEYNOTE: RULE III FOR INITIATES

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

A Treatise on the Seven Rays, Vol. V, pp 670-78

FOUR REQUIREMENTS

One of the factors militating against personal telepathic development lies in the fact that the strong, potent and modern ascension of the spirit in man—as a whole—frequently offsets personality reactions, and telepathy is a personality matter depending upon contact between mind and mind. The moment, however, that man *tries* to be telepathic, he is immediately swept into a vortex of abstract energies which condition him for spiritual impression far more than they fit him for personal telepathic establishment.

This surprising development freed the supervising Masters for some of their Plans and led them to abandon the training of individual disciples in telepathic rapport and to recognise the opportunity to train and develop invocative groups. Instead of working in lower mental substance with picked aspirants, they changed the medium of contact to that of the soul and launched the relatively new *Science of Invocation and Evocation*. The lower mind then became simply an interpreter of impressions with the emphasis upon the group mind, the group purpose and the group will. This developing system of trained invocatives made the mind a positive acting factor and tuned out all tendency to negativity.

This hierarchical decision then necessarily led to the instituting of the process of group initiation, thus shifting the area of training and the whole of the teaching process and of preparation for initiation on to higher levels. The experiment of giving mankind the Great Invocation was tried and is proving successful, though much yet remains to be done.

It might be said, therefore, that the four requirements which are needed to aid the disciple to meet the demands of the initiatory process are "the ability to be impressed, the capacity accurately to register the impression, the power to record what has been given, and then to give it word forms in the mind consciousness". On the basis of the information received, the disciple must then properly invoke the needed energies and learn through experience to produce responsive evocation. My earlier statement on this subject a few pages back was intended to lead up to this teaching and I relate it here:

"The entire human family is today an amazing receiver of impressions, owing to the myriad types of susceptible mechanisms.... It is because of this that the human kingdom (the great middle kingdom whose function it is to mediate between the higher and the lower) is the subject of so much divine impression, conveying the purpose of Sanat Kumara.... In these present instructions I am dealing with group possibilities, with group which can be trained to record, register and be impressed by the Hierarchy. Such a groupS can be in the position of being able to invoke the Hierarchy *with power* if it so choose. I am again bringing these things to your attention as aspirants and disciples, but from an angle different to those in my earlier writings. *The responsibility of impressionability, of telepathic registration and of invocative appeal is very great.*" *Telepathy*, pp. 85-8

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EVOCATION OF THE WILL

He [Christ] "tends the evocation of the fire". His major task as the Head of the Hierarchy is to evoke the electric fire of Shamballa, the energy of the divine Will, and this in such a form that the Hierarchy can be drawn nearer to the source of Life, and Humanity can consequently profit by this hierarchical Approach and know eventually the meaning of the words "life more abundantly". Christ's evocation of the fire of the will was initiated symbolically in the Garden of Gethsemane.

A Treatise on the Seven Rays, Vol. V, pp. 91-92

The practical point for aspirants and disciples to remember is that the Science of Invocation and Evocation entered a new phase when Christ came and presented Himself before humanity; He then gave the teaching which summarised all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the Buddha epitomised in Himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this "greater door beyond the lesser door", anchored—if I may so inadequately express it—the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental plane and made possible a new approach to divinity.

Ibid., p. 524

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

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

Ibid., p. 35

THE SCIENCE OF THE ANTAHKARANA

In the future, this Science of the Antahkarana and its lower correspondence, the Science of Social Evolution (which is the joint or united antahkarana of humanity as a whole), will be known as the Science of Invocation and Evocation. It is in reality the Science of Magnetic rapport, in which right relationship is brought about by mutual invocation, producing a responsive process which is one of evocation. It is this science which lies behind all conscious awakening of the centres and their interrelation; it lies behind all the rapport between man and man, group and group, and eventually between nation and nation. It is this invocation, and the consequent evocation, which eventually relate soul and personality and soul and monad. It is the outstanding objective of humanity's appeal to God, to the Hierarchy and to the Spiritual Powers of the cosmos, no matter by what name you call them. The appeal goes forth. The invocation of humanity can

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and will and must evoke response from the spiritual Hierarchy and give the first demonstration upon a large scale of this new esoteric science—esoteric because it is based upon sound. Hence the use of the O.M.

Ibid., p. 470

THE SEVEN RAY ASHRAMS

The seven major Ashrams are each responsive to one of seven types of ray energy and are focal points in the Hierarchy of the seven rays. The central, senior and major Ashram is (at this time) the repository of second ray energy, as this ray governs this second solar system. It is the Ashram of Love-Wisdom—the Ashram in which the Buddha and the Christ received Their initiations and through which each of Them works. It will be obvious that if the process of invocation and evocation governs the interplay of the planetary centres you have in this fact another reason why the senior Ashram is second ray in quality. Invocation is related to magnetism. These are two points worthy of your consideration.

Ibid., pp. 383-84

E. INVOCATION/EVOCATION AND THE NEW WORLD RELIGION

The science of invocation and evocation will take the place of what we now call "prayer" and "worship". Be not disturbed by the...word "science". It is not the cold, heartless intellectual thing so oft depicted. It is in reality the intelligent organisation of spiritual energy and of the forces of love, and these, when effective, will evoke the response of spiritual Beings Who can again walk openly among men and thus establish a close relation and a constant communication between humanity and the spiritual Hierarchy....

This new invocative work will be the keynote of the coming world religion and will fall into two parts. There will be the invocative work of the masses of the people, everywhere, trained by the spiritually minded people of the world (working in the churches whenever possible under an enlightened clergy) to accept the fact of the approaching spiritual energies, focused through Christ and His spiritual Hierarchy, and trained also to voice their demand for light, liberation and understanding. There will also be the skilled work of invocation as practised by those who have trained their minds through right meditation, who know the potency of formulas, mantrams and invocations and who work consciously. They will increasingly use certain...formulas of words which will later be given to the race, just as the Lord's Prayer was given by the Christ, and as the New Invocation has been given out for use at this time by the Hierarchy.

This new religious science for which prayer, meditation and ritual have prepared humanity, will train its people to present—at stated periods throughout the year—the voiced demand of the people of the world for relationship with God and for a closer...relation to each other. His work, when rightly carried forward, will evoke response from the waiting Hierarchy and from its Head, the Christ. Through this response the belief of the masses will gradually be changed into the conviction of the knowers. In this way, the mass of men will be transformed and spiritualised, and the two great divine centres of energy or groups—the Hierarchy and Humanity itself—will begin to work in complete at-one-ment and unity. Then the Kingdom of God will indeed and in truth be functioning on Earth.

The Reappearance of the Christ, pp. 151-53

SEED CONCEPTS OF THE NEW WORLD RELIGION

...The Science of Invocation and Evocation...is primarily a great and scientific activity of which modern humanity knows practically nothing, but which is related to thought power and to thoughtform building. Only initiates of the highest degrees—such as the three Great Lords—have the right to invoke alone and unaccompanied by any protective agency, such as a group, and the reason for that is that They Themselves are members of the Council at Shamballa and are individually Registrants of the Purpose. The annual appearance of the Lord Buddha is the outer demonstration or symbol of the emergence of this Science of Invocation and Evocation in the waking consciousness of humanity. Prayer is the dim, faint and inadequate expression of this; affirmation of divinity in order to gain material well-being is the distortion of this truth. This needs to be remembered. The true significance of this emerging science is that, in the early or first stages, it embodies the seed concept of the new world religion.

A Treatise on the Seven Rays, Vol. V, pp. 70-71

I have cited earlier the foundational truths upon which the new world religion will rest. I would suggest that the theme of the coming religion will be that of the great Approaches themselves; that it will emphasise anew God's love for man as evidenced in these divine Approaches, and also man's response to God as the word

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goes forth: "Draw near to God and He will draw near to you;" that will—in its rites and ceremonies—be concerned with the invocation and evocation side of spiritual appeal.

Man invokes the divine Approach in two ways: by means of the inchoate, voiceless appeal or invocative cry of the masses, and also by the planned defined invocation of the spiritually oriented aspirants, the intelligently convinced worker, the disciple and initiate—by all, in fact, who form the New Group of World Servers....

It will be obvious to you that as humanity, through its most advanced units, prepares for this next great Approach, it must accept with faith and conviction (faith for the masses, and conviction for knowers and the new group of world servers) [these] premises....:

1. The fact of God (God Transcendent).
2. Man's relationship to the divine (God Immanent).
3. The fact of immortality.
4. The Brotherhood of man (God in expression).
5. The existence of the Way to God.
6. The historicity of the two great Approaches and the possibility of a third and imminent Approach.

It is here that the churches, if regenerated, can concentrate their efforts, cease perpetuating the outer and visible form, and begin to deal with the reality underlying all dogmas and doctrines....

As we look ahead into the world tomorrow and begin to question what structure the faith of humanity should assume and what building the skill of the knowers will erect to house the religious spirit of man, three more fundamental truths appear to be emerging as necessary adjuncts to the revealed body of truth:

1. The demonstrated existence of a Spiritual Hierarchy, the life purpose of which is the good of humanity. The Members of the Hierarchy are seen to be the Custodians of the divine Plan and expressions of the Love of God.
2. The development of the Science of Invocation and Evocation as a means and method of approach to divinity. This will grow out of the ancient habits of prayer as used by the masses, and the practice of meditation as developed by the mystics and occultists. Prayer and meditation are the preliminary steps to this emerging science, and what is vaguely called "worship" is the group effort to establish some form of united approach to the spiritual Hierarchy, functioning under the guidance and control of the Christ and related to the highest spiritual centre, Shamballa, through its most advanced individuals, just as humanity is related to the Hierarchy by its spiritually minded people.
3. The realisation that the starry heavens, the solar system and the planetary spheres are all of them the manifestation of great spiritual Lives and that the interrelation between these embodied Lives is as real and effectual as is the relation between members of the human family.

The spiritual Hierarchy of the planet, the ability of mankind to contact its Members and to work in co-operation with Them, and the existence of the greater Hierarchy of spiritual energies of which our tiny planetary sphere is a part—these are the three truths upon which the coming world religion may be based....

The hierarchical nature of all spiritual Lives, and the fact of the great "chain of hierarchies" stretching all the

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way up from the mineral kingdom through the human and the kingdom of God to apparently remote spiritual groups, will be emphasised. Then there will open for the spiritual Lives what has been called "the Way of the Higher Evolution".

The Externalisation of the Hierarchy, pp. 414-17

All past divine revelations have brought humanity to the point where (spiritually speaking) man's essential divinity is theologically recognised, where the brotherhood of man and the Fatherhood of God are recognised ideals and where science has demonstrated the fact of an unfolding purpose and the existence of a fundamental, intelligent Agent behind all phenomena. Step by step man has been led through prayer, the voice of desire, through worship, the recognition of deity, through affirmation of the fact of human identity of nature with the divine, to a belief in the divinity of man....

Such is the religious background of the spiritual thinking in the world. Therefore, taking our stand on these truths, acknowledging the fact of our divinity and recognising the glory of all past revelations and the still more glorious promise of the future, we can begin to realise that the time has now come for the presentation of the new step in this unfolding revelation. We can realise that to our past programmes of prayer, worship and affirmation, the new religion of Invocation and Evocation can be added, in which man will begin to use his divine power and come into closer touch with the spiritual sources of all life.

This new form of the one religion will be in fact the Religion of the Great Approaches—approaches between mankind and the great spiritual Centres which operate behind the scenes, between groups of workers on the physical plane and in the three worlds of human evolution and spiritual groups upon the inner planes, such as the Ashrams of the Masters and the egoic groups with which all human beings are in subjective—though usually unknown—relation.

The new religion will be one of Invocation and Evocation, of bringing together great spiritual energies and then stepping them down for the benefiting and stimulation of the masses. The work of the new religion will be the distribution of spiritual energy and the protecting of humanity from energies and forces which they are not, at the particular time, fitted to receive....

I would have you, therefore, add to your mental and spiritual activity the recognition that you are participating in the task of anchoring the basic tenants of the new world religion—the flower and fruition of the past and the hope of the future.

Ibid., pp. 400-02

THE SCIENCE OF IMPRESSION

As far as our planetary Life is concerned, there are certain great sources of impression and one or two of them might here be noted....:

1. *The impression of Shamballa by:*
 - (a) Members of the Great White Lodge on Sirius....
 - (b) From one or other of the constellations which are at any particular time astrologically en rapport with our planet....
 - (c) From a triangle of circulating energy, emanating from the two planets which —with our planet, the Earth—form a triangle in any particular cycle....
 - (d) From the planet Venus, the Earth's *alter ego*....

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These are the major entering impressions recorded by what is glibly called "the Universal Mind", the mind of God....

2. *The impression of the Hierarchy by:*

- (a) Shamballa itself....
- (b) Certain great Lives Who, at specific times and according to cyclic rhythm, or in times of emergency, are swung into this type of activity....
- (c) That great group of divine Contemplatives who are trained to act as an intermediate receptive group between Shamballa and the Hierarchy....
- (d) The Buddha at the time when the Wesak Festival is celebrated....

3. *The impression of Humanity by:*

- (a) The Hierarchy....
- (b) The influence of the Ashrams of the Masters....
- (c) The activity of the New Group of World Servers....

In the statements given above in connection with the three great planetary centres you have the basis for the new and coming Approach to Divinity which will be known under the expression: Invocative and Evocative religion. It is this Science of Impression which forms the subjective basis and the uniting element which binds together the entire realm of knowledge, of science and of religion. The fundamental ideas which underlie these great areas of human thought all emanate from intuitional levels; they finally condition the human consciousness, evoking man's aspiration to penetrate deeper into the arcana of all wisdom, for which knowledge is the preparatory stage. This Science of Impression is the mode of life of the subjective world which lies between the world of external happenings (the world of appearances and of exoteric manifestation) and the inner world of reality. This is a point which should be most carefully taken into the calculations of occult investigators. Impressions are received and registered; they form the basis of reflection for those aspirants who are sensitive enough to their impact and wise enough to record carefully in consciousness their emanating source. After due practice, this period of brooding upon the registered impression is followed by another period wherein the impression begins to take form as an idea; from that point it follows the familiar course of translation from an idea into a presented ideal; it then comes under the invocative appeal of the more concrete-minded until it finally precipitates itself into outer manifestation and takes form....

The Science of Impression—if studied by the disciples in the world and by the New Group of World Servers—will greatly facilitate the presentation of those ideals which must and will condition the thinking of the New Age and will eventually produce the new culture and the new civilisation and providing the next field of expression for mankind. This science is, in fact the basis of the theory of relationships and will lead to the expansion of the idea of right human relations which has hitherto—as a phrase—been confined to an ideal desire for correct interplay between man and man, group and group, and nation and nation; it has also hitherto been restricted to the human society and interplay, and remains as yet a hope and a wish. When, however, the Science of Impression has been correctly apprehended and has been brought down to the level of an educational objective, it will be found to be closely linked to the emerging teaching anent invocation and evocation and will be expanded to include not only right human relations to the superhuman kingdoms, but right human relations with the subhuman kingdoms also. It will, therefore, be concerned with the sensitive response of the entire natural and supernatural world to the "One in Whom we live and move and

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have our being"; it will put mankind into a right relationship with all aspects and expressions of the divine nature, deepening subjective contact and bringing about a diviner objective manifestation and more in line with divine purpose. It will lead to a great shift of the human consciousness off the levels of emotional and physical life (where the bulk of humanity is focused) on to the levels of mental perception.

Telepathy, pp. 42-49

THE SUPREME SCIENCE OF CONTACT

It would be useful if you attempted to master and to assimilate what I have to impart anent the three great sciences which form the three modes of expression of what we might term the SUPREME SCIENCE OF CONTACT. These three sciences are all equally interdependent and all related to the art of responsiveness. They are:

1. *The Science of Impression*..... The will-to-be.
Relation to the Spiritual Triad.
Source of emanation..... Shamballa.
Connected with the abstract mind.
2. *The Science of Invocation and Evocation*..... Love or attraction.
Relation to the soul in all forms.
Source of emanation (at this time)..... The Hierarchy.
Connected with the lower mind,
as the agent of the soul.
3. *The Science of Telepathy*..... Mind. Human intelligence.
Relation to the personality.
Source of emanation..... Humanity itself.
Connected with the head centre.

You will see how all these pairs of opposites play their part, exemplifying the dualistic nature of our planetary Life:

1. The abstract mind and the lower mind.
2. The soul and the lower mind.
3. The lower mind and the head centre.

Each of them acts as an invocative agent and produces evocation. All act as recipients and as transmitters, and all of them together establish the group interrelation and the circulation of the energies which are the distinctive characteristic of the entire world of force.

Ibid., pp. 52-53

THE EVOCATIVE EFFECT OF THE WESAK FESTIVAL

Should the needed work be accomplished at the Wesak Festivals, the needed adjustments in the world can be made. The success or failure lies largely in the hands of the New Group of World Servers.

A Treatise on the Seven Rays, Vol. II, p.699

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

To this intensive co-operation we are called. Should the two Great Lords and the focused and attentive Hierarchy succeed in producing what might be regarded as a form of planetary alignment and the needed open channel through which these extra-planetary energies can pour, it still remains for the disciples of the world and for the New Group of World Servers to act as the medium of transmission and communication between the world thinkers and this inner spiritual group of workers. We have, therefore, the focused Hierarchy in deep attentiveness under the group of the two Lords, the twenty-one chohans and the Masters of the seven rays. We have the disciples of the world and the New Group of World Servers given the opportunity to focus in their turn and act as a channel of transmission. We have also the unhappy and bewildered world of men, waiting in eager expectancy for an event which can take place if the aspirants of the world measure up to the opportunity. *Ibid.*, p. 686

What is it that should be accomplished at each momentous full moon in May?....

1. The releasing of certain energies which can potently affect humanity and which will, if released, stimulate the spirit of love, of brotherhood and of goodwill on Earth....
2. The fusion of all men of goodwill in the world into an integrated responsive whole.
3. The invocation and response of certain great Beings, Whose work can and will be possible if the first of the objectives is achieved through the accomplishment of the second objective. Ponder on this synthesis of the three objectives....
4. The evocation from the inner side of a strenuous and one-pointed activity on the part of the Hierarchy of Masters....

A responsiveness is desired and can be effective between the following three groups:

1. The waiting and (at this time) anxious Hierarchy....
2. The New Group of World Servers....
3. The masses of men and women who have responded to the ideas...set forth, and who react favourably to the objectives of international understanding, economic interdependence and religious unity.

When these three groups of thinkers and servers are brought en rapport with each other, and when the three groups can be *aligned, even momentarily*, much can be accomplished; the gates of the new life can be opened, and the inflow of the new spiritual forces can take place. Such is the Group objective and idea.

...Every possible effort must be made by the workers in every country to increase the numbers of those who use this Invocation, and to familiarise the public with the ideals for which the new group of world servers stands. All whom you can reach in the countries of the world must be instructed and helped to spread the use of the Invocation in their own language, and with the wording that will make it acceptable, and a wide-spread effort must be made to organise its simultaneous use on the day of the May full moon. Those who use it must be instructed to say it with all the power of their wills behind it. It is the invocation of the "will-to-good" that is the objective of the Forces Who can aid at this time. This realisation is of paramount importance....

SERVICE OF THE PLAN

Study Two: Section III—E

...Our prime objective at this time is twofold:

1. To break an ancient rhythm and to establish a new and better one....
2. To fuse and blend the united aspiration of all peoples at each May full moon—so that a channel can be cleared, opened and established between the New Group of World Servers...and the waiting Hierarchy. Once this channel is permanently established and a large enough number of thinking men and women realise its function and possibilities, and so for the Guides of the race to impress the public consciences, and so sway public opinion. Thus humanity can be more definitely guided, for there will emerge some conscious co-operation. *The establishing of such a channel by the world aspirants is possible.*

This is a scientific programme of work with which I have presented you. It is more than organised aspirational longing on the part of a large group of people. It is a strenuous mental endeavour, and involves the working with certain laws of the spiritual realm which are only just in process of becoming known.

A Treatise on the Seven Rays, Vol. II, pp. 688-96

THE GREAT INVOCATION

The Great Invocation...is the inaugurating mantram of the incoming seventh ray. This is the first time such a mantram has been brought to the attention of humanity.

Ibid., p. 145

...Invocation is of three kinds: there is the massed demand unconsciously voiced, and the crying appeal, wrung from the hearts of men in all times of crisis such as the present. This invocative cry rises ceaselessly from all men living in the midst of disaster; it is addressed to that power outside themselves which they feel can and should come to their help in their moment of extremity. This great and wordless invocation is rising everywhere today. Then there is the invocational spirit, evidenced by sincere men as they participate in the rites of their religion and take advantage of the opportunity of united worship and prayer to lay their demands for help before God. This group, added to the mass of men, creates a huge body of invocative applicants and at this time their massed intent is in great evidence and their invocation is rising to the Most High. Then, lastly there are the trained disciples and aspirants of the world who use certain forms of words, certain carefully defined invocations and who—as they do this—focus the invocative cry and the invocative appeal of the other two groups, giving it right direction and power. All these three groups are, consciously or unconsciously, swinging into activity at this time and their united effort guarantees a resultant evocation.

The Reappearance of the Christ, pp. 151-52

Some time ago I gave out to the world...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.

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.

SERVICE OF THE PLAN

Study Two: Section III—E

Little attention has been paid to the factor of invocation as expressed by the people of the world; yet down the 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....

Now the Great Invocation, as used by the Hierarchy itself, has been given out to the world....

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.... 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 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....

The Invocation...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.... It voices the basic need 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 will 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.... Much remains to be done....

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".
A Treatise on the Seven Rays, Vol. V, p. 759

When in 1945 the Christ announced his momentous decision to reappear on Earth as Head of the Hierarchy and Teacher of humanity during the age of Aquarius, only two new means of preparing for his return were made available, or should we say, were made public. No doubt other forms of preparation have been necessary and have been applied.

One of the two announced forms of preparation was the release of the Great Invocation for human use; and the other, the creation in 1946 of the new Ashram in Hierarchy to focus and release the wisdom aspect of the second ray. This Ashram is under the direct influence of the Lord Buddha, supervised by the Christ, and controlled by the Master R.

The Great Invocation is Christ's own mantram. Its "sound has gone forth" to the whole world through his constant enunciation of it, over a long period of time.

The Great Invocation is "the blueprint of the Plan". This is the energy structure within the Plan, the energies of light, love and power directed according to what must be built into human consciousness now.

SERVICE OF THE PLAN

Study Two: Section III—E

The Great Invocation is "the complete, new utterance of the Christ for the age of Aquarius"; a new utterance in which all three aspects of Deity, light, love and will, are related to human consciousness and human need, to become a part of human life.

The Great Invocation is "a Word of Power building the planetary antahkarana". This is the link in consciousness between the planetary centres, humanity, Hierarchy and Shamballa, and the three aspects of the Sun, the solar centre to which our planet is related, as the human personality is related to the soul.

Through the use of the Great Invocation we are placing ourselves within potent energy streams as they flow and circulate according to a definite purpose, plan and pattern. At the human level we become transformers and transmitters, links in the chain of energy circulation, conscious co-operators in the working out of an immediate phase of the great Plan. We are responsible at the human level for bridging between the mind, the heart and the will of God and the minds, the hearts and the little wills of men. This is our share in the planetary task of establishing relationship. *M.B.*

F. SUMMATION

Do we sufficiently realise:

That hundreds of thousands of people all over the world of different nationalities, races, religions and classes use the conscious technique of prayer, meditation and invocation day after day and month after month, not on their own behalf and to find solution to their own problems and needs, but on behalf of humanity and in order to help establish human life on a more spiritual foundation?

That hundreds of thousands of people all over the world believe in the existence of the Christ and His disciples as the spiritual Hierarchy, or the inner government of the planet, and govern their own lives accordingly?

That because human efforts to achieve right relationship between men and between nations and to create a condition of unity and peace in the world are supported and strengthened by these elder brothers of the human race, humanity has access to sources of vision, power and inspiration which would otherwise be denied them?

That hundreds of thousands of people all over the world recognise He Whom Christians call "The Christ" as the same great Identity known to them by the name given in their own scriptural doctrines to the Son, the second Aspect of Deity?

That the evolution of humanity proceeds as an integral part of the evolution of the great Life in Whom we live and move and have our being?

That within this evolutionary life process all kingdoms in nature form great centres of evolving consciousness; three "sub" human (mineral, vegetable and animal), three "super" human (spiritual, monadic and divine), balanced by the human kingdom at the midway point of transmission and transference?

That the evolution of consciousness within the human kingdom is, therefore, of overriding importance, particularly at this period in world history when great changes must be effected in human attitudes of mind and heart and a higher turn of the evolutionary spiral achieved in order to resolve the new and complex problems of human life and survival in this atomic and automated age?

That evolution today tends towards unity between all peoples of all races and religions?

That as an aid to the needed new understanding, new growth in consciousness, and the achievement of new evolutionary goals in this twentieth century, new opportunities for right relations between men and between nations are opening up to us through economic means, through culture, education and science and through travel and communications media?

That a new instrument of relationship and a new formula of integration and fusion was given to humanity in 1945 at the end of the World War in the form of a prayer, or a mantram, known as the Great Invocation?

That this Invocation is destined to become a world prayer because it includes all men and applies to all religious beliefs?

SERVICE OF THE PLAN

Study Two: Section III—F

That the Great Invocation has been translated into most languages and many dialects and hundreds of thousands of people use it daily in their own language during their own spiritual exercises?

That the Invocation is effective because it is a scientific technique, based on the science of Invocation/Evocation, for contacting spiritual energies and giving them service expression?

That the science of Invocation/Evocation is defined in religious terms as "draw near to God and He will draw near to you"?

M.B.

