**Imperil**

**There are also other factors of a more subjective nature to which the disciple is sensitive, and among them are the following:**

1. 5. The danger of "Imperil," as the Master Morya has called it. This is somewhat erroneously interpreted as irritation by the neophyte, but it is not in fact irritation in the ordinary connotation of the word. The surface ripples of ordinary irritation and the evanescent angers to which all disciples are prone are relatively of small importance. They pass and, in the sum total of the soul's attitudes to the personality, evoke no response or registration whatsoever. What is referred to is the reaction of the disciple to world evil. This produces uncertainty as to the future, annoyance at what is being done throughout the planet by non-disciples, criticism of national and international planning and a general atmosphere of unhappiness, plus a sense of superior knowledge. All this is expressed in a negative, unconstructive manner. To this many disciples are today prone; they need to realise that world affairs are not and cannot be moulded or determined by any hierarchical knowledge in the possession of the disciple. World affairs and conditions have necessarily to be based upon the demand and the point in evolution of the mass of humanity, working through their representatives, chosen or imposed, in every country. This demand can be and is affected, modified and spiritualised by the attitude and the teaching of disciples everywhere who are vocal and of humanitarian instinct. If, however, the will and knowledge of disciples in all nations were to condition world affairs and control entirely the political, economic and social life of the people, it would produce a far more serious cleavage than now exists, for instance between the rich and the poor, or between the classes and the castes. *It would produce a pronounced line of demarcation between the Kingdom of God and the kingdom of men*. This would run counter to hierarchical intention, which is rapidly healing the existent breach, and thus offset the work which Christ set out to do on Earth. This point is often overlooked by well-intentioned disciples. It is humanity which determines its own destiny. Disciples point the way, indicate the vision, set a needed example and emphasise the ancient landmarks. (DINA II 68)
2. We hear much today about auto-intoxication, and many efforts are made to cure this by diet and the regulation of the life in terms of rhythmic living. All this is good and of help, but it does not constitute a basic cure, as its protagonists would lead us to believe. Irritation is a basic psychological complaint and has its roots in the intensification of the astral body, which definitely produces abnormal effects upon the nervous system. It is a disease of self-interest, of self-sufficiency, and of self-satisfaction. Again I would say, ponder on these terms, for these three aspects of irritation are of general discovery. We will therefore [Page 68] deal with irritation, "imperil," as it is called by exponents of the first ray, such as the Master M. (EH 67-68)
3. These problems will demonstrate to you how intensely difficult it is for men to face up to life. It will be obvious that the problems of worry and irritation (called by the Master Morya "imperil") are many and must be considered.

Why are these difficulties of the astral body so "perilous" and so serious? Worry and Irritation are dangerous because:

1. They lower the vitality of the man to such a point that he becomes susceptible to disease. The scourge of influenza has its roots in fear and worry, and once the world settles down to freedom from the present "fearful" condition, we shall see the disease die out.

2. They are so highly infectious from the astral point of view that they lower in a peculiar manner the astral atmosphere, and thus make it hard for people—in the astral sense—to breathe freely.

3. Because the astral conditions of fear, worry and irritation are so widespread today that they might be regarded as epidemic, in a planetary sense.

4. Because irritation (I speak not here of worry) is inflammatory in its effects—and inflammation is hard to bear—and leads to much difficulty. It is interesting to note that certain forms of eye trouble are caused by this.

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5. Because worry and irritation prevent true vision. They shut out the view. The man who is the victim of these conditions sees nothing but the cause of his complaints and is so submerged through self-pity, self-consideration, or in a focussed negative condition, that his vision is narrowed and his group hindered. Remember that there is group selfishness as well as individual selfishness.

I have cited sufficient reasons for the effects of Worry and Irritation to demonstrate to you the wideness of the difficulty. It is not much use at this time to talk of the remedy. One does not say to an influenza patient (when the worst throes of the disease are upon him), "There is nothing the matter. Pay no attention. Get up and go about your business." It is no use saying to men today, "Do not fear. Leave off worrying. All will be well." They will not believe you, for one thing—and that is fortunate, for it is not true. Things are not well and humanity and the Planetary life are not well. This, the Hierarchy knows, and is working for the amelioration of the conditions. When the throes of the "planetary influenza" are over (and the patient will not die), then investigation can be made and effort produced which can prevent a recurrence. At present, all that can be done is to keep the patient quiet and also keep the fever down. This is the work of the New Group of World Servers and the intelligent men of goodwill. Their name is Legion. (EH 70-71)

1. I have said that initiation is in reality a great experiment with energy. The life of the occult student is consciously lived in the world of energies. Those energies have always been present, for the whole of existence in all the kingdoms of nature is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation and find themselves voicing that irritation in loud words or in angry thoughts, that they are taking astral energy and using it. The use of this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the Master Morya has called "habits of residence which imperil the resident." It is when the aspirant recognises that he himself is composed of energy units—held in coherent expression by a still stronger energy, that of integration—that he begins consciously to [Page 550] work in a world of forces similarly composed; he then begins to use energy of a certain kind, and selectively, and takes one of the initial steps towards becoming a true occultist. This world of energy in which he lives and moves and has his being is the living, organised vehicle of manifestation of the planetary Logos. Through it energies are circulating all the time and are in constant movement, being directed and controlled by the head centre of the planetary Logos; they create great vortices of force or major points of tension throughout His body of manifestation. The Spiritual Hierarchy of our planet is such a vortex; Humanity itself is another, and one which is today in a condition of almost violent activity, owing to its becoming a focus of divine attention. (R&I 549-550)