

The
Great Invocations

One, Two and Three

From the writings of Alice Bailey

Publ. by the Lucis Trust

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The Great Invocation

Collection of references from the writings of Alice Bailey other than the main ones where the three Stanzas of the Great Invocation were given out.

1. From Destiny of Nations

The Influence of the Rays Today.

First: The most obvious and powerful force in the world today is that of the first Ray of Will and Power. It works out in two ways:

1. As the will of God in world affairs, which is ever the will-to-good. Steadily — if you study human history intelligently — you will see that there has been a regular and rhythmic progression toward unity and synthesis in all departments of human affairs. This unity in multiplicity is the Eternal Plan — a unity in consciousness, a multiplicity in form.
2. As the destructive element in world affairs. This refers to man's use of this force of will which is seldom as yet the will-to-good in active expression, but something which leads to self-assertion (of the individual or the nation) and to war with its accompaniments — separation, selfish diplomacy, hate and armaments, disease and death.

This is the force which pours into the world from the major world centre, Shamballa. Little is known of Shamballa. More will be known as you study this text and note how world affairs are taking shape before your eyes in accordance with my prevision (as presented to your limited [Page 13] vision) and the obvious possibilities. These are necessarily the equally obvious effects of predisposing causes.

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:

1. When the first great human crisis occurred at the time of the individualisation of man in ancient Lemuria.
2. At the time of the great struggle in Atlantean days between the "Lords of Light and the Lords of Material Expression."

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 (if you will but believe it) by the many individual initiations which have lately been

undergone by those members of the human family who had vision and a willingness to pay the price.

This particular and somewhat unusual ray energy is expressing [Page 14] itself in two ways. Perhaps it would be more correct to say in two ways that are recognisable by man, because it should be remembered that these ray forces express themselves as potently in other kingdoms in nature as they do in the human. For instance, one phase of the destructive aspects of first ray force has been the organised and scientific destruction of forms in the animal kingdom. This is the destroying force, as manipulated by man. Another phase of the same force (which can be noted in relation to the unfoldment of consciousness in subtle and powerful ways) can be seen in the effect which human beings have upon the domestic animals, hastening their evolution, and stimulating them into forms of advanced instinctual activity. I mention these two phases as illustration of the effect of first ray energy in the animal kingdom, as expressed through human activity.

The ways in which humanity itself is affected by this ray energy, as it expresses itself in a twofold manner, producing a twofold result, are as follows:

1. There is, at this time, an emergence of certain powerful and dominating first ray personalities into the theatre of world activity. These people are in direct contact with this Shamballa force and are sensitive to the impact of the will energy of Deity. According to their type of personality and their point in evolution will be their reaction to this force and their consequent usefulness to the Lord of the World as He works out His plans of world unfoldment. The energy of the will of God works through them, though stepped down and often misused and misapplied, by their differing and limited personalities, and interpreted unsatisfactorily by their undeveloped consciousness. These people are found in every [Page 15] field of human affairs. They are the dominant persons, and the dictators in every aspect of human living — political, social, religious and educational. Who shall say (until at least a century has gone by) whether their influence and their efforts have been good or bad. Where they flagrantly infringe the Law of Love, their influence may be powerful, but it is passing and undesirable, at least where that phase of their activities is concerned. Where they meet human emergency and need, and work along lines of basic restoration and the preservation of "units of synthesis," their influence is good and constructive.

I would here point out that real group love never demonstrates as hatred of the individual. It may work out as the arresting of the individual's activities or enterprises where that is deemed desirable in the interests of the whole and if what he is doing is estimated as harmful to the good of the group. But the arresting will not be destructive. It will be educational and developing in its results.

The true first ray personality who works in response to this Shamballa influence will have the ultimate good of the group deeply enshrined in his consciousness and heart; he will think in terms of the whole and not in terms of the part. That is the thing which he will endeavour to impress upon the racial consciousness. This may lead at times to ruthlessness and cruelty if the personality of the individual is not yet controlled by soul impulse. Such cases can frequently be seen. An instance of this can be noted in the history of the Jews as found in the Old Testament. When the first ray was in control and passing through one of its rare cycles of activity we read that they butchered and slaughtered all their enemies — men, women and children, [Page 16] putting them to the sword. The sword is ever the symbol of the first ray force just as the pen is of the second ray influence.

I wish to remind you that I use the word "energy" in reference to the spiritual expression of any ray and the word "force" to denote the use to which men make of spiritual energy as they seek to employ it and usually, as yet, misapply it. I would point out that Ataturk, the Turkish dictator, within certain personality limitations of relatively negligible moment, made good use of first ray energy, and only the testimony of future historical records will indicate fully how wisely, sanely and disinterestedly he used this type of force for the attainment of first ray objectives. It might be apposite here to point out that such first ray exponents of force are often misunderstood and hated. They may and often do misuse the energy available but they also use it constructively within the desired limits of the immediate plan. I would also like to state that the lot of a first ray disciple is hard and difficult. There are disciples of Shamballa just as there are disciples of the Hierarchy and this is a fact hitherto not recognised and never as yet referred to in the current writings on occult subjects. It is wise and valuable to remember this. They are powerful, these disciples of Shamballa, headstrong and often cruel; they impose their will and dictate their desires; they make mistakes but they are nevertheless true disciples of Shamballa and are working out the Will of God as much as the disciples and Masters of the Hierarchy are working out the Love of God.

This is a hard saying for some of you but your failure to recognise this truth and to respond to it does not affect the issue. It simply makes your individual lot and difficulties harder.

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I would also remind you that the use of first ray energy inevitably means destruction in the early stages but fusion and blending in the later and final results. If you study the nations of the world today from this angle, you will see this Shamballa energy of will working out potently through the agency of certain great outstanding personalities. The Lord of Shamballa in this time of urgency, from love of the life aspect and from understanding of the Plan as well as from love of humanity, is sending forth this dynamic energy. It is form destroying and brings death to those material forms and organised bodies which hinder the free expression of the life of God, for they negate the new culture and render inactive the seeds of the coming civilisation.

From this display of energy, unthinking humanity draws back in fear and likes it not. When full of personality hate and self-will, human beings seek often to turn this energy to their own selfish ends. If human beings (even the best of them) were not so undeveloped and so superficial in their judgments and their vision, they would be able to penetrate behind what is going on in the key countries in the world and see the gradual emergence of new and better conditions, and the passing away of the loved, but slowly decaying forms. The energy of Shamballa is, however, so new and so strange that it is hard for human beings to know it for what it is — the demonstration of the Will of God in new and potent livingness.

2. The second way in which this dominant will impulse makes itself felt is through the voice of the masses of the people throughout the world. This will express itself through sound, as consciousness or love does through light. The sound of the nations has been heard as a mass sound for the first time. That voice today is unmistakably [Page 18] expressive of the values which embody human betterment; it demands peace and understanding between men and it refuses — and will steadily refuse — to permit certain drastic things to happen. This "voice of the people," which is in reality the voice of public opinion is, for the first time and with no recognition of the fact, being determined by the Will of God.

Second: The next great energy which is making its potent contribution to the present world situation is that of the second Ray of Love Wisdom, Christ's ray. This energy is poured into

the world through the second great planetary centre which we call The Hierarchy. The energy which is concentrated in this centre and which is manipulated by the initiates and the Masters is making one of its cyclic impacts upon the Earth and — as I explained in Volume II of A Treatise on the Seven Rays — is also making one of its major cyclic Approaches to humanity.

The energy flowing through the Hierarchy at this time — the energy of love — is seeking to blend with that which is flowing out of Shamballa and is needed in order to make the desired application of it. The problem of the Hierarchy at this time is to produce a wise and adequate fusion of the Shamballa and the hierarchial energies and thus temper destruction and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy. The Shamballa energy prepares the way for the energy of the Hierarchy. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of Shamballa, which are rare and infrequent. As time progresses, the impact of the Shamballa force will be more frequent because men will develop the power to stand and [Page 19] withstand it. Hitherto it has been too dangerous an energy to apply to mankind, for the results have worked out destructively, except in the first great Lemurian crisis. Its work has, therefore, been confined almost entirely to the Hierarchy Whose Members are equipped to handle it and to assimilate it correctly and also to use it for the benefit of humanity. Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort but the issues are not yet determined and the Lord of Shamballa, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results. Humanity is responding unexpectedly well. There has been much success along this line but the results do not appear with clarity to intelligent human beings because they refuse to see anything except the destructive aspect and the disappearance of the forms to which they have hitherto anchored their emotions, their desire, and their mental perceptions. They fail, as yet, to see the irrefutable evidence of constructive activity and of true creative work. The temple of humanity in the New Age is rising rapidly but its outlines cannot be seen because men are occupied entirely with their individual or national selfish point of view and with their personal or national instincts and impulses. I would here like to call your attention to the fact that the instinctual life of nations is something which remains to be studied scientifically and is a phase which leads inevitably to the individualistic life of nations — a matter of more immediate interest.

The new forms are, however, being built and the Shamballa potencies, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favourably. The potency of love-wisdom, transmitted [Page 20] by the Hierarchy, is playing upon modern humanity in a more intimate and close manner than ever before. The Directors of the Hierarchy are seeking to evoke an intelligent response from men and an indication that they are conscious of what is happening. Most of the response to the Shamballa activity is characterised by fear and terror, by sensitivity and distressingly developed reactions to the forces of hate and separation. Only a few, here and there, really grasp the vision of the future and realise what is going on, seeing truly the beauty of the emerging plan. It is with these few that the Members of the Hierarchy can work because they (even when lacking understanding) bear no ill-will or hatred to others. Love is a great unifier and interpreter.

This energy of love is primarily concentrated (for purposes of hierarchical activity) in the New Group of World Servers. This group has been chosen by the Hierarchy as its main channel of expression. This group, composed as it is of all world disciples and all working initiates, finds its representatives in every group of idealists and servers and in every body of people who express human thought, particularly in the realm of human betterment and uplift.

Through them, the potency of love-wisdom can express itself. These people are frequently misunderstood, for the love which they express differs widely from the sentimental, affectionate personal interest of the average worker. They are occupied mainly with the interests and the good of the whole group with which they may be associated; they are not primarily concerned with the petty interests of the individual — occupied with his little problems and concerns. This brings such a server under the criticism of the individual and with this criticism they must learn to live and to it they must pay no attention. True group love is of more importance [Page 21] than personal relationships, though those are met as need (note, I say, need) arises. Disciples learn to grasp the need of group love and to amend their ways in conformity with group good, but it is not easy for the self-interested individual to grasp the difference. Through the medium of those disciples who have learned the distinction between the petty concerns of the individual plus his interest in himself and the necessities and urgencies of group work and love, the Hierarchy can work and so bring about the needed world changes, which are primarily changes in consciousness. I have dealt somewhat in detail with these matters; the gist of them has, however, been embodied in the pamphlets sent out in the past few years.

Third: the major energy upon which we shall touch here is that of intelligent activity — the potency of the third ray. This finds its expression through the third major centre on the planet; this centre, we call Humanity. The evocation of a loving intelligent response to the Shamballa impulse, stepped down by the Hierarchy, is that to which this world centre should respond. This is rapidly and, as I have told you, satisfactorily, happening. A definite world effect is being produced and the New Group of World Servers has given much aid in this. They have interpreted, explained and assisted the processes of evoking the latent love in human beings which, in its initial and unformed stages, exists in the form of an inchoate goodwill.

I call this to your attention as the underlying, motivating idea behind all the work which you are called upon to do. I suggest, therefore that you endeavour to see the three major ideologies with which you have perforce to deal in terms of the three efforts which are emanating from the three major planetary centres at this time: Shamballa, The Hierarchy and Humanity. You will thus gain a more synthetic [Page 22] viewpoint, and a deeper understanding of the slowly emerging world picture.

Is it not possible that the ideologies which we have been discussing are the response — distorted and yet a definite and determined, sensitive reaction — to the energies playing upon humanity from the two higher major centres? I would like to suggest that the ideology which is embodied in the vision of the totalitarian states is an erroneous but clear-cut response to the Shamballa influence of will; that the ideology behind the democratic ideal constitutes a similar response to the universality which the love of the Hierarchy prompts it to express, and that communism is of human origin, embodying that ideology which humanity has formulated in its own right. Thus the three aspects of God's nature are beginning to take form as three major ideas and what we see upon the planet at this time are the distorted human reactions to spiritual impulses, emanating from three different centres, but all equally divine in their essential natures, and in their essences. Ponder on this.

I have brought this to your attention and discussed these basic modern schools of thought because the potency of their idealism is affecting every person, capable of thought, upon the planet. Not one of you is immune from their effects; not one of you but is inclined to range yourself upon one side or another, fighting furiously and under the cloak of so-called "adherence to principle" for what appeals to you. Most of you are, nevertheless, far more affected by the methods employed to materialise the ideas and by the quality of their

Little is known of Shamballa except by Members of the Hierarchy to Whom that centre is the goal in the same way that the Hierarchy is, at this time, the goal for humanity. Shamballa is the directing centre for the Hierarchy. Little is really known of the will of God except by Those Whose function it is to interpret and express that will through love, intelligently applied. They know what the immediate purpose is and Their major occupation is the working out of that will into manifestation.

We have, therefore, three great centres and from them emanate three types of energy which are taking form as the three governing ideologies in the consciousness of the race. Old ideologies still persist; subsidiary schools of thought are everywhere to be found; distorted interpretations and travesties of reality abound on every hand; on all sides the dead level of the people (the ignorant masses) is played upon by these energies and men become victims of the exponents of the ideologies — past, present and future.

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Forget not that behind all of them stands He Whom we call the Lord of the World. When all these temporary experiments have been tried and when humanity has been led on in its consciousness from one stage of understanding to another and of recognised interrelation, the kingdom of God will be established upon Earth and the Ruler of the Earth will then work through the Hierarchy to produce that synthetic living creative response from nature (of which humanity is a part) which will enable each kingdom fully to reveal the glory of God. Shamballa will work through the Hierarchy and the Hierarchy, in its turn, will reach the various kingdoms in nature through the medium of Humanity, which will then enter into its pre-ordained and destined function. It is for this that all is taking place. The time of fruition lies relatively far ahead but in the meantime humanity is experimenting or is the subject of experiment; it is exploiting or being exploited; it is learning the lessons of enforced obedience or the dangers of selfish license; it is victimised by powerful personalities in every land and this without exception, or it is being guided in right directions (and this again without exception) by the emissaries and disciples of either Shamballa or the Hierarchy. All vaunted freedom or vaunted control is but the temporary reaction of a humanity which is swept by ideas, controlled by ideals, impelled by selfishness, impregnated by hates and yet all the time is struggling to express the higher and better qualities and to free itself from the thralldom of ancient evil, the slavery of ancient codes and the curse of ancient habits of thought and living. It is what is happening behind the scenes to mankind as a whole which is of moment; it is the unfoldment of the human consciousness which counts with the Hierarchy, and that unfolds in response to the presented conditions in any country or countries. Let me assure [Page 26] you that under the pressure of modern life, under the strain of the imposed present conditions and civilisation, plus the mental concern, the terror of marching armies, the thunder of the many voices and the stress of the worldwide economic stringency, the human consciousness is rapidly awakening from its long sleep. That great and fundamental reality which you call the "human state of mind" is just beginning to focus itself upon the things which matter and to express itself in a living fashion. That is the factor of moment and not the happenings in any particular country.

And, I would remind you, all that is occurring is an evidence of energy and is expressive of force. That is the factor never to be forgotten. It is essential that you recognise them as existing. There is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you — unimportant as you may be — a focal point for hate, separation, fear, pride and other characteristics which feed the fires which threaten to bring disaster to the world. Each of you can aid more than you can guess through the regulation of thought and ideas, through the cultivation of a loving spirit and through the

general use of the **Great Invocation** whereby these forces and energies — so sorely needed — can be invoked.

We have now considered the three major energies which are pouring into our planetary life at this time through the three major centres. It remains for us now to consider the energy of the two minor rays, the sixth and the seventh, which are in many ways of more immediate moment to the masses and of tremendous effectiveness. One is of moment because of its pronounced hold and because of the crystallisation it has produced particularly in the world of thought, and the other because its hold and its power, its influence [Page 27] and its effects will be of an increasing momentum. One is potent in producing the necessity for the present chaos; the other is potential and holds in its activity the seeds of the future.

This is a fact of great interest and of really practical import. It takes us, moreover, into the realm of prevision. I would have you remember, at this point, that no prevision is divorced entirely from the past but that there must always be the seed of truth. The Law of Cause and Effect holds good eternally and particularly so in the realm of spiritual insight (so rapidly developing at this time) which enables the seer to see the future as it may be and to forecast coming eventualities. There are several ways in which such prevision can — during the next three centuries — be developed in the race of men:

1. Through the development of soul contact among the advanced members of the race. This contact will relate soul knowledge with brain impression and, if the meditating factor of the mind is duly trained and controlled, there will be a correct foreknowledge of individual destiny and coming events.
2. Through the development of the science of astrology — a science which is, as yet, in its infancy and which is based on so many uncertain factors that it is difficult for a student to arrive at those true indications which will truly present the future. Character indications and small personality happenings can frequently and correctly be deduced but the general subject remains until today much too nebulous for certitude. I will later deal with this matter and will indicate the lines along which future investigation should proceed.
3. Through the recurrence of "soothsaying" and the reappearance [Page 28] of those ancient "informers of the race" who, in Roman times, were called "sibyls." These mediums (for such they were) will be trained by the workers upon the seventh ray to speak under inspiration from the Hierarchy Whose foreknowledge extends far ahead into the future, but does not extend beyond two thousand years. These mediums will, however, only be used under direction, after careful training and only twice a year at the May and June Full Moon rituals.

As to the prevision with which I shall deal, unorthodox as it may appear to be to some of you, it will be based upon two factors: First of all, the logical indications to be gathered from the past and present events which condition the immediate future and which must inevitably lead to definite and tangible happenings. Any deep student of human affairs could follow the same line of reasoning and come to approximately the same conclusions, provided he loved his fellowmen enough to see them truly as they were and allow, consequently, for the appearance of the unexpected. And, secondly, what I may say to you is based on a knowledge of the ray influences which are at this time so powerfully and effectively affecting humanity and its coming civilisation and culture.

I would ask you, therefore, to read what I have to say with an open mind; I would beg you to relate my words to present world conditions and to see, emerging from the realms of subjectivity, those forces and potencies which are directly changing the current of men's

thoughts, which are moulding their ideas, and incidentally altering the face of the earth and the policies of nations.

As you know, there are at this time, two minor rays (which are rays of attribute) affecting powerfully the destiny [Page 29] of mankind. These are the sixth Ray of Abstract Devotion or Idealism and the seventh Ray of Ceremonial Magic or Organisation. The sixth ray began to pass out of manifestation in 1625 after a long period of influence, whilst the seventh Ray of Ceremonial Order began to come into manifestation in 1675. There are three points to be remembered in connection with these two rays and their effects upon the race of men. (I am not here dealing with their effects upon the other kingdoms in nature.)

1. The sixth ray is as you know, the most powerful in manifestation in this time and a very large number of people are responsive to its influence. It is still the line of least resistance for the majority, particularly in the Aryan race, for the reason that when in process of time and through evolution the influence of a ray has become potent, it is groups that are primarily affected and not just individuals. A rhythm and a momentum is then set up which lasts a long time and which gains power through the very force of organised numbers. This truth will emerge more clearly as we proceed with our studies. Suffice it to say that the sixth ray people are the reactionaries, the conservatives, the die-hards and the fanatics, who hold on to all that is of the past and whose influence is potent to hinder the progress of humanity into the new age. Their name is legion. They provide, however, a needed balance and are responsible for a steadying process which is much needed in the world at this time.

2. The seventh ray is steadily gaining momentum and has for a long time been stimulating and enhancing the activity of all fifth ray nations. If you bear in mind that one of the major objectives of seventh ray energy is to bring [Page 30] together and to relate spirit and matter and also substance and form (note this distinction) you can see for yourself that the work of science is closely connected with this endeavour and that the creation of the new forms will definitely be the result of a working interaction between the rulers of the fifth, the second and the seventh rays, aided by the help — on demand — of the ruler of the first ray. A large number of seventh ray egos or souls and also of men and women with seventh ray personalities are coming into incarnation now, and to them is committed the task of organising the activities of the new era and of ending the old methods of life and the old crystallised attitudes to life, to death, to leisure and to the population.

3. The result of the increasing flow of seventh ray energy plus the decreasing influence of the sixth ray — which shows itself as a pronounced crystallisation of the standardised and accepted forms of belief, religious, social and philosophic — is to throw the millions of people who do not respond to either of the above influences through egoic or personality relation, into a state of bewilderment. They feel entirely lost, are gripped by the idea that life holds for them no desirable future, all that they have learnt to cherish and to hold dear is rapidly failing.

These three groups of people, influenced by the sixth and seventh rays or who are bewildered by the impact of forces generated by those rays, are those who must together, with understanding and clear vision, bring order out of the present chaos. They must materialise those new and desirable conditions which will conform to the subjective pattern in the minds of the illumined people of the world and to [Page 31] the spiritual plan as it exists in the consciousness of the members of the Hierarchy. The new age with its peculiar civilisation and culture will be brought into manifestation through the collaboration of the well-intentioned many, responsive increasingly to the good of the whole and not of the individual;

they are the idealistic but practical thinkers, influenced by the pattern of things to come and the world disciples, impressed by the plans and under the instruction of the Hierarchy which is directing and controlling all.

It is with these three groups of people and with the work upon which they are engaged that any prevision I may evidence will consistently deal. All changes in connection with the human family, the fourth kingdom in nature, are always dependent upon three factors:

1. Those outer physical events which are definitely "acts of God" and over which no human being has the slightest authority.
2. The activity of human beings themselves, working on all the different rays but in any given time and in any particular period conditioned by:
 - a. The preponderance of egos to be found on any particular ray. There are a very large number of second ray egos in incarnation today and their work and their lives will facilitate the coming Great Approach.
 - b. The nature and the quality of the predominating personality rays of the majority. At this time there are a vast number of souls in incarnation whose personality rays are either the sixth or the third. They condition the coming civilisation outstandingly including all educational and financial enterprises, just as the influence of those who have soul contact and can express soul quality condition and determine the current culture.
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 - c. The activity of the fifth principle, that of the mind. This mind principle is peculiarly active today in a broad and general sense. If I might put it symbolically the vertical activity of the mind which has affected individuals everywhere down the ages has always produced the mental guides, the directors and the leaders of humanity. Today, the horizontal activity of the mind, embracing huge masses of the populace and sometimes entire nations and races, can everywhere be seen and this must lead inevitably to events and effects hitherto unvisioned and impossible.
3. The influence of the outgoing and the incoming rays at any time. You have often been told that these events — for the emergence or disappearance of a ray influence is an event in time — are a matter of slow development, are psychic in nature, and are governed by law. The length of time in which a ray appears, manifests and does its work and finally disappears is one of the secrets of initiation, but — as time elapses and the nature of time itself is better understood — the period and the time equation of the minor rays of attribute will be established but that time is not yet, although the intense interest taken today in the phenomena of time indicates a growing awareness of the problem itself and of the need for understanding the relation of time, both to space and to event. It will be realised before long that time is entirely a brain event; a study of the sense of speed as registered by the brain, plus the capacity or incapacity of a human being to express this speed, will, when properly approached, reveal much that today remains a mystery.

At this time, the whole world is embroiled in the chaos [Page 33] and the turmoil incident upon the clashing of the forces of the sixth and the seventh rays. As one ray passes out and another comes into manifestation and their impact upon the earth and upon all the forms in all the kingdoms of nature has reached the point where the two influences are equalised, then a definite point of crisis is reached. This is what has occurred today, and humanity, subjected to two types or forms of energy, is thrown "off centre" and hence the intense difficulty and tension of the present world period. The cause of this is not only the impact of the two types of energy, beating upon the forms of life with equal force, but also that the energy of humanity

itself (which is a combination of the fourth and fifth rays) is swept into the conflict. To this must also be added the energy of the animal kingdom (again a combination of the energies of the third, fifth and sixth rays) for this governs the animal or physical form of every human being. You have, therefore, a meeting of many conflicting forces and the world Arjuna is faced with a stupendous battle — one that is recurrent and cyclic but which will, in this particular era, prove a decisive and determining factor in the age old conflict between material domination and spiritual control. The forces playing upon the planet at this time are of supreme importance. If you will bear in mind that the sixth ray works through and controls the solar plexus (being closely related to the astral plane, the sixth level of awareness) and that the seventh ray controls the sacral centre, you will see why there is so much emotion, so much idealism and so much desire mixed up in connection with the world conflict and why also — apart from the storms in the political arena and the religious field — that sex and its various problems has reached a point of interest in the human consciousness where a solution of these difficulties, a fresh understanding of the [Page 34] underlying implications and a frank dealing with the situation is inevitable and immediate.

Four problems will be solved in the next two centuries:

1. The problem of territorial possessions which is the group correspondence within the family of nations to the materiality of the individual.
2. The problem of sex which will involve a truer understanding of the law of attraction.
3. The problem of death, which is in reality the problem of the relation between the subjective and the objective, between the tangible and the intangible, and between life and form. This problem will be solved in the realm of psychology by scientific recognition of the true nature of the individual or soul and of the persona.
4. The problem of the Jews which is symbolically the problem of humanity as a whole. It is today for the first time definitely a humanitarian problem and one which is closely tied up with the fourth kingdom in nature because that kingdom is the meeting-place of the three divine aspects. The Jew, with his emphasis upon his position as one of the "chosen people," has stood symbolically throughout the centuries as the representative of the wandering, incarnating soul, but the Jewish people have never recognised the symbolic mission with which their race was entrusted, and they have taken to themselves the glory and the honour of the Lord's elect. The Jew made this mistake and, as an Oriental race, the Jews have failed to hold before the Orient the divine nature of mankind as a whole, for all are equally divine and all are the Lord's elect. Calvin and all who followed his lead made the same mistake and instead of holding before the people of the Occident the realisation that those [Page 35] who recognised their essential divinity did so symbolically on behalf of all the developing, incarnating sons of God, they regarded themselves as the Chosen People and all who did not think as they did are regarded as lost. When the Jew and the narrow-minded religious devotees recognise their identity with all other people and express this identity through right relationship, we shall see a very different world. The world problem is essentially a religious problem and behind all strife in every department of world thought today is to be found the religious element.

When the nature of the present struggle is better understood and its subjective causes are considered instead of the superficial objective reasons, then real progress will be made in the process of releasing humanity from the thralldom and the narrowness of the present civilisation and from the influence of the forces and energies which are responsible for the situation.

These will be understood, correctly handled and rightly directed towards constructive and desirable ends. In the realm of this conflict, the great and fundamental law that "energy follows thought" always holds good, and one of the conditions which is inducing the present stress and strain is due to the fact that so many millions of people are beginning to think. This means that the ancient simplicity which has held good up to five hundred years ago is no longer controlling and the situation is much more complex. In ancient days the forces were largely controlled by the Lords of Materiality (those whom the ignorant and the prejudiced esotericist call "the black forces"); the forces of spirituality plus the thought of a handful of advanced men in the different nations were not so potent as they are today. The situation was then relatively simple. It was part of the [Page 36] evolutionary plan that matter and substance should temporarily control and that spirit should learn to "mount on the shoulders of matter" as the Ancient Wisdom puts it. Now, however, owing to the widespread education of the masses and the many means of worldwide propaganda, these masses are themselves either thinking independently or are thinking as directed by the powerful minds everywhere to be found and which are seeking to control world events. Hence the increasing difficulty of the problem and one that is equally difficult for the Lords of the Left Hand Way as it is for the Great White Lodge. This is a point which you should consider and discover the implications.

Humanity itself is rapidly arriving at the point where its united will will be the determining factor in world affairs and this will be due to the unfoldment of the mind through the success of the evolutionary process. It is right here that many experiments will be made (and are being made today) and many mistakes must inevitably take place. The major requirement therefore at this time is the rapid educating of the people in the Plan and in the nature of the forces which are controlling evolution and their directing agencies. The fact of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation and public recognition. In the process of so doing much will be learnt of the balancing group of initiates and adepts who work entirely with the material side of life and in whom (for this major cycle) the love aspect of the soul remains totally undeveloped, whereas the mind nature is potently expressing itself. If you will study what I have earlier given anent certain of the higher and lower expressions of the rays you will see how these two fields of endeavour — that of the Hierarchy, animated by love and that of the opposite pole, the Black Lodge, working entirely [Page 37] through mind and substance — are engaged and their close relationship will emerge. You will realise then that the margin of difference is very slight and is to be found solely in intention, in the underlying purpose and the concrete objectives which this group of material workers have set themselves. The major instrument of the Black Lodge is the organising power of the mind and not the coherent influence of love, as is the case with the Masters of the Wisdom. Yet in the natural process of form evolution, these workers on the darker side of life have their useful function. Because they are working predominantly through the mental principle, we find the susceptibility of the untrained masses to this mental imposition and the facility with which they can be regimented and standardised. They have no power to think with clarity for themselves and their minds are consequently plastic and receptive to the powerful forces directed by the two contributing groups — the spiritual workers of the planet and the material workers. Because the bulk of human beings are still materially focussed, the forces which work on the side of matter find a line of least resistance which is not available to the Masters of the Great White Lodge. This danger is, however, lessening decade by decade.

Let me illustrate these facts for you by means of the two rays which are our immediate consideration. Both of them — as is ever the law — express themselves through a higher and lower form or forms. One of the higher expressions of the out-going sixth ray is to be found in Christianity, the spirit and principles of which were embodied for us in the life of the

Master Jesus, Who was, in His turn, inspired and over-shadowed and used by His great Ideal, the Christ. In the word "idealism" you have the keynote of this ray — idealism taking form, providing a living example and indicating to the race of men their own divine potentialities. [Page 38] In the appearance of the Christ, the divine ideal for the race, as a whole, was presented for the first time. Other and earlier Sons of God presented diverse divine qualities and attributes, but in three of them a certain perfection of presentation was achieved which (as far as this present world period is concerned) can never be surpassed.

These three are: Hercules, the perfect disciple but not yet the perfected Son of God; the Buddha, the perfect initiate, having reached illumination but not yet having developed to perfection all the attributes of divinity; the Christ, the absolutely perfect expression of divinity for this cycle and, therefore, the Teacher alike of angels and of men. That ahead of the race may lie a still higher perfection than that attained by any of these Exponents of divinity is inexpressibly true, for we know not yet what divinity really means; in these three, however, we have three instances of a perfection which lies far ahead for the majority of the sons of men.

In all of Them, the sixth and the second rays were controlling factors, with the first ray reaching full expression. In Them, idealism, love-wisdom and indomitable will stood forth in all their divine power. It might be of interest to you to know just what rays controlled these Sons of God:

Hercules, the Sun-God, had a first ray soul, a second ray personality and a sixth ray astral body. These potencies and energies sufficed to carry Him through all the trials and the labours of the disciple.

The Buddha had a second ray soul, a first ray personality and a sixth ray mind — a very rare phenomenon.

The Christ had a second ray soul, a sixth ray personality (which accounted for His close relationship with the Master Jesus), plus a first ray mind. [Page 39] These three all embodied the essences of the spiritual life and all of Them were enabled to set Their seal upon history and upon the hearts of men, largely through the potency of Their sixth ray expression. All of Them embodied also the new spiritual impulse which Their day and age required and all of Them for centuries — by the strength of Their living love and power — brought the vision and the aspiration of humanity back to those spiritual essentials whereby men must live. All of Them were part of the directing group of Lives Who are working out the plans of God, founded upon the love of God. The Buddha and the Christ are still closely connected with, and working in cooperation with, the Hierarchy. Hercules has gone over into the Shamballa centre, but still works in a basic association with the Buddha Who is one of the Forces linking Shamballa and the Hierarchy.

Pure religion, undefiled and spiritually focussed, is the higher expression of the sixth ray (working as is ever the case under the influence and potency of the second ray) and for us Christianity in its earlier days was the great and inspiring symbol.

In the same connection, among the lower aspects of the sixth ray are to be found all forms of dogmatic, authoritative religion as expressed by the organised and orthodox churches. All formulated theologies are the lower expression of the higher spiritual truths because they embody the mind reactions of the religious man, his confidence in his own personal mind deductions and the surety that he is obviously right. They do not embody the spiritual values as they truly exist. Consequently the dreadful nature of the lower expressions of the sixth ray and the control by the forces of separativeness (which are ever the outstanding characteristic

of the lower sixth ray activity) can be seen [Page 40] nowhere more potently than in religious and Church history with its hatreds and bigotry, its pomp and luxurious appeal to the outer ear and eye, and its separativeness from all other forms of faith as well as its internal dissensions, its protesting groups and its cliques and cabals. The Church has wandered far from the simplicity which is in Christ. Theologians have lost (if they ever possessed it) the "mind that is in Christ" and the outstanding need of the Church today is to relinquish theology, to let go all doctrine and dogma and to turn upon the world the light that is in Christ, and thus demonstrate the fact of Christ's eternal livingness, and the beauty and the love which it can reflect from its contact with Him, the founder of Christianity but not of Churchianity.

I generalise. There are those in the Church today who do express all that I have stated and who are reflections in the truest sense of the living Christ. They relegate theology and authority to their rightful place and regard the discussions of theologians as simply expressions of perhaps needed mental gymnastics and as incentives to thought, but they do not regard them as conditioning factors, determining man's salvation or not. They know that man's salvation is determined by the processes of evolution and is not a question of ultimate achievement but simply one of time; they know that the life within a man will bring him ultimately to his goal and that the experiences and the type of incarnation will inevitably lead him to "his desired haven." His salvation is not determined by his acceptance of some dogma, formulated by men who have lost their sense of proportion (and consequently their sense of humor) and who deem themselves capable of interpreting the mind of God for their fellowmen.

It should be here remembered that there are divine attributes [Page 41] and ray characteristics which have hitherto never been revealed to the minds of men or sensed by them in their highest moments of inspiration; this is due to the lack of sensitivity of even the most advanced of the sons of men. Their apparatus remains inadequately developed and so unable to respond to these higher divine qualities. Even the Christ Himself and other Members of the Great White Lodge are preparing Themselves to register these divine attributes and consciously to merge Themselves in a still higher process or scale of evolution; it will be obvious to you that the little conclusions of the little minds are some of the most dangerous factors today in world affairs.

It will also be apparent to you how the lower and the higher expressions of a ray are closely related to each other and how easily the higher loses its hold and the lower comes into manifestation — something that evolution itself must eventually adjust.

It is harder to differentiate between the higher and the lower expressions of the seventh Ray of Ceremonial Order, for this ray is only in the process of manifestation and we know not as yet what its major expressions will be, either higher or lower. Human reactions have their place and — as I have earlier pointed out — even the Masters Themselves do not and cannot foretell what the results of the impacts of force may be nor what may eventuate as a result, though They can frequently determine the probable happenings. If I say to you that the higher expression of the seventh ray is white magic, do you really understand what I mean? I question it. Have you any true idea of what is intended by these two words? I doubt it. White magic is realistically the power of the trained worker and executive to bring together into a constructive synthesis the "within and the without" so that that which is below may be recognisably [Page 42] patterned upon that which is above. It is the supreme task of bringing together in accordance with the immediate intent and plan and for the benefit of the evolving life in any particular world cycle:

1. Spirit and matter.
2. Life and form.
3. The ego and the personality.
4. The soul and its outer expression.
5. The higher worlds of atma-buddhi-manas and the lower reflection of mind — emotion and the physical nature.
6. The head and the heart, through the sublimation of the sacral and the solar plexus energies.
7. The etheric-astral planes and the dense physical plane.
8. The intangible subjective levels of existence and the outer tangible worlds.

Such is the task of the white magician and as evolution proceeds and becomes more complicated and complex it will nevertheless be more rapid and more accurately defined in the mind of the magician. All, therefore, that is conducive to human sensitivity and to increased awareness is the work of the white magician; all that tends to produce better forms through which the living principle of deity can express itself is the work of the white magician; all that serves to thin or tear away the veil between the worlds wherein those who have no physical bodies live and move and work and the worlds of outer form is the work of the white magician. Of all this type of work there is always much, but never more so than at this time owing to the coming into manifestation of this ray of the magician (black and white), the seventh ray. Hence the rapid growth of the sense of omnipresence and the recognition of the non-existence of time in relation [Page 43] to reality. This has taken place through the discovery and use of the radio and of the many means of communication and through the steady growth of telepathic interplay; hence also the spread of education, enlarging man's horizon and opening up to him new worlds for investigation and adventure; hence also the breaking down of the old and limiting forms through the invoked force of the first ray, which has hitherto always worked through the medium of the seventh ray, because the kingdoms in nature cannot yet stand pure first ray energy; hence also the keen interest in the life after death and the appearance of all the many groups which are today investigating the nature of survival and the probability of immortality; hence again the appearance of the modern spiritualistic movement. This is a direct effect of the coming into manifestation of the seventh ray. Spiritualism was the religion of old Atlantis and the seventh ray dominated that ancient civilisation for a very long period of time, particularly during the first half of its existence, just as the fifth ray is of such dominant potency in our Aryan age and race.

It is through the correct development of spiritualism along psychological lines and the withdrawal of its emphasis upon phenomena (which is its outstanding characteristic and emphasis today) that the true nature of death and of the hereafter will be revealed. But it is in connection with spiritualism that I can best illustrate the lower expression of the incoming seventh ray influences. The work of the seventh ray is, as you know, the relating of life and of form, but when the emphasis is laid upon the form aspect then the wrong procedure eventuates and the work of the black magician can begin, and his objectives come unduly into play. This is what has happened in the spiritualistic movement; its investigators are occupied with the form side of life and [Page 44] its adherents with the satisfaction of their emotional desires (again related to the form side) so that the true import of the movement is in danger of being lost.

Spiritualism, in its lowest and material aspect, is a low grade expression of the seventh ray and is — for the masses — definitely a line of least resistance, and, therefore, of no great spiritual importance to their evolutionary development. The masses of the people are today Atlantean in their consciousness and are only slowly emerging into the Aryan point of view. This must change and the mind activity be rapidly enhanced or else true spiritualism will be

unable to express itself and — through the present spiritualistic movement — there can be let loose upon the world forces and entities of a most undesirable character. The negativity of the majority of those who are interested in spiritualism and the entire negativity of the bulk of the mediums throws the door wide open to very definite dangers. Fortunately, there is a movement within spiritualistic circles to right this obvious danger and to shift the present emphasis upon phenomena into the world of true values and right understanding. The subject is too vast a one for me to deal with here, except in illustration of the points which I am endeavouring to make, but one hint I will give. If the societies and organisations, connected with the spiritualistic movement and the psychical research groups, would seek for and find the natural sensitives (and not the trance mediums) and those who are naturally clair-audient and clair-voyant and would study their disclosures, their words, their reactions and their modes of working they would discover much about some of the natural and normal powers of man — powers which have been in abeyance during the period wherein mind development has been the objective and which humanity shares with two great groups of lives — the Members [Page 45] of the Hierarchy and the animal kingdom. Ponder on this. If, therefore, these societies would concentrate on the intelligent and mental psychics and rule out all trance conditions it would not be long before revelation would come. The trance condition is undesirable, separates the medium from his soul and definitely relegates him to the realm of the negative, of the uncontrolled and of material forces. This development, however, the forces of materiality will prevent if possible because the moment there is positive intelligent understanding of the world on the other side of the veil, there is no fear of death and then the major aspect of their power and their hold on humanity will disappear.

If you have followed intelligently what I have said, two points will emerge with clarity in your minds in relation to the initial and immediate activity of these two rays — the sixth and the seventh. First, that entire groups of people are increasingly susceptible to their influence and this inevitably leads to these groups (responsive to either the sixth or the seventh ray forces) being in opposition to and antagonistic to each other. The problem is that, owing to the developed sensitivity of the race, this antagonism is now upon a world-wide scale. Hence much of the present conflict of ideas, and the opposing ideologies, and hence also the feud between the old inherited traditions and the ancient forms of civilisation, of government, of religion on the one hand and of the newer emerging ideas on the other. These new concepts should usher in the New Age and will eventually revolutionise our modern life and standards. They will relegate the old ideas to the same position as the ideas which governed the race one thousand years ago have today assumed in our consciousness.

Second: The situation is still further complicated by [Page 46] the fact that both these rays influence and express themselves (as is ever the case) in a dual manner and have always a lower and a higher form of manifestation, which is a correspondence in this connection to the personality, and the egoic expression of every human being. In the case of the out-going ray, the higher form (which is ever the first to manifest in germ) is rapidly disappearing or is being absorbed into the newer idealism, thus contributing all that is best to the new presentation of truth so that the emerging culture will be properly rooted in the old. The lower forms are, however, tenacious and dominant and because of this they definitely constitute today the major problem of the Hierarchy, so much so that they require the calling in of the first ray (or the Shamballa force) in order to effect their destruction. Bear this in mind as you study the world situation. The lower forms of the seventh ray expression are still in an embryonic stage. This you can see clearly if you consider the one to which I choose to refer — the spiritualistic movement — which began to take shape only during the last century and has achieved its curiously phenomenal growth only because it started upon the American continent. The United States of America was the centre of old Atlantis and hence inherited a

psychic and ancient religious form which was existent and potently alive in that part of the world for many centuries.

In spite of these facts, the higher and more living energy of the seventh ray is the most active at this time and its resultant idealism and consequent New Age concepts are playing upon the sensitive minds of the race and preparing humanity for a great and much needed change. The work of the Ray of Ceremonial Order is to "ground" or make physically visible the results of bringing spirit and matter [Page 47] together. Its function is to clothe spirit with matter, producing form.

2. From DINA II Section One – Talks to Disciples: Group Instruction

I would like somewhat to change your work in connection with your full moon contact. Two days before the time of the full moon, I will ask you to begin to cultivate that inner attitude of poised re-collectedness which will lay the right foundation for further work and which will help to shift the focus of the attention from the objective to the subjective work. It is an attitude more than an activity. Ponder on this phrase. It is a state of consciousness which can be carried forward, no matter what may be the outer activity or interests, and it involves no outer silence, or cessation of normal behaviour. It is part of the training which has for its goal the living (by the disciple) of a dual life—a life of active participation in world affairs and a life of intense mental and spiritual preoccupation.

Make a most definite effort during these two days to step up your consciousness a little higher at each of the three spiritual points in each day: at the early morning meditation, at the noonday recollection, and at the sunset hour of contact. This means—if you follow instructions correctly—that you subject your subtle bodies to six equal points of spiritual stimulation and that you do it consciously. Then at some hour in the day of the full moon, but prior to the exact hour if that hour is not possible, follow the procedure outlined below:

1. Centre the consciousness in the head.
2. Imagine yourself as retreating even more consciously within towards that point of contact where personality-soul and the teacher in the world of souls can meet and become as one.
3. Then hold yourself as poised and steady as possible, preserving that detached poise as fully as may be during the following process which is carried forward silently by the creative activity of the imagination.
 - a. Imagine or visualise yourself as standing before a golden or ivory door.

[Page 27]

- b. See that door slowly open, revealing a long low room with three windows—one looking east, one looking west and one looking north. Seated before the eastern window on a low carved chair (but looking towards you, and therefore sitting with his back to the window) you may visualise your Tibetan brother, in deep meditation, seeking to contact you and all for whom he is, as a teacher, responsible.

- c. Then picture yourself as advancing slowly up the long room (which is his study and work room) and then standing before him. See also your group brothers standing with you. Then each of you can constitute himself, in imagination, as spokesman for his group and offer the group in service and deep consecration to the service of the Plan.

d. When you have accomplished this, imagine that you see me rising from my chair. Then as a group we face the East and say together the Great Invocation. Endeavour consciously to follow my lead as we say the words, and listen with care, using the imagination. This will involve intense concentration.

Do this until the time of the full moon of May, for it is a preparatory exercise in order to train you all in esoteric participation.

Make a careful analysis each month of your success or failure to carry out this discipline, and note with exactitude all reactions, results and phenomena. Success will depend upon your ability to achieve a strong mental reorientation and focus, to keep detached from brain activity, and yet at the same time to preserve the waking brain attentiveness. The resultant effects, reactions, and the registering of any realisation must be noted for the two days succeeding the time of the full moon, for the seeping through of information and knowledge is often a slow process, owing to the inadequate alignment of the bodies. The May full moon will inaugurate the first real united effort to synthesise subjectively [Page 28] the present existing groups. This synthesis and corporate effort will become an annual endeavour as time goes on, and will take place regularly each Wesak Festival.

DINA II Section One; Talks to Disciples; Group Instruction

The first time, my brothers, that I outlined for you the work I sought to have you do at the time of the full moon, I undertook to work with you along these lines for a preliminary period of three years, each year expanding the work somewhat until the full moon of May of the third year. This period of time is now nearly completed, and today I ask you two questions:

1. What has this work meant to you?
2. Have you grasped the importance of the work to be done?

There has been a purpose behind all this effort which I have made, and an experiment of importance has been carried forward in preparation for the coming New Age activity.

In some of the earlier instructions* I indicated that the coming world religion would be based upon a new Science of Approach and that this would, in time, supersede the present world religious formulas and ceremonials. Hence the importance of the efforts now being made by disciples in these new seed groups. They are in reality occupied with the [Page 50] process of anchoring upon earth a new religious idea or concept, a seed thought or germ of a new activity which (at some later date) will bear fruit and inaugurate a new method of drawing nearer to God.

It might be of value to all disciples if I here analysed the three years' work intended to be done during the full moon periods as outlined to you by me. Each year saw an addition to or expansion of the work and an enlargement of the concept. I seek now to make it all clearer to you, thus laying the foundation for the work to be done during the coming years, if you desire to continue with the work. Let us get these instructions into tabular form for the sake of clarity.

I

1. The first thing which I emphasised to you was that this was a group endeavour, and that its success depended upon the group fusion, the group love and the group understanding. The success of the desired inner contact was based upon a realised group relation. It was intended to be an endeavour which would be the outgrowth of a love, stabilised in and accentuated by all the group members. Hence my constant reiteration of the need of love between the group members. Towards the establishing of this loving relationship, I have been working for years with all of you. You may perhaps have believed that I did so in order that your group work in relation to your individual endeavour might be successful. That was not the major intent. The forming of units for special service in organising the life forces, processes and forms for the new technique of Approach to God or to the Hierarchy (which is the intermediary between spiritual reality and human life) was and is the major objective. Upon this statement I would ask you to ponder with renewed interest. Your interpretations are so often motivated by an unrealised spiritual selfishness and an undue emphasis upon your specific group importance. The groups are simply the field for hierarchical expression, and we are not yet convinced that the expenditure of force on our part is warranted by the results achieved. The group members have been primarily [Page 51] occupied with the registering of the more phenomenal results and with what they, as individuals, sensed, and have neglected to pay due attention to the inner group relation which is the only thing of major importance. It is the only thing which will release the stored up energy on the subjective side.

2. The second factor of importance is deep recognition of the subjective reality of the spiritual world. I, in myself, as you thought of me, am only the symbol of that world, as are other Masters, focussed—as channels of contact and service—in the Hierarchy. You, as a group, unitedly and together, were asked to approach me and to contact me just as, in the coming New Age, the churches of the future will (at the full moon period) make a definite approach to the Hierarchy in order to

a. Intensify their spiritual life by the bringing in of spiritual force, with deliberation and consciously.

b. Achieve spiritual illumination through contact with the powerhouse of light, the Hierarchy.

c. Store up strength for increased dynamic activity for an ensuing period of service.

d. Bring about a fusion between the objective and subjective life of humanity.

3. This leads to a Technique of Approach, based upon the realisation of the above objectives, to an effort to see me (as I symbolise for you the spiritual vision), and to the establishing of a pathway of Approach, symbolised in the ritual I gave you as a golden band of light. This you were to visualise as extending between yourselves, as a group, to your Tibetan brother. This pathway of Approach is the Path which it is planned should constitute a more familiar symbol than has hitherto been the case in the religious life of the race.

4. This pathway of light leads to the heart of a dark blue disk at the very centre of which you were told I could be contacted. Those of you who are in any way adept at meditation work know well that the light in the head—when seen and [Page 52] recognised—passes usually through three stages of intensification:

a. It is, first of all, a diffused light, surrounding the head, discovered later within the head and producing an inner radiance, which is the rudimentary halo.

b. This diffused light then consolidates and becomes an inner radiant sun.

c. Finally, at the centre of that sun, a point of dark blue, or a small indigo disk, appears. This is, in reality, the exit in the head through which the soul passes out of the world of phenomenal existence, and it is the symbol of the path or the door into the kingdom of God. This is the symbolical interpretation of the phenomena.

As the group approaches nearer and nearer to reality, the pathway or the band of light shortens (symbolically) and in time, when you are expert in this work and when your spiritual nature is truly intensified, you will enter almost immediately into, or through, the disk of blue and become aware of the higher consciousness, or divinity.

5. Three things are, at this stage, essential to success:

a. The mind must be "held steady in the light," and for this receptive experience all the previous work in meditation has been essential. Its positive, attentive activity has been an essential factor in producing the desired mind control.

b. The creative imagination, involving as it does the power to visualise, has also to be developed and consciously used in obedience to instruction in the early stages. This obedience has to be rendered voluntarily, even though blindly, before the true objectives can be grasped.

c. Results must be expected and an inner sensitivity developed which will eventually obviate surprise and lead to a conscious recognition of achievement. This sensitivity may differ according to ray and [Page 53] type, but the general indications will be in the field of similarity and of group value.

All this was the objective of the work I outlined. Much remained to be done, and each year I have expanded the concept and laid the foundation for future work to be carried forward with steadfastness over a long period of time. A beginning has been made.

II

In the second stage of the work outlined by me when you had worked for a year at this full moon activity, I began to widen the teaching and I added to the earlier technique. In the religion of the future, three years will always be given to training the youth of the period (from the ages of fifteen to eighteen) in a preparatory technique of Approach.

The stages in the second year's activity were as follows:

1. The recognition by the group members of the necessity for a closer group relation within the circle of the group and with me. This is symbolic of the recognition of the world need of love, as exemplified by an attitude of goodwill and understanding, and a closer approach by humanity to the Hierarchy. In the past, the religious emphasis upon the esoteric side of instruction has been the approach of the individual man to the God within, to his own higher self, the soul, the first Master. In the future, the emphasis will be upon the united approach of humanity (as represented by an increasing number of groups of aspirants and disciples) to the Hierarchy. According to the status of the groups and their awareness and condition of illumination, so will be the grade of hierarchical Worker with Whom they will be in touch.

2. The recognition that in this work, true occult obedience or the intelligent response to the urge of the group soul and to the "pull" of the Hierarchy, is the next major requirement. This will produce the right carrying out of the required assigned technique and a complete refraining from [Page 54] any interest in phenomenal results or an analysis (at this stage) of any reactions experienced. Individual analysis hinders group recognition and true realisation. This is a point to be considered and remembered.

3. The next step which I indicated to you was that in which I pointed out that these Full Moon Approaches required one entire week of inner activity, divided as follows:

a. The three days prior to the full moon were to be dedicated to preparation. This preparation involved confidence, which swept the brain (the focus of the physical plane expression) into the right condition; aspiration, which held the astral body in the right attitude; and dedication, which was the intelligent process, motivated by free will and involving mental concentration, which enabled the confident aspirant to "hold the mind steady in the light."

b. Then, there were the twelve hours on the day of the full moon, wherein a consciously achieved contact (dependent upon the success of the previous three days' work by the group) became a definitely proven possibility. By training you in these early stages in the attempt to contact me, I was laying the ground for two eventualities: your future contact with your Master, prior to initiation, and a contact with the Hierarchy. This was intended to be symbolic of humanity's future contact.

c. The three days succeeding the full moon period then were considered. In these days, it was pointed out, the personality could become conscious of the success of the previous work done and the subsequent contact. That realisation would be facilitated by an inner attitude of registration (by the mind) of that which the soul has sought to impress upon it at the moment of attempted or achieved contact; by the sense of expectancy which the emotional nature would be trained to express and experience; and by the acknowledged attitude of the physical brain as it held [Page 55] to the belief of true success, when the requirements had been duly met.

It will be apparent to you, if you have followed the above in the right spirit, that from the very start I have been working towards objectives unrealised by you. I am trusting that the importance of this full moon work will become increasingly clear to you and make you more eager to work as requested by me.

III

The third stage, outlined by me during the past year's work, brought in a far more complicated activity than heretofore. I explained to you, if you will remember, that at the time of the full moon it was as if a door was opened between the Sun and Moon, making certain events of a spiritual nature possible. The band of golden light, extending between the Sun and the Moon, completely "irradiated the lunar surface" (to use the ancient formula) and made possible certain revelations. To students such as you, the symbolism should be apparent and can be seen as inviting a dual interpretation:

1. It concerns the relation of the Solar Angel to the lunar forces, of the Sun and the Moon and their work in synthesis.

2. It concerns the relation of the Hierarchy to humanity and consequently, of the subjective world to the objective worlds, of the realm of causes to the realm of effects. Ponder on this.

Individual approach must be merged into group approach, and the approach of groups will some day be superseded by the organised approach of humanity as a whole. This third stage can (like the two previous ones) be divided into the following activities, which require to be mentally grasped by the group:

1. That certain realisations become possible. These are two in number:

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a. Realisation one: That entrance upon the Path of Approach is possible for individuals, for groups, and for humanity as a whole, as a unit.

b. Realisation two: That energies, not usually or normally contacted, can be touched, grasped and utilised at the time of these Approaches, provided that they are contacted in group formation. Thus the individual, the group and humanity are enriched and vitalised.

2. That the spiritual Hierarchy can, at these times, be approached, verified and known, thus leading to active conscious cooperation with the Plan which the Hierarchy serves. It must be remembered that, on the side of the Hierarchy, a Technique of Approach to humanity will also be employed, and thus we have an essential dual activity. The first stage of this dual activity took place millions of years ago at the time of Individualisation, and produced the emergence of the fourth kingdom in nature, the human family. The second stage is being rapidly worked out today, and will produce the emergence of Initiation. The intermediate stage is that of Integration. We have therefore the germ of a new scientific religion, called (as I have earlier pointed out) the Science of Approach. It is one in which humanity can now consciously share, for their stage in evolution warrants it. Men can today grasp the objective, share in the united aspiration, and carry out the needed requirements.

3. The time to be given, at this stage of the training, to the Full Moon Approach was shortened, but tremendously intensified, and the objective was to produce a far more dynamic activity. A state of tension had to be achieved, which would eventually release dynamic energy from—if possible—levels higher than that of the soul. Hence the need for group integration and work. This period was divided as follows:

a. There were two days of intensive preparation. This involved the achieving of a right attitude of a dual kind: The group member fused his outer activity and [Page 57] his inner orientation into one blended concentrated spiritual activity. He proceeded with his usual avocations, but at no time—whilst so occupied—was he to lose sight of the inner orientation and specific recollection. All the time he was outwardly busy, he was simultaneously occupied with a constant realisation of a retreat inward, a heightening of his vibration, and a raising of his consciousness.

b. On the day of the full moon, you were asked to go through a symbolic performance in the realm of the creative imagination, and through the medium of its agent, visualisation. This performance involved the following steps:

1. The recognition that in the blue disk, at the end of the golden pathway, was an ivory door which was slowly opening into a room with three windows.

2. The recognition that the group, as a unit, was advancing into that room and there, united in an act of solemn dedication, stands ready for revelation.

3. The recognition, by the group, of me, your teacher and Tibetan brother, and the saying by all of us together of the Great Invocation. This produces fusion and releases something from "that which lies above to that which lies below," speaking in the words of symbolism.

It will be obvious to you that in this symbolic ritual there is typified, first of all the Path, the goal, the kingdom of God, distinguished by spiritual mind, spiritual love and spiritual will (the three windows, atma-buddhi-manas, or the three aspects of the soul). Secondly, the focussing of the consciousness in that of the soul, followed by a group dedication; and, finally, that humanity (symbolised by the group) and the Hierarchy (symbolised by me) and the subsequent voicing by me of certain Words of Power were all intended to produce the fusion of the objective and subjective worlds, and the consequent emergence of the fifth kingdom in nature. Thus the skeleton structure of the new religious ceremonial [Page 58] can be dimly seen and inadequately sensed. This stage is followed by:

4. Two days of intensive recollection by the group in their brain consciousness. This involves:

a. The development of the power to recall the Words of Power which had been spoken by me, and later, the listening for a Word of Power. This recognition of the Words will be one of the major objectives of the new world religion, and hence our effort (not particularly successful hitherto) to do something symbolically analogous in our group activity.

b. A subsequent definite intensification of the life processes, and a spiritual demonstration upon the physical plane as a result.

The above elucidation should give you a new and more intelligent grasp of the symbolic significances of the work we are now attempting.

I am going to ask you to go over the whole process in these first three major stages, studying with care my interpretation.

1. During the months of January and February, please study what I have said, reading and rereading it until it is clear and fixed in your minds.

2. During March take the first stage and work faithfully at it.

3. During April take the second stage.

4. During May, take the third stage. Then for the remainder of the time, until October, work at this third stage. In October, if you have faithfully fulfilled requirement, I will outline the work next to be done. May I ask for your real interest, service and cooperation?

Your personal instructions I have placed at the end to indicate to you its relative importance and so impress upon you the necessity for your individual teaching taking a secondary [Page 59] place; it is of less importance than the group development and the service of humanity. You will all awaken some day to the realisation that the Science of Service is of greater importance than the Science of Meditation, because it is the effort and the strenuous activity of the serving disciple which evokes the soul powers, makes meditation an essential requirement, and is the mode—ahead of all others—which invokes the Spiritual Triad, brings

about the intensification of the spiritual life, forces the building of the antahkarana, and leads in a graded series of renunciations to the Great Renunciation, which sets the disciple free for all eternity.

I am giving you here certain needed hints and much upon which to ponder. I give you of my time and of my love, of my interest and my understanding. Let us together serve.

DINA II – Section One – Talks to Disciples: Group Instruction

January 1946

TO MY GROUP OF AFFILIATED DISCIPLES:

Since I last communicated with you the outer aspects of the world war, the carnage and the slaughter are over, except in a few sporadic instances. The struggle now being waged is to reach a point of stabilisation in human thinking and understanding from which a true and reliable peace can emerge. On the emotional plane, there is as yet no peace. On the mental plane, a great and deep-seated cleavage is going on and the occult significance of certain words, enunciated by the Christ when in Palestine, is being worked out. He gave them as the keynote for the particular subjective happening which is taking place at this time. He said: "He that is not with Me is against Me." This refers to the after-effects of the conflict between the Forces of Light and the Forces of Evil. Great decisions have to be made all over the world, as to whether humanity moves forward into a New Age of cooperation and of right human relations or whether the materialistic groups will reassert their control and succeed in winning the day. This great cleavage is now in process of settlement.

On the other hand, a deeply spiritual division is also taking place. In a peculiar sense, and speaking largely symbolically, [Page 60] the first phase of the Great Judgment is asserting itself. The sheep and the goats are forming into two distinct groups. The judgment being given is not the generally assumed one of assigning penalties or rewards; it is not the negation of all effort as the result of decisive moves, nor will it result in the emergence of major dividing lines. Such interpretations are man-made and are not true interpretations of the parable or word picture which Christ gave to His disciples nearly two thousand years ago.

The judgment referred to has relation to a mysterious process which is going on in the thinking (if one dare use such a word for such a comprehensive process) of the planetary Logos. He is deciding at this time the mode by which a momentous event or happening within the Hierarchy shall take shape; He is timing the process of its externalisation; He is deciding which Ashrams shall be externalised and Who, within those Ashrams, should and must proceed with the purely inner and subjective work, and Who should be chosen to work—consciously and openly—in the outer world of men, thus duplicating in Their numbers what Christ experienced when He "descended into Hell." Many things have to be considered; the objectives in view of the Masters concerned, the rays in manifestation, and many astrological relationships.

In this deciding judgment Sanat Kumara is being aided by certain Members of the Great Council at Shamballa, by the Christ and by the seven Masters Who are responsible for the seven groups of Ashrams. He is also reaching certain conclusions as to the groups of disciples who have hitherto been under training during the final stages of the Path of Discipleship. This decision has to take under advisement the rapidity with which the entrance of men and women

into the Ashrams can take place; it is also dependent upon the members of the Ashram moving forward according to their degree, and upon the power of the Ashrams to absorb and assimilate the much larger numbers, without upsetting ashramic stability. He has also to consider the ability of the neophyte under training to take and hold the far greater tension necessarily incident to true ashramic life in the New Age.

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These points are all being most carefully considered, because a major expansion of the Hierarchy as a whole, and the consequent reaction upon humanity, again as a whole, is not a thing lightly to be undertaken. Expansion—if it is to be safely undertaken—must proceed hand in hand with consolidation. The expansion now contemplated in the highest quarters will greatly alter the potency of the relation of the Hierarchy to Humanity, and therefore of the second divine aspect to the third. Can Humanity take this increased potency correctly and safely? Will the aspirants of the world—if given opportunity to pass off the Probationary Path on to the Path of Discipleship—be stable enough to stand steady under the impact of hitherto undiscerned spiritual energy? Can the Masters, under the pressure of Their enormous task of world reconstruction, find the needed time to increase Their training of Their disciples? For They are still governed by the time equation where Their disciples are concerned. Can the senior members in any Ashram relieve to some extent the pressures upon the Masters as well as upon the incoming and junior, and therefore inexperienced, disciples? If, however, the relation between the Hierarchy and Humanity is thus strengthened and there is freer access in both directions, there will clearly emerge the invocational pull or the magnetic potency of these blending centres: the pull will be upon Shamballa, which is the highest centre of all.

Is the etheric web of the planet sufficiently stable and balanced so that it can adequately respond to the new and potent forces which could and will pour through it into objective expression? I would remind you that the release of atomic energy has had a far more potent effect in the etheric web than in the dense physical vehicle of the planet. Three times the atomic bomb was used, and that fact is itself significant. It was used twice in Japan, thereby disrupting the etheric web in what you erroneously call the Far East; it was used once in what is also universally called the Far West, and each time a great area of disruption was formed which will have future potent, and at present unsuspected, results.

The formation of the Triangles of Light and of Goodwill[Page 62]—essentially the manipulation of energy into a desired thought pattern—has a definite relation to this area of disruption. It will in due time be found that the Japanese people, with their peculiar knowledge of thought power (used along wrong lines in the war period), will respond more intelligently to this type of work than many of the Western peoples. An effort should therefore be made to reach the Japanese along the lines of the Triangle work.

I would like to point out that the distinction between the "sheep and the goats" is mainly hierarchical. The term "goats" is esoterically applied to initiated disciples and to those who have climbed the mountain of initiation. The term "sheep" is applied to those who are following blindly the inner urge of their souls and who are groping their way (in relatively large numbers) toward the Hierarchy. For them still has to come the great revelation that the "kingdom of God is within you." Such is the word for them at this stage in humanity's history. Once they have realised that, they are already being absorbed into the Hierarchy. Life will now for them simplify. For the "goats" must come the impelling call from the highest aspect of the Spiritual Triad, "Seek the way of Ascension"—ascension out of even triadal life into that of pure Being and of monadic existence.

In this Great Judgment all decision lies in the conclusive thinking of Sanat Kumara. It is His judgment; neither the sheep nor the goats, nor the great mass of men from among whom they have emerged, can affect that decision in the slightest degree. Any moment or climax of decision on the part of the Lord of the World institutes new law and brings into play new energies. Laws are only the unalterable conditions brought about by the activity, the orientation and the emanated decisive thoughts of the One in Whom we live and move and have our being, just as the activities, the orientation and the thinking of a human being carry the cells and the atoms of his body along the line of his wishes. Energies are but the rhythm of His breathing and the results of the systolic and the diastolic action of His heart. From these energies we cannot escape, but—in a mysterious and peculiar [Page 63] manner—the planetary Logos directs them or withholds them to suit the recognised planetary needs of the period.

At this time the "eye of His direction" is turned towards a needy and waiting world, and particularly towards the large number of waiting people who hold within themselves the potencies of discipleship. They are the hope of the world. This outpouring of directed energy means a great stimulation of all sensitive and responsive aspirants; the result is not an easy one for them. Everything in them is raised to the surface of consciousness, and whilst they are faced with a vital and beneficent opportunity, they are also faced with the problem of absorbing more "punishment" (is not that the word I want, my brother?) than they would normally take. Will they break under the impact of self-discovery and the opportunity to eliminate personality? Or will they rise triumphant from the ashes of their dead selves into living power and beauty?

Though Sanat Kumara is naturally unaware of the individual disciple or aspirant, He is not unaware of their massed effect, quality or status. Contact and relationship are based upon vibratory reaction, and the potency of the united vibration of the disciples and aspirants of the world is today—for the first time in human history—strong enough to reach Shamballa. This is a new and very interesting fact.

The Hierarchy therefore is:

1. In a position of extreme tension.
2. In a condition of quiescent waiting. It awaits:
 - a. The decision which is on the verge of emanating from the judgment seat of Sanat Kumara.
 - b. Notification as to the period and mode of the coming externalisation.
 - c. The proposed influx into its ranks of disciples and aspirants.
 - d. The reaction, later to be sensed by Them, of the massed use of the Great Invocation.
 - e. The clear sounding of the invocative, though inchoate, [Page 64] cry of the masses of those who are not yet even upon the Probationary Path.
3. Passing through a process of reorganisation. This involves the following:
 - a. Senior disciples in the major Ashrams are now beginning to form subsidiary Ashrams, as I began to do in the year 1925.

b. Owing to the war and the intensive efforts of the world disciples, more people along many and varied lines are being reached.

c. The mode, methods and techniques of training (as I have earlier told you) are being remodelled and rearranged in order to suit the modern mind and needs.

d. 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.

4. At the entrance to the Way of the Higher Evolution, which is now more easily to be found, owing to the rapid construction of the antahkarana by enlightened souls functioning upon the physical plane and working desperately to aid humanity. Their spiritual desperation is what is needed to provide the required "point of tension" from whence the antahkarana can be built. There is a basic distinction between desperation and pessimism. Desperation is related to the time element and to a correct and discriminative perception of the need. Pessimism is related more to an unjust appraisal of the quality of humanity.

All these things are at this time characteristic of the Hierarchy. I would remind you that when you think of the Hierarchy you think in terms of the Masters (as most people do) or of the higher initiates. This is not correct. Every accepted disciple is within the periphery of the Hierarchy and of its influence, and—as I have frequently pointed out—all have in some past life taken the first initiation. Every disciple has [Page 65] been to Bethlehem and has seen the Star in the East—that star which shines forth in fuller splendour each time another initiation is taken.

The difference between such disciples as you and the more advanced initiates is that your basic orientation is different to that of the Masters. They are oriented to Shamballa; They are relatively unaffected by affairs and happenings in the three worlds, even though that is the sphere wherein Their work lies; there is nothing within Them to react to these phases of planetary livingness. Disciples and all initiates below the third initiation are oriented to the Hierarchy. Not the Council Chamber at Shamballa or the Way to the Higher Evolution engrosses their attention, but the life of the Ashram with which they are affiliated and the Way of Initiation. This is a useful point to bear in mind. There is much in them which can and will react to qualities and events within the three worlds, and—from the angle of the human consciousness—life for them is very difficult because the dualism of existence is apt to produce violent strain.

The extreme psychical tension affecting the Hierarchy puts an undue strain upon the emotions and the mental mechanism of the disciple because he is, as yet, unable to achieve that "quiescent waiting" which distinguishes the higher initiates. The Will of God is not yet adequately factual in his consciousness; he is preoccupied with the attempt to make his personal will synchronise with the spiritual will of the soul—a very different matter. The reorganisation being planned at this time by the Hierarchy and by the ashramic groups affects the personal lives of disciples and their efforts at accepting training; with the proposed changes and with the results of the outer ashramic work they must fall in line and they must accept the changing curriculum. Forget not that disciples in this particular period have to make adjustments which are not easy. They have been taught in terms of the old tradition, perpetuated and summarised by the Theosophical, Rosicrucian and other occult groups; they have had, since 1900, to accept and work with the newer modes of training and the changing

forms of teaching applied by the Masters Who take pupils. This has created temporary [Page 66] difficulties which will not be present when the newer modes and methods are more generally established. The problem, therefore, of the modern disciple is peculiarly hard, and the Masters bear this ever in mind. Also the strain of the world cataclysm has increased these difficulties, and that strain is far more wide-reaching than is generally believed. Do you realise wherein the strain consists, apart from the physical disasters and chaos, with its agony, despair, anxiety, and its demand for a poised and efficient exterior to be presented to the world? Do you appreciate the keen ability of the trained disciple to react to the harrowing conditions of human suffering and to penetrate the controlled response which has to be given?

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

1. The astral or emotional vortex which humanity has inevitably set up as a result of registered pain and through which the observing disciple must move.
2. The glamour induced upon the astral plane as the result of three intermingling and inflowing streams of energy:
 - a. The energies set in motion by the uprising cry of humanity itself, which inevitably shapes and moulds astral substance.
 - b. The new inflowing spiritual energies which the planetary Logos is steadily bringing to bear upon human life and upon all forms of physical existence. These must traverse or cut across the astral realm in reaching the physical plane.
 - c. The retreating forces of evil which are endeavouring to make a last desperate stand upon the astral plane.

These three types of force (when brought into relation with each other) are producing an unparalleled vortex of energy of which all disciples are necessarily aware, particularly those (and they are a large number) who are preparing for the second initiation. All disciples, working among their fellowmen, [Page 67] are brought into contact with this astral whirlpool. (I would call the attention of D.E.I. to this fact because it accounts for his reaction during the past two years and has led him to relinquish his position in my outer work and to retire into a phase of living which will provide him with no true scope for his pledged experience and his years of training; this present phase is in the nature of a cul-de-sac. Eventually he will have to retrace his steps and admit the reality of the time lost—lost in the moment of humanity's greatest need. Yet he will retrace his steps. I mention this as it is a typical instance of the effects of this glamour.)

3. The stimulation to which the lower vehicles of a disciple are unavoidably subjected. This evokes a full expression of all his inherent qualities, both good and bad. Everything in his nature is intensified, and the more mental he may be, the more he is consciously aware of these revelations. If his orientation is towards his life expression in the three worlds, a phase of depression, of self-accusation and frequently of doubt may have to be endured, thus handicapping his general usefulness.
4. The evocation of a strong sense of the soul within the personality. An emphasis upon the attitude of the soul to the personality life may also be induced and may prove very misleading. It would appear from the (apparently) voiced expression of soul comment, criticism,

encouragement and planning that the main interest of the soul is with the dedicated personality. Such is not the case. The soul is very little aware of the personality nature, its disposition and ideas. The soul can be conscious of the limitations within the personality and of the barriers opposed to the inflow of soul energy, but the details are of no interest to the soul. The soul is occupied with recognising hierarchical planning, with registering world need, and with responding (faintly, very faintly at first) to the developing monadic inflow. These attitudes and reactions of the soul (upon its own plane of being) affect profoundly and fundamentally the personality life and produce those basic changes which evoke the vocation of the disciple. The disciple is occupied with vocation and not so much with evocation. (I would call this to the attention of [Page 68] D.H.B. This type of evoked response is in the nature of illusion. He will know to what I am referring.)

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.

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A realisation of these few points which I have chosen to enumerate out of many, will indicate to you the difficulties with which disciples are today confronted—each of you among the many who are also struggling to meet human need in a modern world.

As a group of ashramic affiliates, you (together with disciples everywhere) are all reacting to this inflow of energies, and with consequent conflict; with some of you it has produced a definite crisis and one that you have not yet resolved; with one or two of you in this group, it has led to a seething inner turmoil accompanied by an overemphasised introspection. This will be apt (if too protracted) to hinder your exoteric service. It is needless to remark that all of you need to become so sensitive to the quality of my Ashram, and so preoccupied with the opportunity to serve which confronts every disciple these days, that your own personal development, your unique problem (so regarded by you) and your reactions should be forgotten. You need to remember that you are not as interesting to your soul as you may think.

From the angle of the Master, it is the ability of the soul to control its instrument, the personality, and to work through it, that is of interest; it is for these types of ability that He looks, and not at the reaction of the personality. This is hard, if not humiliating, for the disciple to remember. The more engrossed he is with his personal responsiveness and capacities, the more impenetrable the barriers he is setting up between himself (upon the physical plane) and his soul; as a result of this, barriers are then being set up between the disciple and the life of the Ashram of which he is intended to form a part. Have this in mind and be, therefore, so occupied with the life of the soul that you have no time for personality introspection. The pure life of the soul will galvanise the centres above the diaphragm into activity, and your lives will become simple and uncomplicated expressions of the second aspect of divinity—of which all Ashrams are focal points.

As you know, it is not my intention to give you any more personal instructions; you no longer need them during the rest of this life, because if you carry out those already given [Page 70] there will be nothing to hinder your taking the initiation which is for you the next step forward. Do you realise the import of what I am saying? This initiation which confronts you can be taken either during the remaining years which are left to you; this, in the majority of cases is not probable, though a small minority—a very small minority—may achieve the goal. Or initiation may be taken in the interim period between incarnations, or else immediately upon return to physical plane life. This latter is the most probable for those who are not taking initiations higher than the third; and, at present, for that initiation I am not preparing disciples. 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, as it is erroneously called in theosophical circles. These, correctly handled and surmounted, will result in his being an initiate—a very different interpretation to the current theosophical one. 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. I find it needful to reiterate this fact.

The planetary crises through which the planetary Logos is at this time passing should result in the emergence of many initiates; no true disciple is exempt from the effects of this planetary situation. Inevitably, changes are wrought by the soul in the personal life. When these changes are focussed through the lower centres and the lower bodies, the general result is purification and character building. The aspirant is then still upon the Probationary Path. When the disciple is in the position where he can pass through the first three initiations, then the inflowing energies work through the heart, [Page 71] the throat and the ajna centres; when the highest head centre and the lowest spinal centre are simultaneously involved, the disciple is then able to take the higher major initiations. Much of this has been given you in the earlier teaching you have received, but I repeat these statements, so that with clarity you may proceed.

One of you asked a question concerning divine intervention as a result of prayer, and I would point out that there is a distinction between Divine Intervention and Answered Prayer. One admits of reciprocal energies, the other predicates action from above only. The measure of success in either case is dependent upon humanity as a whole. Classically the body is not

equipped to receive the fire, until consciousness is importuned to racial need. This is secondary to Divine Intervention which isolates the few and uses their organism to fuse and free the energies of dispersion. This is sudden death to the physical vehicle if unprepared. Think upon this and know the consequences of emotional fanaticism.

There are three ways whereby the inception may come:

1. Disciples aware of their charge, relinquish all personal ambition and are willing to meet the test and be used. For, be not surprised my brother, a disciple can meet the test if he will. Accepted discipleship is in itself a guarantee of a certain amount of preparedness administered through right devotion, pure purpose and rigid discipline.

2. The focussed intent of the hard pressed peoples of the world clamouring for peace, forms a nucleus of unregenerate energy which can and will be used. It is less potent in effect, but in these days of crisis everything must be used.

3. Every kingdom on earth is encumbered with shock—animal, vegetable, mineral, as well as human. This disturbance is a phase of promotion. There are crashed areas of released energy, causing forces to be freed which again can and will be used in the reconstruction.

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The responsibility of this group is purpose. It is will fused and blended and dispersed. I charge you to waste no time in idle speculation, but to carry your responsibility as it should be carried, remembering that your only value is group determined. Placement determines effort (I suggest that you analyse this statement). Consequences are hierarchical. There is lowered vitality in the world today due to a fear psychosis.

Command your forces, stand in the Light, and the suspended mental link will recharge the magnetic field for which you, as a group, are responsible. The fusion exists in a small degree now, but Purpose is the magnetised line along which the fire may travel.

You have preserved your interest and effort for many years now. Can you continue with this enterprise? It is for you a task of perseverance and of faith. You may not in your various lifetimes see the world results. That I frankly tell you. You can undoubtedly realise and reap the benefit of the group results, for your fusion into one close bond of brotherhood and devotion, into one united band treading the Path together is adequate reward. It will offset the usual loneliness of the disciple's way and enable him to realise that he travels not alone.

Above and beyond your personal compensation (which some of you know already to be your group relation and its persistence) will be the building of an aspect of the mechanism of contact and of approach which can be known and seen by Us from the other side of life, but which has to be largely taken on faith by you. It might be regarded as the mechanism of inspiration, for—in the last analysis—it is individual and world inspiration which is the goal of all our work. This mechanism is a subjective fact, and is slowly built as disciples aspire and serve and obey. It is an individual mechanism, and a group mechanism, and will eventually form part of the mechanism of humanity, viewing it as a whole and as the fourth kingdom in nature. This kingdom is destined to act as a transmitter of force, of energy and life and of inspiration to the three subhuman kingdoms. It is this mechanism which [Page 73] will constitute the bridge between the fourth and fifth kingdoms. It is the individual and the group antahkarana.

I am going to change your full moon work a little. Proceed as heretofore, but as you stand with me before the "open window" and prior to the attempt to hear me speak the words which I may have for you, imagine yourselves as bathed in a vivid butter-coloured living light which is pouring through the open window and enveloping the group. Note, as this happens, which centre responds or registers the vibration and stimulation or any phenomena of any kind, and then record this upon your monthly reports. I am also going to change the words spoken and am choosing phrases which will convey a pictorial connotation to your minds; in this way the power of visualisation will be evoked and aid you in registering what I say. Here are the phrases among which I shall choose one for each full moon contact.

- | | |
|---|-----------------------------------|
| 1. The golden lotus of the heart. | 7. The triangle of fire. |
| 2. The burning ground of fiery red. | 8. The golden way to God. |
| 3. The mountain top, bathed in the morning sunrise. | 9. The ocean and the rocky shore. |
| 4. The uplifted hand. | 10. The silver torch. |
| 5. The equal four-armed cross. | 11. The iridescent cube. |
| 6. The open door. | 12. The burning bush. |

I shall picture these to you and name them in your hearing. Note whether you can both see and hear.

My blessing rests upon you and together we go forward into the future.

DINA II Letter to LAP

August 1946

MY DEAR BROTHER:

This is a new way for me to address you, but you have endeared yourself to me by your patient persistence and your undeviating adherence to the service of the Hierarchy. For many years you have done our work in a most difficult sphere. I say this to you because I would not have you spend time (or should I say, waste time, my brother?) in wishing you had done the work better or differently, or in the unrewarding task of self-depreciation. I would tell you quite simply that we are not ungrateful and we are not dissatisfied. The Latin field—by that I mean the sphere in which the Latin race predominates, Italian, Spanish and Portuguese—is one of the most difficult in which to work. The narrowness of thought induced by Roman Catholic Church control, the crystallisation which comes from a very ancient development, and (in South America) the wide mixture of races, make the task of bringing spiritual liberation one of peculiar difficulty.

Do you realise, my brother, that you have been drawing the plough over the ground in preparation for the New Age teaching for the first time, and that that ground is very hard, very stony, and at present relatively unproductive?

So be of good cheer. Your work is more fruitful than you realise and in some life you will see the results of the apparently unrewarding toil of the years of your spiritual enterprise.

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I have few instructions to give you. Proceed as heretofore, but deepen persistently your own inner life; give more time to quiet reflection and study than to the technicalities of the task; let

others deal with the mechanics of the work whilst you seek to act as a spiritual reservoir from which they can draw strength and wisdom and understanding. The recognition of this phase of your work is perhaps the most important lesson you can learn at this time. You will experience a new power, the upwelling of new spiritual fervour, the joy of seeing others competently handling the mechanics of the work whilst you teach and aid them in their spiritual undertakings. Above all else, endeavour to reach and interest the young people. They are the hope of the future and are coming into incarnation subjectively aware of their predestined task of world reconstruction; you will find them acutely responsive to spiritual contacts, particularly if presented in non-religious terms. Count, therefore, on this and try to reach them.

I am going to give you a somewhat brief meditation exercise to be done by you twice a day—on arising in the morning and the last thing at night, prior to going to sleep. It should not take you long to do, but—if done correctly and with as much of your first ray soul integrated into it as you can invoke—it will greatly aid you.

1. Sound the OM inaudibly three times.
2. Then, having achieved inner quiet and relaxed mental focussing, seek, with an alert consciousness, to contact:
 - a. Your soul.
 - b. My Ashram.
 - c. Me, your Master.

You thus, through the imagination, create a triangle of energy:

Ashram. * * D.K.

* Yourself.

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As familiarity with this meditation is developed, you should eventually arrive at a contact, at a registered sense of spiritual power (expressed through your second ray personality) and at such an increase of love and light that your sphere of service will recognise it, even if—at first—you do not.

3. Then, after quiet acceptance and a period of silent reflection, you will deliberately pour out the inflowing spiritual power into:
 - a. Your immediate environment,
 - b. The Arcane School, of which your work in South America is an integral part,
 - c. The Goodwill Movement you have aided in starting in South America.

This type of meditation constitutes a definite act of service and should—when done in the morning—prove pronouncedly strenuous. It involves some practice in visualisation and (where I and the Ashram are concerned) the use of your confident, creative imagination.

4. Then say the Great Invocation, slowly and with much mental intention, pausing after each of the four stanzas for quiet thought and reflection.

5. Then again link up in thought with me, your Master. Sound the OM inaudibly again three times, and then proceed about your daily work.

My blessing continues to rest upon you.

From Externalisation of the Hierarchy

THE GENERAL WORLD PICTURE

THE CAUSES OF THE WORLD DIFFICULTY

September 1938

In giving these Instructions I am anxious for you clearly to comprehend the end I have in view. Sincere students and disciples must hold ever before them the idea of Service; in connection with our present theme this is political service—along the line of world planning and world government. This teaching will carry to the general public some idea of the trend of human destiny where nations and larger groups are concerned, and should give a conviction of hierarchical potency and a sense of illumination. It will, however, do this far more easily if the ideas I attempt to convey are backed by the understanding thought, and the intelligent mental cooperation of a group of people who have pondered deeply on the theme.

What is our theme? A study and an analysis, from the esoteric angle, of the social organisation of humanity. I seek to have you grasp some of the universal implications which the signs of the times portray and not be entirely engrossed with the immediate situation or dilemma; too close a perception and too near a point of view does not tend to true understanding. It fails, for one thing, to indicate the particular place in the general world picture which the immediate happenings outline.

It is a platitude and a truism to state that humanity is today passing through a crisis of immense proportions. The causes of this crisis must be sought in many factors. They lie in the past; in the growth, through evolution, of certain [Page 70] basic tendencies in man; in past mistakes, present opportunities, and the powerful activity of the Hierarchy of Love. The future is of great promise, provided man can learn the lessons of the present which have been closely presented to him; he must accept them and understand clearly the nature of his problem and of the crisis with its many ramifications and various implications.

The seething turmoil in which the masses of the people are now living and the emergence of one or two key people in every nation have a close relationship. These key people make their voices heard and evoke attention; their ideas are followed, rightly or wrongly, with attention, appreciation or distrust. The slow and careful formation of the New Group of World Servers is indicative of the crisis. They are overseeing or ushering in the New Age, and are present at the birthpangs of the new civilisation, and the coming into manifestation of a new race, a new culture and a new world outlook. The work is necessarily slow and those of you who are immersed in the problems and the pains, find it hard to view the future with assurance or to interpret the present with clarity.

I have listed some of the reasons for the present world unrest in another book (Education in the New Age, pp. 116-125) reminding you that some of the causes lie in so remote a past that history knows nothing of them. You would find it useful to re-read those few pages at this

point, for in them I sought to give some insight into the essential situation which confronts mankind due to certain evolutionary developments:

1. The point reached by humanity itself
2. The emergence of the new racial type
3. The ending of the Piscean Age
4. The coming in of the Aquarian Age.

We barely touched upon the fourth point and I am not enlarging at length upon it here either, fascinating as speculation might be, because I am anxious to have its major characteristics—those of unity and synthesis—stand [Page 71] out with clarity in your minds. It gives the clue to all that is happening today in the world of politics and international governments, and accounts for the trend toward synthesis, amalgamation and affiliation.

The remaining four causes which we will consider later might be enumerated as follows:

5. The time of the end. The judgment of people. This period of judgment is a group interlude to the full emergence of the New Age influences.
6. The levelling of all classes and distinctions so that the spiritual values may appear and the spiritual Hierarchy manifest on earth.
7. The fact of the Approach of the Hierarchy towards external contact with humanity. I would suggest that you read my earlier writings on the Great Approaches.*
8. The power and significance, politically considered, of the Great Invocation.

From Externalisation of the Hierarchy

THE HIDDEN SOURCE OF THE OUTER TURMOIL

January 1939

Another angle from which the world situation can be viewed with profit is to look for the hidden source of the outer turmoil. This is seldom what men think it is, for the source lies in the realm of energies and forces. As I explained elsewhere (*The Destiny of the Nations*, pages 3-47), there are three great streams of energy working powerfully in the world at this time and two others are also struggling for expression, making the five that—together—will determine the trend of world affairs. To repeat briefly:

1. The first and the most powerful force is that pouring into the world from Shamballa, the planetary centre where the Will of God is known. Only twice in our planetary [Page 72] history has this Shamballa energy made its presence felt directly: the first time, when the great human crisis occurred at the individualisation of man in ancient Lemuria; the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the Dark Forces. Today, this force streams out from the Holy Centre; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

- a. The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).
- b. The synthesising force which binds together that which has hitherto been separated.

The Shamballa force is so new and so unrecognised that it is hard for humanity to know it for what it is—the demonstration of the beneficent Will of God in new and potent livingness.

2. The second major force which is potently making itself felt today is that of the spiritual Hierarchy, the planetary centre where the Love of God holds sway, as it swings into one of its major cyclic approaches to the earth. The problem before the Hierarchy at this time is so to direct and control all five of the powerful energies that the Divine Plan can materialise, and the close of this century see the Purpose of God for humanity assuming right direction and proportion.

3. Humanity itself is the third major planetary centre through which one of the three divine aspects, Intelligence, is expressing itself, producing its world effects.

These three centres are closely interrelated and must be thought of as expressions of divine livingness, as embodying three stages in the unfoldment of God's Plan, and as constituting the three major centres—Head, Heart, Throat—in the body of the One in Whom we live and move and [Page 73] have our being. Students can relate these three centres to the three solar systems, referred to in *A Treatise on Cosmic Fire*. In the first solar system, the centre which is Humanity was prepared and the principle of intelligence came into manifestation. In the second solar system, the Hierarchy of Love made its appearance and must come into full manifestation, thereby enabling the love of God to be seen. In the next solar system, the centre which we today call Shamballa, will manifest the Will aspect of Deity intelligently through love. It is interesting to note that it is only through human beings, that these three centres ever come into true functioning activity; and likewise that the three major ideologies (the totalitarian, the democratic, the communistic) may be the response—distorted and yet responsive—to the forces playing from the two higher centres on to the human. This we discussed earlier (*The Destiny of the Nations*, page 22).

Those of you who are seeking to serve humanity and to join in the Hierarchical effort to bring healing to a world in pain, must learn to penetrate behind appearances, behind the methods and schemes, the results and effects on the physical plane and endeavour to contact the forces of Shamballa or of the Hierarchy, plus the human need which has produced these modes of expression and thus see them for what they are—not worn out systems and childish efforts at improvement but embryonic plans whereby, eventually, may come release and the culture and civilisation of the New Age. If you are seeking to bring illumination into the dark places of the earth (which means into the minds of men), then you must yourselves see clearly and relate the abstract and the concrete in such a manner that, in your own lives, a working idealism may be seen; only so can a working idealism of a national, racial and human nature also be seen. The head as well as the heart must be used, and this many earnest people are apt to forget. Can you possibly work at high tension in this endeavour—a tension produced by the interrelation of the head and the heart, working out creatively through the [Page 74] throat centre, esoterically understood? In this last sentence I have expressed for disciples the nature of the effort they need to make.

It is in the recognition of what is happening to mankind as a whole and behind the scenes, that the thinkers of the world and the New Group of World Servers can best serve; it is the

unfoldment of the human consciousness in response to the presented conditions in any country or countries that is of moment; the "human state of mind" is just beginning to focus itself on the things that matter and to express itself in a living fashion. The thinkers and servers must learn to concentrate upon the awakening consciousness and not upon the superficial movements. This awakening goes on apace and, my brothers, satisfactorily. The form or forms may suffer but the intrinsic awareness of man is becoming, during this century, expressively divine.

The two other forces which tend to increase the already prevalent tension in the world are:

4. The forces of materialism, streaming out into the three worlds from the so-called "Dark Forces" or Black Lodge, and from those groups of lives and workers which are the antithesis of the Great White Lodge.

5. The force emanating from that section of humanity which is found in every part of the world and which we call the Jewish people. What I say here has no specific reference to any individual; I am considering the world problem, centering around the Jews as a whole.

These two forces greatly complicate the problem by which humanity and the Hierarchy are faced, but it should be remembered that they also produce that balancing which is ever needed for the production of right conditions.

There is little that I can tell you about the Dark Forces. They are not the problems of humanity but that of the Hierarchy. The task of these Forces is the preservation of the form life and the working out of methods and aims which are inherent in the processes of manifestation. The Black Lodge, so-called, is occupied with the form aspect of [Page 75] manifestation; the White Lodge, with the consciousness aspect. It might, therefore, be stated that:

1. Shamballa is occupied with the life aspect in its graded impulses.
2. The Hierarchy is occupied with the consciousness aspect in its graded series of expansions.
3. The Black Lodge is occupied with the matter aspect in its multiplicity of forms.

Again, light may come to you, if you relate this triple statement to the three solar systems and to the three aspects of divinity. Evil or wrong, therefore, exists only when the emphasis is retained in the wrong aspect from the point of view of the unfoldment attained or when that which has been used and developed to the necessary point, holds the life or consciousness too long. Hence, my brothers, the beneficent nature of death.

The Forces of Darkness are powerful energies, working to preserve that which is ancient and material; hence they are pre-eminently the forces of crystallisation, of form preservation, of the attractiveness of matter, and of the lure of that which is existent in the form life of the three worlds. They consequently block deliberately the inflow of that which is new and life-giving; they work to prevent the understanding of that which is of the New Age; they endeavour to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilisation, to bring blindness to the peoples and to feed steadily the existing fires of hate, of separateness, of criticism and of cruelty. These forces, as far as the intelligent peoples of the world are concerned, work insidiously and cloak their effort in fair words, leading even disciples to express hatred of persons and ideologies, fostering the hidden seeds of hatred found in many human beings. They fan to fury the fear and hate of the world in an

effort to preserve that which is old and make the unknown appear undesirable, and they hold back the forces of evolution and of progress for their own ends. These [Page 76] ends are as inscrutable to you as are the plans of the Ruler of Shamballa.

These are forces which it is well for you to recognise as existing, but there is little that you, as individuals or as groups, can do about them beyond seeing to it that there is nothing in you which could make you—unimportant as you are—a focal point for their efforts or an agent for the distribution of their peculiar type of energy—the energy of focussed and directed hate, of separation, of fear and pride. With them we who are connected directly with the Hierarchy have to deal, but you can aid more than you know through the regulation of thoughts and ideas, through the cultivation of a loving spirit and through the general use of the Great Invocation.

From Externalisation of the Hierarchy

Great Invocation and to give you some idea of the nature of the Forces invoked and of the esoteric meaning which these words (used so frequently by you) are intended to convey.

[Page 112]

The Cause of the Present Crisis

It is well known to you that 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. For the first time since its inception, the human family is in a position to note for itself the processes of the rebirth of a civilisation as an expression of spiritual culture at a particular point in evolution. Hence the magnitude of this crisis as it assumes its place in the human consciousness. Many lesser crises, initiating specific tribal, national and racial experiments in the renewal of form have gone on and have been registered by some group within a nation or by a nation itself (if advanced enough). Such a national registration took place for the first time in connection with the French Revolution. Such registrations of evolutionary intent have taken place with increasing clarity and understanding during the past two hundred years. Such crises have taken place in practically every nation in modern times and have been recognised to some degree, and upon them historians have enlarged and philosophers speculated. But the crisis today is far vaster, embracing as it does the majority of nations in both hemispheres. No nation remains at this time unaffected and the results are and must be registered in some aspect of the national life.

Owing to the factual interrelation between nations everywhere and to the rapidity of intercommunication, the present crisis is the first major international crisis in human affairs and covers a period of twenty-eight years (from 1914 till 1942). These are interesting numbers, for 28 is 4×7 , which are the years of a complete personality cycle. I do not wish you to infer from the above that the period of active combat and conflict must necessarily be prolonged until 1942. Such is not the case. The early termination of the conflict or its indefinite extension lies in the keeping of [Page 113] humanity itself; men must increasingly determine their own fate as they emerge from the stage of adolescence into that of maturity, responsibility and achievement. This period of twenty-eight years is, however, of paramount importance and upon the next three years much depends.

Again I tell you that even the Hierarchy itself, with all its knowledge, vision and understanding and with all its resources, cannot coerce and cannot forecast what mankind will do. It can and does stimulate to right action; it can and does indicate possibility and responsibility; it can and does send out its teachers and disciples to educate and lead the race; but at no point and in no situation does it command or assume control. It can and does bring good out of evil, illuminating situations and indicating the solution of a problem, but further than this the Hierarchy cannot go. If it assumed authoritative control, a race of automatons would be developed and not a race of responsible, self-directed, aspiring men. This must surely be apparent to you and may serve to answer the question which is uppermost in the minds of the unthinking, occult students today: Why could not the Hierarchy have prevented this catastrophe? Unquestionably the Masters of the Wisdom with Their knowledge and Their command of forces could have interfered, but in so doing They would have broken an occult law and hindered the true development of mankind. This They will never do. At all costs, man must learn to stand and act alone. Instead, having done all that was permissible, They now stand beside suffering and bewildered humanity and—with the deepest compassion and love—will help men to right the wrongs they have initiated, to learn the needed lessons and to come through this crisis (which they have themselves precipitated) enriched thereby, and purified in the fires of adversity. These are not platitudes but eternal truths.

This world crisis, with all its horror and suffering, is—in the last analysis—the result of successful evolutionary processes. We are ready to recognise that when a man's life cycle has been run and he has learnt the lessons which the [Page 114] experience of any particular life has been intended to teach, his physical body and the inner form aspects (making the sum total of his personality expression) will begin to deteriorate; destructive agencies within the form itself will become active and eventually death will take place, resulting in the liberation of the indwelling life in order that a new and better form may be built. This, we perforce accept either blindly or intelligently, regarding it as a natural and unavoidable process, but normal and inevitable. We are apt, however, to forget that what is true of the individual is true of humanity. Cycles of civilisation such as that we call our modern civilisation are analogous to a particular, individual, human incarnation with its inception, its progress and growth, its useful maturity and its ensuing deterioration and subsequent death or the passing away of the form.

Forms are ever open to attack. A strong subjective life and spiritual detachment are the two safeguards. Where the form is more potent than the life, danger is imminent; where attachment to the material aspect or organisation is present, spiritual values are lost.

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. Old political schools have been deemed inadequate and new ideologies bear witness to the strength of the life which is seeking more adequate expression; the educational systems, having served their purpose, are fast being recognised as inadequate to meet the need of the demanding life of the race; there is everywhere a cry for change and for those new forms in the religious, political, educational and economic life of the race which will allow of freer and better spiritual expression. Such a change is rapidly coming and is regarded by some as death—terrible and to be avoided if possible. It is [Page 115] indeed death but it is beneficent and needed. It is this realisation of the passing of a civilisation which gives rise to the recurrent and foreboding cry, "This is the death of civilisation; it must not be"; "This is the end of the order, and the old

order must be saved"; "This is the destruction of the old and loved values, and it must not be permitted."

That humanity is bringing about this needed change in unnecessary, cruel and painful ways is indeed true, just as it is true today that human beings by their wrong thinking, foolish habits of physical living and undesirable emotional attitudes do precipitate a final, physical breakdown and eventually death. Nevertheless, for the progress of the soul of the individual and the soul of humanity, death is inevitable, good and necessary; it is also a practice with which we are all most familiar in our own experience and in watching it in others. But we need to remember that the worst death of all (as far as humanity is concerned) would be if a form of civilisation or a body form became static and eternal; if the old order never altered and the old values were never transmuted into higher and better ones, that would indeed be a disaster.

We need to bear in mind also that the forces of destruction or death are two-fold: first, the rapidly emerging and developing life with its demand for more room for expression and fuller experience, and its spiritual aspiration for change and progress; and secondly, the reactionary forces and the conservative attitudes which adhere to the well known and the familiar, and which hate the new, the untried and the unknown. Both of these produce the great and divine transition from the past into the future, and from the old into the new, from experience into fruition and then into experience again. The realities are eternal and undying; the forms are ephemeral and temporary; the soul is persistent and deathless; the form is changing and doomed to die. The processes of evolution have in the past and will in the future prove successful in bringing forms to birth, to maturity and to death.

But (and this is the interesting and significant point) [Page 116] humanity is for the first time aware of process. It has for the first time chosen intelligently to observe what is going on and to relate it to experience and to environment. This in itself indicates a stage of true and much to be desired development. Reasoning, analysis and the presentation of differing viewpoints are going on in every country on a large scale with varying results, based on differences of temperament, of tradition, of development and of training.

This stage of death and of birth (for the two are proceeding simultaneously) can be easily grasped by the esotericist as he studies the world war in its two distinctive periods: 1914 to 1918, and 1939 until 1942. The first stage (if you could see the situation as it truly is) was most definitely the death stage; the second stage, in which we now find ourselves, is literally the stage of birth—the birth pangs of the new order and of the new civilisation through which humanity's sense of life can express itself. The mother dies in order that the child may live; the form is sacrificed to the life. But today, the form aspect, the Mother or matter aspect, is dying consciously, and just as consciously the child, the infant civilisation, is coming into being. This is the new thing and it is in this that we are all participating. It is the death of the personality of humanity and the coming in of the soul.

Such a dying is ever a painful process. Pain has always been the purifying agent, employed by the Lords of Destiny, to bring about liberation. The accumulated pain of the present war and the inherited pain of the earlier stage (begun in 1914) is bringing about a salutary and changing world consciousness. The Lord of Pain has descended from His throne and is treading the ways of earth today, bringing distress, agony and terror to those who cannot interpret His ends, but bringing also a re-stimulation of the instinct to self-preservation which—in its higher aspect—is the instinct to immortality; it tends to focus humanity's attention upon the life aspect and not upon the form. The names of the Lords of Karma signify, symbolically and from the angle of their inner meaning, Relationship, Enlightenment, Pain

[Page 117] and Return. Ponder on this. They are all peculiarly active at this time, and in their activity lies the hope of humanity.

Ancient Karmic Events

It is not my intention to explain or elaborate the subject of Karma. This occult yet fundamentally exoteric theme, the Law of Cause and Effect, evokes a general recognition when called by this name. When called the Law of Karma, it is immediately regarded as mysterious, Oriental and new. Called (as it sometimes is) the Law of Retribution, an entirely erroneous connotation has become attached to it. Today, the karma of humanity is descending upon it. I would remind you, however, that the continuous emphasis laid upon the malevolent aspects of karma conveys a wrong impression and negates the full grasp of the truth. 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. When this is properly grasped, the true picture may emerge in your hearts and minds with greater clarity.

In my effort to make clear the picture, I shall have to overlook many essential details; I shall also be forced to take the always debatable position of making statements which cannot be checked and which find their sole arguments (as far as the average thinker is concerned) in deduction from the effects produced by causes that do not appear to the occultly unenlightened. 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. Only through pain, [Page 118] error and consequent price-paying will this salutary stage be reached.

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 force is producing at this time. This is the simplest statement I find it possible to make anent this complex problem. With broad generalities I cover the past, indicate the effects which are now being experienced in the present, and forecast the future.

It was the coming into incarnation of the spiritually self-conscious human being which is the inciting cause of the present conflict. Had the sons of God not "come in unto the daughters of men" (which is the Biblical and symbolic way of expressing the great relationship between spirit and matter which was established in the human kingdom), had the spiritual entities which are humanity itself not taken unto themselves material forms, and had the positive spiritual element not attached itself to the negative material aspect, the present world conflict would not be taking place. But the divine plan of evolution was based upon the production of this relationship between spiritually conscious man and the form aspect, and thus the great Law of Duality came into action, bringing about the "fall of the angels," as they descended from their sinless and free state of existence in order to develop full divine awareness upon earth, through the medium of material incarnation and the use of the principle of mind. This was the divine plan, emanating from the Mind of God and swept into activity and progressive unfoldment by an act of His Will. At its inception, there took place the original "war in the

heavens," when the sons of God who responded to the divine urge to experience, to serve and to sacrifice, separated themselves from the sons of God who responded to no such inspiration but who chose to stay in their original and high state of being. To this truth, Christ Himself bore witness in the story of [Page 119] the Prodigal Son and his relationship to his elder brother, who had not left the Father's home. It is obvious, is it not, from this parable, where the approbation of the Father lay; a careful study of this story and an intuitive understanding of its implications may evoke some day a response to the "sin of experience," as it has been called, and a comprehension of the two major laws governing the process: the Law of Evolution and the Law of Rebirth. Here lies the prime initiating cause of what is taking place today.

The second cause arose slowly out of the first. Matter and spirit, focussed in the human family and expressing their basic qualities and essential nature, were eternally in conflict. In the early stages and during the long Lemurian cycle, infant humanity steadily evolved and yet in spite of this the lines of cleavage, though present, were not recognised. The latent spark of mind served only to bring a relative enlightenment to the five senses and their purely physical application. The physical life was strong; the deductive or self-registering life was practically nil. The life of humanity was then focussed within the physical body, thus fortifying and stimulating the animal nature and developing the physical organism and the various internal organs through the unfoldment of the five senses; man became primarily a selfish and a fighting animal with, however, at times, vague tendencies towards something dimly sensed as better and with moments of high grade desire which was not aspiration and the urge to progress, as we know it, but their embryonic forms.

It is not possible for modern man to vision or understand such a state of consciousness, for he has left it too far behind. The focus of the life force was also in the region of the adrenal glands, producing animal courage and resistance to shock. But the dualism of man's essential nature was, as always, present and the lines of cleavage gradually appeared; slowly yet steadily, the pioneering souls (a very small minority) shifted their consciousness gradually higher into the solar plexus and a recognition of the factor of desire for that which was material and a capacity for emotional reaction [Page 120] began to develop. Hitherto, in Lemurian times, desire and instinct were identical. Ponder on this, for it is interesting because it concerns a state of consciousness of which modern man knows practically nothing. But, in Atlantean times, the lines of demarcation between what constituted purely physical life and that which—though still material—could be the goal of effort and thus acquired, began to control the purely animal nature; man began to be acquisitive and to surround himself with that which he wanted. The lines of cleavage between the instinctual animal and acquisitive man began to be more clearly defined.

Gradually the mental element unfolded among these pioneers just as the intuitive element is today unfolding among the mental types; men began to acquire some form of mental perception and to bring what little mind they had to the processes of increasing their material possessions. The stage of civilisation (which is basically a recognition of group relation) began. A period of urban existence superseded that of a pure nomadic and agricultural existence. Men began to congregate together for their greater material comfort and protection, and the rhythmic processes of concentration and their world-wide extension began. These cycles are similar to the inbreathing and the outbreathing of the physical organism of man. Some day a study will be made of these basic and controlling factors of human existence, dispersion or decentralisation, and community life or the expression of the herd instinct on a higher or lower turn of the spiral of existence. The past few hundred years have seen a major problem arise in the present tendency of humanity to collect together in great cities and to

congregate in vast herds, leaving the countryside denuded of its population and creating serious problems of sustenance, of health and also of crime. Right before our eyes this rhythm is today changing and a serious problem is being solved; cities are being evacuated and—as men and women are driven forth for one reason or another into the country—the lords of evolution are forcing the breaking up of the rhythm of concentration and substituting for it the rhythm [Page 121] of dispersion. This will do much for the race and will facilitate the unfoldment of a subjective synthesis which will greatly enrich humanity and give new values to living.

The lines of cleavage between the animal, instinctual nature and some form of desire (embryonic aspiration) steadily grew during Atlantean times and this early civilisation began to demonstrate its own note and to set new standards of material comfort and of selfish control on an increasingly large scale as the urban existence developed. It is perhaps difficult for us to visualise a world as densely populated then as is the modern world but so it was. The animal nature, being dominant, the tendency was towards sexual relationship and the production of large families, just as it is among the lower orders in our civilised areas today, for the peasantry and the slum dwellers produce more children than do the intelligentsia. In those far-off times, the only people who had any true measure of intelligence were the disciples and initiates; they guided and guarded infant humanity, much as modern parents guide and guard their children, and as the state assumes responsibility for the welfare of the nation. The Hierarchy was, in those days, present upon the earth as the priest-kings and they acted as focal points of attractive energy, drawing to themselves those in whom the more intangible values were slowly assuming a vague control, thus making the lines of cleavage between materialism and spirituality still more clear and definite.

We must remember that the spirituality of that time was of a very different quality from that which now goes under that name. It was in the nature of an aspiration towards a sensed hereafter, for a satisfying beauty and for emotional completion. There was no thought—as we know thought—in this attitude but only a reaching out after a sensed unattainable and for that which was desirable. This was fostered in the people by the Hierarchy through the gift of various inventions and by the use of the instinctual masses of men in building great and beautiful cities and stupendous structures, the remnants of which persist until [Page 122] today. This was done under the expert guidance of the initiates and adepts who employed their knowledge of the nature of matter and energy to produce much that today man is gropingly endeavouring to discover and make possible. All that the modern processes of civilisation have made possible, and much more than that which today comes under the name of scientific discovery were known in old Atlantis, but they were not developed by men themselves but given to them as a free gift, much as people today give to a child beautiful and wonderful things which the child uses and enjoys but which he does not understand in any way. Great and beautiful cities, full of temples and great buildings (of which the Chaldean and Babylonian remains are the degenerate remnants, and the modern skyscraper the child) were everywhere to be found. Most of our modern scientific knowledge was possessed by these priest-kings and constituted in the eyes of the masses a form of wonderful magic. Sanitation, hygiene, means of transportation and air machines were developed and of a very high order; these were not the result however of man's achievement but gifts from the Hierarchy, developed or constructed under a wise guidance. There was command of air and water because the guides of the race knew how to control and master the forces of nature and of the elements, but none of it was the result of human understanding, knowledge or effort. The minds of men were undeveloped and not adequate to such a task, any more than is the mind of a little child.

The cleavage between the two groups (the one expressing the forces of materialism and the other the energy of light) grew gradually wider until towards the close of the Atlantean Age it was so wide, and the lines of demarcation between the two schools of life and thought were so clear, that a crisis was precipitated in the then civilised world of which the present conflict is a definite effect. Let us also hope that it constitutes a climax which will never again occur. Then took place the great war between the Lords of Form and the Lords of Being, or between the Forces of Matter and the Great White Lodge. A careful study of [Page 123] volume two of The Secret Doctrine will prove enlightening to students, if they will study with particular care pages 275-466. To our understanding, this account may seem vague and obscure, but the issues at the time were clear. The Forces of Light triumphed because the Hierarchy was forced to intervene potently, and, with the aid of certain great Lives extraneous to our planetary life, They brought the Atlantean civilisation to an abrupt end after a long period of chaos and disaster. This took place through the medium of a culminating catastrophe which wiped hundreds of thousands of human beings off the face of the earth. This historical event has been preserved for us in the universal legend of the great flood.

Those who survived are symbolically spoken of in the Bible as those who were saved in Noah's ark, and in the ancient writings it is expressed in the following terms:

"Like as a dragon snake uncoils slowly its body, so the sons of men, led on by the Sons of Wisdom, opened their folds and spreading out like a running stream of sweet waters.... Many of the faint-hearted among them perished on their way. But most were saved."

A close study of the tale as given in The Secret Doctrine will reveal the state of immature development (from the angle of our modern standards) and of the basically emotional and physical focus of the humanity of the period; it will show also man's magical ability to subdue and control the subhuman kingdoms and the elemental forces of the planet. These are two angles which have been but little studied.

Emphasis has, however, been rightly placed upon divine interference and intervention; this succeeded in salvaging an ethically sound minority (the word "spiritual" would not yet apply, except relatively) and in destroying those who were wrongly focussed or oriented and, therefore, dedicated to the life of material aspiration and perception.

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This nucleus which was saved, formed the basis of our present root race, the Aryan. The whole theme of the Old Testament is built around the development and growth of this nucleus. Symbolically speaking, the inhabitants of the ark and their descendants and the Jewish race stand for the salvaged remnant of humanity—salvaged in spite of themselves and in face of stupendous difficulties by the Great White Lodge.

Two points warrant attention here. The first and least important from the standpoint of the soul is the disappearance off the earth of practically all signs of the wonderful Atlantean civilisation except for those few archaeological treasures which intrigue and interest modern research workers, plus those dim memories of ancient scientific achievement which lead the modern student to investigation and invention, and which incite him to discovery and the production of what we call the triumphs of modern science.

The second point is that for the good of humanity, the Hierarchy withdrew into the background, leaving man to find his own way out of the mirage and illusion of materialism in right ways and eventually to bring to an end the ancient cleavages. War must be brought to its

final consummation and expression with a view to its final discarding as a means of arriving at desired ends.

The Modern Era

I would like to pause here and remind you of one or two points which should be recognised as we approach this modern era in which all these culminating effects are taking place. Let me state them concisely and clearly.

The lines of cleavage between materialism and spirituality (as we now understand the terms) have become increasingly clear. Two things have tended to bring this about. First, the pronouncement of the Ten Commandments. These, though negative in their form and dogmatic in their attitude, have made the issues and the required attitudes adequately clear. Owing to the relatively low stage of the [Page 125] universal human intelligence at the time that they were given (for the Biblical dates are not correct and the date of their pronouncement is far older than is thought) they were expressed by the formula, "Thou shalt not," thus turning human attention to the material expression of material tendencies. In days to come, the Ten Commandments will be expressed in a reversed form of which the Sermon on the Mount and the Beatitudes are the embryonic form.

Second, the Hierarchy withdrew in order that humanity, on reaching maturity and years of discretion, should not be handicapped and hindered by coercion and undue safeguarding but should express its major divine characteristics. Of these, free will and the discriminating use of the mind are the outstanding qualities. There was no free will in Atlantean days. There is a tendency to free will (note that term) today and we call it liberty and independence, freedom of thought and the right of the individual to determine the issues which control or should control the group of which he is a part. These are all attributes and qualities of free will but not the divine principle of free will per se. Of that we know as yet but little. Only the disciples of the world and the initiates know the true significance and implications of freedom of choice, and the right use of the will, and this because they are motivated by group good and the need of the majority.

The test to which humanity was to be subjected and which is today the controlling factor was whether—given mental development and knowledge—it would consecrate that knowledge and its scientific and mental attainment to group good or to selfish ends, to material issues or to spiritual incentives and impulses. This ancient conflict has now been carried through into another field of human expression, that of the mind and—as the race has progressed and the personalities of human beings have reached a high stage of integration and achievement—the conflict has become acute, the issues clearer and the ranging of the opponents into two clearly defined groups is now so complete that the final struggle has become possible.

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Intelligent appreciation of the situation and a general capacity to present to the mind the underlying conditions has now been achieved by the bulk of the intelligent people upon the planet and, though the point of view is necessarily coloured by national traditions, inherited ideas and policies as well as by environmental control and bias, the race has gone a long way towards its final emancipation. There is, therefore, a certain measure of free will displayed, and this constitutes an entirely new factor and a most satisfactory development. But I would remind you of a most important point and that is that the masses of the people—the middle classes, the bourgeoisie and the proletariat (I use these words in their general sense and simply

because of their significance and meaning)—are still victims of authority, of control, and remain relatively unthinking and childlike. This means that the true conflict is between a small minority to whom the issues are illuminatingly clear and who have definitely ranged themselves on one side or other of the embattled forces. A mere handful of men, the direct descendants or rather the reincarnations of the leaders in the ancient Atlantean conflict, are now on earth, directing the forces of light or of darkness and bringing into being a direct line-up of millions of men whose will is that of their leaders.

The lines of cleavage have grown steadily until now they can be expressed in terms of a humanity which is oriented towards the higher spiritual and altruistic values and whose keynotes are sacrifice, group good and world understanding, and those whose focus is predominantly material and whose aims are selfish, animated by ambition and the spirit of acquisition.

It was the acuteness of this situation, and the wide extent of the cleavage, which induced the watching Hierarchy to permit a direct inflow of the Shamballa force (in spite of its attendant risks) to pour into the world. The objective was to stimulate the free will of the masses; the result upon them has been relatively good as it has led to the formulation and expression of the great world ideologies—Fascism, [Page 127] Democracy and Communism as well as that peculiarly distorted blend of Fascism and Communism which goes by the name of Hitlerism or Nazism. All these ideologies are fostered by the desire of the masses for the betterment of the condition in which the populace in any country lives and it has become focussed, expressive and creative by the force of the Shamballa influence. But another result of this inflow of the will-to-power has been to stimulate a certain group of outstanding personalities in many lands so that they have assumed control of the masses and can thus determine the policies and methods—religious, political and social—of the different nations. In every nation a relatively small group of people decide all important issues and determine all major national activities. This they do either by force, terror and deception or by persuasion, fair words and the application of ideological motives. Of this situation in the world the Lords of Destiny are availing themselves in order to bring the ancient conflict to an end and so enable humanity to pass into the new Aquarian Age relatively free and with a clearer understanding of right human aims, right relationships and man's predestined future.

It will serve no purpose for me to trace the relation of the present world conflict and the present world leaders to the conflict and the leaders in Atlantean times. Suffice it to say that many of the same personalities (on a higher turn of the spiral) are again playing their various parts in the great drama. It is no service to you and to your mental grip upon the situation for me to emphasise the details of that great war and its modern correspondences; it is of no value for me to compare the old methods and the modern usages whereby one side or the other carries forward the struggle for supremacy. You are in no position to verify what I say or to check the accuracy of my statements. The point which is, however, of major importance is for you to arrive at a clear understanding of what is at stake and a just appreciation of the values involved and also a correct grasp of the ideals animating the two groups of opponents.

In Atlantean days, it was stated that the battle was between [Page 128] the Forces of Darkness (the so-called "Black Lodge of Adepts") and the Forces of Light (the so-called Great White Lodge, the Hierarchy of Masters). That was then approximately true, for the conflict was between two small groups and the masses of the people were simply the blind and miserable victims of the fight and of the situation.

Today, it is not possible to make such a clear distinction between the forces engaged, nor is it properly admissible. No nation or group of nations can be classed in a broad generalisation as either black or white. Bear this in mind. Only those with no vision and an intolerant and prejudiced spirit will speak thus. All nations have within them those who belong in their thousands to the category of those who are swayed by the Forces of Light and who, therefore, respond normally and easily to the concept of goodwill, to the desire for right relationship between all men and to the ideal of true international and world understanding. In all nations there are those to whom this position makes no appeal at all and they are still in darkness and blinded to the true issues. This is a statement of fact. Those who seek to see the establishment of goodwill and understanding are in the majority but are—as I pointed out in earlier writings—relatively futile to control the situation as yet or to force their leaders to follow the mass will-to-good. They are either inspired or protected by the Hierarchy of Light and it is with them that the task of stimulating the free expression of this goodwill must be carried forward when the conflict ends.

As for the other group, they are those who through inclination or ancient karma are the descendants of the Lords of darkness; their actions and ideals make possible the activity of the forces of materialism. I would have you note that phrasing. Even the most dangerous of them are nevertheless conscious of some form or another of idealism, but they are misguided and full of response to the will-to-power (power upon the physical plane and through the medium of form activity). This is stimulated by the inflow of the Shamballa energy. Because of these reactions and tendencies, they constitute focal points for those Lives and [Page 129] Energies which are inherent in matter itself and whose influence and work are dedicated to the preservation of form, and of that which is. They endeavour constantly to negate the new and to hold back the evolution and development of the human consciousness. Forget not that the real issue is in the field of consciousness and that the struggle is between form and the life within the form, and between progress, leading to the liberation of the human spirit, and reactionary activity, leading to the imprisonment of the human consciousness and the restriction of its free expression.

I would pause here and solemnly beg you not to make the lines of cleavage wider by placing yourself, and all who follow your form of ideology, upon the side of the Forces of Light and all other people and their ideologies, with which you may not agree, upon the side of the Forces of Darkness. The issue is, in the last analysis, the right to express the will-to-good, the right to express human relationships, untrammelled by territorial barriers and national habits of thought; it involves the right and the felt necessity to shew love to all beings and thus stamp out all hate and separateness. It concerns the right of all nations to live at peace with their neighbours and harmoniously with each other and to express the true and subjective synthesis of humanity, and not place national possessions, frontiers, culture, power and ambition before the general good and the happiness of the world of men. This is the real and underlying issue. All the national challenges and patriotic calls are simply the attempts of the leaders everywhere to hold the people to a particular line of thought and of action. To make the world safe for democracy, to gain room to live, to defend the rights of little nations, to preserve the balance of power, to meet force with force, to restore ancient and historical boundaries, to impose some culture deemed desirable, to prevent economic destruction, to conserve national stakes and interests are all the talking points of the leaders today. But the real issue is the intangible one of Direction. Which way will humanity go? [Page 130] Will it go the way of selflessness, expressed in a willingness to act always in the interests of all, thus promoting world understanding and world unity, or the way of selfishness and aggression, expressed in an intense nationalism, thus sacrificing the true and larger values of liberty, independence and freedom to think. This selfishness may show itself through active aggression or an active

neutrality. Those nations who participate in no way in this struggle will lose much and—enhancing their own selfish struggle and clouding the real issue in beautiful words—will help to prolong the struggle and hold back their own people from useful opportunity.

I would point out here also that as in all families, business and organisations there are those who are the focal points of authority and the designers of the planned activities, so within that group or organised body which goes by the name of humanity there are similar focal points or those who plan, direct and produce the outer happenings and events. They are in the period of personality achievement—that time in which human beings, having achieved integration and a blended expression of feeling and perception and mind, are actively and effectively working upon the physical plane. These focal points are used to bring about two major changes in the world; the first is the fusion and blending of peoples and minorities so that coordinated empires and cultural nations are appearing everywhere and, secondly, the changing of frontiers and the altering of boundaries so that a complete re-adjustment of the map of the world in Asia, Europe and Africa can take place.

It will be apparent to you that three major methods or modes of producing these fusions can be noted. Great Britain, the United States of America and the Union of Socialist Soviet Republics (the U.S.S.R.) are working out the principle of federation, of relation and of the fusion of bodies into concentrated wholes, responding to the same inspiration but employing their own specialised methods to bring about the desired ends. Be not surprised by my [Page 131] including Russia in this triplicity. Their ideology is fundamentally as sound as that in the other groups, but the difference lies in the factors of personality and the mode of applying the ideology. The control of powerful and dangerous personalities, and the use of the methods of force and cruelty have been avoided in the first two groups of nations, and the reason is based upon the different source of the inspiration producing the effects. Another reason is to be found in the placing of power in the hands of those who are historically unprepared to rule and of those whose past unfoldment has as yet brought them only to the nursery stage of evolution.

Nevertheless in these three groups there is much of interest to be noted. One of them, Great Britain, represents a fusion, the foundations of which have been laid in a long historical past of preparation for government; another, that of the U.S.A. represents a fusion which is unfolding and developing in the present which is new in its experiments, though employing factors from every nation in Europe; the U.S.S.R. in its turn represents a coming fusion or future synthesis. In these three, you have an interesting and immediate expression of the three divine aspects, each of which inspires and colours the embryonic civilisation. Great Britain expresses the will-to-power but on account of age and experience, dearly bought, this is today mellowed by justice and a growing understanding of human need. This, in its turn, is the result of the control for many centuries in the past by the aristocracy, with its paternalism, conservatism and its method of slow adjustment. The U.S.A. expresses the will-to-love, which shows itself in an ability to absorb vastly divergent elements and yet to present equal opportunity to all. This is brought about very largely because the control is, in this federation of states, in the hands of the bourgeoisie, with its financial goals, its power to determine living conditions, and its quick and sympathetic touch upon life. Its method is not that of slow adjustment but of quick assimilation. It is in that country also that people are most sensitive [Page 132] to the influence of the Hierarchy. The U.S.S.R. expresses the will-to-create and to produce new conditions and a new order—planned and determined and foreseen. This has been brought about through cruelty very often, by a willingness to compromise and to change or lower the original ideal. This, in its turn, is brought about by the activity of the proletariat

with its inability to govern, its desire to retaliate, and its ignorance of tradition and of inherited procedures.

A most interesting experiment is, therefore, working out in these three groups of interrelated elements and differing national ideals. The U.S.S.R. will eventually place its emphasis and direct its major interest upon Asia, bringing about great changes on that continent, as far as the Pacific. The other, Great Britain, through its successful demonstration of the principle of federation, can affect major changes in Europe if there is an awakened insight, a true and sympathetic justice and wise patience. The U.S.A. has a similar task to perform for the Americas, calling for statesmanship of a high order and a spirit of understanding.

It will also be apparent to you if you have rightly understood the above suggestions that the Shamballa force is working through that community of federated nations called the British Empire and is expressing the will-towards-synthesis and the will to just and legal procedure. It is the force of the Hierarchy which can express itself increasingly through the United States of America, for an intuitive recognition of subjective realities and a real sense of the higher values can and frequently do control the impulses governing this group of federated states. The will-to-be of Humanity with its almost extravagant emphasis upon human values and the will-to-rule creatively is the contribution of the U.S.S.R., that great federation of republics. Thus the influence of the three great world centres about which I have earlier written can be seen expressing itself through these three groups of nations. At the same time, the Shamballa force is active in all of them, for it produces federation and synthesis. Its first great expression or demonstration [Page 133] of the spirit of fusion took place in the 18th and 19th centuries, and led to the formation of such countries as Italy and Germany which were created out of many smaller states, duchies and kingdoms. A history of the trend towards fusion in the modern world would prove a most illuminating study. It would be found that the first faint indications were felt around 1575 A.D. This was due to the fact that permission for the inflow of this force was given when demanded at the Centennial Conference of the Hierarchy, held in 1425. I referred to this conference in my earlier writings.*

In the second group of changing ideologies and of reaction to mass need, you will find France, Germany, Italy, Spain and Portugal, all of whom have altered their ancient policies, changed their forms of government and reacted gradually and slowly to the Shamballa force. They have, however, reacted to that force through the medium of certain great and outstanding personalities who were peculiarly sensitive to the will-to-power and the will-to-change and who (during the past 150 years) have altered the character of their national life, and emphasised increasingly the wider human values. The men who inspired the initiating French revolution; the great conqueror, Napoleon; Bismarck, the creator of a nation; Mussolini, the regenerator of his people; Hitler who lifted a distressed people upon his shoulders; Lenin, the idealist, Stalin and Franco are all expressions of the Shamballa force and of certain little understood energies. These have wrought significant changes in their day and generation and altered the face of Europe, incidentally affecting Asia and conditioning attitudes and policies in America.

The results even when dangerous and terrible, have developed two vital characteristics in humanity. One has been the widespread development of the discriminating faculty, and secondly, a tendency to dispersion with its [Page 134] consequences of diffusing civilised and cultural values and the diverse gifts of the many people to the world soul. The drift of people to the colonies from Great Britain, the drift of the people from every nation in Europe to America, North and South, the dispersal of people within national boundaries as the result of war and expediency such as the evacuation of cities has brought about today, the removal of

people out of Italy and of groups of people within Russia, and the constant moving onwards of the wandering Jews indicate a breaking down, upon a world-wide scale, of all outer boundaries and the institution of a process of blending and amalgamation such as the world has never seen before. It constitutes an educational system of untold value, leading as it does to the constant necessity to readjust viewpoints, to change modes of living, to intermarriage and so-called illicit relations. The outer change is producing an inner synthesis and outer dispersion, and cleavages are working out interiorly in closer relations and a more tolerant spirit of understanding. The power to consider, to choose, to think and to discriminate is rapidly developing among all classes everywhere as a result of the many cataclysmic happenings, the presentation of many changing circumstances and the many points of view and theories of government and of religion; these grow naturally out of new contacts and the rapid presentation of events through the medium of the press and the radio.

It is this that is of importance from the standpoint of evolution and the growth of the world consciousness. The physical plane happenings are incidental and of no permanent lasting power.

The physical plane events and precipitations are carried forward and made possible through focal points of energy who are the world dictators, the world statesmen, and the outstanding human beings in all lands as well as by groups which are actively working in every country for their own ends or—as is more often the case—under the influence of some group ideal or wisdom plus personal ambition, personal will-to-power and personal aggrandisement. [Page 135] We call these people dictators, demagogues, inspired leaders, or just and wise men, according to our peculiar ideology, tradition, attitudes to our fellowmen and our particular political, economic and religious training. But all these leaders are simply human beings and like other men—idealistic, mistaken, lovers of their country, egoists, impressionable, foolish, cunning, powerful, focussed on some goal or ambition, with clear vision and at the same time myopic reactions, cruel or wise as the case may be—but, in the last analysis, highly developed personalities. They are being used to engineer great and needed changes and to alter the face of civilisation. The wrong methods employed and the evil things done are the fault of humanity as a whole, and of the habits of thought which have made mankind selfish and cruel and cause this great and universal spirit of the will-to-change to manifest so powerfully and cruelly.

Blame not the personalities involved or the men who produce these events before which we stand today bewildered and appalled. They are only the product of the past and the victims of the present. At the same time, they are the agents of destiny, the creators of the new order and the initiators of the new civilisation; they are the destroyers of what must be destroyed before humanity can go forward along the Lighted Way. They are the embodiment of the personality of humanity. Blame yourselves, therefore, for what is today transpiring and seek not to evade responsibility by placing it upon the shoulders of spectacular men or any statesmen, dictator or upon any group. Look not to one person or to one group of persons and accuse them of causing the present world condition. Look not also to any one person or group to bring liberation or to find a solution of the world problem. That is for humanity itself to do. Humanity must take action and will do so, when the right time comes. To recognise joint responsibility, joint mistakes, ancient errors of judgment, wrong attitudes and habits of thought, world-wide selfish purpose and intent, a universal spirit of aggression which, down the ages, has [Page 136] influenced first one nation and then another, the tendency last century to crystallise and become static, the reactionary forces on every hand—these are universal qualities and no nation and no race is free of guilt or has entirely clean hands. Also, no one national group is purely wrong and evil or purely good and unselfish. There are mixed

motives everywhere. Nationalism, aggression, selfishness and cruelty in all countries face a desire for world understanding, peaceful relations, and an unselfish and beneficent spirit also in all countries. 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 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.

In the last analysis, and from the standpoint of the Hierarchy, the present conflict between the personality of humanity (expressing the material values as the dominating factor in life experience) and the soul of humanity (expressing the spiritual values as the dominating factor in human affairs) 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. This conflict is expressed in many [Page 137] ways according to the point of view and the background of thought. It can be called the conflict between Christ and anti-Christ but not as those who usually employ those phrases understand them. No one nation is expressive of the spirit of anti-Christ, just as no one nation expresses the spirit of Christ. Christ and anti-Christ are the dualities of spirituality and materialism, both in the individual and in humanity as a whole. Or you can speak of God and the Devil with the same basic implications. 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 therefore on between the form side of life and the soul. The Dweller on the Threshold (the threshold of divinity, my brothers) 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 will emerge the victor out of the conflict, and which of these two great agencies of life will determine humanity's future and indicate the way which humanity will decide to go.

The issues at stake are clear to all right-thinking people. Intolerance and an intense national pride and self-satisfaction can blind men to the facts of the case today, 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.

Preparation for World Goodwill

The causes of the present war are ancient. This historical sequence of the predisposing factors can be clearly traced in the exoteric records of all nations as well as in the esoteric records of the Hierarchy. The inherent human [Page 138] qualities which have led to the development of

the present war are well known. All who are conscious of and observers of the war within their own natures, between personality selfishness and the selflessness of the soul, are aware of the implications and the correspondences. Where then lies the solution? What must be done to arrest the fires of hate and of aggression, of revenge and of fear? What also must be done to prepare for that time when the rebuilding of the world of men and the inauguration of the new and better civilisation arrives? With this we might now briefly deal.

As regards active participation in the work to be done in preparing the world for the expression of goodwill, there is little to be done of an active exoteric nature at this time; it is necessary to wait with patience and to see what is going to happen and along what lines the activity of the nations will run. But there is very much to be done of an esoteric and a preparatory nature and it is this which I seek to impress upon your minds.

Up to date and in spite of appearances, the Forces of Light are victorious and are definitely holding things steady. It is for this reason that nothing has yet quenched the spirit of goodwill and of sympathetic understanding which exists among the peoples of all nations, not excluding Germany; this has been the outstanding significant characteristic of the present conflict. There is little hate or vindictiveness to be found, and this fact constitutes the difference between this war and the last, in 1914. It indicates a triumph for the Forces of Light and in it lies the hope of the future. It is here, however, that the time factor must be considered, for a prolonged war may cause a change in this desirable attitude, and much drastic experience may produce deep psychological and unavoidable changes in human thought and action. This must be consciously offset. It has not yet occurred but it could happen and if it does much pain, terror, fearful anticipation, suffering and the agony entailed by the sight of suffering might eventually turn this goodwill into a [Page 139] dynamic spirit of hate and revenge unless it is definitely and consciously offset. Groups who are adhering to the principles of the Forces of Light, who are bending every effort to end the spirit of aggression and to rid the world of the focal points for material influence and power, must yet carry forward the task of binding men and women of every nation together in a spirit of loving understanding; they must interpret nation to nation in terms of brotherhood and of the new order.

This is no easy thing to do at this time. The astral or emotional bodies of human beings (which constitute the astral body of humanity as a whole) are today in a state of chaos, and are swept by ancient desires, ancient and deep-seated selfish attitudes and by ancient hatreds. The task is also complicated by the activity of the mental processes of man which is characterised by pronounced and developed illusions, by separative attitudes and by specious arguments. But there are, at the same time, enough people in the world who are responsive to the spirit of goodwill, of tolerant understanding, and animated by a desire for permanent right human relations.

I have earlier suggested to you* that it should be possible to have—at a later date—a world-wide recognition of a Day of Forgetfulness, of Forgiveness and of Fulfilment of the Biblical injunction to "forget the things which lie behind and to press forward" into the New Age, the new relationships and the new civilisation. For that time we can all begin to plan, and to work for that psychological moment wherein this idea can be presented. It will come immediately after the cessation of hostilities. But today and in every land, where possible, the peoples must be educated in this expression of human synthesis and human interrelation.

It involves, however, an emphasising of the values to which I have referred earlier in this article. This is humanity's [Page 140] joint responsibility because of humanity's general

mistakes, and the ancient wrong attitudes and controls. It involves, consequently, a stepping down from the position of critics and assigners of responsibility to that of a joint shouldering of the stupendous task of changing present conditions and of instituting those reversals of policy which will make a united world order possible and beautiful. This is no easy task. It is one which calls all men and women of goodwill in the world today and challenges them to prepare whilst the conflict is on for what can be done when it is over.

I have given much in the past which can provide a platform of objectives and of methods. Nothing that I have outlined is now abrogated; only fulfilment is postponed. For seven critical years, it lay in the hands of the spiritually minded men of the world, in the hands of the Churches in all lands and of the men of goodwill and of the world aspirants so to work that the present conflict could have been avoided. But the spirit of Christ was lost in clerical organisation; emphasis has been laid upon technical theology; the spirit of goodwill was not expressed dynamically and practically, but theoretically and negatively; the aspirants of the world had no true sense of values but were content to give a little time to the spiritual life and to other people, but much time was lost in individual, personal aims. A spirit of inertia settled down upon the better inclined and upon the more understanding people; nothing that we could do served to arouse them to powerful action or to sacrifice personal temporary values to the lasting and universal values. The individual remained more important to himself than did the good of the whole.

Be not over-distressed, my brothers. You are not alone in this but part of a vast number, if that is to you any real satisfaction.

But a renewed opportunity lies in front of you and it is of a practical nature, falling into definite spheres of work and of planned activity. You are asked, first of all, to [Page 141] prepare for the great opportunity which will come at the close of this conflict, and

1. To explain clearly to all people the cause which produces the opportunity and which is dedicated to the ending of the present state of affairs.
2. To engineer some dramatic and universal event which will serve as the inspiration and the inauguration of the new era of goodwill and of right human relations.

Secondly, to keep up a steady process of right thought, right interpretation of current events and a right preparation whilst the war lasts, so that any weakening of the gained spirit of goodwill can be immediately offset, and so that understanding can grow in potency and not suffer obscuration. In order to bring this about, the following activities are suggested beginning with those which concern the individual worker.

1. A close personal watch over every word said or written, so that nothing said or written by any of you will have in it hate or bias of the wrong kind and your minds and hearts will be kept clear of all undesirable reactions. This is the personal and practical thing to do and the difficult task set before each of you who read my words.
2. Study and apprehend clearly the issues which lie behind this conflict, so that there is no inner wavering as to the rightness of the side on which your interests lie—the side of the Forces of Light. Parallel this with an understanding appreciation of the problem of those who are bewildered by the emphasis and the dynamic activities of those through whom the Forces of materialism are working. At the same time, also, kill out all hateful criticism in your minds.

3. Endeavour to use the following formula or mantram every day. It is a modernised and mystically worded version [Page 142] of the one which was used widely in Atlantean days during the period of the ancient conflict of which the present is an effect. For many of you this mantram will be in the nature of a recovery of an old and well-known form of words:

"The sons of men are one and I am one with them. I seek to love not hate: I seek to serve and not exact due service. I seek to heal, not hurt.

"Let pain bring due reward of light and love. Let the soul control the outer form and life and all events, and bring to light the love which underlies the happenings of the time. Let vision come and insight; let the future stand revealed. Let inner union demonstrate and outer cleavages be gone. Let love prevail. Let all men love."

These words may seem inadequate, but said with power and an understanding of their significance and with the potency of the mind and heart behind them, they can prove unbelievably potent in the life of the one who says them. They will produce also an effect in his environment, and the accumulated effects in the world, as you spread the knowledge of the formula, will be great and effective. It will change attitudes, enlighten the vision and lead the aspirant to fuller service and to a wider cooperation based upon sacrifice. My brothers, you cannot evade the sacrifice in the long run, even if you have evaded it until now.

4. Then apply yourselves to the spreading of the use of the Great Invocation and help to carry forward the plan for distribution. The Great Invocation, as you will see in the next article which I am writing for your information, is a potent solar instrument designed to bring about changes and needed readjustments. It is so powerful that when it was suggested for general use in the world of men some opposition was evoked among the members of the Hierarchy because they feared its potent effects upon the unready, and undeveloped people. Its use has, however, been justified [Page 143] and it is desired that its usefulness should be very greatly increased and its use far more widely spread.

5. I would have you in your own way prepare for a major spiritual effort which is to take place when this conflict has worn itself out and some measure of peace and calm has come about. Each of you has your own sphere of influence and of contacts and each of you is in touch with similarly minded or enquiring people, with groups and churches, clubs, organisations and societies which are pledged to some form of effort towards human betterment, of goodwill effort, and of endeavour of some kind towards human welfare. Now is the time for much work to be done with the leaders and senior workers in such groups and with people who can be prepared by each of you for active effort when the right time comes. To this task I call each of you. Later you can swing these people into active goodwill work and to effort which will tend to world understanding and fusion. You can with them bring about the healing of the wounds of humanity which will be greatly needed and for which you can now prepare. You can get in touch with such people, keep records of names and addresses and capacity to serve and help, establish group contacts and so systematise your work that when the call goes out (as it did in 1936) there will be found available to the organisers a wealth of ready contacts and of interested and prepared people who will then work intelligently to establish the new order.

6. The instructions in my earlier pamphlets remain as before and should be carefully followed in preparation for a campaign at the close of hostilities. Mailing lists can be gradually brought alive by judicious correspondence and new lists can be compiled; the Great Invocation can be increasingly used if the method outlined by me is studied and rightly organised by each of

you, and so the goodwill already present in the world can be brought to a point of dynamic livingness, ready for later use. But, my brothers, nothing can be done unless you do it.

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THE GREAT INVOCATION - Stanza One

Let the Forces of Light bring illumination to all mankind.
Let the Spirit of Peace be spread abroad.
May men of goodwill everywhere meet in a spirit of cooperation.
May forgiveness on the part of all men be the keynote at this time.
Let power attend the efforts of the Great Ones.
So let it be and help us to do our part.

From Externalisation of the Hierarchy

THE WORLD CRISIS FROM HIERARCHICAL VIEWPOINT

April-May 1940

Another Wesak Festival will be close at hand when you receive this communication. Its urgency, imminence and finality prompt me again to attempt to awaken those of you who receive it to the present opportunity and to the spiritual urgency of this high moment in human affairs. The three Full Moon periods of April, May and June are most significant and determining, and upon what happens during the next few weeks, whilst the sun is still moving northwards, much will depend.

In this communication I would like to do two things: First of all, give you a better idea as to how the spiritual Hierarchy of our planet regards the present world crisis, and secondly, indicate to you certain major eventualities which are dependent upon three things:

1. A possible divine intervention which may be brought about through the aspiration of all right-minded people, plus the intelligent and constant use of the [Page 212] Great Invocation, now being used in its tens of thousands by the world aspirants in every country.
2. The emergence of certain clear lines of demarcation between the activities of the Forces of Light and the forces of materialistic aggression.
3. The place which clear thinking, wise speech and skill in action should play in the attitude of the world disciples and the men and women of goodwill everywhere.

I shall endeavour to speak with a reasonable brevity and clarity, and I do so with complete freedom from what you call bias. I speak in terms of humanity—without distinction of race, colour or nation; I have no particular political views, because I know that all potential theories, ideologies and governments are temporary states and conditions, controlling different groups of human beings on their way from the human state to the divine. This is a point of view oft overlooked by many of you who—temporarily and oft fanatically—belong to one or other of these ephemeral states of mind and passing human attitudes. I have no particular religious preferences, knowing as I do that all roads lead to God and that the sense of divinity is so dominant and inherent in the human heart that naught at any time can crush it out; life, experience, trial, pain and instinctive human orientation lead all men finally back

into the light of God. I can and do, therefore, love all men, irrespective of nationality and present ideas, as do all with whom I am associated. Looking upon the moving screen of time with a vision which reaches into the future and is inclusive of the past (for this is the prerogative of all trained world disciples) I know that present events will play their timely part, will give place to others in due time, and that—when the immediate processes of readjustment in human values, spiritual objectives and political schemes, religious orientations and territorial syntheses are completed—the world will settle down again to the processes of daily living. The immediate opportunity and situation in which we find ourselves [Page 213] will have proved dynamically useful or (such is the sad possibility) negatively futile. A fresh cycle of civilisation, culture and growth will have been inaugurated which will be coloured by the ancient hues of selfish desire and aggressive acquisitiveness, or by the newer and more beautiful colouring of happy and satisfactory international relationships, of religious understanding and of the much needed and demanded economic cooperation.

Such a dual possibility confronts us now. One—new, right and spiritually oriented; the other, ancient, evil and undesirable. Whether man will go forward into the better way of life or permit the perpetuation of the old ways and the domination of selfish personal, national and racial interests remains yet to be determined.

Two things are, however, obvious to us as we look at the present world situation; first, that the lines of demarcation between the two ways of living and the two objective attitudes are far more clearly defined than at any previous time in the history of humanity; secondly, that it is the muddled thinking of vast masses of well-meaning people (many of them not immediately implicated in the world conflict) which is largely responsible for the slowness of the final crisis and the postponement of the advancing decision.

For decades, we, the teachers of the race of men, have watched certain great world (or planetary) tendencies take shape, assume defined and pronounced outlines and become conditioning potencies. This shaping and definition was essential if the issue was to be presented with clarity to humanity, thus enabling a basic choice to be presented to the sons of men and the placing in their hands of certain determinations which could, if rightly directed, carve out for them a new and better future. Such a presentation has never before been possible, because never before has mankind been at the stage where it could grasp the situation intelligently, or been so closely and rapidly interrelated by the radio, telephone, the press and the telegraph. The needed choices can now be made in cooperation, in consultation and with open eyes. The choice is clearly before the thinking people [Page 214] in every country, and upon their decision rests the fate of the less intelligent masses. Hence the present responsibility of the national leaders, of the representatives of the people in the governments, of the churches, and of the intelligentsia in all lands, without exception. There should be no shirking or evasion of responsibility. There is, however, much.

In past communications I have oft spoken of the Forces of Light and the Forces of Materialism, meaning by these terms the controlling trends towards brotherhood, right human relations and selfless purpose, and those which reverse these higher tendencies and bring into human affairs selfish acquisitiveness, emphasis upon material interests, brutal aggression and cruelty. The two positions are clear to the unprejudiced onlooker.

To these two groups I would add a third. This third group is taking shape in the world today with extreme definiteness and is composed of those who throw the weight of their influence and of their action on neither side; theoretically, they may advocate the higher way, but practically they do nothing to further its interests. This third group is formed internally of two

groups: first, those people who are potentially weak and are therefore ridden by fear and terror, feeling that they dare not move in any way against the forces of aggression, and secondly, an intrinsically powerful group who, through selfish material interests, plus a sense of separative superiority, or distance from the seat of trouble and the domination of false values, hold aloof from the situation and shirk their evident responsibility as members of the human family. This latter group includes, among others, a number of powerful democracies and republics. Fear, terror and a sense of helpless futility govern the reactions of the one, and who can criticise? Selfishness and separativeness control the other group.

You have, therefore, in the world at this time three groups of people who embody the three major views of the whole of humanity, plus the unthinking masses, swayed by propaganda, controlled by their governments, and the prey [Page 215] of the loudest voices. It is of value to you to get this picture clearly in your minds, and I would like again to define them.

1. The ancient entrenched forces of aggression, of material acquisition and pure selfishness, working through a pronounced cruelty which reaches out and grasps what it wants, irrespective of any other rights, historical and legal possessions or the will of anyone.

2. The forces of spiritual purpose, embodied in the will to protect the rights of others, along with individual rights; to end aggression and its consequent fear, and to throw the weight of their combined influence on to the side of the most spiritual values, of human freedom, of the right to think, and of kindness. I use the word "kindness" advisedly because it embodies the idea of kin-ship, of brotherhood and of right human relations. It is world goodwill in expression, just as the will-to-good is the basis of any possible peace—a goodwill which would negate any premature peace at this time, because the latter would give time for the Forces of Materialism to consolidate their gains and prepare the way for further aggression. Kindness, the will-to-good and peace—such should be the practical expression and the formulated intention of those who are conditioned by the Forces of Light.

3. The force of mass negativity, as expressed today by the dominated people in the strongholds of aggression and by the neutrally minded people everywhere. They are all coloured by racial fear, by the instinct to self-preservation, and by short-sighted selfish interest.

The problem is one of exceeding difficulty because, even though the lines of demarcation are becoming steadily more distinct, yet the exponents of these three groups are to be found in every land and among all people—in every church and in every home. No nation or group is exempt from this triplicity. It is rooted in human attitudes, and that is why this conflict is a strictly human conflict and not a European war. Every nation has its selfish, aggressive people, who believe that might is right and that men must be [Page 216] governed by the law of the jungle, taking what they want, no matter at what cost to others. Every nation has those within its borders who see the vision of right human relations, who seek to live by the law of brotherhood, who respond to the influence of the Forces of Light and of the spiritual Hierarchy, and who desire peace, kindness and goodwill to rule world affairs and control the policies of the governments. Every nation has also within it those neutrally-minded people who fail to think clearly, who seek to place the blame upon the shoulders of all except themselves, who theorise and speculate, advise, and assign responsibility, but who refrain from any active participation in the processes of adjustment, from reasons of pride or unwillingness to pay the price. Many of them are group conscientious objectors who will eventually profit by the victory of the Forces of Light but who refuse to share in the struggle, reserving themselves for the future peace settlements, longing for the conflict to end, but

doing nothing to bring that about. Many are entirely sincere, but their thinking needs adjusting.

If you will rightly grasp the reality of the statements made above, you will do your share in the mental clarification which is going on in the world. These three groups are functioning today and are in conflict. The neutrally-minded group is definitely hindering the work of the Forces of Light. These three world attitudes are to be found in every nation, as well as in the consciousness of every single individual. The realisation of this may enable you to grasp and shoulder your individual responsibility better. You will realise the need to ascertain for yourself where you stand and will refuse to be conditioned by other people's points of view and the world-wide propaganda; you will appreciate where your nation stands and on which side, and where you, as a soul, stand. You will then be able—if you are sincere and clear-thinking—to work for that group within the whole which seems to you to embody the highest possible activity and aims, and you will relinquish that attitude of futile negativity, smug neutrality or bewildered confusion which may [Page 217] distinguish you. You will then emerge from the glamour of propaganda and of world illusion into the clear light of your own soul, whose essential nature is love and selflessness and whose major aspiration is to bring peace and goodwill among men and to see the consummation of the mission of Christ.

This will lead eventually to the disappearance of so-called neutrality upon earth—a neutrality in act, for there is never neutrality in thought.

One of the things which the spiritual leaders of humanity have sought to do is to bring clearly to the attention of men the basic duality which is found in the world today—the duality of selfish, material living and that of unselfish spiritual objectives. This is now clearly defined. The second stage of their task now lies ahead, and that is so to stimulate the vision of men everywhere that—beginning with the intelligentsia—they can consciously take their stand under one or other of the two banners, and so know what they are doing and why. The neutrally-minded waver between the two and, to date, do nothing.

I would like in this connection to deal with one problem which has somewhat disturbed the least clear-thinking among those whom I have for some time taught. I have for years sought to develop in the world a group of men and women who would stand for the spiritual values, who would love all men, who would foster the spirit of goodwill, and who would stand to humanity (as far as they could) as the Hierarchy of Light, as Christ and His disciples seek to do. This has been interpreted by some of you as meaning that you must refrain from rebelling against the evil thing in your midst, and from all criticism and partisanship. You seem unable to love with steadfastness the offender and yet to rid the world of the offence. The situation might clarify if you answered to yourself one or two questions:

Do you believe that the Hierarchy of Light, under the leadership of Christ, is on the side of cruelty, aggression and the slaughter of the defenceless?

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Do you believe that the world can be saved by a refusal to think and by the shirking of individual responsibility, thus ignoring a situation which does exist?

Do you feel that there are no issues and principles which are worth fighting for and dying for, if need be?

Do you stand with the Forces of Light or with the Forces of Materialism?

What are you doing to aid the side which claims your allegiance, loyalty and idealism?

Are you governed by a sense of individual futility—that weapon which the Forces of Materialism are using now so potently to stun possible opponents into helplessness?

A clear and searching analysis of the spiritual objectives of humanity will enable you to answer these questions. If you do not need to answer them because your position is clear in your mind, the study of the questions may enable you to serve your day and generation more ably and to present the situation more clearly to the bewildered.

A horror of war and a longing for peace are no excuse for slack thinking, nor do they provide an alibi or the opportunity to shirk individual or national responsibility. The conflict is on. It is of ancient lineage. The issues are clearly marked between right and wrong, between cruelty and kindness, between aggression and freedom. To evade responsibility because of past national mistakes and historical sins and failures is an unwarranted alibi; the shirking of due participation in the struggle because every nation has certain materialistic objectives is wrong; a nation is but the sum total of its people. To refuse to think because of the general condition of fatigue in which you share is no excuse, and is unworthy of the world disciples and aspirants.

The Hierarchy of Light is seeking to arouse men everywhere to the basic dualism underlying this conflict and to the essential significance of the issues with which humanity is faced. Hence the emphasis which I am laying upon the need to face the problem, to think clearly and intelligently about what is going on around you, and to take right and cooperative action. The whole world problem will be clarified [Page 219] and the end of the conflict more rapidly reached when there are only two parties and not three. The recognition of this underlying dualism is necessary prior to the shifting of humanity's consciousness away from its major preoccupation—acquisitive material desire, aggressively obtained—into soul consciousness, with its correlations, group interests, the meeting of group need, and the functioning of a steady group cooperation on a world scale. This is true of individuals, of nations and of races; as you, an individual, work out your own problem in your daily life, you are helping to solve the world problem.

This is the situation as the Hierarchy sees it today and with which it challenges all men and women of goodwill. They ask you to share in the conflict in some way, and remind you of the occult significance of those oft misunderstood words of Christ, "He that is not with me, is against me."

In closing these remarks upon clear thinking I would add two more. There is some confusion arising out of the basic idealism which underlies the activities of many people in many countries. It is the importance of the somewhat new ideal of the good of the state as a whole versus the good of the individual and the good of humanity. The state becomes almost a divine entity in the consciousness of the idealist. This is necessarily part of the evolutionary plan, but in so far as it constitutes a problem, is too big for the individual to solve alone and unaided. Of one fundamental truth I can, however, assure you. When men everywhere—within the boundaries of their particular state and whilst upholding its authority and its civilisation—begin to think in terms of mankind, then public opinion will become so potent and so right in its inclusiveness that state policies must inevitably conform to the larger ideal, and the sacrifice of the individual and of humanity in large numbers to the individual state will no longer be possible. The part will be seen in its proper relation to the larger whole. It is

this arousing of public opinion to world rights, to inclusive human interests and to international cooperation that is the true goal of all present spiritual endeavour. Eventually it will be [Page 220] realised that the responsibility for what governments do rests squarely upon the shoulders of the individual citizens who put governments in their position of power. This is a responsibility from which no citizens of any nation are or should be exempt, and to this all national thinking of the right kind is fortunately awakening.

The second point I would briefly add is that, with the precipitation of the present world situation, the citizens of all nations are involved in a condition from which there is no escape except through right action and wide vision on their part; to this world situation they must conform their lives temporarily, patterning their activities upon the needs of their own particular nation. For those who are swept into the world conflict under one or other of the clearly defined banners, their immediate action is clear—participation in the national emergency. This is, however, wholly compatible with a subjective process of right and clear thinking, which must run parallel to the demanded outer activity and which will lay a foundation for the increasingly right action as time elapses. This will involve right action on the part of those who are fighting under the Forces of Light, and will lead to an eventual right and just peace; it will involve also right action upon the part of those who have been swept into a bewildered activity under the Forces of Materialism, leading finally to a revolt against that which is wrong and evil—for the hearts of all men and the springs of the divine life are not to be permanently directed into wrong channels of activity. The responsibility for the immediate world moves and the present gigantic national enterprises is now out of the hands and the control of the individual; the responsibility for the future, nevertheless, still lies in his hands. This shouldering of right responsibility must be preceded, however, by an interlude of clear thinking plus right action as a citizen.

The problem of those living in neutral countries is different, and along what lines it should be solved I have earlier indicated.

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As for the world disciples and aspirants (among whom you range yourselves), the entire problem can be seen along still wider and more comprehensive lines. You are forced by circumstance and karma, and by the free decision of your souls, to work under one or other of the two banners or in some one of the neutral and negative countries. Your problem in all three cases is to see clearly the spiritual focus of this world crisis, to swing the weight of any influence you may have—objective or subjective, spiritual, emotional or mental—on to the side of the Forces of Light. As you do so, you must preserve an understanding attitude of steadfast love (not sentiment or emotional reaction) to men and women everywhere, without any exception or reservations in your consciousness. That action has to be taken, at times, which hurts or damages the form side of life or the physical forms, is entirely compatible with the constant preservation of soul love—a thing which it is hard for the disciple to learn and master, but which is nevertheless a governing principle in evolution. This world crisis and the present world war will, it is hoped, awaken men to the realisation that the form side of manifestation, with its aggressive selfishness, its cruel emphases and its separative tendencies, carries inevitably with it the seeds of its own eventual elimination and the unavoidable results of pain, suffering, war, disease and death. This situation is therefore of man's own making and the result of his material nature and lack of soul control. But—the soul is eternal; its nature is inclusive love; and the whole aim of the present crisis is to shift the focus of human awareness out of the form and the material aspect of living, into the consciousness of the soul, and to do this at any cost to the hindering forms. It is against this transference of emphasis that the Forces of Materialism are today fighting.

For this reason, humanity is swept into a vortex of conflict, and the issue depends upon the clear thinking, wise speech and selfless intent of the world disciples, working in collaboration with all the forces for good in the world today, doing their duty as citizens of their own country but cultivating ceaselessly and unrelentingly a world-consciousness.

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Let me now enlarge somewhat upon the possibility of divine intervention.

Hovering today within the aura of our planet are certain great spiritual Forces and Entities, awaiting the opportunity to participate actively in the work of world redemption, readjustment and reconstruction. Their Presence is sensed at times by the spiritually-minded people of the world, and Their reality is recognised by the mystics and occultists working in every land. Men and women express this recognition according to the trend of their religious and psychological training and their particular mental or emotional bias. The advent of Christ, or His "second coming," is anxiously anticipated by many orthodox Christians, who regard this world war as indicating the end of the world and as preparatory to the appearance of the Christ, to bring peace on earth. Others, more orientally minded, await the appearance of an Avatar Who will transmit from God the needed world message or new type of energy. Prophecy and astrology indicate a Coming One and their many differing opinions seem to converge on Him; occultists invoke everywhere the Forces of Light and call for the appearance of that extra-planetary Potency to Whom they give the title, "Spirit of Peace." Those with no religious or metaphysical bias recognise, however, that all times of emergency seem ever to evoke some Liberator or some man or group of men who are capable of changing world affairs and inaugurating—under the stress and strain of the times—the new and needed fresh cycle of civilisation and culture. Many refrain from specification of the requirements of such a Coming One today, because of the magnitude and planetary nature of His task, but they secretly hope and pray for His appearing. Still others regard such an idea and hope as simply a psychological fulfilment and the embodiment of the wish-life of the people—this time of humanity as a whole, for the first time in racial history. Such people are apt to feel that this embodiment has no true substance or place in the life of mankind, but wish that it had. They forget that when a thoughtform has been constructed of sufficient potency and [Page 223] 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 of what I have to say today in this connection.

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 [Page 224] 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 are thinking separatively or nationally or fanatically; they are not convinced of the potency of invocation or of prayer; they are failing to realise that it is possible to work ardently for those conditions which will lead to peace, and yet fight simultaneously so that those conditions may be available; they fail to love all men without exception in their longing to see their own loyalties emerge triumphant; they work doubtfully, hoping for the best but believing in the worst; they use the method of prayer and of invocation because such methods seem to have been successful in the past, and because they are told that "faith can move mountains," but they feel inwardly quite hopeless and uninspired and are not at all sure what faith intrinsically is; they realise that a united front and a spirit of joyous certainty are psychological assets of well-nigh invincible potency, but they feel unable to arouse within themselves the slightest 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 faith of many individuals is real and deep, but they stand alone; the knowledge that the few have of the nature of the waiting Forces of intervention is being negated by the faithlessness of the world disciples and aspirants, weighed down by world karma, by their own physical fatigue and by their horror of the present situation, plus the difficulties of individual circumstance.

The problem can be most simply stated. Either the spiritual Hierarchy exists, with all its potencies of love, wisdom and skill in action, or for ages humanity has suffered [Page 225] from hallucinations; either Christ and His group of Masters, initiates and disciples are facts in the natural processes of evolution, historically proven and known through Their spiritual activity down the ages, or men have been victims during those ages of a gigantic fraud—emanating from what and where? Either the consistency of the evolving presentation of the spiritual effort of the Hierarchy is a witness to a great reality or mankind has developed a mentality which is an instrument for the fabrication of non-existent facts, and this is in itself so paradoxical as to give the lie to the inference. 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.

I would here face you with these alternatives and would ask you to consider your own position in these matters. Does the story of Easter and of the living Christ carry no truth, and is it not possible for that Risen Christ to express His power on Earth through His chosen instruments? Is there no foundation for the myth of the annual return of the Buddha, holding the door open between Shamballa and the Hierarchy so that, at need, intervention may be possible through that open door? Is it only a silly dream and a fantasy that at the time of the June Full Moon, Christ—in the closest cooperation with the Buddha—links the Hierarchy with Humanity? Is it

quite impossible that when humanity awakens to the fact of this mediatorship and can then avail itself of the straight line of ascent and descent through the doors held open by the Buddha and the Christ, some stupendous appearing may be imminent and suddenly take place? May it not be possible that through the ascent of man's aspiration and spiritual desire, and through the descent of the waiting Potencies, certain great changes may take place, for which all the past has been only preparatory and through which the Aquarian Age of brotherhood and understanding may make itself felt by virtue of these great Potencies?

The two Full Moons of May and June present to you [Page 226] a new opportunity to participate in the release of the planetary Life from the thralldom of the Forces of Materialism. If you are to do your share in this work of salvage, it will necessitate certain attitudes and activities on your part which I would like briefly to touch upon, leaving you to take right and appropriate action and to follow, with all other disciples and aspirants, the indicated stages:

1. Study with care and answer with sincerity and to your own complete satisfaction the questions I put to you earlier in this communication. When you have done this, you will know where you personally stand.
2. For the entire week prior to the May Full Moon and the June Full Moon endeavour to do the following things:
 - a. Link up with all disciples, aspirants and men and women of goodwill throughout the world and in all nations, using the creative imagination.
 - b. 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.
 - c. When meditating and invoking the Forces of Light, endeavour to forget entirely all your own personal difficulties, tragedies and problems. Disciples have to learn to carry forward their work for humanity in spite of personality stresses, strains and limitations.
 - d. Prepare yourselves thus for the work of the two Full Moons, keeping your objective clearly in mind and submitting yourselves to an adequate temporary discipline.
3. 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 [Page 227] 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 focussed power of your unemotional thought which will bridge the present existing gap and link more closely the two worlds of spiritual activity and of human demonstration.
4. 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.

Many people the world over have for years been trained to recognise two things. First, the importance of the Wesak Festival at the time of the Full Moon of May, because it not only

objectively links the major Eastern religion with the major Western faith, but because it esoterically provides the key to the open door between Shamballa and the Hierarchy, between the purpose of God (still unidentified by man, owing to his relatively low stage of evolution which makes it beyond human comprehension at present) and the method of God, which is love; it provides also the link between the Buddha, temporarily embodying will-wisdom, and the Christ, embodying love-wisdom, and also between humanity, focussed in consciousness through the Christ, and the Hierarchy, focussed in consciousness through the Buddha. Owing to the stress of humanity today and the urgency of the response which that distress evokes in the Hierarchy, the synthesis of these two reactions to the world crisis can prove adequate to bring in that outside assistance which could end the conflict along right lines and bring not only relief, but illumination to the human consciousness. But again—speaking here to a representative body of aspirants and disciples—I would state that the focus and the emphasis is not yet adequate to guarantee this extra-planetary response.

Nevertheless, it could be if, in your own life of meditation [Page 228] and of discipline, in your speech with others and in the general tone of your intercourse with your environment, you can eliminate the negative and more selfish reactions and (for the sake of human welfare) temporarily, at least, live at your highest point of aspiration.

Secondly, you have been trained in the belief that all the information which I have given out anent the relation of the Buddha and the Christ, and of the Hierarchy, Humanity and Shamballa, will form part of the coming new world religion and that the theme of the Great Approaches will constitute the basic fundamentals of the future spiritual teaching. This too you must have in mind, for the work you are asked to do at the coming two Full Moons, and during the less important full moons of the year, is not only related to the present emergency, but is also constructively related to the future faith of humanity. Bear this also in mind.

You will note that what I have said concerns your mental attitudes and your emotional reactions to present world affairs. It concerns also your soul tension, your willingness to undergo soul tension, and your capacity to stand as part of the great chain of intermediaries who are today being called to the service of the race in an hour of urgency. It concerns the organising of yourself as an integrated personality in relation to your soul and to humanity; it involves the recognition of the work which you can do from the point of integration. I would ask you to ponder with care upon this paragraph, stating the possibilities of your task.

I call you to a period of clear thinking. I seek not to mould your political approach to life, but I do seek to aid you to see humanity and its welfare—not only in terms of your own nation or your own political group—but in terms of the whole, and as we, the teachers on the inner side, are forced to see it. I seek to see you free yourselves from the condition where you are swayed by propaganda of a political, national or religious kind, and deciding for yourself where you, as a soul, must stand in this world crisis and on which side you will place the emphasis of any influence you may wield; I would have you note where your highest ideals [Page 229] will lead you and whether the springs of your life's decisions and attitudes are truly pure and unadulterated.

I seek to draw your attention away from the many minor issues, the many clamouring voices, and from the widespread concentration upon the unworthy pasts and the undesirable aspects of all nations (without exception), and help you to see with clarity the major dualism which underlies the present world conflict—might against right, materialism against the higher values, freedom against imprisonment, cruelty against fair dealing, liberty and safety against fear and aggression. Then, having balanced these pairs of opposites within your

consciousness, decide where your loyalty, your interest and your ability to serve will be placed, and then go forward to further the ends of one or other of the two groups, at no matter what cost, but knowing where you stand and why you stand there.

That the will of Shamballa may be enabled to express itself through love and through the meditation of the Hierarchy, working through all disciples, aspirants and men and women of goodwill, is the earnest prayer of your fellow disciple and co-worker.

From Externalisation of the Hierarchy