

the facts of the realistic school, and of material science, yet at the same time they feel innately that there is, underlying the proven objective manifestation, some vitalizing force, and some coherent purpose which cannot be accounted for in terms of matter alone.

Secondly, there is the point of view which we can best, perhaps, call *supernaturalism*. Man becomes conscious that perhaps, after all, things are not exactly what they seem to be, and that there remains much which is inexplicable; he awakens to the realization that he himself is not simply an accumulation of physical atoms, a material something, and a tangible body, but that latent within him is a consciousness, a power, and a psychic nature which link him to all other members of the human family, and to a power outside himself which he must perforce explain. This it is which has led, for instance, to the evolution of the Christian and Jewish point of view, which posits a God outside the solar system, Who created it, but was Himself extraneous to it. These systems of thought teach that the world has been evolved by a Power or Being Who has built the solar system, and Who guides the worlds aright, keeping our little human life in the hollow of His hand, and "sweetly ordering" all things according to some hidden purpose which it is not possible for us, with our finite minds, to glimpse,

tent, but it should be pointed out that etheric congestion may lead to many forms of disease and of mental incompetence. Etheric congestion leads to the thickening of the web to an abnormal extent, and this thickening may prevent, for instance, contact with the higher Self or principles and its resultants, idiocy and mental unbalance. It may lead to abnormal fleshy development, to the thickening of some internal organ, and consequent undue pressure; one portion of the etheric body being congested may lead to the entire physical condition being upset, resulting in diverse complaints.

Destruction of tissue may lead to insanity of many kinds, especially those kinds deemed incurable. The burning of the web may let in extraneous astral currents against which man is helpless; the brain tissue may be literally destroyed by this pressure, and serious trouble be caused through the etheric ring-pass-not having been destroyed in some one place.

In connection with the planet a similar state of affairs may be found. Later information may be forthcoming, which is at present withheld; this will show that whole races have been influenced, and certain kingdoms of nature troubled by planetary etheric congestion, or the destruction of planetary etheric tissue.

We have dealt with the functional and organic ills of the etheric, giving certain indications for the extension of the concept to other realms than the purely human. In the human kingdom lies the key, but the turning of that key opens up a door to a wider interpretation as it admits one into the mysteries of nature. Though that key has to be turned seven times, yet even one turn reveals untold avenues of eventual comprehension.<sup>47,48</sup>

<sup>47</sup>*The keys to the Secret Doctrine*, by H.P. Blavatsky See S.D., I, 343; II, note; II, 551.

1. Every symbol and allegory has seven keys.—S.D., II, 567; II, 3.  
2. Only three keys available in the nineteenth century.—S.D., II, 543.  
Compare II, 617, 842.

We have considered the reception and distribution of pranic emanations in man the planet and the system, and have seen what produces temporary disorders, and the devitalization or the over-vitalization of the organic form. Now we can look at the subject from a third angle and therefore study:

*c. Microcosmic static disorders*, or a consideration of the etheric body in connection with its work of providing a ring-pass-not from the purely physical to the astral. As has been said, both here and in the books of H.P.B., the ring-pass-not<sup>48a</sup> is that confining barrier which acts as a separator or a division between a system and that which is external to that system. This, as may well be seen, has its interesting correlations when the subject is viewed (as we must consistently endeavor to view it) from the point of view of a human being, a planet and a system, remembering always that in dealing with the

3. There are seven keys to the Entrance door to the Mysteries.—S.D., III, 178. Compare I, 346; II, 330; II, 668; II, 731.

4. The keys, as hinted by H.P.B. are:

a. Psychological.—S.D., II, 25, note; I, 389.

b. Astronomical.—S. D., II, 25, note; I, 389; III, 198.

c. Physical or physiological.—S. D., II, 25, note; III, 198.

d. Metaphysical.—S. D., II, 25, note; II, 394.

e. Anthropological.—S. D., I, 389; III, 198.

f. Astrological.—S. D., II, 343.

g. Geometrical.—S. D., II, 494; III, 176.

h. Mystical.—S. D., I, 401.

i. Symbolical.—S. D., II, 561.

j. Numerical.—S. D., II, 198.

5. Each key must be turned seven times.—S. D., I, 22.

6. The Jews availed themselves of two keys out of the seven.

7. The Metaphysical key is available.—S. D., I, 338. Compare III, 198.

<sup>48</sup>The seven keys open the mysteries past and future of the seven great rootraces and of the seven kalpas "Every occult book, symbol and allegory can be subjected to seven interpretations. There are three locks to be opened. Seven keys. Every book can be read exoterically, subjectively and spiritually. All the keys are not yet available. (See Secret Doctrine, I, 330, 343.) There is the physiological key, the psychological, the astrological and the metaphysical. The fifth key is the geometrical.

<sup>48a</sup>*Ring-pass-not*. The circumference of the sphere of influence of any centre of positive life. This includes the fire sphere of magnetic work of the solar orb, viewing it as the body of manifestation of a solar Logos, and inclusive of an entire solar system. This term is also applied to the sphere of activity of a planetary Logos or to a planetary scheme and could equally well be applied to the sphere of activity of the human Ego.—S.D., I, 346.

destroyed there is left this intangible spiritual body of fire, one pure flame, distinguished by seven brilliant centers of intenser burning. This electric fire is the result of the bringing together of the two poles and demonstrates at the moment of complete at-one-ment, the occult truth of the words "Our God is a consuming Fire."<sup>73</sup>

Three of these centers are called major centers as they embody the three aspects of the threefold Monad—Will, Love and Intelligence:

1. The Head center.....The Monad. Will or Power.

2. The Heart center.....The Ego. Love and Wisdom.

3. The Throat center.....The Personality. Activity or Intelligence.

The other two centers have to do primarily with the etheric body and with the astral plane. The throat center synthesizes the entire personality life, and is definitely connected with the mental plane,—the three planes, and the two higher planes, and the three centers with the two other centers, the heart and head. Yet, we must not forget that the center at the base of spine is also a synthesizer, as would normally be expected, if it is recognized that the lowest plane of all manifestation is the point of deepest reflection. This lowest center, by synthesizing the fire of kundalini and the pranic fires, eventually blends and merges with the fire of mind, and later with the fire of Spirit, producing thus consummation.

We must disabuse our minds of the idea that these centers are *physical things*. They are whirlpools of force that swirl etheric, astral and mental matter into activity of some kind. Because the action is rotary, the result produced in matter is a circular effect that can be seen by the clairvoyant as fiery wheels situated:

1. In the region of the spine, the lowest part.

2. Between the ribs, just below the diaphragm.

<sup>73</sup>Bible. Deut. IV,24; Hebrews XII,29.

The reptile kingdom has an interesting place in all mythologies, and all ancient forms of truth impartation, and this for no arbitrary reason. It is not possible to enlarge upon the underlying truth which is hidden in the karmic history of our planetary Logos, and is revealed as part of the teaching given to initiates of the second degree.

The second great life impulse, or life wave, initiated by our planetary Logos, when brought in conjunction with the first, was the basis of that activity which we call evolutionary energy; it resulted in a gradual unrolling, or revelation, of the divine form. The heavenly serpent manifested, being produced out of the egg, and began its convolutions, gaining in strength and majesty, and producing through its immense fecundity millions of lesser "serpents." The reptile kingdom is the most important part of the animal kingdom in certain aspects, if such an apparently contradictory statement can be made. For all animal life can be seen passing through it during the prenatal stage, or returning to it when the form is in advanced decomposition. The connection is not purely a physical one, but it is also psychic. When the real nature and method of the kundalini, or serpent fire, is known, this relation will be better understood, and the history of the second round assume a new importance.

The secret of life lies hidden in the serpent stage,—not the life of the Spirit, but the life of the soul, and this will be revealed as the "serpent of the astral light" is truly approached, and duly studied. One of the four Lipika Lords, Who stand nearest to our planetary Logos, is called "The Living Serpent," and His emblem is a serpent of blue with one eye, in the form of a ruby, in its head. Students who care to carry the symbology a little further can connect this idea with the "eye of Shiva" which sees and knows all, and records all, as

does the human eye in lesser degree; all is photographed upon the astral light, as the human eye receives impressions upon the retina. The same thought is frequently conveyed in the Christian Bible, in the **Hebrew** and Christian recognition of the all-seeing eye of God. The application and value of the hints here given may be apparent if the subject of the third eye is studied, and its relation to the spine, and the spinal currents investigated. This third eye is one of the objects of kundalinic vivification, and in the spinal territory there is first the center at the base of the spine, the home of the sleeping fire. Next we have the triple channel along which that fire will travel in due course of evolution, and finally we find at the summit of the column, and surmounting all, that small organ called the pineal gland, which when vivified causes the third eye to open, and the beauties of the higher, subtler planes to stand revealed. All this physico-psychical occurrence is possible to man owing to certain events which happened to the Heavenly Serpent in the second, or serpent, round. These happenings necessitated the formation and evolution of that peculiar and mysterious family we call the reptilian. These forms of divine life are very intimately connected with the second planetary scheme, being responsive energy emanating from that scheme, and reaching the earth via the second globe in the second chain. A group of special devas (connected with a particular *open* sound in the planetary Word), work with the reptile evolution.

It should be noted here that this evolution on the etheric planes has a closer effect upon man than on the physical. If students will apply themselves to the consideration of these facts, to the investigation of the serpent lore in all lands, mythologies and scriptures, and if they will link up all this knowledge with that concerning those heavenly constellations which have a serpent appellation (such as, for instance, the Dragon), much

As one investigates the different interpretations as to the nature of the soul, three points of view emerge and these have been well summarized for us in Webster's Dictionary:

"First, the soul has been treated as an entity or subject, manifested especially in man's volitional thinking activities; it is the subject of the experience mediated by the body; it is not the mind, but that which thinks and wills.

"Second, the soul is identified with the mind or with conscious experience; this is the usual sense of the word in psychology, and is the general conception of idealists.

"Third, the soul is treated as a function or the sum of the functions of the brain; thus Pierre J. G. Cabanis (1757-1808), taught that the brain secretes thought as the stomach digests food."

Webster adds the following comment which is appropriate in its application to the present trend of world thought:

"Some conceptions, such as that of Fechner, that the soul is the whole unitary, spiritual process in conjunction with the whole unitary bodily process, appear to stand mid-way between the idealistic and materialistic views."<sup>3</sup>

Perhaps, after all, the "noble middle path" which the Buddhist emphasizes, holds for the coming generation a way of escape from these extreme positions.

The Egyptians held the soul was a divine ray,

<sup>3</sup> Webster's Dictionary, Edition of 1923.

acting through a peculiar, fluid-like compound, whilst the Jews regarded it as the vital principle. The Hindus teach that the human soul is a portion of an immutable Principle, the Soul of the World, the Anima Mundi, the all pervading Ether (Akasa) of space. This Ether is simply the conductor of certain types of energy and serves as the inter-relating medium between essential spirit and tangible matter.

Pythagoras, who did so much in his day to link the Eastern and Western philosophies gave the same teaching. In China, Lao-tse taught that the spiritual soul is united to the semi-material vital soul, and between them they animate the physical body. The Greeks, in their turn, held that the soul (with all the mental faculties) was separable from the body, whilst the Romans regarded the soul as a triplicity,—a spiritual soul, an intellectual soul or the mind, and a vital body. Many, such as Theophrastus, regarded it as "the real principle of passion," and

"The Stoics gave currency to a new designation of the animating principle or theory of the vital processes, namely pneuma. . . . With the introduction of the pneuma began that trichotomy of human personality into body, soul and spirit, which has figured prominently in the speculations of theologians. The conception of the soul or psyche . . . became differentiated into two conceptions . . . namely, on the one hand, the vital force of the physiologists, and on the other hand the spirit or immaterial soul of man."<sup>4</sup>

<sup>4</sup> Hollander, Bernard, M.D., *In Search of the Soul*, Vol. I, pp.53-54.

stead bend all his energies to creating the new temple of the Lord through which the glory may be manifested. In this way public attention will gradually be focussed upon the new and beautiful, and the old established creations will fall into decay for lack of attention and so disappear.

He must be taught also that partizanship is in no way a sign of spiritual development. He will not therefore use the words *anti* this or *pro* that. Such terms automatically breed hatred and attack, and effort to resist change. They put the user on the defensive. Every class of human beings is a group of brothers. Catholics, Jews, Gentiles, occidentals and orientals are all the sons of God.

As regards the future of this world group of which we have been speaking much depends upon two things.

First, it is necessary for all those isolated disciples working in every country in the world, to become aware of one another and then to enter into telepathic rapport. This may seem to you to be a wonderful but impractical vision. I assure you that this is not so. The work of establishing this rapport may indeed be slow, but it is an inevitable effect of the growing sensitivity of all the souls who are working in the field of the world. The first indication of it is that instinctive recognition of those who constitute part of this group when they meet and contact each other in the ways of world intercourse. There comes to them an immediate flashing forth of the light, an instantaneous electrical interplay, a sudden sensing of a similarity of vision and of objective, or a vital opportunity to aid in and to cooperate with each other in the work in which it is realized that all are interested.

Working disciples everywhere when they meet each other will know at once that their work is identical, and will advise with each other as to where cooperation and

anity is the religion of that transitional period which links the era of self-conscious individualistic existence to a future group-conscious unified world. It is outstandingly a religion of cleavage, demonstrating to man his duality, and thus laying the foundation for his effort to achieve unity or at-onement. The realization of this duality is a most needed stage in man's unfoldment, and the purpose of Christianity has been to reveal this; also to point out the warfare between the lower and the higher man, between carnal man and spiritual man, united in one person, and to emphasize the necessity for that lower man to be saved by the higher. This, St. Paul points out in the words so familiar to all of us: ". . . to make in himself, of twain, one new man, so making peace; and that he might reconcile both unto God in one body, having slain the enmity in himself."<sup>14</sup> This was His divine mission, and this is the lesson of the Gospel narrative.

Christ therefore not only unified in Himself the past "law and the prophets," but He also provided that presentation of truth which could bridge the gap between Eastern belief and philosophy and our Western materialism and scientific attainment, both of them divine expressions of reality. At the same time He demonstrated to human beings the perfection of the task which each man could carry forward within himself, bridging that essential duality which is his nature, and bringing about that at-one-ment of the human and the divine which it is the task of all religions to aid. Each of us has to make "of twain, one new man, so making peace," for peace is unity and synthesis.

But the lesson and message which Christ brought to individual man He brought also to the nations, holding before them the hope of future world unity and world peace. He came at the beginning of that astronomical age which we call "the Piscean age" because, during this period of approximately two thousand years, our sun is passing through that sign in the zodiac which we call Pisces or the Fishes. Hence the frequent references to fishes, and the appearance of the

<sup>14</sup> Eph., II, 15, 16, Marginal Reading.

symbol of the fish in Christian literature, including the New Testament. This Piscean age comes between the previous Jewish dispensation (the two thousand years wherein the sun was passing through the sign Aries, the Ram) and the Aquarian age into which our sun is now in process of transiting. These are astronomical facts for I am not here speaking of astrological conclusions. In the period when the sun was in Aries, we find the frequent appearance of the ram or the scapegoat in the Old Testament teaching, and the keeping of the Passover feast. In the Christian age we use the fish symbology, even to eating fish on Good Friday. The symbol of the Aquarian age, as it appears in all the ancient zodiacs, is that of a man bearing a jar of water. The message of that age is one of unity, communion and our relationship as brothers, because we are all the children of the one Father. To this age Christ pointed in His instructions to His disciples when He told them to go into the city, and said: "When ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in."<sup>15</sup> This they did, and the great and holy feast of communion was later held in that house. The reference is undoubtedly to the future period wherein we enter into that house in the zodiac which is called "the Water-carrier," and wherein also we shall all sit at the same table, and hold communion one with another. The Christian dispensation comes between the two great world cycles, and just as Christ consummated in Himself the message of the past, and gave the teaching for the present, so He also pointed to that future of unity and understanding which is our inevitable goal. We are today at the end of the age, and entering the period of Aquarian unity, as He foretold. The "upper room" is a symbol of that high point of achievement towards which we are, as a race, rapidly moving. Some day the great Communion Service will be held, of which every communion service is the forecast. We are slowly passing into this new sign. For more than two thousand years its potencies and

<sup>15</sup> *St. Luke*, XXII, 7, 10.

same experience, and through the process of initiation he gives birth to the Christ. The "infant life," newborn into the kingdom of God, starts on the struggle and the experience which will lead him step by step from one initiation to another till he too has attained. Then he also becomes a teacher and an expression of divinity, and follows in the footsteps of the Savior, serving the race, sounding the needed note, and helping others to reach the point he has reached. The path of service and cooperation with the divine will become the purpose of his life.

Not all initiates can reach the altitude which Christ reached. His was a unique and cosmic mission. But experience of each stage of illumination, as portrayed in the Gospel story, is possible to the disciples of the world. Therefore, in summing up these ideas concerning the new birth into the kingdom, which at this time faces so many, it must be borne in mind that:

"At the first great Initiation the Christ is born in the disciple. It is then that he realizes for the first time *in himself* the outpouring of the divine Love and experiences that marvelous change which makes him feel himself to be one with all that lives. This is the 'Second Birth,' and at that birth the heavenly ones rejoice, for he is born into 'the kingdom of heaven,' as one of the 'little ones,' as a 'little child,'—the names ever given to the new Initiates. Such is the meaning of the words of Jesus, that a man must become a little child to enter into the Kingdom."<sup>15</sup>

The same writer points out in another place that:

"The 'second birth' is another well recognized term for Initiation; even now in India the higher castes are called 'twice-born,' and the ceremony that makes them twice-born is a ceremony of Initiation—mere husk truly, in these modern days, but the 'pattern of things in the heavens.'<sup>16</sup> When Jesus is speaking to Nicodemus he states that 'Except a man be born again he cannot see the kingdom of God,' and this birth is spoken of as that 'of water and the Spirit,'<sup>17</sup> this is the first Initiation; a later one is that 'of the Holy

<sup>15</sup> *Esoteric Christianity*, by Annie Besant, pp.185, 286, 53, 54.

<sup>16</sup> *Hebrews*, IX, 23.

<sup>17</sup> *St. John*, III, 3.5.

Ghost and fire,<sup>18</sup> the baptism of the Initiate in his manhood, as the first is that of birth, which welcomes him as the 'Little Child' entering the kingdom.<sup>19</sup> How thoroughly this imagery was familiar among the mystics of the Jews is shown by the surprise evinced by Jesus when Nicodemus stumbled over His mystic phraseology: 'Art thou a master of Israel, and knowest not these things?'"<sup>20</sup>

Facing these possible heights of attainment stand the disciples of the world at this time. Here also stands the weary world disciple, humanity as a whole, worn and distraught, bewildered and restless, yet conscious of divine potentialities and great dreams, visions and ideals which evoke a hope and a refusal to be defeated and are the guarantee of eventual success. The voice of all the world Saviors and the example of the Christ indicate to humanity the Way that must be trodden. This leads a way from the superficial and the material, from the world of unreality to the world of reality. "Man has had enough of a life cut off from its religious center, and a quest for a new religious balance, a spiritual deepening will begin; in no order of his activity can he carry on any longer merely on the surface, a purely external life."<sup>21</sup> Deep calls unto deep, and from out the darkness of those depths, and through pain and suffering, the Christ child will emerge, and humanity as a whole will stand ready to make the great transition into the kingdom of God. Man can now pass on into the kingdom and commence making spiritual history. Up to the present, history has been preparatory. The race is only today, for the first time ready to take the great step on to the path of discipleship and of purification which precedes the path of initiation. Individuals have ever emerged out of the rank and file and lifted themselves to the pinnacles of attainment, and so climbed the mountain of initiation. But today this becomes possible for the many. The voice of those who have achieved, the clarion call of those who are

<sup>18</sup> *St. Matt*, III, 11.

<sup>19</sup> *St. Matt*, XVIII, 3.

<sup>20</sup> *St. John*, III, 10.

<sup>21</sup> *The End of Our Time*, by Nicholas Berdyaev, p.59.

of the race; and all these stages must be worked out in the racial life. Those who see the vision clearly can trace the evidences of this unfolding Plan in the steady growth of several ideas that are now dominant in the world. Without going into detail or entering into lengthy expositions of the subject, the growth of the Plan and of the racial response can be traced quite clearly in the development of the God idea. First God was a far-away, anthropomorphic Deity, unknown and unloved, but regarded with awe and fear, and worshipped as the Deity expressing Himself through the forces of nature. As time elapsed, this distant God drew a little nearer to His people, talking on a more human coloring until, in the Jewish dispensation, we find Him much like ourselves, but still the wrathful, ethical Ruler, and still obeyed and feared.

He approached still nearer as time went on; and before the advent of Christianity men recognized Him as the beloved Krishna of the Hindu faith, and as the Buddha. Then the Christ came to the West. God Himself was seen incarnate among men. The distant had become the near, and the One Who had been worshipped in awe and wonder could now be known and loved. Today God is coming closer still, and the new age will not only recognize the truth of the past revelations and testify to their validity and their progressive revelation of divinity, but to all this will be added the ultimate revelation of the Presence of God in the human heart, of Christ born in man, and of each human being manifesting, in truth, as a son of God.

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

The account of Christ's childhood as given us in the Gospels is dismissed in a very few words. Only one episode is related, and that is the one in which Jesus, having reached the age of twelve years, was taken up by His Mother to the Temple of the Lord and there, for the first time, gave indication of His vocation, and evidenced the realization that a mission was preordained for Him. Prior to this, His parents had conformed to all the requirements of the Jewish ritual; they had also sojourned in Egypt. Of His time there, we are told nothing. All that we know is covered by the words:

"They returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."<sup>60</sup>

Students would do well to remember that the number *twelve* is regarded by the esotericists of all faiths as signifying the number of completion; it recurs again and again in the various scriptures of the world. The following comments are of interest in this connection, showing as they do the significance of this number, and its relation to initiation:

"The accomplishment of the age of twelve years signifies a full period of evolution when an initiation was undergone by the Christ-soul. This took place in the inner mind (the temple) and corresponded to an awakening of the logical and intuition sides of the soul. These are the father-mother principle, indicated by the presence of the parents."<sup>61</sup>

And again,

"This number (of the twelve disciples) is typified by many things in the Old Testament; by the 12 sons of Jacob, by the 12 princes of the Children of Israel; by the 12 running springs in Helim; by the 12 stones in Aaron's breastplate; by the 12 loaves of the shew-bread; by the 12 spies sent by Moses; by the 12 stones

<sup>60</sup> *St. Luke*, II, 39, 40.

<sup>61</sup> *Dictionary of the Sacred Language of all Scriptures and Myths*, by G.A. Gaskell, p.773.

Rightly or wrongly, it seems to me that we have erred in interpreting all truth from the angle of the mediocre. That is what has been done. Truth is capable of interpretation in many ways. Those who are simply physical-emotional beings, with therefore little vision, require the protection of theology, despite its imperfections and dogmatic or untenable assertions. This they need, and the responsibility of those who administer dogmas to the "little ones" of the race is great. Truth must also be given in a wider form and with a more general connotation to those who are beginning to live consciously as souls, and who can therefore be trusted to see the meaning behind the symbol and the significance behind the outer appearance of theology. Truth, for the perfected sons of God, must be something beyond our dreams, of so deep a significance and of such comprehensiveness that it is futile for us to speculate upon it, for it is something to be experienced and not to be dreamed; something to enter into and not to vision.

Christ's reply each time should be viewed in this triple manner. "It is written," He says, and the unthinking and small-minded regard this as endorsing the verbal inspiration of the Scriptures. But surely, He was not referring back only to the ancient sayings of the Jewish Scriptures, beautiful as they are. The possibilities of error are too great to warrant our unquestioning acceptance of every word in any scripture in the world. When the processes of translation are studied this becomes glaringly apparent. Christ meant something much deeper than "The Bible says." He meant that the signature of God was upon Him; that He was the Word, and that that Word was the expression of truth. It is the Word of the soul (which is the influx of divinity) that determines our attitude in temptation and our response to the problem presented by the devil. If that Word is remote, deep-hidden by the veiling form, only distorted sounds will issue forth, and the Word will not be potent enough to withstand the devil. The Word is written in the flesh, defaced and almost invisible though it may be through the activity



turned "to His proper form," the descent from the mountain had to follow. Then occurred what might be regarded as a great, sad, spiritual reaction, inevitable and terrible, expressed by Christ in the following words:

"The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again."<sup>27</sup>

Then comes the simple comment that the disciples "were exceedingly sorry." This vision of Christ's, if we trace it in the records, fell into two parts. First, He had a vision of achievement. The mountain-top achievement, a great spiritual experience, lay behind Him. Now He has a vision of a physical consummation in the form of the triumphal entry into Jerusalem. But this is accompanied by a presentiment or a prevision of the culmination of His life of service upon the Cross. He saw clearly, perhaps for the first time, what lay ahead of Him, and the direction in which His service to the world was leading Him. The *via dolorosa* of a World Savior stretched out before Him; the destiny of all pioneering souls climaxed in His experience, and He saw Himself rejected, pilloried and killed, as have many lesser sons of God. World rejection always precedes world acceptance. Disillusionment is a stage on the way to reality. The hatred of those who are not yet ready to recognize the world of spiritual values is ever the lot of those who are. This, Christ faced, and yet "He steadfastly set His face to go to Jerusalem."<sup>28</sup>

As we consider these happenings, the particular test which Christ now encountered becomes clear in our minds. It was again a threefold test, as was that after the Baptism initiation; but this time it was of a far subtler nature. He was faced with the test as to whether He could endure and handle worldly success, and pass along the triumphant way of His entry into the Holy City, without deviating from

<sup>27</sup> *St. Matt.*, XVII, 22, 23.

<sup>28</sup> *St. Luke*, IX, 51.

His purpose, without being attracted by material achievement and by being acclaimed King of the Jews. Success constitutes a far more drastic disciplining, and produces many more opportunities to forget God and reality than do failure and neglect. Self-pity, a sense of martyrdom, and resignation are potent and effective ways of handling one's failure. But to rise upon the crest of the wave, to be accorded public recognition, and to seem to have achieved the earthly goal are far more difficult factors to face. These Christ did face, and He faced them with spiritual poise and with that far-sighted wisdom which produces a correct sense of values and a proper sense of proportion.

The second phase of the test lay in His prevision as to His end. He knew He had to die, and He knew how He would die, and yet He went forward undeviatingly upon the course assigned Him, although prevision of disaster was His. Not only had He to demonstrate the power to endure success, but He had also to demonstrate the power to face disaster, balancing the two against each other and seeing in both of them simply opportunities for divine expression and fields for the demonstration of detachment—that outstanding characteristic of the man who has been born again, purified and transfigured. To these tests was added the one which He had before encountered in the desert, the test of utter loneliness. The power to endure success! The power to endure disaster! The power to stand utterly alone! This, Christ had to show the world, and this He did. He stood triumphant before the world, at an intermediate stage on His way to the Cross. The agony of loneliness in the Garden of Gethsemane was probably a far harder moment for Him than the publicity on Mount Golgotha. But in these more subtle tests the quality of God Himself was revealed, and it is God's *quality* and *meaning* which save the world—the quality of His life, which is Love and Wisdom and Value and Reality. It was all of this which Christ accomplished.

Immediately, on the descent from the mountain-top, Christ

of the astrologers. The symbol which stands for the zodiacal sign Leo, is the Lion. This sign is the symbol of individuality, and under its influence the race arrives at self-consciousness and men can function as individuals. Christ, in His teaching, emphasized the significance of the individual and in His life demonstrated the supreme value of the individual, his perfecting, his service and his ultimate sacrifice in the interests of the whole. The constellation Aquila is always regarded as interchangeable with the sign Scorpio, the serpent, and it is therefore frequently used in this connection when considering the fixed cross of the cosmic Savior. Scorpio is the serpent of illusion from which the Christ nature finally frees us, and it is to the illusory wiles of this serpent Scorpio that Adam succumbed in the garden of Eden. The "face of the ox" is the biblical symbol for the sign Taurus, the Bull, which was the religion immediately antedating the Jewish revelation, and which found its exponents in Egypt and in the Mithraic Mysteries. Upon this fixed cross all the world Savors, not excepting the Christ of the West, have been eternally crucified, as reminders to man of the divine intent based upon the divine sacrifice.

The early Fathers recognized this truth, and realized that the story written in the heavens had a definite relation to humanity and to the evolution of human souls. Clement of Alexandria tells us that "the path of souls to ascension lies through the twelve signs of the zodiac," and the church festivals today are based, not upon historical dates in connection with the outstanding religious figures to which they refer, but upon the times and the seasons. We saw how in the Birth at Bethlehem the date was fixed astronomically nearly four centuries after Christ was born. The combination of Virgo with the Star in the East (Sirius), and the Three Kings (symbolized by Orion's belt) was the determining factor. The Virgin was seen in the east, with the line of the horizon passing through her center, and this is one of the factors determining the doctrine of the Virgin birth.

instrument of His death, have absorbed men's attention, whilst Christ the perfect man and Christ the Son of God have been less emphasized. The cosmic significance of the cross has been entirely forgotten (or never known) in the West.

Salvation is not primarily connected with sin. Sin is a symptom of a condition, and when a man is "truly saved" that condition is offset, and with it the incidental sinful nature. It was this that Christ came to do—to show us the nature of the "saved" life; to demonstrate to us the quality of the eternal Self which is in every man; this is the lesson of the Crucifixion and the Resurrection: the lower nature must die in order that the higher may be manifested, and the eternal immortal soul in every man must rise from the tomb of matter. It is interesting to trace the idea that men must suffer in this world as the result of sin. In the East, where the doctrines of reincarnation and of karma hold sway, a man suffers for his own deeds and sins and "works out his own salvation, with fear and trembling."<sup>29</sup> In the Jewish teaching a man suffers for the sins of his forebears and of his nation, and thus gives substance to a truth which is only today beginning to be a known fact—the truth of physical inheritance. Under the Christian teaching, Christ, the perfect man, suffers with God, because God so loved the world that, immanent in it as He is, He could not divorce Himself from the consequences of human frailty and ignorance. Thus humanity gives a purpose to pain, and thus evil is eventually defeated.

The thought and idea of sacrifice for the sins of the people was not the original and basic idea. Originally, infant humanity offered sacrifices to God to appease His wrath, displayed in the elements through storms and earthquakes and physical disasters. When, instinctively, men turned on each other, when they offended and hurt one another, and so transgressed a dimly sensed realization of human relationships and intercourse, sacrifice was offered again to God so that He too would not hurt mankind. Thus little by little

<sup>29</sup> *Phil.*, II, 12.

and that the fact of His resurrection was credited in the minds of His friends and for the two or three centuries after His departure.

The psychology of the disciples is the best proof we have of the reality of their conviction that death could not hold the Savior, and that after death He was present and living among them. It is difficult for us to gain this high achievement in consciousness which they showed. Apparently their world had come to an end upon the Cross. Christ had apparently failed them, and instead of being the divine Son of God, and King of the Jews, He was nothing but an ordinary man, convicted of treason and punished as a common malefactor. What they must have endured during the three days of His absence it is not hard for us to imagine. Hopelessness, despair, the loss of confidence in themselves and of prestige among their friends; the cause for which they had been so ready to dedicate themselves, as they tramped with Christ from place to place in the Holy Land, had ended and collapsed. Their Leader was discredited. Then something happened to alter the whole trend of their thought. All that had been lost of confidence and hope and purpose was restored, and the first few centuries of the Christian history (before theology gave a turn to interpretation, and so altered the Gospel of love into a cult of separation) reveal to us

" . . . a company of men and women full of confidence, enthusiasm and courage, ready to face persecution and death, eager missionaries. What has given them this new character? Not long before some of them had fled in dismay at the first threat of personal danger. When Jesus was crucified they had lost the last glimmer of hope that he might prove to be the Christ. When he was placed in the tomb, Christianity was dead and buried too. Now we meet these men and women a few weeks later and they are utterly changed. It is not that there is some faint return of hope among a few of them. All are completely certain that Jesus is indeed the Christ. What has happened to cause this transformation? Their answer is unanimous: on the third day he rose from the dead."<sup>1</sup>

<sup>1</sup> *The Valley and Beyond*, by Anthony C. Deane, p.72.

they loved Christ and the Christ within each other. Dr. Grensted points this out in the following words, giving us a fine summation of the attitude of the early Christians and of their approach, in those enthusiastic days, to Christ and to life in the world:

"They spoke in plain terms of God. They did not think of Jesus of Nazareth as a crucial experiment. They knew Him as Friend and Master, and they flung their whole being into the enthusiasm of His friendship and service. Their preaching was the good news about Jesus. They assumed that men already meant something when they spoke of God, and, without challenging the inheritance which they received from Judaism, they set side by side with it the Jesus whom they had known living, and dead, and alive again. They had been through much more than a time of inexplicable miracles, healings, and voices, and a strange mastery over Nature itself, and at the end a conquest of death. If they had told the world, and us, these things alone, they would have been believed. Such stories have always found a hearing. And men would still have known nothing more of the meaning of God. But their experience had been one of such a Friendship as man had never known, of disastrous failure and a forgiveness beyond all believing, and of a new, a free, a creative life. Nothing of all this was of their own achievement. They knew they were men remade, and they knew that the mode of their remaking was love. This was a providence, a deliverance, greater and more significant than anything that the Jew had ever claimed for the Creator-God. Yet they could not think of it as other than His work, since God, as all their national tradition taught, is One. It interpreted for them, as we might put it in our more cautious way, the creative reality to which they, with all men, had looked with uncertainty and even with fear. Henceforth the central hypothesis which men call God was known as love, and everywhere He was made manifest just in so far as love had passed out from Christ to the fellowship of the Christian community."<sup>2</sup>

Christ had risen, and by His Resurrection proved that humanity had in it the seed of life, and that there was no death for the man who could follow in the steps of the Master.

<sup>2</sup> *Psychology and God*, by L.W. Grensted, p.237.

which will appear when you have freed yourself from the clinging hands of well-meaning but weak-minded aspirants. Then, around the star which is your soul will be many "shining points." There have been times when I have been hard put to it to find you because of the obscuration brought about by those who surround and well nigh smother you as they cling to you. Stand Free.... Having pointed this out, brother of old, go forward towards the goal and the vision with confidence, sure judgment and the knowledge that I who for years (longer than you know) have watched over your progress, am standing by with understanding and with confidence in you.

January 1939

You will note, my brother, how you reverse the problem of B.S.D. because your personality ray, your soul ray and your astral ray are all along the same line of force--the line of the second ray. I have already pointed out to you the difficult nature of your problem which is that most subtle one of the right balancing of energies. You have no third ray energy in you at all (the energy of the ray of the intellect) and this in spite of the fact of your physical constitution. It accounts for your intense feeling that you have no racial relationship to the Jews at all in spite of the fact that you are of the Hebrew race. This is a true feeling, and the only thing which relates you to the Jewish race is the fact that your mental body is on the first ray which is the same as the soul of Jud'a. The soul knows no distinctions or differences and on soul levels no problem of any kind exists--except the *problem of understanding love*. Of this you know much.

Your soul ray focuses itself in and through your astral body and your personality ray does the same. Hence your problem and hence the facility with which you can relate the soul and personality rays and can carry through their blended energies to the heart center. The increasing use of this line of force is one of your practical demonstrations of the future. The second thing which you need to do is to take these energies of the

spiritual workers and the men of goodwill, producing the purifying fires of pain and agony through the medium of war, and making available also the essence of the material world. I have endeavoured to express the majesty of the recent happenings in various ways in order to impress upon you all the stupendous nature of what has occurred.

The second precipitation must be more consciously brought about by humanity itself, and it is to facilitate this that the new Invocation has been given, and for this reason it must be widely distributed.

This precipitation is to be brought about by the gradual engendering of the divine idea in the human consciousness. Above everything else required at this time is a recognition of the world of meaning, a recognition of Those Who implement world affairs and Who engineer those steps which lead mankind onward towards its destined goal, plus a steadily increased recognition of the Plan on the part of the masses. These three recognitions must be evidenced by humanity and affect human thinking and action *if* the total destruction of mankind is to be averted. They must form the theme of all the propaganda work to be done during the next few decades--until the year 2025--a brief space of time indeed to produce fundamental changes in human thought, awareness, and direction, but--at the same time--a quite possible achievement provided the New Group of World Servers and the men and women of goodwill perform a conscientious task. Evil is not yet sealed. The spread of the Christ consciousness and His *recognised* Presence with us is not yet attained. The Plan is not yet so developed that its structure is universally admitted. Evil has been driven back; there are enough people aware of the possibility of divine enlightenment and of the interdependence (which is the basis of love) to form a potent nucleus, provided again that the inertia so prevalent among spiritual people is overcome. There is divine indication of coming events and a planned progress towards them, and this is already arousing interest among thinkers in many lands. However, the necessary responsive planning is still lacking.

This new Invocation, if given widespread distribution,

can be to the new world religion what the Lord's Prayer has been to Christianity and the Twenty-Third Psalm has been to the spiritually minded Jew.

I would like to indicate to you three approaches to the subject of this Invocation. I will do so briefly, as time lacks. It is for you to arrive--according to your evolutionary status and the depth of your reflection--at what I may leave unsaid. These three approaches are:

1. That of the general public.
2. That of the esotericists, that is, of aspirants and disciples.
3. That of the more advanced disciple (as far as I can) and of the Hierarchy.

First, *the general public* will regard it as a prayer to God transcendent. They will not recognise Him yet as immanent in His creation; they will send it forth on the wings of hope--hope for light and love and peace, for which they ceaselessly long. They will also regard it as a prayer for enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men so that they may live in peace with one another; as a demand for the working out of the will of God--a will of which they can know nothing (this is, after all, quite true for all except initiates) and which ever seems to them so inscrutable and so all-inclusive that their normal reaction should be patience and a willingness to refrain from questioning; as a prayer for the strengthening of human responsibility, in order that the recognised evils of today which so distress and trouble mankind may be done away with and some vague source of evil may be harnessed; they will regard it finally as a prayer that some equally vague primeval condition of blissful happiness may be restored and all unhappiness and pain disappear from the Earth. This is, for them, entirely good and helpful and all that is immediately possible. I have so worded and rendered the Invocation that the Christian world, through its churches, may not find it impossible to use.

face) a great redemptive experiment is going forward; its prime implementing factors and its scientific agents are the "sons of mind who choose to be the sons of men and yet for all eternity remain the Sons of God." These "sons of mind" were chosen, in that far distant time when the fourth kingdom in nature came into being, to carry forward the science of redemption. There is a true historical and spiritually esoteric significance in the words in *The New Testament* that the "whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the Sons of God." St. Paul is there referring to planetary purpose and to the determined insistence of the Sons of God that eventually--as they brought about the redemption of substance, of matter and form, and thus proved the possibility of that redemption through their own transfigured personalities--their reward should be their eventual manifestation as expressions of divinity. For this purpose and with this goal in view, they instituted the great evolutionary process of initiation, thus producing a continuity of revelation and of enlightenment. In reality, the period of time at which the final initiation is undergone is simply a climaxing, triumphant demonstration of the realisation and purpose of all past experiences; it is fulfilment (by the One Initiator) of the first promise ever made to the "sons of mind" when they originally started their redemptive work, and is "a sudden blazing forth of the individual glory and its merging at initiation with the glory of the whole."

These ideas may give you a fresh viewpoint anent initiation, and if you can ponder and think correctly, they will aid you in entering somewhat into the Mind of God, thus permitting you to penetrate at least into that "area of promise" upon which all spiritual hope, all expectancy and the dynamic intention behind the evolutionary process depend. The "halls of initiation" (to speak again in symbols) in which the initiate demonstrates his redemptive quality are the true "promised land." The whole story of the Jewish people is based upon a recognition of this fundamental truth; it is, however, distorted by them into a form of individual and racial possessiveness, owing to the profound materialistic

selfishness of the race. They give to the entire, eternal hope (which is the hope of all the sons of mind) a material and racial distortion and a purely material objective--the objective of territory. All this is, in its turn, founded upon the arrogance, the aggressive nature and the lack of true perspective which are basic characteristics of the Jewish people, *in spite of many exceptions.*

The "area of promise" wherein the divine thought is projected, directed and held true to the originating impulse of the planetary Logos is to be found on cosmic levels and remains there unchangeably. It is that which holds Sanat Kumara, in His Council Chamber at Shamballa, standing steadfastly by all those lives which are undergoing redemption and by all those who are the agents of the redemptive process until "the last weary pilgrim has found his way home." These agents are the sons of men who will--each and all--demonstrate eventually "within the courts of Heaven" and at the place of initiation, the nature of their high calling; they will prove to all who can grasp the significance of the demonstration that they have only "become again in full expression what they have always been." Now the removal of the veils of matter permits the inner glory to shine forth and--the redemptive work now being finished--"they can walk with glory in creative undertakings." I am quoting some words which the Christ used (at an initiation held not so long ago) when addressing a group of new initiates.

#### ON HINTS

We will now proceed to a consideration of the hints which I have already given to you. They are seven in number. With two of them I have already dealt. They were:

Hint I. The changes brought about in the Hierarchy have been the result of the work of the disciples of the world.

Hint II. Human planning today is one of the first indications of the emergence of the will aspect.

I can leave you with no better thought at this time, my beloved brother. I am steadily standing by--as is A.A.B.

November 1948

MY BROTHER:

You are no longer in my Ashram. I wonder if you have realised this fact? Like A.A.B. you are back in the Ashram of K.H., understudying--to some extent--A.A.B. so as to free her for work definitely connected with the coming of the Christ. You know that it is the rule in all Ashrams that all senior disciples have those associated with them who can take up the work that they are doing if need arises. When A.A.B. expressed the wish that you train for her work (to be taken up by you in certain aspects though *not* her work in direct relation with K.H.) the transfer was made. Your present work in ... provides a fine training ground for this future work, provided that you lay the constant emphasis upon the esoteric aspect of all the teaching which you must increasingly give and learn yourself always to live in the world of meaning.

Last year you passed through a terrific test and it looked for a while as if the true significance of it all would escape you; the national thoughtform of any nation is necessarily a powerful entity. You can observe an instance of this in the thoughtform of the Jews which is the most powerful of all because they are *not* a nation in any true sense but an ancient religion; they have resurrected something which has been dead for many, many centuries and are now attempting to call it a nation. It is as if the ancient Incas and Aztecs suddenly announced themselves as nations in South America and sought to gain recognition; they were great nations and as civilised as were the Jews, possessing a great and beautiful religion. There is always trouble when that which should be passed and gone seeks recognition along ancient lines, and this is a lesson which the Zionists must perforce learn.

But you, my beloved brother, belong to no nation; disciples of your standing have no national allegiances but stand

education today) will be taught truth, without bias or prejudice.

World democracy will take form when men everywhere are regarded in reality as equal; when boys and girls are taught that it does not matter whether a man is an Asiatic, an American, a European, British, a Jew or a Gentile but only that each has an historical background which enables him to contribute something to the good of the whole, that the major requirement is an attitude of goodwill and a constant effort to foster right human relations. World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth; that if a man is born in Italy, the probability is that he will be a Roman Catholic; if he is born a Jew, he will follow the Jewish teaching; if born in Asia, he may be a Mohammedan, a Buddhist, or belong to one of the Hindu sects; if born in other countries, he may be a Protestant and so on. He will learn that the religious differences are largely the result of man-made quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.

Much greater care will have to be given in picking and training the teachers of the future and particularly those who, in the war torn lands, will endeavor to bring educational facilities to the people. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realize that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach—history, geography,

ing their problem with the calmness, the cool calculation and the recognition of relation to the whole of humanity which their problem fundamentally requires. Racial faults are more widely recognized than racial virtues; racial qualities find themselves in conflict with national characteristics or world trends and these still further increase the difficulty. The efforts of well-meaning citizens (and they are many) and the plans of the convinced humanitarian to aid these minorities are too often based solely upon a good heart, Christian principles and a sense of justice; these fine qualities are, however, often implemented by a profound ignorance of the true facts, of the historical values and of the various relationships involved. They are also often impelled by a fighting fanaticism which borders on a hatred for the majority who (as the fighting protagonist sees it) are responsible for the cruel injustices under which the racial minority labors. They fail to recognize that the minority itself is not free from faults but is in a measure also responsible for some of the difficulties. These racial faults and difficulties are usually frankly ignored by the minority itself and its friends.

Racial faults may be entirely the result of the point reached in evolution, of unfair environing conditions and of a certain type of temperament, as is the case with the Negro minority in the United States of America, which leaves them basically *not* responsible for the difficulty; or the responsibility of the struggling minority may be far greater than it is willing to admit, as is the case with the Jewish minority in the world who are an ancient and civilized people with a full culture of their own, plus certain inherent characteristics which may account for much of their trouble. The difficulty again may be largely a historical one and based upon certain essential incompatibilities such as those which can exist between a conquered and a conquering people, between a mili-

and deal for instance with the struggle of the little nations for recognition and for what they consider (rightly or wrongly) their just rights. The story of the little nations would take years to write and years to read. It would be the story of humanity. All we can do is to recognize that they have a case to be presented and a problem to be solved, but that justice and fair play, full opportunity and equal sharing of the world's economic resources will only be possible when certain broad and general principles have been enforced by the weight of public opinion.

The problems of two minorities are attracting at this time much public attention. If they can be solved a tremendous step forward will have been made towards world understanding. They are:

1. *The Jewish Problem.* The Jews constitute an international minority of great aggressiveness, exceedingly vocal, and they also constitute a minority in practically every nation in the world. Their problem is, therefore, unique.

2. *The Negro Problem.* This is another unique problem, with the Negro constituting a majority in that great (and as yet undeveloped) continent of Africa, and at the same time constituting a minority in the United States of America and one which is attracting great attention. This problem is unique in the sense that it is essentially the problem of the white people and one which they must solve because they produced it and have perpetuated it.

If we can get some idea of the significance of these problems, materially and spiritually, and can gain some insight into the responsibilities involved, much of usefulness may be gained. In the case of the Jews, the sin of separateness is deeply inherent in the race itself, as well as among those among whom they live, but for the perpetuation of the separation the Jews are largely

responsible; in the case of the Negro, the separative instinct derives from the white people. the Negro is struggling to end it and, therefore, the spiritual forces of the world are on the side of the Negro.

### 1. *The Jewish Problem*

This problem is so old and so well known that it is difficult to say anything about it which will not be in the nature of a platitude, that will not indicate a bias of some kind (from the point of view of the reader) and that will not arouse in the Jewish reader above all an undesirable reaction. There is little usefulness, however, in saying that which will be acceptable or which agrees with all points of view or is a statement of all that has hitherto been said. There are things to be said which are not so familiar and which have seldom been said, or have been said in a spirit of criticism or of anti-Semitism instead of in a spirit of love, as is attempted here.

Let us look for a moment at the situation of the Jews, prior to the bitter and unpardonable attack made upon them by Hitler and prior to the war 1939-1945. They were to be found in every land and claimed citizenship in every country; within the nation of their birth, they preserved intact their own racial identity, their own peculiar way of life, their own national religion (which is everybody's privilege) and a close adherence to those of their own race. Other groups have done this but to a much lesser degree and have been eventually absorbed and assimilated by the land of their citizenship. The Jews have always constituted a nation within a nation, though this has been less marked in Great Britain, Holland, France and Italy than elsewhere, and therefore, in none of these countries has there been any strong anti-Semitic feeling.

In every country and down the ages, the Jew has turned to commerce and has worked with money; they



are a strictly commercial and urban people and have shown little interest in agriculture, except lately under the Zionist Movement in Palestine. To their extremely materialistic tendencies they have added a great sense of the beautiful and an artistic conception which has added much to the world of art; they have ever been the patrons of the beautiful, and have also been amongst the world's great philanthropists and this in spite of undesirable and devious business methods, which have made them greatly disliked and mistrusted in the world of business. They are and remain an essentially oriental people—which the occidental is apt to forget; if he remembered it he would realize that the Eastern approach to truth and honesty and to the use and possession of money is widely different to that of the Western, and herein is to be found a part of the difficulty. It is not so much a question of right and wrong as one of different standards and inherent racial attitudes which are shared with the whole of the East.

The modern Jew is also the product of many centuries of persecution and of migrations; he has wandered from country to country and from city to city, and in the course of these wanderings he has inevitably developed certain habits of living and thinking which, again, the occidental fails to recognize and for which he makes no allowance; the Jews are, for instance, the product of centuries of tent-dwelling and hence the untidy effect they have on any community in which they live and which the more organized Westerner (a cave-dweller) fails to recognize. They are also the product of their need, down the centuries, to *live off* the people among whom they wander, to seize the presented chance to take what they want, to see to it that their children get the best of everything available, no matter what the cost to others, to cling to their own people in the midst of the alien races among whom they cast

their lot, and to preserve inviolate, as far as may be, their national religion, their national taboos and the ancient landmarks. This has been essential to their existence under persecution; it has been compulsory for them to preserve these factors in their ancient forms as far as possible, so as to provide evidence to other Hebrews in new lands and cities that they were Jews as they claimed to be. It is this that makes them the most reactionary and conservative race in the world.

Racial characteristics have become increasingly pronounced owing to the inevitable intermarriage during the past centuries and the emphasis laid by the orthodox Jew in the past upon racial purity. The young and modern Jew lays no emphasis upon this and has usually no objection to intermarriage with the Gentiles, but this is only a late development which meets with no approval from the older generation. The Gentile also objects in many cases.

The Jew is a good citizen, law-abiding, kindly and decent in his ways, anxious to play his part in community life and ready with his money when asked for it—but—he still remains apart. The Ghetto tendency, as one might call it, can be seen spreading everywhere, particularly in the larger cities in the different countries. Down the ages, the Jews for measures of protection and for communal happiness tended to herd together and to seek each other out, and the Gentiles among whom they found themselves fostered this tendency; thus habits of association were formed which still control. Added to this, and due to the separative action of the Gentile world, restricted areas and cities began to appear in many countries in which no Jew was permitted to reside or to purchase property or to settle. Because of the aptitude of the Jew to live off other people and to live within a nation, benefiting by its customs, culture and civilization but retaining a separate identity and not

becoming a true part of the national life, the Jew has ever been subjected to persecution; *as a race*, he is nowhere liked and people are on guard against him and his methods.

This general statement is often untrue where the individual Jew is concerned. There are Jews in every nation and locality who are deeply loved by all who know them, whether Jew or Gentile, who are respected by all around them, who are sought after and valued. These belong to the great spiritual aristocracy of humanity, and though they function in Jewish bodies and bear Jewish names, they join forces with men and women gathered out of all nations who belong to humanity and who have outgrown national and racial characteristics. These men and women are, as a group, the hope of humanity, the guarantee of the new and better world for which we all wait; their numbers are increasing daily. In a broad generalization about any race or nation, the individual necessarily suffers, but the statements made about the race or nation *as a whole* are correct, true and verifiable.

Perhaps the major factor which has made the Jew separative and which has cultivated in him the superiority complex which distinguishes him (under an outer inferiority) in his religious faith. This faith is one of the oldest in the world; it is older than Buddhism by centuries; older than many of the Hindu faiths, and much more ancient than Christianity, and there are features in it which have definitely made the Jew what he is. It is a religion of taboos, built up carefully to protect the wandering Jew as he drifted from one community to another; it is a religion with a distinctly material basis, emphasizing the "land flowing with milk and honey"; this was not symbolic in the days of its use, but a presented objective of his travels. The coloring of the religion is separative; God is the God of the Jews;

the Jews are God's chosen people; they must be Preserved in physical purity and their well-being is of major importance to Jehovah; they have a messianic destiny, and Jehovah is jealous of their contacts and interest in any other people or God. To these divine requirements they have, as a people, been obedient and hence their plight in a modern world.

The word "love" as it concerns relation to other people is lacking in their religious presentation, though love of Jehovah is taught with due threats; the concept of a future life, dependent upon conduct and behavior to others and on right action in the world of men, is almost entirely lacking in *The Old Testament* and teaching on immortality is nowhere emphasized; salvation is apparently dependent upon the keeping of numerous physical laws and rules related to physical cleanliness; they go so far as to establish retail shops where these rules are kept—in a modern world where scientific methods are applied to purity in food. All these and other factors of less importance set the Jew apart, and these he enforces no matter how obsolete they are or inconvenient to others.

These factors demonstrate the complexity of the problem from the Jewish angle and its irritating and frictional nature to the Gentile. This irritating factor is something which the Jew seldom if ever recognizes. The Gentile today neither remembers nor cares that the Jews were instrumental in having Christ put to death (according to *The New Testament*); he is more apt to remember that Christ was a Jew and to wonder why the Jew was not the first to claim and love Him. He remembers far more acutely Jewish business methods, the fact that the Jew, if orthodox, regards Gentile food as impure for him and that the Jew considers his citizenship as secondary to his racial obligations. He regards the Jew as a follower of an obsolete religion; he in-

tensely dislikes the cruel and jealous Jehovah of the Jews and looks upon *The Old Testament* as the history of a cruel and aggressive people—apart from the Psalms of David, which all men love.

These are points to which the Jew at no time seems to pay attention and yet it is these things in their aggregate which have set the Jew apart from the world in which he wants to live and be happy and in which he is the victim of an inheritance which could with profit be modernized. Nowhere is the emergence of a new world religion more greatly needed than in the case of the Jew in the modern world.

Yet—God has made all men equal; the Jew is a man and a brother, and every right that the Gentile owns is his also, inalienably and intrinsically his. This the Gentile has forgotten and great is his responsibility for wrong doing and cruel action. The Jew for ages has not been wanted by his Gentile brother; he has been chased from place to place; constantly and ceaselessly the Jew has been forced to move on or move out—across the desert from Egypt to the Holy Land, from there (centuries later) to the Mesopotamia Valley and from that time on in a constant series of migrations, with great streams of wandering Jews moving ceaselessly north, south and west and a small trickle going east; expelled from cities and countries during the Middle Ages, then after a period of relative quiescence again the displaced Jews were on the move in Europe, homeless, drifting hither and thither (along with many thousands of other nationalities, however), helpless in the hands of a cruel fate, or not so helpless but organized by certain political groups for international and selfish ends. In the countries where anti-Semitic feeling has been practically nonexistent for decades, antagonism is rising; in Great Britain its evil head can now be seen, and in the United States of America it is a mounting menace.

It is for the Gentiles to bring the cycle of persecutions to an end once and for all; it is for the Jew to take those steps which will not arouse the dislike of the Gentiles among whom he lives.

The need of the Jew at this time is for a solution of this ancient problem which has disturbed the peace of countries down the centuries. The responsibility of the non-Jews, in the light of humanitarian demand, is vital; the record of the persecution of the Jew is a grievous and ghastly story, only paralleled by the Jewish treatment of their enemies, as related in *The Old Testament*. The fate of the Jews in the world war is a terrible tale of cruelty, torture and wholesale murder and *the treatment of the Jews down the ages is one of the blackest chapters in human history*. For it there is no excuse or condonation, and right thinking people everywhere are aware of this and are eagerly demanding that these persecutions end. The spiritual forces of the world and the spiritual leaders of humanity (both those working on the outer plane and those guiding from the inner side of the veil) are seeking a solution.

The solution, however, will be found only when the Jews themselves seek to find the way out and cease their present policy of demanding that the Gentiles and Christians make all the concessions, find the solution of the problem alone, and, unaided by the Jews, bring the evil situation to an end. The Jews voice loudly and constantly their demand for redress and help; they blame the non-Jewish nations for their miseries; they fail always to recognize any conditions on their own side which could account for some of the general dislike with which they are confronted; they make no concessions to the civilizations and cultures in which they find themselves but insist on remaining apart; they blame others for their isolation, but the fact remains that they have been given equal opportunity as citizens in all open-

mindful countries. Their contribution to the solution of this ancient problem is a material one, and shows no psychological insight or any recognition of the spiritual values involved; no problem can today be solved entirely along material lines. Man has as a whole outgrown that.

The problem of the Jews goes deeply into the entire question of right human relations; it can only be solved on that inclusive basis. It concerns the interplay between people of different races but recognizing brotherhood in the human family; it evokes the whole problem of selfishness and unselfishness, of consideration and of justice, and these are factors which must condition all parties. The Jew needs to recognize his share in bringing about the dislike which hounds him everywhere; the Gentile must shoulder his responsibility for endless persecutions and pay the price of restitution. The Jew has evoked and still evokes dislike, and for this there is absolutely no need.

To sum up, the Jew has set up an ancient pattern of living within other nations; as a citizen with all the rights of citizenship, he has built up a wall of taboos of habits and of religious observances which separate him off from his environment and make him non-assimilable. These must go, and he must become a citizen not only in name but in fact. There is no other problem like it in the world today—an entire people of distinctive race, religion, goals, characteristics, culture and a uniquely ancient and most reactionary civilization, scattered as a minority in every nation, posing an international problem, possessed of great wealth and influence, claiming citizenship in every nation but retaining deliberately their racial identity, creating dissension among the nations, attempting in no way to meet harmoniously their complex problem on any large scale with due psychological understanding or consideration of the Gentile en-

vironment to which they ceaselessly make appeal, proffering only material solutions and constant, almost abusive, demands for the Gentile to shoulder the entire blame and end the difficulty.

Alongside of this, one must place the long and sorry story of the persecution of the Jews by the Gentiles—widespread in the Middle Ages (if one goes no further back), sporadic in more modern times, but culminating in the violent treatment of the Jews during the world war. It was, however, a treatment not uniquely theirs but meted out also to Poles, Greeks and the helpless of many nations. This is a point which the Jews today appear to forget. They have not been alone in their persecution. The Jews constituted only twenty per cent of the dispersed persons in Europe after the war.

This same sorry story of Gentile cruelty includes also the growing anti-Semitism which can be seen even in countries which have been relatively free from it; there is a constant discrimination against the Jew in business circles; restricted areas are increasing everywhere; the plight of Jewish school children in the U.S.A., for instance, who are discriminated against, hooted at and abused, is shocking to contemplate. The situation also exists wherein no country anywhere wants to open its doors and offer the unwanted Jews asylum. No nation wants to admit them in their hundreds. Right thinking people in every nation are seeking and will continue to seek a solution, and one will be found. This problem child within the family of nations is a child of the one Father and spiritually identified with all men everywhere. People know that there is "neither Jew nor Gentile", as St. Paul expressed it (facing two thousand years ago the same sad problem), and men and women in both groups have constantly and increasingly proved the truth of this statement.

Such is the problem of the Jewish minority, given with a frankness which will evoke much criticism, but given in this way in the hope that because it is prompted by love, the Jews will shoulder their own responsibilities, will cease crying aloud to the Gentiles to solve the problem *alone*, and will begin to cooperate with a full sense of spiritual understanding and so aid the thousands of Gentiles who earnestly want to help. There has never been a time when the Gentile world has been more keen to do what is right by the Jew or more anxious to solve his problem and make restitution for all he has suffered. Changed inner attitudes are needed on both sides, but very largely on the side of the Jews; there is evidence that these new attitudes are germinating, even if the finding of the right solution may take much time. There are Jews who today are saying what is said here.

## 2. *The Negro Problem*

This problem is totally different to that of the Jews. In the first case you have an exceedingly ancient people who for thousands of years have played their part in the arena of world history and who have developed a culture and identified themselves with a civilization which has enabled them to take their place on equal terms with what we call the "civilized" peoples. In the case of the Negro, we are considering a people who have (during the past two hundred years) begun to rise in the scale of human endeavor and have, in that time, made amazing progress against great odds and much opposition. Two hundred years ago, the Negroes were all to be found in Africa and are still there in the millions; two hundred years ago, they were what the European and American regarded as "raw savages", divided into countless tribes, living in a state of nature, primitive, warlike, totally uneducated from the modern point of view, ruled by chieftains and under the guidance of

ject it should be remembered, however, that inter-marriage between the white peoples and the yellow races (the Chinese and the Japanese) is equally unfortunate and—with the rarest exception—seldom proves successful and is never satisfactory where the children of such unions are concerned. The world war (1914-1945) has itself produced a great admixture of races. Where marching armies go there is inevitable promiscuity and a resultant new population; the world today is producing and will produce the results of these (so-called) illicit unions between the soldiers of all nations and the peoples of the countries in which they find themselves. These children of mixed race, as well as the half-castes and the Eurasians may be the answer to a large part of the problem. There will be hundreds of thousands of these children of mixed parentage, forming part of the world population in the next generation and immediate cycle and they are a group with which we will have to reckon.

## *The Solution*

It will be obvious that a finding of a solution to the problem of the minorities is essentially the finding of a solution to the great heresy of separateness. This is immensely difficult not only because of humanity's predisposing tendency in this direction, but because that same human nature cannot be easily or rapidly changed. Also, this change and the breaking down of the spirit of separateness has to be brought about in a world of men which is today full of distrust and fear and hardly aware of what is really needed—able only to cry in unison: Give us peace in our time!

If by an act of immediate legislation the Negro minority gained its full rights the problem would remain the same, for the hearts and minds of men would not have been altered and the solution would be entirely

superficial; although the Jews have gained their desire and Palestine was handed over to them the anti-Semitic feeling present—with practically no exception—in every nation remains exactly the same as before, plus the bloodshed in Palestine.

The problem goes far deeper than is often estimated; it is inherent in human nature and is the product of countless centuries of fostered growth and the wrong type of education of the masses. Nation is still pitted against nation in the political arena, group against group and (within the nations) party against party and man against man. The wise and the farseeing, those prompted by a sane and unselfish commonsense, the idealist and the men and women of goodwill are everywhere and are struggling to find a solution, to build a new world structure of law, order and peace, which will insure right human relations; but they are in turn, a tiny minority in comparison to the vast multitude of human beings peopling our earth; their task is hard and from the point at which they must work, appears to them at times as presenting well-nigh insuperable difficulties.

Certain questions inevitably arise in the minds of the men of goodwill everywhere:

Can the Great Powers be trusted to function selflessly in the interests of the Little Powers and of humanity as a whole?

Can power politics and the various national imperialisms be forgotten and ended?

Can a world policy be devised which will insure justice for all whether great or small?

Can world opinion be sufficiently strong in the interests of right human relations that it can tie the hands of the selfishly aggressive and open the door of opportunity to those who have as yet had little?

Is the hope of establishing an era of right human relations within nations as well as internationally, an

and doctrines, theology and dogmatic affirmations, do not necessarily indicate the truth as it exists in the mind of God, with Whose mind the majority of dogmatic interpreters claim familiarity. Theology is simply what men *think* is in the mind of God.

The more ancient the Scripture, the greater, necessarily, the distortion. The doctrine of a vengeful God, the doctrine of retribution in some mythical hell, the teaching that God only loves those who interpret Him in terms of some particular school of theological thought, the symbolism of the blood sacrifice, the appropriation of the Cross as a Christian symbol, the teaching about the Virgin Birth and the picture of an angry Deity only appeased by death are the unhappy results of man's own thinking, of his own lower nature, of his sectarian isolationism (fostered by the Jewish *Old Testament*, but not generally found in the Oriental faiths) and of his sense of fear, inherited from the animal side of his nature—all these are fostered and inculcated by theology but not by Christ, or the Buddha or Shri Krishna.

The little minds of men at their past and present stages of evolution cannot today and never have comprehended the mind and the purposes of the One in Whom we live and move and have our being; they have interpreted God in terms of themselves; therefore when men unthinkingly accept a dogma, they are only accepting the point of view of some other fallible human being, and are not accepting a divine truth at all. It is this truth that theological seminaries must begin to teach, training their men to think for themselves and to remember that the key to truth lies in the unifying power of Comparative Religion. Only those principles and truths which are universally recognized and which find their place in every religion are truly necessary to salvation. The secondary and controversial line of pre-

the self-consciousness of the human being and it is one which now cries aloud for solution.

### III. THE ESSENTIAL TRUTHS

There are certain keynotes—embodying the future of religion—which should govern the thinking of enlightened churchmen of all faiths at this time. They are appropriate to both the East and the West. These are: World Religion—Revelation—Recognition. They will not be accepted by the narrow-minded Christian or believer of any faith.

The day is dawning when all religions will be regarded as emanating from one great spiritual source; all will be seen as unitedly providing the one root out of which the universal world religion will inevitably emerge. Then there will be neither Christian nor heathen, neither Jew nor Gentile, but simply one great body of believers, gathered out of all the current religions. They will accept the same truth, not as theological concepts but as essential to spiritual living; they will stand together on the same platform of brotherhood and of human relations; they will recognize divine sonship and will seek unitedly to cooperate with the divine Plan, as it is revealed to them by the spiritual leaders of the race, and as it indicates to them the next step to be taken on the Path of Approach to God. Such a *world religion* is no idle dream but something which is definitely forming today.

A second emerging guide to the spiritual life is the hope of *revelation*. Never before has man's need been greater and never has the surety of revelation been more certain; never has the spirit of man been more invocative of divine aid than it is today and, therefore, never before has a greater revelation been on its way. What that revelation will be, we cannot know. The revelation

of the nature of God has been a slow unfolding process, paralleled by the evolutionary growth of the human consciousness. It is not for us to define or limit it with our concrete thinking but to prepare for it, to unfold our intuitive perception and to live in expectation of the revealing light.

A *world religion*, an expected *revelation* and then the development of the habit of *spiritual recognition*! It is the task of the churches to teach men to unfold this latent power of recognition—recognition of the beauty of divinity in all forms, recognition of that which is coming and of what an old Hindu seer has spoken of as the "raincloud of knowable things" which hovers over humanity, ready to precipitate the wonders which God holds in store for those who know the meaning of love. It is along these three lines that the work of the churches should, in the future, be directed; the carrying forward of this task would truly restore the churches and obliterate all the failures of the past.

In these three attitudes there are certain basic truths which the churches can present to men everywhere—truths which are uniform in all the world religions:

#### 1. *The Fact of God, Immanent and Transcendent*

The Eastern faiths have ever emphasized God immanent, deep within the human heart, "nearer than hands or feet", the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented God transcendent, outside His universe, an Onlooker. God transcendent first of all conditioned men's concept of Deity, for the action of this transcendent God appeared in the processes of nature; later, in the Jewish dispensation, God appeared as the tribal Jehovah, as the soul (the rather unpleasant soul) of a nation. Next God was seen as a perfected man, and

not as nationalistic propagandists. What we need above all to see—as a result of spiritual maturity—is the abolition of those two principles which have wrought so much evil in the world and which are summed up in the two words: Sovereignty and Nationalism.

### *World Disunity*

What at this moment appears to prevent world unity and keeps the United Nations from arriving at those necessary settlements which the man in the street is so eagerly awaiting? The answer is not hard to find and involves all nations: nationalism, capitalism, competition, blind stupid greed. It is an intense emotional nationalism which made the Polish nation so difficult a member of the family of nations; it is materialism and fear, plus a lack of spiritual interest, which makes France so constant an obstructionist and has led her to work against united world action; it is fanatical adherence to an ideology and national immaturity which prompts so much of Russia's activities; it is a rampant capitalism which makes the United States one of the most feared of the nations, plus her gestures of armed power; it is the fast dying imperialism which handicaps Great Britain and a clinging to responsibilities and territories which she is realizing could well be turned over to the United Nations; the hope of Great Britain lies in her socialistic tendencies which enable her to take the "middle path" between the communism of Russia and the capitalism of the United States. It is the smug greed of the nations which escaped the war which is hindering progress; it is the devious actions of the Jews and the hatred which they cultivate which tend also to undermine the hope of peace; it is the chaos in India and China which is complicating the work of the well-intentioned; it is the unchristian and undemocratic treatment of the Negro peoples in the United States and Africa which is con-

### CHRIST'S UNIQUE OCCASION

and they penetrate more quickly into significances. These facts will condition the reappearance of the Christ and tend to a more rapid spreading of the news of His coming and the contents of His message.

Today, when He comes, He will find a world uniquely free from the grip and hold of ecclesiasticism; when He came before, Palestine was held in the vicious grasp of the Jewish religious leaders, and the Pharisees and the Sadducees were to the people of that land what the potestates of the church are to the people in the world today. But—there has been a useful and wholesome swing away from Churchianity and from orthodox religion during the past century, and this will present a unique opportunity for the restoration of true religion and the presentation of a simple return to the ways of spiritual living. The priests, the Levites, the Pharisees and the Sadducees were not the ones who recognized Him when He came before. They feared Him. And it is highly improbable that the reactionary churchmen will be the ones to recognize Him today. He may reappear in a totally unexpected guise; who is to say whether He will come as a politician, an economist, a leader of the people (arising from the midst of them), a scientist or an artist?

It is a fallacy to believe, as some do, that the main trend of Christ's work will be through the medium of the churches or the world religions. He necessarily will work through them when conditions permit and there is a living nucleus of true spirituality within them, or when their invocative appeal is potent enough to reach Him. He will use all possible channels whereby the consciousness of man may be enlarged and right orientation be brought about. It is, however, truer to say that it is as World Teacher that He will consistently work, and that the churches are but one of the teaching avenues He will



but to life; it had no reference to the Cross but to the resurrection. In the past, the keynote of the Christian religion has been death, symbolized for us in the death of Christ and much distorted by St. Paul in his effort to blend the new religion which Christ brought with the old blood religion of the Jews. In the cycle which Christ will inaugurate after His reappearance, the goal of all the religious teaching in the world will be the resurrection of the spirit in mankind; the emphasis will be upon the livingness of the Christ nature in every human being, and upon *the use of the will in bringing about this living transfiguration* of the lower nature. The proof of it will be the risen Christ. This "Way of Resurrection" is the radiant Way, the lighted Way which leads from one great expression of divinity in man to another; it is the way which expresses the light of the intelligence, the radiant substance of true love, and the inflexible will which permits of no defeat or withdrawal. These are the characteristics which will be declarative of the Kingdom of God.

Today, humanity stands at a peculiar and unique middle point, between an unhappy past and a future which is full of promise if the reappearance of the Christ is recognized and preparation for His coming is undertaken. The present is full of promise and also full of difficulty; in the hands of human beings today and in the immediate present, lies the destiny of the world and—if it may be reverently said—the immediate activity of the Christ. The agony of the war, and the distress of the entire human family led Christ, in the year 1945, to come to a great decision—a decision which found expression in two most important statements. He announced to the assembled spiritual Hierarchy and to all His servants and disciples on Earth that He had decided to emerge again into physical contact with humanity, *if* they would bring

about the initial stages of establishing right human relations; secondly, He gave to the world (for the use of the "man in the street") one of the oldest prayers ever known, but one which hitherto had not been permitted to be used except by the most exalted, spiritual Beings. He used it Himself for the first time, we are told, at the time of the Full Moon of June, 1945, which is recognized as the Full Moon of the Christ, just as the Full Moon of May is that of the Buddha. It was not easy to translate these ancient phrases (so ancient that they are without date or background of any kind) into modern words, but it has been done, and the great Invocation, which may eventually become the world prayer, was pronounced by Him and Taken down by His disciples. It has been translated as follows:

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

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

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

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

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

Its extraordinary potency can be seen in the fact that hundreds of thousands of people are already using it day by day and many times a day; it is (1947) translated

into eighteen different languages and used by people in all those languages; in the jungles of Africa, groups of natives are using it and it can be seen on the desks of great executives in our major cities; it goes forth over the radio in Europe and in America and there is no country or island in the world where its use is unknown. All this has taken place in the space of eighteen months.

This new Invocation, if given widespread distribution, can be to the new world religion what the Lord's Prayer has been to Christianity and the 23rd Psalm has been to the spiritually minded Jew. There are three approaches to this great Prayer or Invocation:

1. That of the general public.
2. That of the esotericists, or of the aspirants and the disciples of the world.
3. That of the Members of the Hierarchy.

First, *the general public* will regard it as a prayer to God Transcendent. They will not recognize Him yet as immanent in His creation: they will send it forth on the wings of hope—hope for light and love and peace, for which they ceaselessly long. They will also regard it as a prayer for the enlightenment of all rulers and leaders in all groups who are handling world matters; as a prayer for the inflow of love and understanding among men, so that they may live in peace with one another; as a demand for the working out of the will of God—a will of which they can know nothing and which ever seems to them so inscrutable and so all-inclusive that their normal reaction is patience and a willingness to refrain from questioning; as a prayer for the strengthening of human responsibility in order that the recognized evils of today—which so distress and

Sonship, is the brotherhood of all men based—one life, one glory which shall be revealed, and one divine relationship. Today, on a large scale (even when by-passing the implications of divinity), the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art—both modern and ancient—leave no room to question man's divinity. Here then are the "greater things" of which Christ spoke and here again is the triumph of the Christ within the human heart.

Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does not mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can be expressed in many different departments of human living—in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ (as an adult) visited the Temple of the Jews, He created a disturbance! Humanity is passing from glory to glory and, in the long panorama of history, this is strikingly observable. That glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilization is very close at hand.

4. Finally, in the triumph of the Crucifixion or (as it is more accurately called in the East) the Great Renun-

His present position will then be taken by the One Whom He has prepared and trained.

But before all this can happen, He must again enter the public arena, play His part in world affairs, and prove the scope of His mission. He will gather round Him, in the flesh, His chosen associates and advisors; these will not be the ones who gathered around in those earlier simpler days but those members of our human family who today recognize Him and are preparing to work with Him as far as in them lies. It is a different world to which He is now planning to return and this is largely due to the intellectual development of the mass of men. This presents Him with stupendous difficulties, for the intellects of men must now be reached and not just their hearts (as in the earlier days) if the Will of God is to be intelligently carried out on Earth. His major task is surely the establishing of right human relations in every department of human living. I would ask you to use your imagination and endeavor to think out what must be the implications of the task which confronts Him; I would ask you to ponder on the difficulties which He must inevitably face—the difficulty, above all, of mass intellectual wrong emphasis.

He, the Representative of the love of God, is asked to work again in the world arena wherein His earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separateness have distinguished all men everywhere. This will plunge Him into a foreign atmosphere and into a situation wherein all His divine resources will be needed, and will have to be tried out to the uttermost. The generally accepted idea that He will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That He will ultimately lead His people, humanity,

into Jerusalem is a fact, founded on a secure foundation, but it will not be into a Jewish city called Jerusalem but into "the place of peace" (as the word "Jerusalem" means). A careful consideration of the world situation today and a dedicated use of the imagination will reveal to the sincere thinker how appalling is the task which He has undertaken. But He has again "set His face to go to Jerusalem." (Luke IX.51.) He will re-appear and guide mankind into a civilization and a state of consciousness in which right human relations and worldwide cooperation for the good of all will be the universal keynote. He will—through the New Group of World Servers and the men of goodwill—complete His association with the Will of God (His Father's business) in such a manner that the eternal will-to-good will be translated by humanity into goodwill and right relations. Then His task will be done; He will be free again to leave us, but this time not to return but to leave the world of men in the hands of that great spiritual Server Who will be the new Head of the Hierarchy, the Church Invisible.

The question now arises: In what way can we be of service? How can we aid during this preparatory stage?

What the members of the Spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the Masters of the Wisdom—or, if you prefer the term, with the senior disciples of the Christ—are working day and night in order to establish such confidence, correct attitudes and an understanding of the divine spiritual "push" or enterprise that His way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable Him to accomplish His purpose. Their major realization is that of a cyclic crisis in the spiritual life of our planet; it is one which

with the hierarchical preparation for Christ's reappearance.

## II. Christ as the Forerunner of the Aquarian Age

People are very apt to overlook the fact that though Christ recognized His function as Teacher and spiritual Leader of humanity during the age which is so rapidly drawing to a close, He also recognized the work which He would do when that age came to an end and the new astronomical cycle came into existence.

The average Christian is singularly unaware of the times and cycles through which our planet passes, under influence of solar progression. The at present dubious science of astrology has sidetracked the legitimate interest of humanity in the astronomical teaching and its spiritual interpretation of the passage of the Sun through the signs of the zodiac. Yet, in *The New Testament*, that recognition is clearly revealed and colors the presentation of the entire Gospel story. It is found also in *The Old Testament*. What was the sin of the Children of Israel in the desert but a reversion to the old Mithraic worship which distinguished the time when the sun was "in the sign of Taurus, the Bull," as it is technically called. They fell down and worshipped the golden calf and forgot the new teaching of the age of Aries, the Ram, into which they were entering, the teaching of the Scapegoat which colors Jewish history.

The fact that Christ was the Teacher of the new period into which the Sun was entering, the period of Pisces, is forgotten, but is clearly evidenced in the fish symbology which runs consistently through all four Gospels; the symbol of the Fish is the astrological symbol for the sign Pisces, and has been for untold ages. But Christ also

looked ahead to the work He would have to do in the Aquarian Age, in the next sign into which the sun would enter. Prior to His "disappearance," He referred to the symbol of the Aquarian Age and to the task He would then perform. With His twelve disciples, He enacted a dramatic episode which epitomizes the work which He would later undertake when the two thousand years of the Piscean era would have passed away. He told His disciples to go into the city and that there they would meet a man, carrying a pitcher of water, that they should follow him to the upper room and there make ready the communion feast in which He and they would share. (Luke XXII.10.) This they did and the Last Supper took place. The ancient symbol for the sign Aquarius (into which our Sun is now entering) is that of the Water-carrier, the man with a pitcher of water. This passing of the Sun into the sign Aquarius is an astronomical fact, as any one can ascertain by writing to any observatory; it is not an astrological prognostication. The great spiritual achievement and evolutionary event of that age will be the communion and human relationships established among all peoples, enabling men everywhere to sit down together in the Presence of the Christ and share the bread and wine (symbols of nourishment). Preparations for that shared feast (symbolically speaking) are on their way, and those preparations are being made by the masses of men themselves, as they fight and struggle and legislate for the economic sustenance of their nations, and as the theme of food occupies the attention of legislators everywhere. This sharing, beginning on the physical plane, will prove equally true of all human relations and this will be the great gift of the Aquarian Age to humanity. This the church has ignored and yet their ecclesiastics cannot explain away the fact that the Jews demonstrated

their liking for the Taurian worship of the Bull in the golden calf, that the Jewish dispensation used the symbol of the scapegoat or ram in the age of Aries, the Ram, and that the Christian emphasizes the fish in the Piscean era, the Christian era.

Christ came to bring to an end the Jewish dispensation which should have climaxed and passed away as a religion with the movement of the sun out of Aries into Pisces. He, therefore, presented Himself to them as their Messiah, manifesting through the Jewish race. In the rejection of the Christ as the Messiah the Jewish race has remained symbolically and practically in the sign Aries, the Scapegoat; they have to pass—again speaking symbolically—into the sign, Pisces, the Fishes, and recognize their Messiah when He comes again in the sign Aquarius. Otherwise, they will repeat their ancient sin of non-response to the evolutionary process. They rejected that which was new and spiritual in the desert; they did it again in Palestine two thousand years ago; will they do it again as opportunity is offered to them? The difficulty with the Jew is that he remains satisfied with the religion of nearly five thousand years ago and shows as yet little desire to change.

The coming in of the Aquarian Age, Christ foresaw and reduced to pictorial form for us, thus preserving for us—down the centuries—a prophetic episode, the interpretation of which is possible of demonstration only in our time and age. Astronomically, we are not yet functioning fully within the influence of Aquarius; we are only just emerging from the Piscean influence, and the full impact of the energies which Aquarius will set loose has not yet been felt. Nevertheless, each year carries us closer to the center of power, the major effect of which will be to induce recognition of man's essential unity,

would open the door to the work of the Christ Who would, He knew, follow in His steps.

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

Buddha answered the questions posited in His time by giving out the *Four Noble Truths*, which satisfactorily and eternally answer man's demand of *why*. These Truths can be summarized as follows: the Buddha taught that misery and suffering were of man's own making and that the focusing of human desire upon the undesirable, the ephemeral and the material was the cause of all despair, all hatred and competition, and the reason why

do to all new teachers—no matter what they teach. The bulk of human beings are still too hungry, too devastated psychically, too bewildered and distressed, and too unsure of their future, their freedom and their security to be in any condition to listen to Him.

He will not come, we may be sure, as a conquering hero, as the interpretations of the theological teachers have led man to believe, for that would certainly fail to identify Him and He would be simply classed as another military figure; of them we have had a plethora; He will not come as the Messiah of the Jews to save the so-called Holy Land and the city of Jerusalem for the Jews, because He belongs to the whole world and no Jews nor any other people have special rights or unique privileges or may claim Him as their own; He will not come to convert the "heathen" world for, in the eyes of the Christ and of His true disciples, no such world exists and the so-called heathen have demonstrated historically less of the evil of vicious conflict than has the militant Christian world. The history of the Christian nations and of the Christian church has been one of an aggressive militancy—the last thing desired by the Christ when He sought to establish the church on earth.

When He came before He said (and the words have been sadly misread): "I come not to bring peace but a sword" (Matt.X:34). This will be true especially during the early days of His advent. The sword which He wields is the sword of the Spirit; it is that sword which produces cleavage between a true spirituality and an habitual materialism. The major effect of His appearance will surely be to demonstrate in every land the effects of *a spirit of inclusiveness*—an inclusiveness which will be channelled or expressed through Him. All who seek right human relations will be gathered automatically to Him,

These ancient Mysteries were originally given to humanity by the Hierarchy and contain the entire clue to the evolutionary process, hidden in numbers, in ritual, in words and in symbology; these veil the secret of man's origin and destiny, picturing to him, in rite and ritual, the long, long path which he must tread, back into the light. They provide also (when rightly interpreted and correctly represented) the teaching which humanity needs in order to pass from darkness to Light, from the unreal to the Real and from death to Immortality. Any true Mason who understands, even if only to a slight degree, the significance of the three degrees of the Blue Lodge, and the implications of that in which he participates, will recognize the significance of the three degrees. I mention it here with Masonic purpose because it is closely related to the restoration of the Mysteries and has held the clue (down the ages) to that long awaited restoration, to the platform upon which the required teaching can be based and the structure which can express (when freed of its Jewish names and nomenclature, which are long out of date, though right three thousand years ago) the history of man's moving forward upon the Path of Return.

It is these Mysteries which Christ will restore upon His reappearance, thus reviving the churches in a new form, and restoring the hidden Mystery which they long have lost through their materialism. Masonry has also lost the true livingness it once possessed but, in its forms and rituals, the truth is preserved and can be recovered. This Christ will do. He will also revive these Mysteries in other ways; not all will seek the church or Masonry for the revitalizing of their spiritual life. The true Mysteries will also reveal themselves through science and

The total effect of all these stupidities and errors of presentation has nevertheless been good. In all lands, men today are aware of the existence of the Masters and of the possibility offered and the opportunity presented to make *scientific* spiritual progress and thus become members of the Kingdom of God. This the churches had ignored and had—in the Victorian age particularly—looked upon science as an arch enemy.

All this flood of information about the mysteries of initiation—some of it indicative of a hidden truth, some of it the fabrications of an aspirational imagination and some commercially instigated—has definitely prepared humanity for the teaching it is believed Christ will give when again here with us in physical Presence.

Little as the orthodox Christian may care to admit it, the entire Gospel story in its four forms or presentations, contains little else except symbolic details about the Mysteries which are (as far as humanity is concerned) five in all. These Mysteries indicate, in reality, five important points in the spiritual history of an aspirant; they indicate also five important stages in the progress of human consciousness. This advance will become definite and clear in a manner not understood today, at some point during the Aquarian Age. Humanity, the world disciple (through its various groups all at various stages of unfoldment) will "enter into" new states of awareness and into new realms or spheres of mental and spiritual consciousness, during the next two thousand years.

Each age has left a reflection of a modern fivefold development upon it. Four ages have just passed away, astronomically speaking: Gemini, Taurus, Aries, and Pisces. Today Aquarius, the fifth age, is coming into power. In Gemini, its symbolical sign of the two pillars set its seal upon the Masonic Fraternity of the time

and the two pillars of Jachin and Boaz—to give them their Jewish names which are, of course, not their real names—came into being approximately eight thousand years ago. Then came Taurus, the Bull, wherein Mithra came as the world Teacher and instituted the Mysteries of Mithras with an (apparent) worship of the Bull. Next followed Aries the Ram, which saw the start of the Jewish Dispensation which is of importance to the Jews and unfortunately of importance to the Christian religion, but of no importance to the untold millions in the other parts of the world; during this cycle came the Buddha, Shri Krishna and Sankaracharya; finally we have the age of Pisces the Fishes, which brought to us the Christ. The sequence of the Mysteries which each of the signs of the Zodiac embodies will be clarified for us by the Christ, because the public consciousness today demands something more definite and spiritually real than modern astrology, or all the pseudo-occultism so widely extant.

In the era which lies ahead, after the reappearance of the Christ, hundreds of thousands of men and women everywhere will pass through some one or other of the great expansions of consciousness, but the mass reflection will be that of the renunciation (though this does not mean that the masses will by any means take the fourth initiation); they will renounce the materialistic standards which today control in every layer of the human family. One of the lessons to be learnt by humanity at the present time (a time which is the ante-chamber to the new age) is how few material things are really necessary to life and happiness. The lesson is not yet learnt. It is, however, essentially one of the values to be extracted out of this period of appalling deprivations through which men are every day passing. The real tragedy is that the

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

### 1. *The Fact of God.*

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

The Eastern faiths have ever emphasized *God Immanent*, deep within the human heart, "nearer than hands and feet," the Self, the One, the Atma, smaller than the small, yet all-comprehensive. The Western faiths have presented *God Transcendent*, outside His universe, an Onlooker. God transcendent, first of all, conditioned men's concept of Deity, for the action of this transcendent God appeared in the processes of nature; later, in the Jewish

dispensation, God appeared as the tribal Jehovah, as the soul (the rather unpleasant soul) of a nation. Next, God was seen as a perfected man, and the divine God-man walked the Earth in the Person of Christ. Today we have a rapidly growing emphasis upon God immanent in every human being and in every created form. Today, we should have the churches presenting a synthesis of these two ideas which have been summed up for us in the statement of Shri Krishna in *The Bhagavad Gita*: "Having pervaded this whole universe with a fragment of Myself, I remain." God, greater than the created whole, yet God present also in the part; God Transcendent guarantees the plan for our world and is the Purpose, conditioning all lives from the minutest atom, up through all the kingdoms of nature, to man.

### 2. *Man's Relationship to God.*

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

### 3. *The Fact of Immortality and of Eternal Persistence.*

Third, is the sense of persistence, of eternal life or of immortality. From this recognition, there seems to be



ranged against him (and on a much larger scale against the Christ) will make him inclined to ask: "What is the use of any effort which I can make? Why not let the forces of good and evil fight it out alone? Why not permit the pressure of the evolutionary current—eventually and at long last—to bring cessation to the world fight and usher in the triumph of the good? Why attempt anything *now*?"

These are natural and wholesome reactions. The poverty and starvation of the millions in Europe and elsewhere, the fear of Russia (warranted or unwarranted), the greed of the capitalistic forces of the world, the selfishness of labor, the aggressiveness of the Zionists, claiming as their own a land which has not been theirs for more than fifteen hundred years, the plight of the Jews in Europe, the desperation of the little man in every country who sees no security or hope anywhere, the work of the churches as they endeavor to restore the old order and rule which (over the centuries) has saved the world from little, and the lack of any clear voice or leadership in any country—all these things make the average man feel the futility of all effort. The problem seems too big, too terrible, and he himself seems too small and helpless.

Nevertheless, the mass of straight goodness and vision in the world is enormous and the amount of clear, humanitarian thinking is unbounded; it is in the hands of the masses of good little men and the millions of right thinking people in every land that the salvation of the world lies and by them the preparatory work for the Coming of the Christ will be done. Numerically, they are adequate to the task and need only re-assurance and wise coordination to prepare them for the service required,

## CONCLUSION

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

Today, therefore, we wait for the new Appearing. The Christ is universally expected, and in this spirit of expectancy comes the antidote to the spirit of fear and horror which has descended upon our unhappy planet. Humanity today looks in two directions: towards the devastated Earth and the agonized hearts of men; it also looks towards the Place from whence the Christ will come, which they symbolically call "heaven." Where there is the same expectancy, where there is uniformity of testimony and of prediction, and where all the indications of "the time of the end" are with us, is it not reasonable to believe that a great event *is* in process of taking place? If, in the midst of death and destruction, there is to be found a living faith (and there is such a faith everywhere) and a burning zeal which pierces through the darkness to the center of light, does that not warrant the assumption that this faith and this zeal are founded on a deep intuitive knowledge. May it not be a divine fact that "faith is *the substance* of things hoped for, the *evidence* of things not seen?" (Hebrews XI:1.)

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 endeavor 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,

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 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 recognized 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 recognize this truth and to respond to it does not affect the issue. It simply makes your individual lot and difficulties harder.

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 recognized the symbolic mission with which their race was entrusted, and they have taken to themselves the glory and the honor 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 realization that those

who recognized 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 recognize 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 civilization 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

a horoscope when the exact moment of birth is not known will come the future science of ascertaining those past facts which produce present occurrences.

You will note that I would differentiate most carefully between countries and nations, owing to the fact that today and increasingly in the future, they will not be synonymous. The British nation is, for instance, a great synthesis of people, as is the United States of America, and also, in a lesser extent, both Brazil and the Argentine. Under the present situation, incident to the war and starting around the year 1900, there is a constant and ceaseless migration of peoples from one place to another and from one country to another, taking place today not only individually but also in group formation. This tends to produce an inevitable fusion, blending and producing inter-racial life, thus constantly offsetting and negating what has been called "racial purity." This attempt at an impossible racial segregation and purity is a misnomer, for the past renders it impossible; mixed blood runs in all veins, but the effort to produce this is the keynote of certain of the more modern cultures. These fortunately are in a minority, for they are anti-evolutionary and their objective is quite impossible of achievement, for they do not start with any pure strain. This tendency towards racial segregation (so noticeable in the Jew and the German) is a form of isolationism and necessarily an aspect of materialism, and is related to the personality of humanity and not to the soul aspect; it is separative in effect and normally feeds pride in the individual and the nation; it runs counter to the true progress of humanity which must lead increasingly to closer human relations, to human wholeness in the truest sense of the term; it will produce the inevitable recognition of vital human unity, placing no em-

found that that embryonic factor which we call the intuition will flower forth into as recognizable an expression of human consciousness as the present intellectual grasp and mental perception of the race. Until this time comes, the searching astrologer must proceed hopefully but cannot yet expect full understanding of what I here impart.

#### *4. An Analysis of Certain Countries.*

The horoscope of a country can, therefore, be either that of the soul of the nation or of the personality of the nation, based on the form aspect; there are no means, as yet, of determining the date, for instance, of the birth of a nation or of a race. Boundaries are not determining factors nor is history itself, as now given, an adequate guide. As said above, some nations are entities and demonstrably so, as, for instance, France or Japan; others have been great and powerful nations but are so no longer, but the strain is there, and of these, India and the Jewish race are illustrations. Other nations are, relatively speaking, very modern, as for instance the German nation, yet the strain is very ancient. Strains, types, races, nations, branches and sub-branches produce a bewildering kaleidoscope before which astrology necessarily stands confused. But to the eye of the enlightened esotericist, certain entities emerge clearly and form the nations of the world; the important factor always to remember is that it is *humanity as a whole* which is the factor to be considered. The simile of the human body with its definitely recognized areas of expression, and the organisms which, in their turn, control and condition these areas will be helpful here. The important and the non-important appear; the developing and the vestigial also emerge and under the Law of Correspondences aid in elucidating. In the great body of humanity there are certain areas

values and there ascertain the will of God and a wide vision of the Plan. Such great Representatives of Deity have the freedom of the Holy City (Shamballa) and of the New Jerusalem (the Hierarchy). They are thus unique in their contacts and there have been relatively few of Them as yet.

2. *Those who are on the line of the prophets.* These touch the Plan at high intuitive moments and know what the immediate future holds. I do not refer here to the Hebrew prophets, so familiar to the West, but to all who see clearly what should be done to lead humanity out of darkness into light, beginning with the situation as it is and looking forward into a future of divine consummation. They have a clear picture in their minds of what is possible to accomplish, and the power to point it out to the people of their time. They necessarily range all the way from those who have a relatively clear vision of the cosmic picture and objectives to those who simply see the next step ahead for the race or the nation. Isaiah and Ezekiel are the only two of the Hebrew prophets who had true prophetic and cosmic vision. The others were small, but intelligent men who, from analysis and deduction, assessed the immediate future and indicated immediate possibilities. They had no direct revealing intuition. In the *New Testament*, John, the beloved disciple, was privileged to gain a cosmic picture and a true prophetic vision which he embodied in the Apocalypse, but he is the only one who so achieved and he achieved because he loved so deeply, so wisely and so inclusively. His intuition was evoked through the depth and intensity of his love—as it was in his Master, the Christ.

3. *Those who are the true priests.* They are priests by spiritual calling and not by choice. It is the misunderstanding of the province and duties of a priest which has led all the Churches (in the East and in the West) to their disas-

perhaps, in some cases, all three. There are forces which you may personally regard as separativeness or as the cause of separation. I would remind you that the favorite views and cherished beliefs of those to whom you are mentally opposed (often under the guise of a strenuous adherence to what you regard as right principles) are to those who hold them equally right; they feel that your views are erroneous and they regard them as separative in their effect and as the basis of trouble. They are, in their place, as sincere as you are and as eager for the achievement of the right attitude as you feel yourself to be. This is something often forgotten and I would remind you of it. I might also illustrate this point by pointing out to you that the hatred or the dislike (if hatred is too strong a word) that any of you may feel for the activities of the German Government, and for the line that they have taken against the Jewish people, might be turned with almost equal justification against the Jews themselves. The latter have always been separative and have regarded themselves as "the chosen of the Lord" and have never proved assimilable in any nation. The same can be said of the Germans, and from many they evoke the same reaction as they mete out to the Jew, though not the physical persecution. Neither attitude, as you well know, is justifiable from the angle of the soul; they are both equally wrong, and this is a point of view which the Jew and the anti-Jew must eventually understand and, through understanding, bring to an end.

I mention this because I am going to ask you to deal with that ancient and worldwide glamour—the glamour of the hatred of the Jew. In this group there are those who are, in their thought at least, violently anti-German; there are others who are definitely, though intelligently, anti-Jew. I would ask those in both these groups to recognize the problem with which they are faced. It is a problem which

so very ancient and deeply rooted in the consciousness of the race that it is far bigger than the individual can possibly vision; the individual point of view is consequently so limited that constructive usefulness is noticeably impaired. After all, my brothers, the point of view of the "under dog" is not necessarily the only one or necessarily always the correct one. Both the Germans and the Jews merit our impersonal love, particularly as they are both guilty (if I may use such a term) of the same basic errors and faults. The German is powerfully race conscious; so is the Jew. The German is separative in his attitude to the world; so is the Jew. The German insists today on racial purity, a thing upon which the Jew has insisted for centuries. A small group of Germans are anti-Christian; so are an equally small number of Jews. I could continue piling up these resemblances but the above will suffice. Therefore, your dislike of one group is not more warranted than your refusal to recognize any justification for the activities and attitudes of the other. Like frequently repudiates and swings away from like, and the Germans and the Jews are curiously alike. Just as many British people and the preponderance of the British race are reincarnated Romans, so many Germans are reincarnated Jews. Hence the similarity of their points of view. It is a family quarrel and there is nothing more terrible than this.

I am going to ask you to take the Germans and the Jews into your group meditation and pour out your group love upon both these divisions of your brothers in the human family. See to it that before you begin your meditation you have freed yourselves—emotions and mind—from any latent antagonisms, from any hatreds, from any preconceived ideas of right or wrong but that you simply fall back upon the love of your souls, remembering that both

Jews and Germans are souls as you are and identical in their origin, their goal and their life experience with yours.

As you pour out the stream of pure white light (as Stage III instructs you), see to it that it pours through you with purity and clarity as one stream. Then see it bisect into equal quantities or proportions—one stream of living light and love going to the Jews and the other to the German peoples. The quality of your love will count and not so much the accuracy of your analysis or the perfection of your technique.

*c. The Contrast between Maya and Inspiration.*

Here we come definitely into the realm of material substance. This is essentially and in a peculiar manner the realm of force. Maya is predominantly (for the individual) the aggregate of the forces which control his septenary force centers to the exclusion, I would emphasize, of the controlling energy of the soul. Therefore, you will see that the bulk of humanity, until a man stands upon the Probationary Path, are under the control of maya, for a man succumbs to maya when he is controlled by any other force or forces than those energies which come direct from the soul, conditioning and controlling the lesser forces of the personality as they eventually and inevitably must and will.

When a man is under the control of physical, astral and mental forces, he is convinced at the time that they are, for him, right forces. Herein lies the problem of maya. Such forces, however, when they control a man, determine him in a separative attitude and produce an effect which feeds and stimulates the personality and does not bring in the energy of the soul, the true Individuality. This analysis should prove illuminating to you. If men and

everywhere for some word expressing the same idea, it eluded us. And there were German professors trying to find the word along with us. Perhaps some of the trouble with Germany lies right there. It dawned on me then how intensely difficult a thing it is to translate correctly.

One of the words constantly occurring in occult books is the word "Path," meaning the Way back to our Source, to God, and to the spiritual center of all life. When translating it into French, what word shall we use? *Le chemin*? *La rue*? *Le sentier*? or what? When, therefore, you endeavor to translate a book as ancient as The New Testament into English how can there be such a thing as verbal inspiration? All that you probably have is an old translation from the Aramaic or Hebrew into ancient Greek, and from the Greek into Latin, and from the Latin into Old English and thence, at a much later date, into the standard St. James Version. The same is true of biblical translations into all the many languages. I have been told that when The New Testament was being translated into French, some decades ago, they came to the words of Christ where He says, "I am the water of life." Joyously they translated it as "eau de vie" and proceeded to publish. Then they realized that those three words are the French name for "brandy," and had to reprint, making Christ say, "I am living water"—"eau vivante," which somehow is not exactly the same thing. Translations of the Bible have passed through many hands; they are the result of the theological thinking of many monks and translators. Hence the endless disputes by theologians over significances and meanings. Hence, also, the probably incorrect translation of very ancient terms and hence, also, the well meant but crude interpolations of the early Christian monks who tried to render into their mother tongue these ancient writings. I realize all this now but in those days the English Bible was infalli-

which was steadily growing worse. Members of all the different churches, except the Catholic, attended and it was the one bright spot in the week, partly I think because it linked me with the past.

My husband's temper was getting out of all bounds and I lived in a constant terror that the members of the congregation would discover it and that he would lose his post. As a clergyman, he was greatly liked and was an impressive figure in his surplice and stole. He was a very good preacher. I honestly do not think I was too much to blame. I still ran my life on the aphorism "What would Jesus have me do?" I was not a cross person or quick on the trigger but I expect my silence and attempted patience was aggravating. Nothing, however, that I could manage to do would please him and after destroying all photographs and books which he thought I might value, he had taken to knocking me about, though he never touched Dorothy. He was always lovely to children.

My daughter Mildred was born in August 1912 and it was then I really woke up to the astounding fact that it was not the people of the place who were wrong but that it was I. I had been so occupied with the problems of Alice La Trobe-Bateman, who had made what seemed to be an unfortunate marriage, that I had forgotten to be Alice Evans, a human being. When Mildred was born I was very ill and it was then that I discovered the people of this little town. Mildred was ten days overdue; the temperature was 112 degrees on my porch; the twelve children next door were terribly noisy; I had been very ill for days; and then the cesspool fell in. I pictured Dorothy, who was then two and a half, trotting about and falling into the cesspool. Walter was no help. He just disappeared about his parochial duties. I had a good little Jewish nurse who was getting frightened about me and kept pho-

ing for the doctor who delayed coming. The door suddenly opened and, without knocking, the saloon keeper's wife walked in. She gave me one look and then strode over to the telephone and from house to house chased the doctor until she caught him and ordered him to come at once. She then tucked Dorothy under her arm, nodded to me, assured me that Dorothy would be quite all right with her and disappeared. I did not see Dorothy for three days. I did not much care; I was far too ill. Mildred was an instrument baby and I had two serious hemorrhages. Thanks to good nursing I pulled through. Word had gone around as to my predicament and so many good things were sent in and so many kind things were done that I remain eternally grateful. Custards, pie, port wine, fresh fruit poured in. Women turned up in the morning to do my washing, to dust, to sweep, to sit with me and to sew and mend. They relieved the nurse in looking after me. They invited my husband to their homes so he was not under foot, and I suddenly woke up to the fact that the world was full of lovely people and that I had been blind all my life. I had moved further into the house of humanity.

It was at this time, however, that the real trouble started. People began to find out what Walter Evans really was. I was up on the ninth day after Mildred's birth, without any nurse or help of any kind. The church warden's wife discovered me that day, to her horror doing the washing, and knowing that I had nearly died ten days before, she sought out Walter Evans and read him the riot act. It did not do any good but it made her suspicious and she began to watch me more closely and to befriend me still more. His tempers were assuming serious proportions but the curious thing about him was that (beyond a savage, ungovernable temper) he had no vices of any kind whatsoever. He never drank; he never swore; he never gambled.

with the baby. The doctors at the hospital told me that she could not possibly live, and there I had to leave her and go back to look after the other two children. I will not enlarge upon the difficulty of that episode. Those who have children will understand. I never expected to see her again, but miraculously, she did recover and was brought back to me by her father who had also been dismissed from observation with a clean bill of health. There is nothing humorous in any of this, is there? and I don't feel hilarious talking about it.

A most peculiar and difficult year now confronted us. It was impossible for the Bishop to give Walter Evans a charge. The only funds we had were largely exhausted, and my very small income, owing to the world war, was now but a trickle of money. When Walter had gone to San Francisco I was left with three children and lots of bills. He had no sense of money; cash that I might give him, or that was part of his stipend to be spent on current bills, would be spent by him on non-essential luxuries. He would leave the home to pay the monthly grocer's bill and return with a gramophone.

I shall never forget as long as I live the extraordinary kindness of the man who owned the grocery store in the little town where I was living and where Walter Evans had his last charge in the San Joaquin diocese. We owed a couple of hundred dollars on our grocery bill, though I was quite unaware of the fact. Word, of course, had gone around the village of everything that had happened. The morning after my husband had been sent away to San Francisco, the telephone rang and it was the grocery store. The owner was a Jew and a very ordinary looking Jew. I had never done anything for him except be courteous and, being British, had made it evident that I had no anti-Jew feeling. There has never been any anti-Semitic attitude in Great



Britain, particularly in my youth there. Some of our greatest men have been Jews, such as Lord Reading, Viceroy of India, and others. This man asked me over the phone for my order. I asked him how much we owed him and he said, "Over two hundred dollars" but that he was not worrying as he knew it would be paid even if it took five years. Then he added, "If you don't send in an order I shall have to send up what I think you need and you wouldn't like that, would you?" So I turned in an order. When the groceries arrived at the rectory that morning I found an envelope with ten dollars "incidental cash" in it which he had sent up, in case I was short of ready money, and which he had added to the bill as he knew I would not accept charity. He also asked for the key to our mail-box, so he could look after my mail for me. I have felt and still feel deeply indebted to him. It took me over two years to pay off his bill but it was paid, and each time I sent him five dollars on account I would get back a grateful letter from him just as if I had done him a favor.

Apart from the fact that I had been brought up in England where no anti-Jew feeling has prevailed and where the problem of the Negro is better understood than in the United States, I have been deeply indebted to members of these two suffering minorities. The problem of the Negro has always seemed to me simpler than that of the Jew, and one that can be much more easily solved.

The Jewish problem has seemed to me well nigh insoluble. I, at this time see no way out, except through the slow process of evolution and a planned educational campaign. I have no anti-Jewish feeling; some of my most beloved friends such as Dr. Assagioli, Regina Keller and Victor Fox I love devotedly, and they know it. There are few people in the world as close to me as they are, and I depend upon them for counsel and understanding and they

do not fail me. I have been officially on Hitler's "blacklist" because of my defense of the Jews whilst lecturing up and down western Europe. In spite, however, of knowing full well the wonderful qualities of the Jew, his contribution to western culture and learning and his wonderful assets and gifts along the line of the creative arts I still fail to see any immediate solution of their crucial and appalling problem.

There are faults on both sides. I do not here refer to the faults or rather the evil criminality of the Germans or the Poles towards their Jewish citizens. I refer to all those people who are for the Jews and not against them. We Gentiles have not yet found out what to do in order to liberate the Jews from persecution—a persecution that is many, many centuries old. The Egyptians in the early phases of Biblical history persecuted the Jews, and persecution has been their record down the years. I hesitate to state my conclusions but am going to do so in the hope that it may help. It is only possible however very briefly to bear on one or two points, and from the start it must be necessarily inadequate.

There must be some basic cause for this constant and ceaseless persecution, some reason why they are not liked. What can it be? The basic cause probably lies deeply rooted in certain racial characteristics. People complain (and it is frequently true) that the Jews lower the atmosphere of any district in which they reside. They hang their bedding and their clothing out of the windows. They live on the streets, sitting in groups on the sidewalks. But for centuries the Jews were tent dwellers and had to live this way and may still react to hereditary qualities. The complaint is made that the moment you permit a Jew to get a footing in your group or business organization, it will not be long before his sisters and his nephews, his uncles and his aunts

are in it too. But the Jews have had to hang together in the face of centuries of persecution. It is claimed that the Jew is strictly material, that the all-mighty dollar matters more to him than the ethical values and that he is quick and expert in taking advantage of the Gentiles. But the Jewish religion lays no emphasis upon immortality or upon the life after death, and this is true because I have discussed this problem with Jewish theological students. Why, therefore, should they not get the best out of life along material lines? Let us eat and drink and get worldly goods for tomorrow we die. All this is understandable but does not make for good relations.

As I have studied and thought and asked questions, certain things have clarified in my mind and are—for me—part of the answer. The Jews hang on to a religion which is basically obsolete. I asked myself a few days ago what part of the Old Testament was worth preserving. Much of it is dreadful, cruel and only because the literature is found in the Bible does it pass the post-office regulations. I decided that the ten commandments must be preserved, one or two of the Bible stories such as the love of David and Jonathan, the 23rd Psalm and the 91st Psalm with a few others and about four chapters in the Book of Isaiah. All the rest was largely useless or undesirable, and much that was left fed the pride and nationalism of the people. That which stands between the orthodox Jew and the mass of the Gentiles are his religious taboos, for the Jewish faith is largely a religion of "Thou shalt not." That which conditions Gentile thinking concerning the unorthodox and younger Jew is his materialism, of which Shylock is a symbol.

As I write these words I am conscious of their inadequacy and lack of complete fairness and yet from the standpoint of a broad generalization they are absolutely true—

although from the standpoint of an individual Jew they are in many, many cases grossly unfair. There is much in the Jew and the German which is alike. The German regards himself as a member of the "super race" whilst the orthodox Jew regards himself as the Chosen People. The German emphasizes "racial purity" and so have the Jews down the ages. The Jew never seems assimilable. I have met Jews in Asia, in India and in Europe as well as here and they remain Jews, and in spite of their citizenship they are separate from the nation in which they dwell. I have not found it so in Great Britain or in Holland.

The Gentiles have frequently treated the Jews abominably, and many of us are heartsick about it and working hard to help. One handicap comes today from the Jews themselves. Personally, I have never yet found a Jew who would admit that there might be faults or provocation on their side. They always take the position that they are the abused and that the whole problem could be solved by the Christian taking right action. Lots of us, thousands of us are trying to take right action but we get no cooperation from the Jews.

Forgive this digression, but the memory of Mr. Jacob Weinberg who so befriended me, started me off on a subject about which I am acutely concerned.

The problem, therefore, facing Walter and myself was what should we do? I understood Walter's fate was largely in my hands. If I could induce him to behave himself and treat me with ordinary decency eventually the Bishop would endeavor to get him another charge in another diocese where he would not be handicapped by his past, though the bishop of that diocese would, of course, have to know the details. I remember well the evening in which I put the situation flatly and baldly to Walter, after having a long talk with the Bishop. I made him see that his fate

dren starve I decided to become a factory hand and work in a sardine cannery.

I remember the time of crisis when I came to this decision. It was a major spiritual crisis. As I have earlier pointed out, I had arrived in America with much questioning in my mind as to the spiritual verities which could be believed. The theological course which I took on arrival did not help me at all. Any theological course would undermine a man's faith if he is intelligent enough to ask questions and is not of the type that accepts blindly what the churchmen say. The commentaries which I consulted in the theological library seemed to me inane, badly written and platitudinous. They answered no question; they dealt in abstractions; they evaded realities even when claiming to know exactly what God meant and intended, and sought to solve all problems by quoting St. Augustine, Thomas Aquinas and the saints of the Middle Ages. Theologians never seem to face up to the basic issues; they fall back upon the trite statement that, "God said." But perhaps He didn't; perhaps the translation was wrong; perhaps the phrase under consideration was an interpolation—there are many such in the Bible. Then came the question in my mind: Why did God speak only to **Jews**? I knew nothing of the other Scriptures in the world and if I had known them I would not have regarded them as Scriptures. There were parts of the Old Testament that shocked me and parts that made me often wonder how they ever got through the mails. In an ordinary book they would have been regarded as obscene, but in the Bible they were all right. I began to wonder if my interpretations were not as good as somebody else's. I remember pondering one day on the verse in the Bible, "The very hairs of your head are all numbered." It seemed to me that God was keeping a lot of statistics. I consulted a theologian in the seminary and found that his

human folk. Of course there is a bad element but I would like to know in what section of human society you will not find a bad element? There are evil people in all groups and communities and sets and organizations. There are outstandingly good people also and people of a dead level mediocrity who have not enough development to be either very good or very bad.

I was driving down Fifth Avenue a few years ago and the taxi driver turned to me and said, "Say, Madam, have you ever known a nice **Jew**?" I replied that I surely had and that some of my closest friends were **Jews**. He then inquired if I had ever known a bad **Jew** and I replied that I had known lots of them. He then proceeded to ask if I had ever known a nice Gentile and I naturally replied, "Of course. In fact, I think I am one myself." He next asked me if I had known some bad Gentiles and I made the same reply. "Well, then you see, Madam, what's left? Just human beings." And that has been my experience everywhere. No matter what the race or nation, basically we are all alike. We have the same faults and failings, the same urges and aspirations, the same goals and desires and I believe that we need to realize this more keenly and practically.

We need, also, to free ourselves from the impression which history and its crystallizing nationalisms have laid upon us. The past history of every nation is a sorry story but it conditions our thinking. Great national thought-forms rule the activities of every nation and it is from these that we need liberation. This can be easily seen if we look at some of the leading nations and their characteristics. Take the United States. The Pilgrim Fathers have set their seal or stamp upon this country, but I am inclined to agree with a friend of mine who remarked that the real founders of America were the brave Pilgrim mothers because they man-

Frank D. Vanderlip in his book "What Next in Europe" makes a striking comment about him. He calls him the modern St. Francis of Assisi and says that the morning he spent with Robert was a high-water mark of his European trip. Dr. Assagioli is a Jew. At the time we met him at Ascona and later visited him in Italy the Jews were well treated in that country. The approximately 30,000 Jews in Italy were valued as Italian citizens and were subjected to no restrictions or persecution.

The talks by Dr. Assagioli were outstanding features of the Ascona conferences. He would lecture in French, Italian and English and the spiritual power which poured through him was the means of stimulating many into renewed consecration in life. For the first two years he and I carried the bulk of the lecture work though there were other able and interesting speakers. The last year we were there the place was overrun by German professors and the whole tone and quality of the place altered. Some of them were most undesirable and the teaching given shifted from a relatively high spiritual plane to that of academic philosophy and a spurious esotericism. 1933 was the last year that we went there.

The second year that we went to Ascona was one of very real interest. Grand Duke Alexander joined us there and gave some very interesting talks and more important still to me was the coming to Ascona of Violet Tweedale. It was a red-letter day for me when she arrived there and I can see her now coming down the hillside with her husband, and, immediately through the power of her spiritual personality, dominating the whole center. She was so beautiful, so gracious and so stately and her arrival marked the beginning of a very real friendship between her husband and herself and Foster and me. Later we stayed with them frequently in their beautiful home at Torquay, South Devon,

that their horoscope is entirely accurate and that everything happened to them as their horoscope indicated. What they are really saying amounts to—I am an entirely mediocre person; I have no free will of my own; I am entirely conditioned by my stars and, therefore, have not the faintest intention of making any progress in this life at all. This type of horoscope is one that the best of astrologers avoid. The finest men in this field are primarily concerned with character delineation which is most helpful and with the effort to discover in what manner the horoscope of the soul can be cast so that the life purpose of the incarnating individual can be ascertained, and therefore a clear distinction can be made between the tendencies of the personality established through many incarnations and the emerging purpose and will of the soul.

When, however, one comes to a consideration of the astrological implications to astronomical happenings the story is very different. People hear the statement made that we are now transiting into the sign Aquarius which means that from the angle of the zodiac, which is the imaginary path of the sun in the heavens, the sun appears to be going through the constellation Aquarius. This is an astronomical fact at this time and has nothing to do with astrology. The influence, however, of the sign through which the sun may be passing at any particular world period is irrefutable and I can prove it to you here and now.

Prior to the Jewish dispensation when Moses was leading the children of Israel out of Egypt the sun was in the sign Taurus. It was passing through the sign of the Bull. We then had the appearance on earth of the Mithraic mysteries which centered around the sacrifice of the sacred bull. The sin of the children of Israel in the wilderness which so aroused the anger of Moses when he descended from the mount of the Lord and found them falling down before

the golden calf was that they had reverted to a past and obsolete religion which they should have left behind. The Jewish dispensation itself was governed by the sign of Aries, the Ram, through which the sun was passing for the next 2,000 years. Then we have the appearance of the scapegoat in Jewish history. We have the Bible story of the ram caught in the thicket and all this was due to the influence of the passing of the sun through the sign of the bull and the sign of the ram.

Something apart from the findings of academic astrology, which even at present could only touch a very few people, produced these natural reactions. Some influence, emanating from the sign of the bull and the sign of the ram produced the symbology which conditioned the religious life of the people of that era. This becomes still more apparent when the sun transited into the next constellation, the sign of Pisces the Fishes. Then we had the appearance of Christ and the fish symbology which ran so characteristically through the entire Gospel story. His disciples were largely fishermen. He performed the miracles with fishes and sent His apostles out after His death under the leadership of St. Peter with the injunction to be fishers of men. It is for this reason that the miter which the Pope wears is the mouth of the fish.

Now, according to astronomy we are transiting into the sign of Aquarius, the sign of the water-carrier, the sign of universality, for water is a universal symbol. Prior to His death Christ sent His disciples out to find the water-carrier who led them to an upper room where the communion service was instituted. All this was indicative of the recognition by the Christ of the coming new era which would succeed His dispensation and into which we are at this time entering. Leonardo da Vinci's great picture of the communion in the upper room is the great symbol of the Aqua-

1. Those who do not question the existence of the Spiritual Hierarchy (of which Christ is the Head).
2. Those who still question, but who accept the teaching as a working hypothesis.

Both groups are then instructed in the rules governing the Path of Discipleship; these, when consistently accepted and followed, have led countless thousands from "darkness to light" and out of the fourth kingdom of nature into the fifth. The laws and rules of a Master's Ashram are taught. An Ashram is that center of spiritual light and power into which a Master gathers His disciples for instruction in the Plan, of which they then become the agents.

Discipleship is a technical phrase indicating aptitude for teaching, a willingness to implement the Plan for humanity and a deep love for one's fellowmen. The student who learns to apply these ancient rules to his daily life will eventually arrive at a *personal* knowledge of the Hierarchy and the Plan of which It is Custodian. This Plan, God Transcendent, is working out through the processes of evolution; these processes eventually reveal the fact of God Immanent.

Students are under no compulsion to apply these rules or to tread the Path of Discipleship; our experience, however, has been that when confronted with the opportunity offered, they either accept the training or drop out of the life of the Arcane School, at least temporarily.

In the higher degrees, the Arcane School emphasizes the nature of the Plan, the new evolutionary cycle into which humanity is at this time entering and the immediacy of the return of the Christ—as taught in all the world religions. The Christian looks forward to the advent of Christ, the Jew is still expectant of the coming of the Messiah, the Buddhist is waiting for the coming of the Bodhisattva, the Hindu for the coming Avatar and the Mohammedan for the appearance of the Imam Mahdi. The universality of this teaching, plus the general expectancy is a major argument for *the factual nature* of the truth involved. The widespread acceptance of any truth down the ages and in every civilization and culture is indicative of a divinely presented spiritual fact. Today, the appeal of these truths must be mental and scientifically based and not simply emotional and mystical as has hitherto been generally the case.

many, many educators in every country. The errors and mistakes of the past techniques are obvious but there is no need to waste time in emphasizing them or in piling up instances. What is needed is a realization of the immediate opportunity, plus the recognition that the required shift in objectives and change in methods will take much time. We shall have to train our teachers differently and much time will be lost as we grope for the new and better ways, develop the new textbooks and find the men and women who can be impressed with the new vision and who will work for the new civilization. I have sought only to emphasize principles and I do this with the recognition that many of them are by no means new but that they require new emphasis. I have endeavored to show that now is the day of opportunity, for everything has to be built up again, for everything has been destroyed in the greater part of the world. The war has demonstrated that we have not taught aright. A better educational system should, therefore, be worked out which will present the possibilities of human living in such a manner that barriers will be broken down, prejudices removed and a training given to the developing child which will enable him, when grownup, to live with other men in harmony and goodwill. This *can* be done, if patience and understanding are developed and if educators realize that "where there is no vision, the people perish."

An international system of education, developed in joint conference by broadminded teachers and educational authorities in every country, is today a crying need and would provide a major asset in preserving world peace. Steps towards this are already being taken and today groups of educators are getting together and discussing the formation of a better system which will guarantee that the children of the different nations (beginning with the millions of children now demanding education) will be taught truth, without bias or prejudice. World democracy will take form when men everywhere are regarded in reality as equal; when boys

and girls are taught that it does not matter whether a man is an Asiatic, an American, a European, British, a Jew or a Gentile but only that each has an historical background and history which enables him to contribute something to the good of the whole, and that the major requirement is an attitude of goodwill and a constant effort to foster right human relations. World Unity will be a fact when the children of the world are taught that religious differences are largely a matter of birth; that if a man is born in Italy, the probability is that he will be a Roman Catholic; if he is born a Jew, he will follow the Jewish teaching; if born in Asia, he may be a Mohammedan, a Buddhist, or belong to one of the Hindu sects; if born in other countries, he may be a Protestant and so on. He will learn that the religious differences are largely the result of man made quarrels over human interpretations of truth. Thus gradually, our quarrels and differences will be offset and the idea of the One Humanity will take their place.

Much greater care will have to be given in picking and training the teachers of the future. Their mental attainments and their knowledge of their particular subject will be of importance, but more important still will be the need for them to be free from prejudice and to see all men as members of a great family. The educator of the future will need to be more of a trained psychologist than he is today. Besides imparting academic knowledge, he will realize that his major task is to evoke out of his class of students a real sense of responsibility; no matter what he has to teach—history, geography, mathematics, languages, science in its various branches or philosophy—he will relate it all to the Science of Right Human Relations and try to give a truer perspective than in the past upon social organization.

When the young people of the future—under the proposed application of principles—are civilized, cultured and responsive to world citizenship, we shall have a world of men awakened, creative and possessing a true sense of values

## THE GENERAL WORLD PICTURE

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.

## 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 Nation*, 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 center where the Will of God is known. Only twice in our planetary

\**Esoteric Psychology (Vol. II A Treatise on the Seven Rays)*, pages 268-283, 701-751.

history has this Shamballa energy made its presence felt *directly*: the first time, when the great human crisis occurred at the individualization 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 Center; 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 synthesizing force which binds together that which has hitherto been separated.

The Shamballa force is so new and so unrecognized 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 center 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 materialize, 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 center through which one of the three divine aspects, Intelligence, is expressing itself, producing its world effects.

These three centers 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 centers—Head, Heart, Throat—in the body of the One in Whom we live and move and

have our being. Students can relate these three centers to the three solar systems, referred to in *A Treatise on Cosmic Fire*. In the first solar system, the center 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 center 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 centers 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 centers on to the human. This we discussed earlier (*The Destiny of the Nation*, 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 endeavor 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 civilization 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 endeavor—a tension produced by the interrelation of the head and the heart, working out creatively through the

*throat center*, 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



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 crystallization, 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 endeavor to preserve that which is familiar and old, to counteract the effects of the oncoming culture and civilization, 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

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 recognize 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 focused 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.

We come now, for a brief moment, to a consideration of the Jewish question. Remember that it is an interesting fact that the Jews are found in every land without exception, that their influence is potent and widespread (far more so than they themselves are willing to recognize), and that they wield most potently that peculiar concretization of energy which we call money. They constitute, in a strange manner, a unique and distinctly separated world center of energy. The reason for this is that they represent the energy and the life of the previous solar system. You have often been told how at the close of this solar system, a certain percentage of the human family will fail to make the grade and will then be held in pralaya, or in solution, until the time for the manifestation of the next and third solar system comes around. Then they will constitute the advanced guard and the symbol of the coming humanity of that system. The same thing occurred in the system before this one and those whom we now call the Jews (a purely modern name and distinction, as I tried to show in the last few pages of *A Treatise on the Seven Rays*, Vol. I, *Esoteric Psychology*), are the descendants of that earlier group which was held in pralaya between the first and second solar systems. If you will remember that the third ray governed that system and also governs the Jewish race, if you bear in mind that that system was occupied with

the divine aspects of matter only and with external conditions, and that the Jews were the highest product of that system you can come to an understanding of the Jew, his separateness, his desire for racial purity and his interest in that which is commercial and tangible. The Jew, down the ages, has insisted upon being separated from all other races but he brought over from the previous system the knowledge (necessary then but obsolete now) that his race was the "chosen people." The "Wandering Jew" has wandered from System One to this where he must learn the lesson of absorption and cease his wandering. He has insisted upon racial purity, for that was his major problem in early Lemurian times when the race came into a world that had in it no human beings, for it was before the coming of the Lords of Flame; this insistence has been carried down the ages and has governed the rules of marriage and the preparation of food instead of being dropped (as it should have been) thousands of years ago. It is these facts (unknown to the modern Jew) which has militated against him down the years and made it possible for the forces of separativeness and of hate, to use the Jewish race to stir up world difficulty, and thus bring to a crisis the basic human problem of separation. When humanity has solved the Jewish problem (with the understanding cooperation of the Jew) and overcome ancient antipathies and hatreds, it will do so by fusing the problem in one vast humanitarian situation. When that happens, the problem will be rapidly solved and one of the major difficulties will disappear off the face of the earth. Racial fusion will then be possible. Our earth humanity and the group of human beings who are far more ancient in their origin than we are, will form one humanity and then there will be peace on earth.

Why our planet and this solar system should have been constituted the nursery for the seeds of separativeness and why this remnant of humanity, far more advanced than ours, should have been destined to work out its future on our earth, is hid in the knowledge of the Lord of Shamballa, and is unattainable knowledge for you and, indeed, for many

in the Hierarchy. It is simply a fact to be accepted by you. The solution will come, as I said, when the races regard the Jewish problem as a humanitarian problem but also when the Jew does his share of understanding, love and right action. This he does not yet do, speaking racially. He must let go of his own separate tendencies and of his deep sense of persecution. He will do this latter with great facility, when he grasps, as a race, the significance and inevitability of the Law of Karma, and from a close study of the Old Testament and of the acts and deeds there claimed by him as his racial acts and deeds (conquest, terrorism and cruelty), realizes that the law is working out and incidentally releasing him for a greater future. There must, at the same time, be a realization by the Jew and Gentile of equal responsibility, and equal liability for the present world difficulty.

The two forces to which I have been referring must, therefore, be taken into account by all disciples as they seek to serve in this critical cycle; these two forces must also be taken into your calculations as you start this new group work or your wrong idealisms and thoughts may hinder the group work. You must recognize theoretically the five forces (three major and two minor) which meet and clash in the human family at this time. It has been necessary for me to bring these facts to your attention. If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism. You cannot work, as a group, if these ideas and thoughts are present, and I am preparing now to teach you some of the first stages of group work and usefulness. It would not have been necessary for me to deal with these world problems if you had been immune from emotional reactions to them, but very few of you have your minds clear from prejudice and free from hatred. Those few make the work possible and it is also possible for the rest of you to detach your minds from undue influence and wrong ideas.

I ask you, in this work, to concentrate upon the Shamballa and the Hierarchical forces. I ask you to regard your-

selves as pure and unclogged channels and to seek only to be linked with the soul of each and all, whose nature is pure love, realized synthesis and divine potency.

It is essential, however, in spite of the work to which I have called these groups and which—as you know—is intended to lay the basis for the work of the esoteric schools of the future, that the members of all the groups realize that exoteric group work must also be undertaken. Too many in these groups are satisfied with the significance of their own group work and permit it to usurp the place of objective service.

If it is so hard, my brothers, to arouse aspirants, such as yourselves, to urgent service and a full sense of responsibility; if men and women with all the information that you possess cannot be aroused to sacrificing effort, you can gain some idea of the magnitude of the task with which the Hierarchy is confronted at this time. You can realize, perhaps, the sense almost of frustration which could sweep over me (if I were limited by any time concept) when, for instance, those to whom I look for cooperation, are preoccupied with their own affairs, have no sense of immediacy and prefer to concentrate upon their own development, their own families, their own problems, rather than achieve the larger world view which would lead to full cooperation. The averting of a world debacle is the aim of our effort and towards this aim I have asked your help.

#### THE SPIRITUAL TREND OF HUMAN DESTINY

Wesak, May 1939

In this hour of crisis, anxiety and suspense, it has seemed that there are certain things which you would do well to remember, and certain things which you should endeavor to do.

The first thing, therefore, of which I would like to remind you is that *The Hierarchy stands*. Behind all that is going on today, the same group of spiritual Forces and the

Christ, Who are both embodiments of the heart center of the planetary Logos, for the Buddha represents the twelve-petalled lotus in the head, of which the Christ represents the counterpart, the twelve-petalled lotus of the heart center. This is a fact seldom grasped or even mentioned. The petals of the throat center are represented at this time by certain of the leading world rulers, whose activity is responsible for the rapid creation of the new world with its rapidly altering civilizations and culture. These thoughts will provide much that you would do well to consider.

The fourth type of force, which is responsible for the state of world affairs at this time, is that of the **Jews**; they, as a whole, constitute the solar plexus of the planetary Logos; their problem is being used today to focus, qualify and condition the world feeling-nature and the emotional reactions of the sensitive nature of humanity and of the planetary Logos. Forget not that the Personality of our planetary Logos is not yet perfect, hence the fact that His body of manifestation, the planet, is not reckoned as being one of the sacred planets. Through the **Jewish** people throughout the world, feeling—sympathetic or antagonistic, expressive of love or conditioned by hate—is being gathered to a focus in the planetary solar plexus center, preparatory to a great and permanent change. It is for this reason that I have said to some of my pupils that when humanity will have solved correctly the **Jewish** problem, and when it has been resolved in a humanitarian and sound manner, then the energy of the planetary solar plexus center will have been raised to the heart and a great transmutation will have taken place.

The Dark or Materialistic Forces correspond in their entirety to the energies of the sacral center of the planet, dealing with the generation of forms, and their work is to keep the direction of planetary interest upon the form side of divine expression. They are concerned with the life of matter itself, with its magical usage, and with that which is regarded as dark because, for humanity at its present stage of development, that divine aspect should have lost its major



Seed groups are in process of being "esoterically anchored" in the field of the world, having in them those who can respond to the subtler forces and who can-through the strength of their clear thought at this stage of the proceedings—produce those conditions (within the present existing world trends and world groups) which will enable the new sciences, the new approaches to divinity, the new education, and the new modes of handling the economic situation and the political problems, to precipitate and further the growth of the Kingdom of God in such a manner that this fifth kingdom in nature may be a tangible, factual and objective occurrence upon the Earth.

In the founding of the fourth kingdom in nature, the human kingdom, the process is spoken of in the ancient books and archives in the library of the Hierarchy in the following terms which are (some of them) paraphrased and expanded in *The Secret Doctrine*:

"Seven men appeared, the prisoners of the Prajapatis and the prisoners also of the earthly Barhishads. . .Seven men of seven colors. . .Seven men, each on his own lot and related to the eighth. They spoke and knew each other. They saw and they desired that which then appeared. They sensed the first, the second and the third. They were themselves the fourth, but of the fifth they had as yet no knowledge for they were prisoners of the world and the fifth could not appear. The fires which were forty-nine in number proceeded then to do their work, and the prison bars grew firm as steel. . .But time persisted and the seven—each on his own lot—began to grow too large for the confining bars."

This parable will be apparent to esotericists. The clue to what I have to say comes later in the same ancient writing, and here I will roughly paraphrase or freely translate it for you.

"The seven—each on his own lot—acquired knowledge. The knowledge was the same but the soil within

the lots differed. Nevertheless, the goal of reaching towards the heavens was the same as in the second (a reference to the vegetable kingdom and its symbolically skyward aspiration). . .No further do they reach. Upon the lot of each, nine points of light appear, reflected in the heavens; they brought to seeding point that human seed which has within it that which is not of man. The light produced the germination and thus the new and better forms of life. And yet the form remains and yet its quality is changed. (I can find no better word than 'quality' wherewith to translate the ancient symbol). Some things are lost and disappear and rightly so. Some newer modes of life and what life builds appear, and thus the fifth is seen on earth like to the second and nurtured by the fourth. Within it are the one, the two, the three and then the fifth. And thus the glory of the One is seen."

One meaning is obvious if you study with care the implications and relate it to the kingdoms of nature. There are of course several meanings to these ancient writings.

I have referred above to the five streams of energy and have related them to the five centers. Let me extend the idea somewhat by pointing out that these five energies are related to the centers or the lotuses to which I referred in *A Treatise on Cosmic Fire*, or to the dynamic point within the lotus, through which the central life of the lotus flows; in the case of the first three energies (of Shamballa, the Hierarchy and Humanity) you have the permanent point of life, light and activity in the lotus; in the case of that potent energy connected with the **Jews**, you have a very temporary inflow of energy, and in the case of the Forces of Materialism, you have a relatively temporary—though apparently permanent—focal point of reactionary energy.

In connection with the petals of the lotus, you will find a close connection with the forces of the five kingdoms in nature; therefore, to the tabulation which was earlier given I would add the following for your consideration:

1. 5th Kingdom...Intuition.....spiritual soul.....head center
2. 4th Kingdom...Intelligence...human soul.....throat center
3. 3rd Kingdom...Instinct.....animal soul.....solar plexus
4. 2nd Kingdom...Sentiency.....feeling consciousness...heart center
5. 1st Kingdom...Response.....sub-consciousness.....base of spine

To this you may add the following:

1. Shamballa...Head Lotus.....Kingdom of God..... 1st Ray...Will  
*Quality of Will*
2. Hierarchy...Heart Center...Kingdom of Souls... 2nd Ray...Love  
*Quality of Giving..Love*
3. Humanity....Throat Center...Kingdom of man.....4th Ray...Harmony through  
*Quality of Acquisitiveness*      Conflict
4. The **Jews**....Solar Plexus....Kingdom of man..... 3rd Ray...Active  
Center      *Quality of Separativeness*      Intelligence

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 civilization except for those few archeological 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 recognized 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

consequences of diffusing civilized 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 aggrandize-

in which the educational processes will be controlled by the dominant super-race. All departments of knowledge will be subordinated to the glorification of Germany. Germany will be portrayed as the seed of all world glory, and as the ruthless savior of mankind; the beauties of war, of struggle and of physical strength will be emphasized, and these so-called admirable objectives of the human spirit will be developed to produce a race of men in whom the "effeminate" beauties of loving kindness and wise consideration for others will find no place.

I would call your attention to the teaching now being given to the German youth. Might is right. The German belongs to the super-race, and all other races are inferior. Only a chosen aristocracy should be permitted the privilege of education and of rule. The masses of the people are no more than cattle and exist only to be slaves of the superior race. War is to men what childbirth is to women. War is a natural process and therefore eternally right. All sources of supply must be controlled by Germany, and consequently even those nations at present neutral must be brought under the German sphere of influence. The totalitarian powers will dominate the economic system of the world and control all imports and exports. The standard of living in both hemispheres will be lowered; everything will be related to the good of Germany, and no other nation will be considered. Christian teaching and Christian ethics must necessarily be eliminated, because Germany regards Christianity and its divine Founder as effeminate and weak, as emphasizing the softer qualities of human nature, and as responsible for the decadence of all nations, except Germany. Christianity must also be overthrown because it is based on Jewish sources; the rule of Christ must come to an end, because only the rule of force is right.

In the world order of the Axis powers, the individual has no rights; he has no freedom except in so far as he serves the state; there will be no liberty of thought or conscience, all issues will be decided by the state, and the private citizen

will have no right to an opinion. Men will be drafted like slaves into the service of the state.

Such is the picture of the order which the Axis powers are preparing to impose upon the world, and to this their own words testify. Only insight into the true nature of this crisis, a determination to face the facts, and fearlessness will suffice to defeat Hitler. This conquering fearlessness must be based on a recognition of the spiritual values involved, on a belief in God, and on a commonsense which is determined to establish security, right human relations and liberty.

It is important that people face up to the facts immediately. They must realize what is the nature of the world order which Hitler is preparing to enforce, and what lies ahead of humanity if the Axis powers triumph. It is essential that the little children of the world be rescued from this overshadowing evil and from the false education to which they will be subjected if the totalitarian powers hold Europe in their grasp. The intensive culture given to the youth of Germany during the past twenty years has proved the effects of environing mental attitudes. These boys who roll their tanks and fly their planes over the countries of Europe and who wage war on women and children are the product of an educational system, and are therefore the victims of an evil process. The children of Germany must be rescued from the future which Hitler plans, as well as the children of other countries; the women of Germany must be set free from fear, as must the women in other lands; the population of Germany must also be liberated from the evil rule of Hitler. This is recognized by the allied nations. Make no mistake. The German is as dear to the heart of humanity, to God, to Christ and to all right thinking people as are any other people. The German must be rescued from Hitler's world order as much as the Pole, the Jew, the Czech or any captive nation. In effecting this freedom, the allied nations and the neutral powers must preserve the spirit of goodwill, even when using force, which is the only means of conquest the totalitarian powers understand.

### III. SOME PROBLEMS INVOLVED

The new world order will be confronted with many problems. These problems will *not* be solved by the imposition of a solution by means of force, as in the Axis world order. They will be solved by right educational processes and by understanding the objectives of the true world order. They fall roughly into four categories: the racial problem, the economic problem, the problem of government, and the religious problem.

#### *The Racial Problem*

There is no way of solving the racial problem by legislation, segregation or by the effort to produce national blocs, as in the case in Germany today when she proclaims Germany as the super-race. Such efforts will only produce insuperable barriers. With very few exceptions, there are no pure races. Germany in particular, by its place at the crossroads of Europe, is definitely the fusion of many strains. Tides of emigration, marching armies throughout the centuries, and modern travel have inextricably mixed and fused all the races. It may therefore be assumed that any attempt to isolate a race or to enforce so-called "racial purity" is foredoomed to failure. The only solution of this problem is the basic recognition that all men are brothers; that one blood pours through human veins; that we are all the children of the one Father and that our failure to recognize this fact is simply an indication of man's stupidity. Historical backgrounds, climatic conditions and widespread inter-marriage have made the different races what they are today. Essentially, however, humanity is one—the heir of the ages, the product of many fusions, conditioned by circumstances and enriched by the processes of evolutionary development. This basic unity must now be recognized.

The major racial problem has, for many centuries, been the Jewish, which has been brought to a critical point by Germany. This problem is also capable of solution if properly recognized for what it is, and if coupled with an effort by



the Jews themselves to solve it, and to be cooperative in the world efforts to adjust their problem. This they have not yet done because the average Jew is lonely and unsettled, able to do little to put himself right before the world. Instinctively and intellectually the Jew is separative: intuitively he has vision but at the same time he possesses no sense of fusion with other peoples.

There is no scientific and hitherto unknown mode of solving racial problems. It is finally a question of right thinking, decent behavior, and simple kindness. The question will not be solved by inter-marriage or by isolating groups for occupation of special areas, or by any man-made ideas of superiority or inferiority. Right human relations will come by a mutual recognition of mistakes, by sorrow for wrong action in the past, and by restitution, if possible. It will come when nations can be educated to appreciate the good qualities of other nations and to comprehend the part they play in the whole picture. It will be developed when the sense of racial superiority is killed; when racial differences and racial quarrels are relegated to the unholy past and only a future of cooperation and of understanding is actively developed; it will make its presence felt when the living standards of right relation (sought by the enlightened people of every race) become the habitual attitude of the masses and when it is regarded as contrary to the best interests of any nation to spread those ideas which tend to erect racial or national barriers, arouse hatreds or foster differences and separation. Such a time will surely come. Humanity will master the problem of right human relations and attitudes.

It is inevitable that racial differences, national quarrels and caste distinction exist, but it is equally imperative that they disappear. The world is one world. Humanity is one unit in the evolutionary process. Differences are man-made and engender hatreds and separation. When the children of the various races are taught from their earliest years that there are no differences, that all men are brothers, and that

2. The interim between the end of the physical fighting and the final peace settlement. It is to be hoped—for the sake of justice—that this interlude will cover several years of rehabilitation and education. During these interludes between the past and the new world order, the men and women of goodwill can actively aid the statesmen of all nations by intelligent cooperation, in the planned focusing of enlightened public opinion, and in defining and teaching the real meaning of right human relations.

It is with the first interlude that we are now concerned.

It is desirable to get into immediate touch with those whose names are already known to you, and set them to work and let them—in their turn—find others, and guide them also into the way of reconstruction. Let all these names and addresses be gathered together in central and national mailing lists, but let them also be kept in both New York and London, for it is the task of the English speaking peoples to rebuild the world with the help of all other nations. There must, therefore, be some measure of centralization of the work and some way in which these people can be reached and swept into cooperative activity.

With goodwill to all, with a staunch belief in the divine possibilities of human beings and in the future resurrection of humanity, with an exalted recognition of God, with an acknowledgment of the fundamental values of Christ's teaching, and with a joyful determination to go forward with the work of reconstruction, I call upon those who respond to this vision immediately to set to work:

I call you to no organizational loyalties, but only to love your fellowmen, be they German, American, Jewish, British, French, Negro or Asiatic. I call you from your dreams of vague beauty, impossible Utopias and wishful thinking to *face life as it is today*; and then to begin, in the place where you are, to make it better. I call you to the experiment of right human relations, beginning with your own personal relations to your family and friends, and then

ever more and more until the perfect day." At the time of the second great Approach, the fact of the existence of the Spiritual Hierarchy, of the open door to initiation and of the Way of Sacrifice first dawned on the human consciousness; from that moment men have found the Way and have moved out of the human kingdom into the spiritual; they have transformed their human consciousness into divine awareness. The kingdom of man and the kingdom of God were brought into relationship. Religion became a factor in the development of the human spirit and God drew nearer to His Own. God Transcendent first conditioned man's concept of Deity. Then God as the national controller took possession of man's mind, and the Jehovah concept (as depicted in the Jewish dispensation) appeared; next God was seen as the perfected human being, and the divine God-man walked the Earth in the person of the Christ. Today, we have a rapidly growing emphasis on God Immanent in every human being. Such have been the results of the second great Approach and such have been the results of the work of the world Saviors and Teachers down the ages, culminating in the work of Christ, Who summed up in Himself the unfoldments of the past and the hope of the future.

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

The Buddha came embodying in Himself a great divine principle or quality. He was the Conveyor of Enlightenment to the world; He was the Lord of Light. As is always the case, He re-enacted in Himself, for the instruction of His disciples, the processes of illumination and became the "Illumined One." We are told in the scriptures of India that He achieved illumination *under the tree*, just as Christ achieved the liberation of the human spirit *upon the tree*

the lot of the incoming generation. This necessitates on the part of the Christ a concentration for which we have no equivalent word and a purely spiritual endeavor (a monadic effort) of which we have no faintest idea.

Secondly, He is working within the confines of the Hierarchy itself, preparing His disciples, the Masters, for certain great post-war events. For the war *will* end. The Restoration of the Mysteries, the initiation of those disciples who have stood firm and unafraid during the war, the enlargement of Their ashrams, owing to the almost unforeseen development of the spiritual sense among the world aspirants who would not normally have become disciples during this incarnation, and also the externalization of Their ashrams during the next one hundred years, preparatory to the reappearance of the Hierarchy upon earth, are some of His present hierarchical responsibilities. These involve a tremendous expenditure of force, of second ray energy just as His first activity demands an unusual expenditure of first ray power—something which even He, in His high place, is only now learning to handle as a pledged Disciple of Sanat Kumara.

His third activity is the effort to offset the growing hate in the world, to strengthen the trend towards unity, and to show people everywhere the danger of separateness. A growing and (from the worldly point of view) reasonable hatred of the German people and of the Japanese is steadily rising. This hate they have brought upon themselves. Hate ever lacks discrimination. The great Law of Spiritual Retribution requires that justice be meted out, but hatred will close the eyes of justice. The law must be administered, and the world will see the expression of that same law, stated in the words, "Whatsoever a man soweth, that shall he also reap." But the materialistic law of hate and of separation must be negated and offset. The problem with which the Christ is faced is wellnigh—from the human angle—insoluble. He will require the united effort of all men of goodwill to stem the rising tide of hate—the floodgates of which were opened by Germany when she began her attacks upon the

Jews; she is now in danger of drowning in the waters which she has set loose. There is also a rising tendency to separation among certain of the Allied Nations, with which the Christ must deal. Several of them are as houses divided against themselves. Such are Poland, France, Yugoslavia and Greece. How can their differences be reconciled?

The hate of those who have suffered at the hands of the Axis Powers, or as a result of war conditions, must be offset. How can this be done? Such are some of the problems with which the Christ is wrestling. He must work through His disciples, and They must be trained. He must work through the stimulation of the hearts of the intelligent people and of the humanitarians everywhere. He must pour out the life-giving energy of the Christ-life on a wide scale throughout the entire world, and do so in the midst of those conditions wherein human receptivity and sensitivity are at their lowest point, owing to the numbness which comes through intense suffering. He stands in His place unmoved and unafraid, with clear perception of the truth and spiritual insight into the true situation. In collaboration with His great Brother, the Buddha, He is preparing for the next step.

Today the Hierarchy is facing a climaxing activity. From the Full Moon of May, 1944, until the Full Moon of May, 1945, the Members of the Hierarchy will unitedly be putting forth Their maximum effort to close the door upon the Forces of Evil, to direct the Shamballa energy (now let loose upon the world) so that its *destructive* aspect may be transmuted or directed towards the stimulation which will result in the rebuilding of the world. This will then affect not only the Members of the Hierarchy, but all on Earth who respond to hierarchical impression. Have the following statement in mind:

The focused and concentrated work of the Hierarchy at the time of the Full Moon of May, 1944 is—by Their united effort, Their blended thought and Their illumined will power, under the trained guidance of

of those who knew and asked their aid; most of them were disturbed and worried, but none of them appreciated properly *the double danger* with which humanity was faced: the danger arising out of human selfishness and greed, plus the danger which was nearing the Earth through the agency of the combined forces of evil. These forces were organized by beings of most evil and expert experience and were preparing to obsess and ultimately possess the negative German people, ruled by a group of men of such positive selfishness and aggressive materialistic spirit that they could easily become the agents of the subjective evil forces.

In September, 1939, supreme wickedness broke loose upon earth. Because the Hierarchy could not and would not infringe upon human free will, the evil which humanity itself had engendered manifested itself, and that to which certain nations and certain individuals had responded appeared, and thus World War II started. Rampant evil took possession of the earth through the medium of the Axis nations. The Germans marched into Poland. This country was the recipient of the first impact because of her national selfishness, her suppression of the lower classes, her exaltation of a Fascist-minded aristocracy and her hatred of the Jews. The United Nations then began slowly to organize under the impression of the Forces of Light. The war was on.

What, under these circumstances was the Hierarchy to do? Full opportunity had been given to humanity to arrest the descent of evil into manifestation. Voices of leaders and humanitarians everywhere were proclaiming the need for reform. On which side should the Hierarchy throw its weight and its influence? Should it take sides at all, or should it be neutral? Should it remain aloof and take the position of the onlooker, the observer? Should it stand superior to the deeds of mankind and await the decision of the battle to be fought? Should it conform to the sentimental ideas of the church-trained public and talk "Peace, peace" when there was no peace and present a nega-

with St. Paul, the theologians interpreted His words in such a manner that they served to bridge the gap between the spiritual future of the world and the Jewish dispensation which should have been passing out. So effective has been their work that the teachings of the loving, simple Son of God have been largely ignored; the failure of Christianity can be traced to its Jewish background (emphasized by St. Paul), which made it full of propaganda instead of loving action, which taught the blood sacrifice instead of loving service, and which emphasized the existence of a wrathful God, needing to be placated by death, and which embodied the threats of the Old Testament Jehovah in the Christian teaching of hell fire.

This situation is one which the Christ is seeking to alter; it has been in preparation for His instituting a new and more correct presentation of divine truth that I have sought—with love and understanding—to point out the faults of the world religions, with their obsolete theologies and their lack of love, and to indicate the evils of Judaism. The present world faiths must return to their early simplicity, and orthodox Judaism, with its deep-seated hate, must slowly disappear; all must be changed in preparation for the revelation which Christ will bring.

The first things which the Christ will do, beginning with this Full Moon of June, will be to prepare all people everywhere (if possible through their regenerated, religious institutions) for the revelation for which all humanity waits.

It is this revelation which lies behind all the activities which now engross the attention of the Hierarchy. There have been many revelations of divine purpose down the ages, each of which uniquely altered the point of view and the pattern of living for men everywhere. There was the ancient revelation, given through the people of India, as to the existence of the Self and the Not-Self—a revelation which is now coming to have meaning through the teaching of modern psychology; there was the revelation of the Ten Commandments, given through the Jews and—because of the negativity shown then and today by the Jews—given

in a negative and not a positive form. The Christ endeavored to offset and bring to an end the need for the Ten Commandments, by giving us the eleventh commandment; this, if kept, would entail the keeping of all the others. There was the revelation which Christ Himself gave, summing it up for us in His life of service, in the love which He preached and in His constant repudiation of theological Judaism (the Sadducees and the Pharisees). This difficulty with Judaism still persists and is symbolized for us in the failure to recognize the Messiah when He came to them in their own country and let it be known that He came to the whole world and not to the Jews alone.

For this new revelation the Christ is preparing as are all the members of the Hierarchy, from the highest Chohan down to the humblest accepted disciple; it is for this that all the ashrams are getting ready; it is for this also that (in a weak and feeble manner) Christian people, those of the other world faiths, and spiritually minded people are likewise preparing.

Therefore, we have isolated (if I may use such a word) three activities to which the Christ is at this time dedicated:

1. The reorganization of the world religions—if in any way possible—so that their out of date theologies, their narrow-minded emphasis and their ridiculous belief that they know what is in the Mind of God may be offset, in order that the churches may eventually be the recipients of spiritual inspiration.
2. The gradual dissolution—again if in any way possible—of the orthodox Jewish faith with its obsolete teaching, its separative emphasis, its hatred of the Gentiles and its failure to recognize the Christ. In saying this I do not fail to recognize those Jews throughout the world who acknowledge the evils and who are not orthodox in their thinking; they belong to the aristocracy of spiritual belief to which the Hierarchy itself belongs.

3. Preparation for a revelation which will inaugurate the new era and set the note for the new world religion.

To these three efforts of the Hierarchy, superintended by the Christ, another two must be added, of perhaps even greater importance. The first one is the reaction of the Hierarchy itself to the new relationship established between It and Shamballa and to that new, direct and potent channel which has lately been induced by the efforts of the Hierarchy and human invocativeness. The second activity is one leading towards a much closer relation between the Hierarchy and Humanity; this will lead eventually to the externalization of certain of the Ashrams, and later to the appearance of the Hierarchy on earth, bringing the new revelation.

These various efforts may appear to the casual reader as relatively unimportant. This is a superficial point of view and one which meets with little sympathy from the Hierarchy. That the Jews should be rid of fear is of major importance; that they should know and recognize the Christ as the Messiah, and therefore find for themselves that the religion they follow is destructive of many of the finer values, is likewise of major importance; that orthodox Judaism, along with all the other faiths, should realize that there is no desire to make them Christian (in the ordinary sense of the term), but that they should all move towards some loving synthesis and eliminate their mutual antagonisms and rivalries is equally urgent, and this statement includes the Christian faiths as well. That the vatican cease its political scheming, its exploitation of the masses and its emphasis upon ignorance is as important; that the manifold divisions of the Protestant churches be bridged is imperative. If none of these things happen, humanity is headed towards a religious war which will make the past war appear like child's play; antagonisms and hatreds will embroil entire populations and the politicians of all the nations will take full advantage of the situation to precipitate a war which may well prove the end of humanity. There are

the Christ and the emergence of the Hierarchy as a fully functioning body on earth. There is nothing weak, vacillating, sentimental or neutral in the attitude of the Hierarchy; this must be grasped by humanity, and the strength and insight as well as the love of the Hierarchy must be counted upon.

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

1. The Reorganization of the World Religions.

*Reasons*

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

2. The Gradual Dissolution of Orthodox Judaism.

*Reasons*

- a. Because of its presentation of a wrathful Jehovah, caring only for his chosen people. This is a basic evil. The Lord of the World, the God in whom we live and move and have our being, is totally otherwise.
- b. Because of its separativeness.
- c. Because it is so ancient that its teachings are largely obsolete.
- d. Because when the Jews become spiritual they will greatly benefit mankind, for they are found in every land.

3. Preparation for a New Revelation.

*Reasons*

- a. Because where there is no vision the people perish.

vealed, and one divine relationship. Today, on a large scale (even when by-passing the implications of divinity) the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art—both modern and ancient—leave no room to question man's divinity. Here then are the "greater things" of which Christ spoke, and here again is the triumph of the Christ within the human heart.

Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does *not* mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can express itself in many different departments of human living—in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ (as an adult) visited the Temple of the **Jews**, He created a disturbance! Humanity *is* passing from glory to glory and, in the long panorama of history, this is strikingly observable. The glory is today revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilization is very close at hand.

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

He, the Representative of the love of God, is asked to work again in the world arena wherein His earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separativeness have distinguished all men everywhere. This will plunge Him into a foreign atmosphere and into a situation wherein all His divine resources will be needed and will be tried to the uttermost. The generally accepted idea that He will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That He will ultimately lead His people, humanity, into Jerusalem is a fact, founded on a secure foundation; but it will not be into a **Jewish** city called Jerusalem, but into "the place of peace" (as the word Jerusalem means). A careful consideration of the world situation today, and a dedicated use of the imagination, will reveal to the sincere thinker how appalling is the task which He has undertaken. But He has again "set His face to go up to Jerusalem" (Luke IX. 51); He will again appear and guide mankind into a civilization and a state of consciousness in which right human relations and world-wide cooperation for the good of all will be the universal keynote. He will—through the new group of world servers and the men of goodwill—complete His association with the Will of God (His Father's business) in such a manner that the eternal will-to-good will be translated by humanity into goodwill and right relations. Then His task will be done; He will be free again to leave us, this time not to return, but to leave the world of men in the hands of that great spiritual Server Who will be the new Head of the Hierarchy, the Church Invisible.

The question now arises: In what way can we be of service? How can we aid during this preparatory stage?

On this point I have but little to say. The whole idea of His return is so familiar to you in its anticipatory nature (though not in the factual details as I have hinted them to you) that I find it hard to say anything practical or which will arrest your attention.

in the nature of an anti-climax. Yet simple as the problem may be, it is most difficult to solve. Your reaction to what I have to say will depend upon the nature of your sense of values, and not upon any capacity for abstruse reasoning. The average human aspirant and the intelligent human being are apt to emphasize the present complexity of human affairs and events; these they believe are engulfing men in every land. They thus provide—for themselves—an answerable alibi.

The emphasis of what I have to say is related to the message which I recently sent out re the Return of the Christ. That message carried its own challenge and the questions which it aroused in every sincere human heart are:

1. How can I personally meet this challenge?
2. What can I specifically do?
3. What are the steps which I and every aspirant should take?

These questions mean one thing to one person and another thing to another. Some of the replies will emerge as you read what I have to say. I am writing here for people who are disciples of the Christ, but my words can convey meaning to all sincere thinkers and Christian believers.

The complexities and difficulties of this post-war period are very great. The closer an aspirant is to the source of spiritual light and power the more difficult is his problem, and at the same time the clearer will be his understanding of the facts. Looking away from the detail of the foreground, which ever assumes undue proportions, and divorcing oneself from those details as they deluge one's daily life with perplexities and anxieties, the problem is relatively simple and twofold in nature.

First of all, the outer, physical war is only just over; two years is a short time since the firing ceased and no country has as yet recovered from its dire effects. There is no true intercourse between nations and no true understanding. Today the United States permits the raising of

funds in order to arm the Zionists against Great Britain, an ally and a friendly power; it is authorizing propaganda against Russia, also an allied and friendly power. There is no true effort anywhere (carried on with fixed determination and right compromise) to bring to an end those economic conditions which are the major cause of war and which are responsible for breeding hatred among nations.

Secondly (and of still more importance from the angle of the spiritual values, though less easily perceived), the Forces of Evil are still active; they may have been driven back, but they are still powerful; they are still subtly working and are still striving for a firmer foothold; they are still cleverly feeding world anxiety and world insecurity in order to create another point of world tension.

Until these two sources of world tension are recognized and correctly handled, the life of the aspirant, and still more of the disciple, is exceedingly hard. You may retort (and truly) that the life of all who suffered through the war, the fate of the starving people who are still taking the brunt of the attack in Europe—the inhabitants of Great Britain, Italy, China, Poland, and the Balkans, plus Germany and Japan, who are responsible for the difficulty, and all who are engulfed in the results of Germany's attack upon the world—is hard beyond endurance, and must therefore be shared by all aspirants and disciples. That is indeed true. But the more advanced thinkers and workers have far more than the general fate to endure. They—if they open their hearts and minds—participate not only in the difficulties confronting the mass of men everywhere, but they are also aware of the spiritual possibilities ahead, of the task to be completed in sealing "the door where evil dwells," and of the stupendous and unique circumstances which are faced by those who recognize and accept the imminent return of the Christ.

As the disciple confronts both the inner and the outer events and possibilities, he is apt to register a sense of complete frustration; he longs to help, but knows not what

to do; his grasp of the menacing difficulties, his analysis of his resources and of those with whom he works, and his clarity of perception as to the forces ranged against him, make him feel inclined to sit back and say: What is the use of any effort I can make? Why not let the two forces of good and evil, of the Black Lodge and the Spiritual Hierarchy, fight it out alone? Why not permit the pressure of the evolutionary current, eventually and at long last, to bring cessation to the fight and the triumph of the good? Why attempt to do it *now*?

These are natural reactions when considering the present field of conflict, the prevalent greed and the international and racial antagonisms, and the selfish motives which control so many national units, plus the dull apathy of the masses, and in particular, the growing suspicion and distrust between the United States and Russia—a situation in which both groups are almost equally to blame. This war-generating situation is fostered behind the scenes by the highly clever and strongly anti-communistic power of the Roman Catholic Church, with its organized political plans—plans which are growing notably in the United States. To these, the intelligent thinker adds the reactionary activities in every land, and the fight for oil which governs the policies of Russia, the United States and Great Britain. To these factors must be added today the struggle between Hindu and Moslem for the control of India, and the fight over Palestine—fomented by the Zionists, and *not* by the Jews as a whole—a fight in which the Zionists prevented the displaced Jewish persons (only 20% of the whole) from discovering how welcome they are in many countries throughout the world; a fight which has greed and *not* any love of Palestine behind it, and which is governed by financial interests and *not* by the humanitarian spirit which the Zionists claim and which would force them to accept the offers made by Great Britain, Canada, Chile, Belgium and many other lands.

These factors, when realized by thinking men and women, produce a deep discouragement and a sense of futility and hopelessness. Instead, they should be faced

enterprise), and yet at the same time they have cleared the way in a most extra-ordinary manner for the appearance of the Christ.

When I began my exoteric work in 1919, I had not expected to be frustrated by the second world war, or rather by the final phase of World War I. The Hierarchy had hoped that the lesson had been severe enough to force those changes which were essential to the future of mankind. But humanity had not learned the needed lessons. As I have often told you, the Hierarchy—because of the divine principle of free will in humanity—cannot foretell how men will act in times of crisis; the Hierarchy cannot enforce the good way of life against normal human desire, for this good way of action must come from out the very depths of human thinking and feeling, and must emerge as a free and non-supervised endeavor; the Hierarchy may not take those possible steps which will prevent men making mistakes, for it is through those mistakes that men learn "by the means of evil that good is best," as your great initiate-poet has expressed it. All that the Hierarchy can do is to present the needed teaching which will direct man's thinking along right lines, to point the way of true relationships, and at the same time demonstrate objectively the nature of the bad way. This the Hierarchy has always done. As a spiritual group, They can and do set Their faces against selfishness, greed, and against all that seeks to imprison the human spirit and impair its freedom. To illustrate—the Hierarchy demonstrated against the totalitarianism which the two great Powers, Germany and Japan expressed when they precipitated the second world war. This They still do and will continue to do when any aspect of totalitarian greed and aggressiveness in any form (subtle and undeclared or openly demonstrated) attempts to limit the freedom of the individual, the free spiritual man, no matter what his point in evolution.

Toward the end of the second decade of my work, totalitarianism reared anew its most evil head, and perforce, the Hierarchy took sides against this primary principle of evil, though never against any group of human beings. Please



note this. The point I seek to make is that the Hierarchy is inflexibly against any demonstration of the principle of non-freedom, no matter what form it takes, but *is ever on the side of humanity*. The spirit of evil which animated German actions evoked every possible opposition from the Forces of Light and from their source, the Hierarchy. Today this totalitarian evil is expressing itself through the planning of the Russian oligarchy, through the Zionist movement, and through all groups which seek to fetter and imprison the spirit of man; but the people under the sway of this evil influence and the scheming of these evil groups are never regarded in any light different to that of the rest of mankind. They are looked upon as glamoured, or as weak and ignorant (which they undoubtedly are), but they are never separated off in the thinking and planning of the Hierarchy from the rest of mankind. The evil must not be permitted or allowed to triumph, but the unhappy and glamoured exponents of this evil are loved, along with the rest of mankind. This is a point which is hard for the illogical thinker to understand, but it expresses most truly the attitude of the Christ and of all who serve His cause.

With the focussed entrance of greed and of totalitarian ruthlessness into the world arena, much that I had planned and much that all of you were attempting to do, met with frustration; the work of all disciples was in many ways greatly hindered and handicapped, though *not* from the long range vision, but only from the angle of short range action. I would ask you to have this in mind. The vision stands even when immediate action is blocked

Today it would appear, from all the indications and from the dominant world trends, that the still unconquered greed of certain of the more powerful nations is undeniably rampant, and that we are therefore facing another period of frustration and of major world difficulty. Feeling against Russia is running high among the Western Powers and is largely her own fault, though it is primarily based upon two main factors—one of them bad and the other good.

The bad reaction is based on the same old triplicity of

### *Introductory Remarks*

the initial stage of registering an awareness of a field of expression which they know exists—the field of soul awareness—but which is not yet for them their normal field of expression. Many know a great deal about it, theoretically, but the practical effects of applied knowledge are not yet theirs. Many are conscious of consciousness and are aware of the kingdom of the soul and of an occasional reaction to impression from that kingdom, but they are not yet consciousness itself, nor so identified with the soul that consciousness of all else drops away. To achieve that is their aim and objective.

Let me also remind you that the career of the Monad (an aspect of energy found on one or other of the three major rays) can be roughly divided into three parts, leading to a fourth:

1. A lower realization of a unity which is the unity of the form nature. In this unity, the soul is so closely identified with the matter aspect that it sees no distinction, but *is* the form, and knows not itself as soul. This often reaches its height in some life of full personality expression, wherein the soul is completely centered in personality reactions; the lower life is so strong and vital that a powerful and material expression eventuates.
2. A subsequent and painful differentiation of the consciousness into a realized duality. In this condition the man is distinctly aware of what is termed his essential duality; he knows he is spirit-matter, is form-life, and is the soul in manifestation. During this stage which covers many lives and carries the man along the path of probation and discipleship as far as the third initiation, the center of gravity (if I may so express it) shifts steadily out of the form side and centers itself more and more in that of the soul. There is a growing consciousness that there is a

Reality which embraces, and at the same time extinguishes, duality.

Remember that the entire story of evolution is the story of consciousness, and of a growing expansion of the "becoming aware" principle so that from the microscopic interest of the self-conscious man—for we shall retain the parable within the confines of the fourth kingdom in nature—we have a slowly developing inclusiveness which finally leads him into the consciousness of the cosmic Christ.

3. The higher realization of unity follows upon this sense of duality, and in this final stage the sense of being soul and body is lost. The consciousness identifies itself with the indwelling Life of the planet and of the solar system. When this happens, there is the registering of a state of being which lies beyond word, mind and form expression of any kind.

The great Jewish seer sought to convey these three stages in the words, *I Am—That—I Am*. He thus expressed them tritely and succinctly and adequately, had we but the development to know it. The third (however understood) defies expression, and hints at a fourth type of realization which is that of Deity itself, about which it profits us not to speculate.

## *2. Life-Quality-Appearance*

In our study of the rays it must therefore be remembered that we are dealing with life-expression, through the medium of matter-form. The highest unity will be cognized only when this dual relation is perfected. The theory of the One Life may be held, but I deal not basically with theory but with that which may be known, provided there is growth and intelligent application of truth. I deal with possibility and with that which is capable of achievement. Many these days like to

cultly "taste" or share in that great happening, and the Lord of the Ray of Devotion and Idealism shall see the consummation of His work and be "satisfied."

Also the Lord of the fourth Ray of Harmony, Beauty and Art will add His share to the great creative work, and it will be found that, in the elusive following to its source of that mysterious revelation which we call beauty, there will be expressed that subtle quality of which "smell," in the animal sense, is the symbol. The great search and the esoteric "following of the scent" will come to an end. This fourth ray is pre-eminently the way of the seeker, the searcher and the sensitive reflector of beauty. The Jewish nation has a close relation to this fourth ray and to the fourth root race, and hence their eminence at this time in the world of art, and hence the magnitude of their endless symbolic wandering and searching.

When the Knowledge of God shall shine forth universally (and this is not the knowledge of, or awareness of a great Being but the expression through human instrumentality of the divine omniscience), then will the Lord of Concrete Science, Who is the embodiment of the fifth principle of mind, see His work brought to a conclusion. He stimulates the sense of awareness in humanity and nurtures the consciousness aspect in the subhuman kingdoms, producing the response, therefore, of matter to spirit, and bringing about the interpretation of that to which there has been a sentient rapport.

The intuition is literally the synthetic and immediate grasp of the truth, as it essentially exists, and the Lord of the second ray will bring to a conclusion the entire evolutionary process through the development in humanity of that perfect insight which will make every human being a complete and intelligent cooperator with the Plan.

ray) were necessary to make the needed impact upon the public consciousness. There has been, and there still is, much to destroy before the nations are reduced to the point where they will become sensitive to the new vision, and able to recognize their need of each other.

It has been interesting to note how the idea of the controlled and beneficently applied power of those who work with and through ideas has-during the past few years-materialized on the physical plane through the medium of the dictatorship of the proletariat, of the workers of a nation, as set up in Russia. This has been subversive of the rule and control of the aristocracy, of the bourgeoisie and of the intelligentsia; it has glorified work and the workers, and has driven out of the country (by death or exile) some of its best elements. Yet behind all the mistakes and cruelty, and behind the rank materialism, there lie great ideals,-the supply of the need of all, the beauty of mutual service, and the divinity of constructive work.

In Germany, you have the dictatorship of racial superiority, and the attempt to deify a race. Without humor and real understanding, one race is preparing to dictate terms to other races, by the weight of its thought and its achievements rather than by war. Yet the ideal of a superman is a true ideal, and it needs upholding before the world. Temporarily, it has been forgotten that the superman is the goal for all, and that Asiatics, Nordics, Jews, Gentiles, Americans, and Anglo-Saxons, the Africans and all other world races are children of the same Father, fed from the same source of Life, and saved by the same divine Christ principle. Therefore the superman has been and will be found emerging out of the ranks of every people, to find his way into the ranks of the Spiritual Hierarchy and the New Group of World Servers.

In America, you have the dictatorship of organized business

tween England and India, and a destiny is there which must be jointly worked out.

The static stabilizing tendency of Germany, showing, for instance, in her futile effort to preserve a purity of race now impossible, is due to her first ray personality, whilst her fourth ray egoic force is responsible for her effort to standardize and harmonize all the elements within her borders, to the exclusion, however, of the Hebrew race. With the problem of the Jew I will deal later. Germany cannot help herself, for though the first ray is not in manifestation as we understand the term, yet the bulk of the egos now in power in Germany are on the first subray of the seven different rays, and hence they are from one dominant angle the transmitters of first ray force. A hint is here given. It is for this reason therefore that Great Britain can contact the German race and handle the German psychology more understandingly than can Russia, Italy or France. They share similar qualities, and one of the services therefore that England can render at this time is to come to the aid of world peace, and so live up to the motto, "I serve," by acting as a mediator.

A careful analysis of the idealism of Russia and of the United States may reveal no resemblances in the goal of their idealism, for the Russian is driven by his seventh ray soul towards the imposition of an enforced ceremonial of ordered rhythms, leading to an idealized order and community of interests. Because of this, and because of the enforced magical work, some forces are present and active in Russia which need most careful handling by the Brotherhood of Light; they are not exactly, on the white side, as it is called, but are concerned with the magic of form, whereas pure white magic concerns only the soul or subjective aspect. The black forces, so called, are nowhere rampant in Russia any more than elsewhere in the world, but the Russian reaction and attitude to

lying patterns for all the nations can be seen and worked out by the intelligent reader. It could be noted also that the emotional pattern of the United States at this time is expressed in terms of sentiment and of personal desire. It is capable of being translated in terms of true benevolence. The mental pattern for the States is to be seen as mass information through the schools, the radio and the newspapers. Later this can be transmuted into intuitive perception. The soul pattern in the States today works out through the acquisitiveness of the nation and its love of possessions which it attracts to itself through the misuse of the law of love. The eventual expression of this will be the changing of the attitude which loves the material into that which loves the real, and the acquisition of the things of the spirit instead of those of the form.

#### b. THE JEWISH PROBLEM

In connection with the nations and the rays I want now to indicate to you certain fundamental conditions which partially account for the (so-called) Jewish problem,-a problem which has existed for centuries, and which is, at this time, causing the deepest possible concern to many, including members of the planetary Hierarchy. If this problem can be solved, it will be one of the potent factors in the restoration of world understanding and harmony. It cannot be solved without the cooperation of the men of good will throughout the world. There is little that I can say anent this matter that can be checked and proved, for the clue to the problem is to be found back in the very night of time and, literally, when the sun was in the constellation Gemini. At that time the two pillars were set up which, as all Masons know, are two great landmarks in Masonry. Hence the Jewish coloring of all the Masonic work, though it is not Jewish

in the sense that that word conveys today. Who, therefore, if the facts are of such ancient import, shall say that I speak with accuracy, or establish the right or wrong nature of my conclusions? I but present the facts as I know them from my access to records more ancient than any known to man.

The personality ray, the material form ray of the Jewish people, is the third ray. Their egoic ray is the first. Their astrological sign is Capricorn, with Virgo rising. Mercury and Virgo play a prominent part in their destiny. These clues should suffice to give to the advanced student and astrologer those salient points which will give him light upon their strange history. Because of this third ray influence, you have the tendency of the Jew to manipulate forces and energies, and to "pull strings" in order to bring about desired ends. As a race, they are natural law makers, and hence their tendency to dominate and govern, because their egoic ray is the first. Hence also the constant appearance of the goat in their history, and their teaching about the virgin mother who should give birth to the Messiah.

In every grouping,-whether in heaven or on earth-there is always evidenced a tendency by some units in the group to revolt, to rebel and to show some form of initiative different to that of the other units in the same grouping. When our solar universe came into being, we are told in the allegorical language of the ancient scriptures, there "was war in Heaven"; "the sun and his seven brothers" did not function with true unanimity; hence (and herein lies a hint) our Earth is *not* one of the seven sacred planets. There is, as we know, the ancient legend of the lost Pleiad, and there are many such stories. Again, in the council chamber of the Most High, there has not always been peace and understanding but at times, war and disruption; this is made abundantly clear by several of the stories in the Old Testament. Sym-

bologically speaking, some of the sons of God fell from their high estate, led, at one time, by "Lucifer, Son of the Morning." This "fall of the angels" was a tremendous event in the history of our planet, but was nevertheless only a passing and interesting phenomenon in the history of the solar system, and a trifling incident in the affairs of the seven constellations, of which our solar system is but one. Pause and consider this statement for a moment, and so readjust your sense of values. The standard of happenings varies in importance according to the angle of vision, and what (from the angle of our Earth's unfoldment in consciousness) may be a factor of prime importance and of determining value may (from the angle of the universe) be of trifling moment. The affairs of an individual are, to him, of momentous import; to humanity, as a whole, they are of small concern. It all depends upon which unit holds the center of the stage in the drama of life, and around which central factor the happenings, trivial or important, pursue their cyclic way.

Within the radius of power and life which is the expression of the fourth kingdom in nature, the human, there was to be found a correspondence to that "assumption of independence" and to that "breaking away" which characterized the major grouping. Back in later Lemurian times, a group of men of high development, from the point of view of that time, and numbered among the then disciples of the world, took issue with the planetary Hierarchy, and broke away from the "law of the initiates." It was a time wherein the emphasis of the teaching was upon the material side of life, and where the focus of attention was upon the physical nature and its control. The *Old Commentary* expresses what happened in the following terms, and as you read the measured cadences of that ancient script, it would be wise to try and realize that the phrases are referring to that *group of*

*disciples who were the early founders of the present Jewish race:*

"The law went forth from the inner group which guided the destinies of men: Detach yourselves. Withdraw within yourselves the power to hold and gain and get. The sons of God, who train themselves to leave the world of men and enter into light, they ever travel free. They hold not what they have. Release yourselves, and enter through the gates of peace.

"Some of the sons of God, waiting outside those gates, ready to enter when the Word went forth to roll the gates aside, were laden with the treasure of the earth. They brought their gifts as offerings to the Lord of life, who needed not their gifts. They sought to enter through those gates, not with a selfish end in view, but to present the garnered treasures of the world, and thus shew their love.

"Again the Word went forth: Leave all behind and pass beyond the portal, laden with naught of earth. They waited and discussed. The rest of those who were prepared entered into light and passed between the pillars of the gate; they left behind the loads they brought and entered free, and were accepted, carrying naught.

"Because they travelled as a group, and as a group progressed and grasped, the group responded to the divine command and halted. There they waited, standing before the portal of the Path, grasping the garnered treasures of a thousand cycles. Naught did they wish to leave behind. They had labored for the riches which they held. They loved their God, and Him they sought to dower with the fullest measure of the riches they had gained. They loved not discipline.

"Again the Word went forth. Drop on the ground all that you hold, and enter free.

"But three revolted from that stern command. The rest obeyed. They passed within the gates, leaving the three outside. Many were raised unto the heights of joy. The three remained without the gates, holding their treasure firm."

In this ancient writing, older than any of the written scriptures of the world, is to be found the secret of the Masonic story and of the slaying of the Master by the three most

closely associated with Him in His death and burial. Masons will all recognize the three to whom I here refer. These three were the founders of the modern Jewish race. They were three advanced disciples who resented the command to enter, free and untrammelled, the place where light is to be found. They sought to hold that which they had gathered and to dedicate it to the service of God. Their unrecognized motive was love of riches and a desire to hold safe their gains. Ancient tradition, as taught by the teachers of the past, tells us that...

"They turned their faces towards the gates of earth. Their friends went on.... They stayed behind.... The Masters met in conclave and decided what should be the fate of those who, having reached the Gates of Light, loved the possessions of the world more than they loved the service of the light. Again the Word went forth to the revolting three, who waited still without the gates:

" 'Hold what you have and gather more, but know no peace. Garner the fruits of mind, and seek your power in wide possessions, but have no sure abiding place.

" 'Within yourselves, because you are disciples of the Lord, you shall have no share in peace, no sure and certain knowledge of success, nor power to hold your gains.

" 'Always shall there be the knowledge dim of Him Who watches over all. Always the urge to gather and amass. Never the time to hold and to enjoy. Pass on therefore until the time shall come, and again you stand before the Gates of Light, this time with empty hands. Then enter, free, accepted by the Servants of the Lord, and know, forever, peace."

The ancient legend tells us that the three went forth in sorrow and revolt, laden with their treasures, and thus the history of the wandering Jew began. It is significant to remember that one of the greatest sons of God Who has worked on earth, and Who epitomized in Himself the way and the achievement, Jesus of Nazareth, was a Jew. He reversed all the earlier conditions. He possessed nothing at

all. He was the first of our humanity to achieve, and was a direct descendant of the eldest of the original three disciples who revolted from the *drama of detachment*. The Jew embodies in himself the world prodigal son. He is the symbol of the disciple who has not yet learned the lesson of a just sense of values. He has been the victim of the Law of Light and of his inability to comply with that Law. He sinned willfully and with his eyes wide open to results. Hence he knows the law as no other race knows it, for he is eternally its victim. He has enunciated the law from its negative angle; the Law of Moses today rules most of the world, and yet fails to bring into life justice and true legality.

The other group of disciples, the representatives (in their day and age) of the race, passed through the ancient portals of initiation and took the first great step. They came back with a latent and dim recollection of the episode which separated them from three of their co-disciples. On their return to life on earth, they spoke of this event. This was their error; the long antagonism started, which persists until today. Those particular disciples have themselves passed through their long pilgrimage and have entered into eternal peace, but the results of their early betrayal of the hidden events of initiation still persist.

Curiously enough, this ancient race, founded by the three who loved that which they had to offer more than that which they longed to take, were the originators of the Masonic tradition. Their history (and incidentally the history of humanity) is embodied in that dramatic ritual. The reward for their sincerity,-for they revolted in utter sincerity, believing they knew best-was the permission to enact each year, on the return of the day when they might have entered into light, the story of the search for light. Because they had been so

nearly resurrected from the death of earth into the life of light, the great tradition of the mysteries was started by them. They chose death and slew that which "had lived and which could have claimed reward," and which could have spoken the word of power which would have caused the gates of resurrection to open wide.

We are told that these three swore an everlasting vow to stand together and never to desert each other. This vow down the ages they have kept; it has consequently produced that racial separativeness and community of interests which arouses the antagonism of other races.

Down the ages, the Jew has been wandering, producing much of beauty in the world, and giving to humanity many of its greatest men, but he has (at the same time) been hated and persecuted, betrayed and hounded. He embodies, in himself, symbolically, the history of humanity. The ancient tendency of the Jews to grasp and hold, and also to preserve their racial and national integrity, are their outstanding characteristics. They cannot be absorbed and yet so ancient is the race that nevertheless today no nation in the world but has its roots in that group which-in old Lemuria-had advanced so far that all its foremost people stood upon the path of discipleship. There are no racial strains in the Western world which are not offshoots of this oldest select people, with the exception of the Finns, Lapps and those nations which show definite mongoloid strains. But the admixture of what is now called Jewish blood is not found to the same extent, and the modern Jew is as much a by-product as is the Anglo-Saxon race, only, through an imposed selective tendency and racial segregation, he has preserved intact more of the original characteristics.

It is the realization of this common origin which has led

the British-Israelites into their travesty of the truth, and caused them to trace our modern Western history to the Jews of the Dispersion. It is a far more ancient relation than that, and dates back into a period that antedates the history of the Jews as it is related for us in the Old Testament. The original three disciples and their family groups were the ancestors of three major racial groupings, which can be generalized as follows:

1. The Semitic race or races of Biblical and modern times; the Arabs, the Afghans, the Moors and the offshoots and affiliations of those peoples, including the modern Egyptians. These are all descended front the eldest of the three disciples.
2. The Latin peoples and their various branches throughout the world, and also the Celtic races wherever found. These are descended from the second of the three disciples.
3. The Teutons, the Scandinavians, and the Anglo-Saxons, who are the descendants of the third of the three disciples.

The above is a broad generalization. The period covered is so vast and the ramifications down the ages are so numerous, that it is not possible for me to do more than give a general idea. Gradually the descendants of two of these three disciples have accepted the legends which were promulgated in Atlantean times, and have ranged themselves on the side of those who are antagonistic to the Jew, as he is today; they have lost all sense of their common origin. There is no pure race in the world today, for intermarriage, illicit relations and promiscuity during the past few million years have been so numerous that there exists no pure strain. Climate and en-

vironment are fundamentally greater determining factors than any forced segregation, except that which comes through a constant racial intermarriage. Of this latter factor, only the **Hebrew** today has preserved any measure of racial integrity.

When humanity awakens to the fact of its common origin, and when the three great major strains in our modern civilization are recognized, then we shall see the old hatred of the **Jew** die out, and he will fuse and blend with the rest of mankind. Even the oriental races, who are the remnants of the great Atlantean civilization, have in them traces of intermarriage with the ancestors of the modern **Jews** and other racial types, but they have not mixed well, and have therefore preserved their characteristics more successfully than have the groups of our Western men.

If you ponder upon the above, and if you study the Masonic tradition with care, much will become clarified in your mind. Ethnologists may disagree, but they cannot disprove what I have said, for the origins of the present racial world situation lie so far back in the history of mankind that they cannot even prove their own contentions. All they are capable of considering is the history of the past one hundred thousand years, and their work lies with effects of that past and not with originating causes.

### 7. The Ray of the Ego

In starting our study of the ray of the Ego or Soul, certain major premises might be briefly stated and incorporated into a series of propositions, fourteen in number. They are as follows:

1. The egos of all human beings are to be found upon one or another of the seven rays.

580

### *A Treatise on the Seven Rays*

ground in order that the mind principle may assert its control and the life of the soul can then flow out into matured and considered expression upon the physical plane. This relegation of the psychic powers to a position below the threshold of consciousness is the intent of the development planned for the Aryan race.

I would like here to point out that I use the word "Aryan" in contradistinction to the majority of the races found in Asia. Speaking generally, we can today classify the races into three groups:

1. The many remnants of the Atlantean or fourth root-race people, plus a very small sprinkling of the Lemurian peoples—so small as to be negligible.
2. The Aryan race itself, which includes the civilization of India and all Latins, Teutons, Nordics, and Anglo-Saxons, and their various off-shoots.
3. A group which bridges between the Oriental races and the Aryan race which we call the Semitic. This race is neither purely Oriental nor is it Aryan.

The **Jews** are a group of people in whom the principle of separation is pronouncedly present. For ages they have with determination and in obedience to the injunctions in the Old Testament, insisted on regarding themselves as a people set apart. For ages they have held themselves separated off from all other peoples in the world. The result is that they are now evoking from the races among whom they are scattered a corresponding desire to force that very separation upon them. Under the law, we draw forth from others what is actually present within ourselves, and to this law, races and nations are no exception. Through the inter-relation of **Jew** and Gentile, of Semitic and Aryan, and through the solving of



the Jewish problem will the great heresy of separateness eventually be fought out.

It is not intended that the Aryan race should be a psychic race. Their goal is bringing the mind nature into prominence. This could not take place if the "drift" of the forces, flowing into the human mechanism was in the direction of the solar plexus—the major center, governing all lower psychic unfoldment. Just as certain transferences are going on today between the centers below the diaphragm into those above the diaphragm, so the solar plexus (which is like the controlling brain in the animal and the physical-emotional man) must cease finally to control the activities of the human being and the brain must become the seat of the directing agency in its place. Speaking again generally, there are three major controlling factors in the career of a human being:—

1. The solar plexus, corresponding to that stage wherein the play of the forces is physical-etheric-astral.  
This is the stage of *psychic* development.
2. The ajna center between the eyebrows, corresponding to the period of integration and of personality control, wherein certain areas of the brain become sensitized and used.  
This is the stage of *mental* development.
3. The head center, involving the entire brain area around the pineal gland, wherein the spiritual man assumes control.  
This is the stage of *soul* control.

It is in this latter stage that the higher psychic faculties come into play and the lower powers can then again be used, if deemed desirable. The initiate has full control of all faculties and powers, and knows both when and how to use them the most profitably and with the least expenditure of energy. It

Second ray influences and potencies are abidingly present and pour into our planetary sphere and life, via the Sun (veiling a hidden planet) and Jupiter. These sweep the forces of Leo, Sagittarius, Pisces, Aquarius and Virgo into and through our entire planet and all its kingdoms in nature.

From the above few points, hints can be gathered together as to the interlocking forces of all the twelve constellations, as they pour into and through all the kingdoms in nature, carrying with them also not only their own individual potencies but also those of the seven rays, focussed through the sacred and non-sacred planets—the discovered and undiscovered planetary Lives. It has been occultly said that a vision of these powers and their many weaving lines (seen as rivers and streams of light) is given to the initiate from the mountain top of Capricorn, once that summit has been reached. It is at the Transfiguration initiation that this vision appears before the eyes of the astounded disciple. The great experiences upon the various mountain tops as related in the Bible have all to do with Capricorn. Moses, the Lawgiver on Mount Sinai, is Saturn in Capricorn imposing the law of karma upon the people. A clue to the significance of the Jewish people as a karmic clearing house can be found here. Ponder on those words "a karmic clearing house." The Mount of Transfiguration in the New Testament is Venus in Capricorn when love and mind and will meet in the person of the Christ and "He was transfigured" before all men. At the same time, He received the vision of the Father and of what He had to do as He "went up to Jerusalem," the place of death and likewise the city of peace. This Jerusalem is Pisces. In Aquarius, Christ put His disciples in touch with the "man, bearing a pitcher of water." Aquarius and in the upper room introduced them to union and unity under the symbolism of the

of the Christ consciousness in form; it is also the energetic appearance (symbolically speaking) of a world saviour.

This Mutable Cross is, therefore, peculiarly a Christian symbol and significantly connected with the Christ life and with the unfoldment of a world savior and is particularly potent during the anti-clockwise turning of the Great Wheel. This fact will emerge more clearly when astrologers are able to determine accurately the point of development and the spiritual status of the subject whose horoscope is under consideration. The formless nature of the influences of Gemini is strikingly borne out if the significance of Masonry is studied. This world-wide institution was—as I have earlier told you—organized under the influence and impulse of this sign and is governed by it in a most unusual manner. The format or exoteric symbolism of Masonry has frequently been changed during the millennia of years through which it has been active. Its present Jewish coloring is relatively modern and not necessarily enduring, but its significance and its history of unfoldment are the history of the indwelling Christ consciousness and of that inner light, and this must unalterably be continued. That which has entered through the two pillars of Hercules, the disciples (Jachin and Boaz), and through the sign Gemini, has entered to stay.

Apart from the importance of the influences of Gemini as the dominant power in the Mutable Cross, it is one of the paramount zodiacal signs in that it is the major symbol of duality in the zodiac. It is the constellation Gemini and its inherent second ray influence which control every one of the pairs of opposites in the Great Wheel. Gemini, therefore, forms with each of the pairs of opposites in the Zodiac a third factor, powerfully influencing the other two constella-

c. Is an absorbing or abstracting planet.  
d. Is connected with the perfecting process." (C. F. 899.)

10. "Neptune is the repository of the 'solar flames'." (C. F. 1154.)

THE PLANET—PLUTO  
*References in The Secret Doctrine*

1. "Pluto is a deity with the attributes of the serpent. He is a healer, a giver of health, spiritual and physical and of enlightenment." (S.D.II. 30. Note.)
2. "Under the legend, Orpheus seeks in the kingdom of Pluto, his lost soul. Krishna rescues from Pluto his six principles, (II. 30) being the seventh himself..... he is the perfect initiate, the whole of his six principles merging into the seventh." (S.D.III. 142.)

THE PLANET—SATURN  
*References in The Secret Doctrine and A Treatise on Cosmic Fire*

1. "Saturn, the father of the Gods, has been transformed from Eternal Duration into the limited period." (S. D.I. 451.)
2. "Jehovah was identified with Saturn and Vulcan." (S.D.I. 632.)
3. "In time the planet Saturn became reviled by those who worshipped other Gods." (S.D.I. 631.)
4. "Saturn was connected with Lemuria." (S.D.II. 812.)
5. "Venus, Jupiter and Saturn might be considered from

the standpoint of the present time as the vehicles of the three super or major principles. Mercury, the Earth and Mars are closely allied to these three but a hidden mystery lies here." (C.F. 299.)

6. "Venus, the Earth and Saturn form at the present time a triangle of great interest.
  - a. It is undergoing vivification.
  - b. It is increasing the vibratory capacity of the planetary and individual centers." (C.F. 181. 182.)
7. "For some time the solar Logos has turned His attention to the Earth and to Saturn whilst Uranus is being stimulated." (C.F. 357. )
8. "Occultism must win the day before the present era reaches.....Saturn's triple septenary of the western cycle of Europe—before the end of the 21st century A.D." (S.D.III. 23.)
9. "One of the most powerful among the seven creating Angels of the third order being Saturn, the presiding genius of the planet and the God of the Hebrews..... namely Jehovah.....to whom is dedicated the seventh day or Sabbath, Saturday or Saturn's day" (S.D.III. 115.)
10. "The sign of the Messiah's coming was the conjunction of Jupiter and Saturn in the sign Pisces." (S.D.III. 152.)
11. "Saturn was called the Dragon of Life." (S.D.III. 195.)
12. "Saturn, Shiva and Jehovah are one." (S.D.III. 195.)
13. "Saturn is the synthesizing scheme for the four planets which embody manas pure and simple and is the major

mind of man to accept its presentation. Yet St. Augustine tells us that "that which is called the Christian religion existed among the ancients, and never did not exist from the beginning of the human race until Christ came in the flesh, at which time the true religion, which already existed, began to be called Christianity."<sup>1</sup> The Wisdom which expresses relationship to God, the rules of the road which guide our wandering footsteps back to the Father's home, and the teaching which brings revelation have ever been the same down the ages, and are identical with that which Christ taught. This body of inner truths and this wealth of divine knowledge have existed since time immemorial. It is the truth which Christ revealed; but He did more than this. He revealed in Himself and through His life history what this wisdom and knowledge could do for man. He demonstrated in Himself the full expression of divinity, and then enjoined upon His disciples that they should go and do likewise.

In the continuity of revelation, Christianity enters upon its cycle of expression under the same divine law which governs all manifestation—the Law of Cyclic Appearance. This revelation passes through the phases of all form-manifestation, or appearance, then growth and development, and finally (when the cycle draws towards its close) crystallization and a gradual but steady emphasis of the letter and the form, till the death of that form becomes inevitable and wise. But the spirit remains to live on and take to itself new forms. The Spirit of Christ is undying, and as He lives to all eternity, so that which He incarnated to demonstrate must also live. The cell in the womb, the stage of littleness, the development of the child into the man—to all this He submitted Himself, and underwent all the processes which are the destiny of every son of God. Because of this submission and because He "learned obedience by the things which he suffered,"<sup>2</sup> He could be trusted to reveal God to man, and (may we say it?) the divine in man to God. For the Gospels

<sup>1</sup> Quoted by W. Kingsland in *Religion in the Light of Theosophy*.

<sup>2</sup> *Hebrews*, V, 8.

schools of thought speak of the ego, or the higher self, the real man, or the spiritual entity, whilst in the Old Testament reference is made to the "Angel of the Presence." A long list of these synonyms could be compiled, but for our purpose we shall confine ourselves to the word "soul" because of its wide use in the West.

The immortal soul in man prepares him for the first initiation, for it is this soul which manifests upon earth as the "infant Christ" and appears in man. This is the new birth. That which has been slowly gestating in man comes at last to birth, and the Christ, or soul, is born consciously. *Always* the germ of the living Christ has been present, though hidden, in every human being. But in due time and season the infant soul makes its appearance, and the first of the five initiations is made possible. The work proceeds, and the Christ-life unfolds and develops in the man until the second and third initiations take place. At that time, as many believe, we are initiated through the instrumentality of the Christ, and in full waking consciousness the initiate stands in His Presence and sees Him face to face. Browning expresses this truth in the great poem *Saul* when he says:

"Oh, Saul, it shall be  
A Face like my face that receives thee; a Man like to me  
Thou shalt love and be loved by, for ever: A Hand like this hand  
Shall throw open the gates of new life to thee!  
See the Christ stand!"

After the third initiation, the Transfiguration, when the personality has been subordinated to the soul, or the indwelling Christ, and the glory of the Lord can shine forth through the medium of the flesh, we are faced with the supreme achievement of the Crucifixion and the Resurrection. Then, we are told, that mysterious Being, spoken of in the Old Testament as Melchizedek, and as the Ancient of Days, will play His part and initiate us into the still higher mysteries. Of Him we are told that:

"This Melchizedek, King of Salem, Priest of the Most High God

. . . was, in the first place, as His Name means, King of Righteousness, and besides that, King of Salem (that is King of Peace). Being without father or mother or ancestry, having neither beginning of days nor end of life . . . He remains a priest in perpetuity."<sup>12</sup>

He is the One Who receives the initiate and superintends the higher transitions of consciousness which are the reward of the tests triumphantly undergone. He is the One Whose "star shines forth" when the initiate enters into light.

There are therefore three initiators: first, a man's own soul, then the Christ of history, and finally the Ancient of Days, the one in Whom "we live, and move, and have our Being."<sup>13</sup> These ideas are interesting when we realize that out of the five initiations there are three which seem, and naturally so, to be of supreme importance. In the life of Christ there are episodes which represent great points of attainment, all climaxing cycles and initiating new ones. These are the first initiation, the Birth; the third initiation, the Transfiguration; and the fifth, the Resurrection. There is in nature some mysterious value which is connected with the first, the third, and the fifth—the beginning, the middle point and the climaxing consummation. As has been pointed out, "it is the intervals, not only between the base note, the major third and the perfect fifth, or those which distinguish the quaver from the semi-quaver, which enable us to build up a symphony or song." Between these high points, in the intervals of which the details are given us in the Gospel story, the work is carried on which makes the later achievements possible. We are primarily considering in this book the technique of the entrance into the kingdom of God. That kingdom exists and birth into it is as inescapable as birth into the human family. The process is a sequential proceeding from gestation until in "the fullness of time," the Christ Child is born; the soul begins to manifest on earth, and the life of the disciple and initiate begins. He passes from stage

<sup>12</sup> *Hebrews*, VII, 1-4, Weymouth Translation.

<sup>13</sup> *Acts*, XVII, 28.

same experience, and through the process of initiation he gives birth to the Christ. The "infant life," newborn into the kingdom of God, starts on the struggle and the experience which will lead him step by step from one initiation to another till he too has attained. Then he also becomes a teacher and an expression of divinity, and follows in the footsteps of the Savior, serving the race, sounding the needed note, and helping others to reach the point he has reached. The path of service and cooperation with the divine will become the purpose of his life.

Not all initiates can reach the altitude which Christ reached. His was a unique and cosmic mission. But experience of each stage of illumination, as portrayed in the Gospel story, is possible to the disciples of the world. Therefore, in summing up these ideas concerning the new birth into the kingdom, which at this time faces so many, it must be borne in mind that:

"At the first great Initiation the Christ is born in the disciple. It is then that he realizes for the first time *in himself* the outpouring of the divine Love and experiences that marvelous change which makes him feel himself to be one with all that lives. This is the 'Second Birth,' and at that birth the heavenly ones rejoice, for he is born into 'the kingdom of heaven,' as one of the 'little ones,' as a 'little child,'—the names ever given to the new Initiates. Such is the meaning of the words of Jesus, that a man must become a little child to enter into the Kingdom."<sup>15</sup>

The same writer points out in another place that:

"The 'second birth' is another well recognized term for Initiation; even now in India the higher castes are called 'twice-born,' and the ceremony that makes them twice-born is a ceremony of Initiation—mere husk truly, in these modern days, but the 'pattern of things in the heavens.'<sup>16</sup> When Jesus is speaking to Nicodemus he states that 'Except a man be born again he cannot see the kingdom of God,' and this birth is spoken of as that 'of water and the Spirit,'<sup>17</sup> this is the first Initiation; a later one is that 'of the Holy

<sup>15</sup> *Esoteric Christianity*, by Annie Besant, pp.185, 286, 53, 54.

<sup>16</sup> *Hebrews*, IX, 23.

<sup>17</sup> *St. John*, III, 3.5.

meanings and symbols associated with them came into being, is lost in the night of time. They have existed in men's minds and thoughts and writings for thousands of years, and are our joint heritage today. The ancient zodiac of Dendera (anteceding Christianity by several thousand years) is ample proof of this. In the sun's journey around the zodiac, this "Man of the Heavens" eventually arrives at Pisces; this sign is exactly opposite the sign Virgo, and is the sign of all world Savors. We have already seen that the age of Christianity is the Piscean Age, and Christ came to the Holy Land when our sun transitted into that sign. Therefore that which was started and had its being in Virgo (the birth of the Christ Child) is consummated in Pisces when that Christ Child, having attained maturity, comes forth as the world Savior.

One other astronomical fact is of interest in this connection. Closely associated with the constellation Virgo, and to be found in the same section of the Heavens, are three other constellations, and in these three there is portrayed for us symbolically the story of the Child which shall be born, suffer and die and come again. There is the group of stars called Coma Berenice, the Woman with the Child. There is Centaurus, the Centaur, and Boötes, whose name in the **Hebrew** language means the "Coming One." First, the child born of the woman and that woman a virgin; then the centaur, ever the symbol of humanity in the ancient mythologies, for man is an animal, plus a god, and therefore a human being. Then He Who shall come looms over them all, overshadowing them, pointing to the fulfillment which shall come through birth and human incarnation. Truly the picture-book of the heavens holds eternal truth for those who have eyes to see and the intuition developed rightly to interpret. Prophecy is not confined to the Bible, but has ever been held before men's eyes in the vault of heaven.

Thus as "the heavens declare the glory of God, and the firmament sheweth His handiwork,"<sup>46</sup> we have the prophecy

<sup>46</sup> *Psalms* XIX, 1.

be tempted, and if so, could He have fallen into sin? Did He meet these temptations as the omnipotent Son of God, or did He meet them as a man and therefore subject to temptation? What is meant by the devil? And what was the relation of Christ to evil? Had this wilderness story never been told to us, what would have been our attitude to Christ? What really took place in the consciousness of Christ while in the wilderness? For what purpose are we permitted to share with Him this experience?

Many such questions arise in the mind of the intelligent man, and many have been the commentaries written to prove the particular point of each writer. It is not the purpose of this book to deal with the difficult subject of evil, nor to define the times when Christ was functioning as a man, and when He was functioning as the Son of God. Some believe that He was simultaneously both, and was "very God of very God,"<sup>26</sup> and yet essentially and utterly human at the same time. People make these statements but they are apt to forget the implications. They affirm with decision their point of view, and omit to carry their attitude to a logical conclusion. The inference is that we are allowed to know about the temptation in order to teach us, as human beings, a needed lesson; let us therefore study the story from the angle of Christ's *humanity*, never forgetting that He had learned obedience to the divine spirit, the soul in man, and was in control of His body of manifestation.

He was "in all points tempted like as we are, yet without sin;"<sup>27</sup> He came in a human body, and was subject to human conditions as also we are; He suffered and agonized; He felt irritation, and was conditioned by His body, His environment and the period, as we all are. But because He had learnt to master Himself, and because the wheel of life had done its work with Him, He could face this experience and meet evil face to face, and triumph. He taught us thereby how to meet temptation; what to expect, as disciples prepar-

<sup>26</sup> *Athanasian Creed*.

<sup>27</sup> *Hebrews*, IV, 15.

vent of mental development there has been, for a long time, a growing sense of sinfulness, of contrition, and of an almost abject attitude to the Creator, producing in humanity that strongly marked inferiority complex with which today psychologists have to deal. Against this sense of sin, with its concomitants of propitiation, atonement and the sacrifice of Christ for us, there has been a revolt; and in this really wholesome reaction there is the normal tendency to go too far. Fortunately, we are never able to get too far from divinity; and that, as a race, we shall swing back into a state of greater spirituality than ever before is the sincere belief of all who know. Theology over-reached itself with its "miserable sinner" complex and its emphasis upon the necessity for the purification by blood. This teaching of purification through the blood of bulls and of rams (or lambs) was part of the ancient mysteries, and was inherited by us primarily from the Mysteries of Mithra. These mysteries, in their turn, inherited the teaching, and thus formulated their doctrine, which Christianity absorbed. When the sun was in the zodiacal sign of Taurus the Bull, the sacrifice of the bull was offered as a forecast of that which Christ came later to reveal. When the sun passed (in the precession of the equinoxes) into the next sign, that of Aries the Ram, we find the lamb was sacrificed and the scapegoat sent into the wilderness. Christ was born into the next sign, Pisces the Fishes, and it is for this reason that we eat fish on Good Friday, in commemoration of His coming. Tertullian, one of the early Church Fathers, speaks of Jesus Christ as the "Great Fish," and of us, His followers, as the "little fishes." These facts are well known, as the following extract will indicate:

"The ceremonies of purification by the sprinkling or drenching of the novice with the blood of bulls or rams were widespread, and were to be found in the rites of Mithra. By this purification a man was 'born again' and the Christian expression 'washed in the blood of the Lamb' is undoubtedly a reflection of this idea, the reference thus being clear in the words of the Epistle to the *Hebrews*: 'It is not possible that the blood of bulls and of goats should take away

sins.' In this passage the writer goes on to say: 'Having boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say his flesh . . . let us draw near . . . having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' But when we learn that the Mithraic initiation ceremony consisted in entering boldly into a mysterious underground 'holy of holies' with the eyes veiled and there being sprinkled with blood and washed with water, it is clear that the author of the Epistle was thinking of those Mithraic rites with which everybody at that time must have been so familiar."<sup>24</sup>

Christ came to abolish these sacrifices by showing us their true meaning and in His Person as perfect man He died the death of the Cross to show us (in picture form and through actual demonstration) that divinity can be manifested and can truly express itself only when man, as man, has died in order that the hidden Christ may live. The lower carnal nature (as St. Paul loved to call it) must die in order that the higher divine nature may show forth in all its beauty. The lower self must die in order that the higher self can manifest on earth. Christ had to die in order that once and for all mankind might learn the lesson that by the sacrifice of the human nature the divine aspect might be "saved." Thus Christ summed up in Himself the significance of all the past world sacrifices. That mysterious truth which had been revealed only to the pledged and trained initiate when he was ready for the fourth initiation was *given out by Christ to the world of men*. He died for all so that all might live. But this is not the doctrine of the vicarious atonement which was preeminently St. Paul's interpretation of the Crucifixion, but the doctrine which Christ Himself taught—the doctrine of divine immanence (see St. John XVII), and the doctrine of the God-Man.

Christianity inherited many of its interpretations, and the teachers and interpreters of the early Christian times were no more free from the thralldom of ancient beliefs than are we

<sup>24</sup> *The Paganism in Our Christianity*, by Arthur Weigall, pp.132, 133.

and civilization and culture, prejudices and likings, scientific attainment and artistic expression and the many ways in which humanity throughout the planet colors existence—are aspects of effects, initiated somewhere, on some level at some time, by human beings, both individually and en masse.

Karma is therefore that which Man—the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man—has instituted, carried forward, endorsed, omitted to do or has done right through the ages until the present moment. Today, the harvest is ripe and mankind is reaping what it has sown, preparatory to a fresh ploughing in the springtime of the New Age, with a fresh sowing of the seed which will (let us pray and hope) produce a better harvest.

The outstanding evidence of the Law of Cause and Effect is the Jewish race. *All nations prove this Law*, but I choose to refer to the Hebrew peoples because their history is so well known and their future and their destiny are subjects of worldwide, universal concern. The Jews have always had a symbolic significance; they sum up in themselves—as a nation, down the ages—the depths of human evil and the heights of human divinity. Their aggressive history as narrated in the Old Testament is on a par with present-day German accomplishment; yet Christ was a Jew and it was the Hebrew race which produced Him. Let this never be forgotten. The Jews were great aggressors; they despoiled the Egyptians and they took the Promised Land at the point of the sword, sparing neither man, woman nor child. Their religious history has been built around a materialistic Jehovah, possessive, greedy and endorsing and encouraging aggression. Their history is symbolic of the history of all aggressors, rationalizing themselves into the belief that they are carrying out divine purpose, wresting away from people their property in a spirit of self-defense and finding some

reason, adequate to them, to excuse the iniquity of their action. Palestine was taken by the Jews because it was "a land flowing with milk and honey," and the claim was made that the act was undertaken in obedience to divine command. Later, the symbolism gets most interesting. They divided into two halves: the Israelites with headquarters at Samaria, and the Jews (meaning two or three special tribes out of the twelve) locating around Jerusalem. Dualism ran through their religious beliefs; they were schooled by the Sadducees or the Pharisees, and these two groups were in constant conflict. Christ came as a member of the Jewish race and they renounced Him.

Today the law is working, and the Jews are paying the price, factually and symbolically, for all they have done in the past. They are demonstrating the far-reaching effects of the Law. Factually and symbolically, they stand for culture and civilization; factually and symbolically, they *are* humanity; factually and symbolically, they stand as they have ever chosen to stand, for separation. They regard themselves as the chosen people and have an innate consciousness of that high destiny, forgetting their symbolic role and that it is Humanity which is the chosen people and not one small and unimportant fraction of the race. Factually and symbolically, they long for unity and cooperation, yet know not how to cooperate; factually and symbolically, they are the "Eternal Pilgrim"; they are mankind, wandering through the mazes of the three worlds of human evolution, and gazing with longing eyes towards a promised land; factually and symbolically, they resemble the mass of men, refusing to comprehend the underlying spiritual purpose of all material phenomena, rejecting the Christ within (as they did centuries ago the Christ within their borders), grasping for material good and steadily rejecting the things of the spirit. They demand the so-called restitution of Pal-

estine, wresting it away from those who have inhabited it for many centuries; and by their continued emphasis upon material possession they lose sight of the true solution, which is that, symbolically and factually again, they must be assimilated into all the nations, and fused with all the races, thus demonstrating recognition of the One Humanity.

It is interesting to note that the Jews who inhabited southern Palestine, and whose chief city was Jerusalem, have succeeded in doing this and have fused with and been assimilated by the British, the Dutch and the French in a way that the Israelites, ruled from Samaria, have never done. I commend this to you for your consideration.

If the Jewish race would recall, therefore, their high symbolic destiny, and if the rest of humanity would see themselves in the Jewish people, and if both groups would emphasize the fact of human stock and cease thinking of themselves in terms of national and racial units, the karma of humanity would radically change from the retributive karma of the present to the recompensing good karma of the future.

Regarding this question from the long range vision (looking backward historically as well as forward hopefully), the problem is one to which the Jews themselves must make the larger contribution. They have never yet faced candidly and honestly (as a race) the problem of *why* the many nations, from the time of the Egyptians, have neither liked nor wanted them. It has always been the same down the centuries. Yet there must be some reason, inherent in the people themselves, when the reaction is so general and universal. Their approach to their direful problem has been one of supplication, or of distressed complaint, or of unhappy despair. Their demand has been for the Gentile nations to put the matter right, and many Gentiles have attempted to do so. Until, however, the Jews themselves



face up to the situation and admit that there may be for them the working out of the retributive aspect of the Law of Cause and Effect, and until they endeavor to ascertain what it is in them, as a race, which has initiated their ancient and dire fate, this basic world issue will remain as it has been since the very night of time. That within the race there are and have been great, good, just and spiritual men is unalterably true. A generalization is never a complete expression of the truth. But, viewing the problem of the Jews in time and space, in history and today, the points which I have made will bear careful consideration by the Jews.

What I have said in no way mitigates the guilt of those who have so sorely abused the Jews. You have a proverb, have you not? that "two blacks do not make a white." The behavior of the nations towards the Jews, culminating in the atrocities of the second quarter of the twentieth century, have no excuse. The law must inevitably work. Though much that has happened to the Jews originated in their past history and in their pronounced attitude of separativeness and nonassimilability, and in their emphasis upon material good, yet the agents who have brought the evil karma upon them equally incur the retributive aspect of the same law; the situation has now assumed the form of a vicious circle of error and wrong doing, of retribution and revenge, and in view of this the time must come when together the nations will confer upon this problem, and together they will cooperate to bring to an end the wrong attitudes *on both sides*. All karma of evil nature is solved by the presentation of an accepting will, a cooperative love, a frank acknowledgment of responsibility and a skillful adjustment of united joint activity to bring about the good of humanity as a whole, and not just the good of an individual nation or people or race. The Jewish problem will not be solved

by taking possession of Palestine, by plaint and demand and by financial manipulations. That would be but the prolongation of ancient wrong and material possessiveness. The problem will be solved by the willingness of the Jew to conform to the civilization, the cultural background and the standards of living of the nation to which—by the fact of birth and education—he is related and with which he should assimilate. It will come by the relinquishment of pride of race and of the concept of selectivity; it will come by renouncing dogmas and customs which are intrinsically obsolete and which create points of constant irritation to the matrix within which the Jew finds himself; it will come when selfishness in business relations and the pronounced manipulative tendencies of the Hebrew people are exchanged for more selfless and honest forms of activity.

The Jew, owing to his rays and point of development, is outstandingly creative and artistic. This he must recognize and not seek as he now does to dominate in all fields, to grasp all opportunities away from other people, and so better himself and his own people at the expense of others. Release from the present situation will come when the Jew forgets that he is a Jew and becomes in his inmost consciousness an Italian, an American, a Britisher, a German or a Pole. This is not so at this time. The Jewish problem will be solved by intermarriage; that of the Negro will not. This will mean concession and compromise on the part of the orthodox Jews—not the concession of expediency but the concession of conviction.

Let me point out also that just as the Kabbalah and the Talmud are secondary lines of esoteric approach to truth, and materialistic in their technique (embodying much of the magical work of relating one grade of matter to the substance of another grade), so the Old Testament is emphatically a secondary Scripture, and spiritually does not rank

with the Bhagavad-Gita, the ancient Scriptures of the East and the New Testament. Its emphasis is material and its effect is to impress a purely materialistic Jehovah upon world consciousness. The general theme of the Old Testament is the recovery of the highest expression of the divine wisdom *in the first solar system*; that system embodied the creative work of the third aspect of divinity—that of active intelligence expressing itself through matter. *In this solar system* the created world is intended to be the expression of the second aspect, of the love of God. This the Jew has never grasped, for the love expressed in the Old Testament is the separative, possessive love of Jehovah for a distinct unit within the fourth or human kingdom. St. Paul summed up the attitude which humanity should assume in the words: "There is neither Jew nor Gentile." The evil karma of the Jew today is intended to end his isolation, to bring him to the point of relinquishing material goals, of renouncing a nationality that has a tendency to be somewhat parasitic within the boundaries of other nations, and to express inclusive love, instead of separative unhappiness.

And what of the Gentile attitude? It is absolutely necessary that the nations meet the Jew more than half way when he arrives at altering—slowly and gradually—his nationalistic orthodoxy. It is essential that they cease from fear and persecution, from hatred and from placing barriers to cooperation. The growing anti-Semitic feeling in the world is inexcusable in the sight of God and man. I refer not here to the abominable cruelties of the obsessed German people. Behind that lies a history of Atlantean relationships into which it is needless for me to enter because I could not prove to you the truth of my statements. I refer to the history of the past two thousand years and to the everyday behavior of Gentile people everywhere. There must be a definite effort upon the part of the nationals of

every country to assimilate the Jews, to inter-marry with them, and to refuse to recognize as barriers old habits of thought and ancient bad relations. Men everywhere must regard it as a blot upon their national integrity if there is the appearance within their borders of the old duality—Jew and Gentile. *Their is neither Jew nor Gentile; there is only Humanity.* This war ( 1914-1945 ) should be regarded as having brought to a conclusion the ancient enmity between Jew and Gentile, and the two groups have now the opportunity to originate a newer and happier measure of living and a truly cooperative relation on either side. The process of assimilation will be slow, for the situation is of so ancient a date that habits of thought, customary attitudes and separative customs are well established and hard to overcome. But the needed changes can be made if goodwill directs the spoken word, the written presentation and the mode of living together. The Hierarchy sees no distinction. The Head of the Hierarchy, though not in a Jewish body at this time, achieved the highest spiritual goal for humanity whilst in a Jewish vehicle. The Hierarchy is also sending into Jewish bodies certain disciples who will work with full intent at the changing of the situation. There are Jews today, a few in number, who do not think in terms of being Jews; who are not preoccupied with the Jewish problem to the exclusion of all else, and who are endeavoring to fuse all people into one humanity, thus bridging the gap.

Again, I say, that the Masters of the Wisdom see neither Jew nor Gentile, but only souls and sons of God.

In dealing with the subject of karma as a factor—decisive and lasting in both disease and health—one of the criticisms to which my approach is subjected is that I deal too much with generalities and that I give no specific and detailed analysis of particular diseases, particularly of the great

death, for birth establishes the soul in the true prison, and physical death is only the first step towards liberation.

Another fear which induces mankind to regard death as a calamity is one which theological religion has inculcated, particularly the Protestant fundamentalists and the Roman Catholic Church—the fear of hell, the imposition of penalties, usually out of all proportion to the errors of a lifetime, and the terrors imposed by an angry God. To these man is told he will have to submit and from them there is no escape, except through the vicarious atonement. There is, as you well know, no angry God, no hell, and no vicarious atonement. There is only a great principle of love animating the entire universe; there is the Presence of the Christ, indicating to humanity the fact of the soul and that we are saved by the livingness of that soul, and the only hell is the earth itself, where we learn to work out our own salvation, actuated by the principle of love and light, and incited thereto by the example of the Christ and the inner urge of our own souls. This teaching anent hell is a remainder of the sadistic turn which was given to the thinking of the Christian Church in the Middle Ages and to the erroneous teaching to be found in the Old Testament anent Jehovah, the tribal God of the Jews. Jehovah is *not* God, the planetary Logos, the Eternal Heart of Love Whom Christ revealed. As these erroneous ideas die out, the concept of hell will fade from man's recollection and its place will be taken by an understanding of the law which makes each man work out his own salvation upon the physical plane, which leads him to right the wrongs which he may have perpetrated in his lives on Earth, and which enables him eventually to "clean his own slate."

I seek not here to impose upon you a theological discussion. I seek only to point out that the present fear of death must give place to an intelligent comprehension of the reality

## THE FOURTEEN RULES FOR GROUP INITIATION

that the veil of the Temple was split in twain from the top to the bottom. The lawgiver assisted at the first rending as the climax to the third initiation, and there was a somewhat similar process of glorification. A similar event took place at the Transfiguration of the Christ, overshadowing or rather working through the Master Jesus. But at the triumph over death and through the Great Renunciation or Crucifixion episode, a great and major rending took place. The Law, when rightly kept and interpreted, defines man's attitude upon the mental plane and serves to make a rent in the etheric veil, separating the etheric vehicle in its fourfold aspect from the dense physical form. The rending of the second veil at the time of the Crucifixion let in light on to the second level of the etheric plane, and a new type of illumination was spread abroad upon the earth. Law and Love could now penetrate into the consciousness of humanity in a new and direct manner, as the brain of man became involved through the substance of the etheric counterpart of the physical brain; the instinct to self-preservation (one of the lowest aspects of Law) and the tendency to sensitivity (feeling or emotion, one of the lowest forms of Love) could be expressed in a more comprehensive manner.

Another rending of the veil, and one of relatively minor importance, took place when Saul of Tarsus saw the glory of the Lord and was changed into Paul the Apostle. His forward moving and potent directness and sincerity, pushing along "the road to Damascus," forced him to penetrate through one of the separating veils. The Kingdom of Heaven suffereth violence and the violent take it by force. This force, working in Saul, drove him through the veil which prevented vision and the rent thereby made brought him a new revelation. He was, we are told, completely blinded for three days, and this the esoteric records corroborate. This is a well-known correspondence to the three days in the tomb and one recognized by esotericists; it corresponds also to the penetration into the third heaven to which Paul testified later in his life. He realized the nature of the Law, as his later epistles demonstrate; he was brought

to the feet of the Initiator through the effect of love, and thus he availed himself of the two earlier rents in the veil. Whilst thus reaching out to the light, he wrote that epistle about which so much controversy has raged—The Epistle to the Hebrews. In it the results of the rending of the third veil provide the keynote and express the first and highest aspect, as the two earlier rents lead to the revelation of the third and second divine qualities. This first aspect is seen as synthesis, as the Communion of Saints, and as related to the Lord of the World, Melchizedek. Read that epistle in the light of these remarks, and note how a great initiate endeavored to reveal some facts, inherent in the will or power aspect. These were, however, far beyond the ken of the disciples and aspirants of the time, but can today form a true part of the realization of humanity. Law, Love, Union or Synthesis—all these great energies have seeped into the human consciousness and now provide the platform upon which the new civilization can be founded, the new approach to God be taken, and new human relations be implemented.

Three great rents, therefore, now exist, as well as numerous smaller and less important ones, to which no reference has been or need be made. Three great Sons of God at the moment of initiation made a major contribution to the human consciousness through their determined will-to-law, will-to-love and will-to-synthesis. Mankind was thereby aided to move forward more easily along the "lighted Way," to pass through the halls of maya, aided by the light pouring through the rents made in the separating veils by perfected divine Men at the very moment of Their triumph. A fourth great rent still remains to be made as a result of the energies released and the gained good which the three earlier rents have made possible. This fourth major rent will be made by humanity itself standing with "massed intent," focused through the groups which are externalizations of the Ashrams of the Masters. It will therefore be made at the time that the Hierarchy takes physical shape upon the earth again.

the consideration of them) is to develop in you, the disciple, the power to think abstractly—a much needed capacity before you can begin to tread the Way of the Higher Evolution: for this the five initiations open to humanity (as today constituted) prepare the human spirit.

d. *The mysterious purpose which has necessitated the calling into activity the Principle of Pain.* Suffering and Pain are essential requirements in order to carry this purpose to completion. The capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human. It is related to the power to think and consciously to relate cause and effect. It is a process on the way to something undreamt of today. And when I say this, my brother, I mean just exactly that. This same ability to respond through pain is not to be found (in the sense in which the human being comprehends it) in any of the subhuman kingdoms, nor in the superhuman kingdoms, any more than it was found in the previous solar system or will be found in the next. It is related to an aspect of the creative intelligence, an aspect and characteristic peculiar to humanity.

This aspect was not found in the previous solar system, in which the other aspects of the creative intelligence functioned. In this solar system, it has been developed and brought from latency to potency in connection with the substance of the human bodies through which the human soul is gaining experience. It holds the secret of beauty in manifestation, and its first expression can be seen in the creative perfection of certain phases of art for which man, and man alone, is responsible. No other kingdom in nature creates forms, produces color and sounds in harmonious relation, except the human; all of this type of creative art is the result of aeons of conflict, pain and suffering. The Jews, as a product of the humanity of the previous solar system, and as constituting the incarnating residue from that solar system, have run the gamut of suffering and are in the forefront of the creative arts at this time, particularly

in group production such as certain of the great motion pictures and in the field of scientific discovery.

There will be, as you can well see, a close relation between this fourth purpose of Sanat Kumara, the fourth kingdom in nature, the human, and the fourth Ray of Harmony through Conflict. It is the balanced relation of these three, consummated at the fourth initiation, which produces the full beauty of the creative fixed design of the individual soul, or—on a different level of initiatory process—of the fixed design of the universal soul of the Lord of the World. The fourth ray being temporarily out of full incarnation at this time is the reason for the relative interlude in the production of human creative art of a very high order. The cycle of suffering is nearing its close, and we shall later see—when the fourth ray again swings into full objective activity—a recurrence of the arts on a turn of the spiral far more exalted than any lately seen.

e. *The fifth great secret underlying the purpose of Sanat Kumara* is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line. The sumtotal of the highest phases of human thinking along all lines, *materially* affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilizations and cultures, and which expresses the best response *at the moment* of human sensitivity to cosmic impression.

This is all that can be said as we attempt to sum up the fixed desire and the pattern or purpose of divine activity down the ages. We know it to be profoundly inadequate as yet to express or to produce in manifested form the beauty of that design and to create in conformity with God's thought; but—age by age—the thinking capacity of man and his creative imagination have wrought out the slowly unfolding design, and will continue to do so; every

the One. It does not, however, signify the resurrection of some personality in a particular vehicle used in a particular incarnation.

The whole concept of resurrection is the new and most important revelation which is coming to humanity, and which will lay the basis for the new world religion.

In the immediate past, the keynote of the Christian religion has been death, symbolized for us in the death of the Christ, and much distorted for us by St. Paul in his effort to blend the new religion which Christ gave us with the old blood religion of the Jews. In the coming cycle, this distorted teaching on death will assume its rightful place and be known as the disciplining urge to relinquishment and to the ending by death of the hold by matter over the soul; the great goal of all religious teaching will be the resurrection of the spirit in man, and eventually in all forms of life, from the lowest point in evolution to the highest monadic experience. The emphasis in the future will be upon the "livingness of the Christ nature"—the proof of which will be the Risen Christ—and upon the use of the will invoking this "living display." The glory and the radiance of the Transfiguration initiation will eventually be relegated to its destined place, and what is meant by the "display of life" will dimly be sensed in its unimaginable beauty.

The line or the path or the Way of Resurrection is the "Radiant Way" to which we have given the cumbersome name of the Antahkarana; this Way leads straight and directly from one great planetary center to another—from Humanity to the Hierarchy and from the Hierarchy to Shamballa. This is the Way of Resurrection. It is a Way which is composed of the light of intelligent substance, of the radiant attractive substance of love, and the karmic way which is infused by the essence of inflexible will. Forget not that karma is essentially the conditioned will of the planetary Logos as He orders all things toward the ultimate goal of life itself through the process of livingness, of loving understanding, and of intelligent activity.

Therefore, the order to resurrect, as understood by the

same. Until more divine attributes are realized as existing and recognized as aspects, it is not possible for the name of the law which embodies the Law of Freedom to be given, for there is no word in our language adequately available. The above information will, however, link Sirius and our little planet, the Earth, in your minds.

Masonry, as originally instituted far back in the very night of time and long ante-dating the Jewish dispensation, was organized under direct Sirian influence and modeled as far as possible on certain Sirian institutions and bearing a slight resemblance also to our hierarchical life—as seen in the light of the Eternal Now. Its "Blue Lodge" with its three degrees is related to the three major groups of Lives on Sirius, for there are there no kingdoms of nature, such as we possess; these groups receive all Those Who choose the fourth Path, and train Them in the mode of existence and the type of livingness which is found on Sirius. This will make it plain to you that the least developed of the Sirian Lives are—from our standpoint—all of Them initiates of very high degree. Masonry is, therefore, connected in a peculiar way with the fourth Path. Down the ages, the Masonic tradition has been preserved, changing its nomenclature from time to time, reinterpreting its Words of Power, and consequently getting further and further removed from its original beauty and intent.

The time has now come, under cyclic law and in preparation for the New Age, for certain changes to be worked by Masons with spiritual understanding. The present Jewish coloring of Masonry is completely out of date and has been preserved far too long, for it is today either Jewish or Christian and should be neither. The Blue Lodge degrees are entirely Jewish in phrasing and wording, and this should be altered. The Higher Degrees are predominantly Christian, though permeated with Jewish names and words. This too should end. This Jewish coloring is today one of the main hindrances to the full expression of Masonic intention and should be changed, whilst preserving the facts and detail and structure of the Masonic symbolism intact. Whatever

form the new nomenclature will take (and this change will inevitably come) that too will pass away after due service rendered. Thus the cyclic transformation will proceed until such time as the bulk of humanity, standing upon the fourth Path, will pass through the initiatory process on Sirius, of which our E. . A. . degree is a faint reflection.

### 5. *The Ray Path*

The history of evolution upon the Earth, from the angle of humanity is one of progress, emphatic revolutionary decisions and climaxing crises. Without such a history we should not realize the progress made and the steady though gradual growth of sensitive response to environment, to contact and to impressions—mental and spiritual. The history of evolution is in reality and from the occult point of view the history of the freeing of the spirit by the mode of steadily developing forms which—in orderly unfoldment and at the demand of spirit—meet its requirements in any particular cycle and at every stage of growth, consequent upon the response of substance to spiritual impact and impression.

This impact and this impression relate to the bringing together of substance and spirit, of form and matter, and is also closely connected with the cyclic appearance of the rays, with their varying ray influences, qualities and *intentions*, for they all contribute to the evolutionary process as they cycle in and out of manifested expression. It should be recognized that each ray Lord, whilst following His own path of development, has certain qualities to express and certain aspects of life to unfold and manifest. The effect of these intentions of the ray Lords or Lives upon our planet is, from Their angle, purely incidental and takes place without planning, being due to definite cyclic, circulatory and cosmic activities wherein They are eternally engaged. Their intention and purposes are not therefore in any way related to humanity—a fact which men are apt to forget.

It is, however, with these ray intentions that the Initiate of the sixth degree is occupied when He passes on to the fifth or Ray Path. His decision and the intention of the ray

selfish country in the world today is France, with the United States (though along totally different lines) running her a close second; both are materially selfish and capitalistically engrossed. Russia is also selfish but it is the selfishness of a fanatical ideal, held by an immature, a too young a people. The selfishness of the United States is also due to youth, but it will eventually yield to experience and to suffering; there is—fortunately for the soul of this great people—much suffering in store for the United States. The selfishness of France is less excusable; France too is old and experienced; again and again she has been the victim of the armed forces of Germany and cries aloud to the world about it. France forgets that she frequently over-ran central Europe in the Middle Ages, and the Napoleonic conquests are relatively modern history. Her evil destiny (as she regards it) does, nevertheless, give her the opportunity to become spiritual in her life and attitudes, instead of grossly and intellectually (though brilliantly) material. She has not yet learned her lesson, and as yet shows little inclination to do so. Strain, economic privations and anxiety may teach her; the result will be stability.

In the hands of the United States, Great Britain and Russia, and also in the hands of France, lies the destiny of the world disciple, Humanity. Humanity has been passing through the tests which are preparatory to the first initiation; they have been hard and cruel and are not yet entirely over. The Lords of Karma (four in number) are today working through these four Great Powers; it is, however, a karma which seeks to liberate, as does all karma. In the coming crisis, true vision and a new freedom, plus a wider spiritual horizon may be attained. The crisis, if rightly handled, need not again reach the ultimate horror.

The area of difficulty—as is well known—is the Near East and Palestine. The Jews, by their illegal and terroristic activities, have laid a foundation of great difficulty for those who are seeking to promote world peace. As a Jewish member of my Ashram pointed out (and I commend him on his soul vision), the Jews have partially again opened the door

to the Forces of Evil, which worked originally through Hitler and his evil gang. The "sealing" of that door had not been successfully accomplished, and it is the part of wisdom to discover this in time. These Forces of Evil work through a triangle of evil, one point of which is to be found in the Zionist Movement in the United States, another in central Europe, and the third in Palestine. Palestine is no longer a Holy Land and should not be so regarded.

I would have you bear these points in mind while you investigate the world picture. This picture is taking shape and warrants recognition. It involves the Jews (who are not a nation but a religious group) the Near East and Russia. In the maps which are to be found in the Archives of the spiritual Hierarchy, the entire area of the Near East and Europe—Greece, Yugoslavia, Turkey, Palestine, the Arab States, Egypt and Russia—are under a heavy overshadowing cloud. Can that cloud be dissipated by the right thinking and planning of Great Britain, the United States and the majority of the United Nations or—must it break in disaster over the world? Will it present a task too hard for correct handling by that inexperienced disciple—Humanity?

In what I have written above you have the picture of the true situation; it is one which finds Great Britain temporarily weakened and ineffective (except for the clear thinking of her people and her political maturity); it finds the United States, unused to power, somewhat arrogant, with a strong superiority complex, inexperienced and yet at the same time exceedingly well-intentioned and fundamentally sound. It is the mass of the people who are sound in their thinking and not their representatives in Congress.

It is not for me to tell you what will happen, although the Hierarchy knows. Humanity must (as must all disciples) be left entirely free to settle its own destiny. Humanity has not yet learned the difficult lesson which all disciples have to master: the lesson of the dual life of the man whose soul is functioning and whose physical brain is constantly aware of this fact.

reveals the existence of the cosmic Antahkarana, created by the Lord of the World and His group of Executives.

This information concerning the initiatory process is coordinating in its nature and is of service to you only in this connection. It demonstrates the underlying solar synthesis which was the fundamental platform I gave out in *A Treatise on Cosmic Fire*. Beyond that implication, the information is of no use to you. It enables you, however, to begin to develop the esoteric sense of synthesis.

These three grades of appreciation or of comprehension of the initiatory process are hinted at in the Masonic Work. The ceremonial aspect can be related to the degrees of Entered Apprentice and of Fellow Craft, plus certain little-practiced degrees, as for instance that of Mark Mason degree and one or two others; these are expansions of the implied teaching. The initiations, covered by the term symbolic representation, find their first hint in the sublime third degree, that of Master Mason, in the Holy Royal Arch and in one or two succeeding degrees; the higher degrees of the Scottish Rite constitute a vague and nebulous attempt to hold before the Masons of the world those expansions of consciousness and of growth into the Light which are experienced in the remaining higher initiations—those subject to the process called illumination through revelation.

The Masonic Work is an ancient and laudable attempt to preserve in some germinal form the spiritual truth anent initiation. In spite of distortion, some loss of the Ancient Landmarks and a deplorable crystallization, the truth is there and at a later date (in the early part of the next century) a group of enlightened Masons will rearrange the rituals and adapt the present forms and formulas in such a manner that the spiritual possibilities, symbolically indicated, will emerge with greater clarity and a deepened spiritual potency; the coming form of Masonry in the New Age will necessarily rest upon the foundation of a newly interpreted and enlightened Christianity, having no relation to theology and being universal in

nature. Its present form, resting as it does on a Jewish foundation which is nearly five thousand years old, must disappear. This must take place, not because it is Jewish, but because it is old and reactionary and has not followed the evolutionary passage of the sun through the zodiac. That passage should and does symbolize human evolution, and just as the sin of the children of Israel in the wilderness was their reverting to a dispensation and religious ritual which had passed and gone (the religion of the people in the time of Taurus, the Bull, symbolized by their falling down and worshiping the golden calf) so today modern Masonry is in line to do the same; and the ancient usages and forms, consistent and right in the Jewish dispensation, are now obsolete and should be abrogated. It is equally true of the Jewish race that in the rejection of the Christ as the Messiah they have remained, metaphorically and practically, in the sign of Aries, the Ram, or of the Scapegoat; they have yet to pass into the sign (again speaking symbolically) of Pisces, the Fishes, and recognize their Messiah when He again comes in the sign Aquarius. Otherwise they are repeating their ancient sin of non-response to the evolutionary process.

Let us now consider what the initiatory process signifies to the disciple as he seeks to lead the dual life which it demands. You will note that I call it a process in contradistinction to the theosophical definition which regards it as a culminating ceremony of a period of training.

The initiatory process is in reality the result of the activity of three energies:

1. The energy generated by the disciple as he seeks to serve humanity.
2. The energy made available to the disciple as he succeeds in building the antahkarana.
3. The energy of the hierarchical Ashram into which he is being "absorbed" or integrated.

It is these three energies, each with its own mode of expression and each producing its own specific results, which implement or engineer the initiatory process; these



One hint I will give you, based on the life of the Christ. The life history and the experiences of the great Initiates are rarely given, but much has been communicated to us anent the life of the Christ, both in the Gospels and in connection with His earlier incarnations. As you know, He took one of the greatest of the initiations (the sixth initiation, that of Decision). This initiation is related to the throat center and also to its higher correspondence, the throat center of the planetary Logos; this is the center which we call Humanity. Thus "the WORD came forth." He had a dual mission to fulfill in order to prove His fitness (if one may use such a word in connection with an initiate of His exalted standing). He had, first of all, to give a great impetus to human evolution by proclaiming two things:

1. That "the blood is the life."
2. That all men everywhere are sons of God, and therefore divine.

Secondly, He had to bring to an end the Jewish dispensation which should have climaxed and passed away with the movement of the sun out of Aries into Pisces. He therefore presented Himself to them as their Messiah, which was His reason for manifesting through the Jewish race. They not only rejected Him, but have succeeded in perpetuating the Jewish dispensation through the medium of its religious presentation throughout the era of the Christian dispensation. This lies at the root of their trouble and is the cause of their constant emphasis upon the past—a past which is based on their experiences in Aries and not upon their growth in Pisces.

This entire subject of the telepathic interplay between the disciple and the Ashram, and between the Master and the disciple, is one of unique interest. It is part of the dual life which all disciples must lead. It is that which intensifies the life of introspection which is only rightly understood and carried forward when the man is in truth a soul-infused personality. It is the source or origin of the extraverted life which the disciple must also lead, producing an intense activity in the three worlds—an activity

emotional bias and condition. The Poles and the Irish are prime "catalysts of conflict" and are constantly instigating difficulties between peoples. Such has ever been their history. French aggression in the Middle Ages has also caused difficulty, and in later days, Germany became the prime agent of conflict. Today the Jewish people are engineering trouble, and it is interesting to note that the main contention in the past of Poland, lately of the Irish, and today of the Jews, is *territory*, thus evidencing a most distorted sense of values. There is in the last analysis but one world and one humanity, and in a shorter time than you may think boundaries and territories will mean but little. World citizenship will be the only factor of importance.

The Jews are governed by the third Ray of Active Intelligence, the energy which permeates and controls matter or substance. They were also, during the years immediately following the war, under the control of a glamour imposed by the Zionist Dictators, who were attempting (somewhat unsuccessfully) to be to the Jewish people what Stalin and his group, and Hitler and his gang, have been to their people. They worked through the same methods—terrorizing, withholding information, browbeating their opponents, making false claims and bribing and corrupting. They were and are a minority, but a powerful minority because of their great wealth and their being in positions of power. They are claiming a land to which they have no possible right and which the Jews have ignored for two thousand years. Their attitude is perhaps the culminating aggressive action of the age and marks a climaxing point; it has produced a serious world tension, but out of this good may come and a "point of emergence for mankind" be reached. The issue of aggression can be more clearly seen because of their activities. Very few lands today are in the possession of their original inhabitants, and if restoration is made to all original inhabitants (which is not possible) an impossible situation would be brought about just as legitimate as the Zionist position. If the Zionist claims are to be considered (and they have been) they in their turn

should realize that (if *The Old Testament* is to be believed) they originally took the land of Palestine away from its original owners nearly three thousand years ago, at the point of the sword and through an unprovoked aggression.

This conflict which the Zionists have precipitated is basic and useful. It constitutes a test case, being based upon physical plane aggression, being fought with the most violent emotional disturbance and being founded upon completely illogical premises. The Jew has ever been (could he but usefully remember it) the symbol of humanity—evolving, seeking, restless, materialistic, separative and greedy. He is the symbol of the mass consciousness, presenting this consciousness in an exaggerated form; he is ever seeking and searching a home and is the true Prodigal Son of *The New Testament*.

Curiously enough, the Jews have never been a fighting race since the time of the sorry story of the conquest of the early tribes in Palestine; they have been persecuted and repudiated down the centuries, but have retaliated simply by moving on—the wandering Jew seeking a home, wandering humanity, saying always, "I must arise and go to my Father." The motive given to the Prodigal Son in the Gospel story is a strictly material one, and we have here an outstanding instance of the prophetic knowledge of the Christ.

The Jewish people have not only repudiated the Messiah (which their race produced), but they have forgotten their unique relation to humanity; they forget that millions in the world today have suffered as they have suffered and that—for instance—there are eighty per cent of other people in the concentration camps of Europe and only twenty per cent Jews. The Jew however, fought only for himself, and largely ignored the sufferings of his fellowmen in the concentration camps.

I have enlarged thus upon the Jewish conflict because it is the symbol of all past conflicts in human history, based upon universal selfishness and the greed of undeveloped humanity, and because the crucial test of the nations and

of the United Nations Assembly is to be found in the decisions which they made and may make concerning Palestine.

The test, as far as the nations are concerned, lies in their willingness to give refuge to the Jews, and such a refuge would have been offered if the partitioning of Palestine had been refused. The unwillingness of the nations to admit the Jews (though many have willingly offered), and particularly the refusal of the United States to admit them, is separative, wrong and based upon political expediency. The test, as far as the United Nations is concerned, was whether they would endorse partition, and thus perpetuate the spirit of aggression and territorial greed, against which the Forces of Light were arrayed in the last war. The United Nations has already made a major mistake by their original admittance of Russia—a totalitarian power, as was Germany—to their councils. Now they have made another. In the first mistake they precipitated into the United Nations the element of conflict and that spirit of "fanatical imposition" which is distinctive of the totalitarian ideology; in this second case, through the endorsement of partition, they perpetuate the ancient technique of taking what is wanted (with force of arms, if necessary) from the rightful owners. It was a test for the United States, for it is the American Jews who have created the situation, with relatively little help or endorsement from the Jews of other nations. The United States, urged by expediency, by the financial weight of the Zionists, and by the strategic position of Palestine, have thrown the weight of their influence into the conflict on the side of aggression and of territorial theft. They could have worked for the Principle of Harmony and permitted time and the non-separativeness of the nations to adjust and solve the Jewish problem.

More I will not say; the symbolic nature of this basic world problem and its dynamic importance to humanity have led me thus to enlarge. The decision anent the Jews is one of hierarchical importance owing to the karmic relation of the Christ to the Jewish race, to the fact that they repudiated Him as the Messiah and are still doing so,

and of the interpretive nature of the Jewish problem as far as the whole of humanity is concerned.

*The Results of Fourth Ray Activity upon the individual Disciple*

The disciples of the world today are submerged in an ocean of warring energies; the Principle of Conflict touches every life, is potent in the consciousness of each individual aspirant and is conditioning the mass consciousness of mankind. Emotionally and physically, the masses in every land are roused by this conflict; the disciples on earth and the thinking people everywhere are aroused mentally, as well as emotionally and physically, and hence the intensity of their problem. The *points of crisis* in the lives of disciples have—during the past few decades—been many; a *point of tension* has now been reached of an extreme nature; how rapidly can this tension bring about the needed *point of emergence*?

It is not my intention to deal at length with the effect of this conflict in the life of disciples. It deals with the most familiar story to all of them; the aspirants and the disciples are, from the angle of evolution, the most strictly human beings to be found in the fourth kingdom in nature, for the reason that mind, emotion and physical activity are integrated or are in process of integration into one functioning whole. The disciple knows, however, that—as a result of conflict—the complete harmonizing of his entire nature will be brought about; the fusion of soul and personality will be consummated, and for this he works. The same principle can also be applied by him in his consideration of general human affairs; he needs to see in all world conflict the needed steps towards an eventual harmony—a harmony based upon a true mental perception and a sound idealism. It is this process of developing mental understanding and a sound rational yet spiritual attitude which is now going on; the emergence of the many ideologies are the guarantee that the true idealism will eventually appear and control—the ideal of right human relations; it is the

*A Summation and Forecast*

Let me now summarize for you some of the points of importance in this instruction:

1. The fourth Ray of Harmony through Conflict is a controlling factor in human affairs at all times, and peculiarly today.
2. The Principle of Conflict is the agent of the Principle of Harmony and produces the strains and the stresses which will lead, finally, to liberation.
3. The great initiation of the Renunciation, plus the many smaller renunciations, is the result of inner conflict and ever precedes liberation into harmony and peace.
4. Conflict produces: War—Renunciation—Liberation.
5. Humanity is subjected to *crises of discrimination*, leading to right choice. That is the problem confronting humanity today, leading to a crisis within the United Nations.
6. The Hierarchy is subjected to *crises of decision*, leading to perception of the Plan, participation in the Purpose, and the prevention of evil.
7. The Principle of Conflict is today active in all nations, in all religions, in all organizations, leading to the emergence of the New Age.
8. Conflict produces *points of crisis*, then a *point of tension* and eventually a *point of emergence*.
9. This Principle of Conflict is preparing the way for the return of the Christ, Who will inaugurate the new era of harmony.
10. Christ will come in three different ways:
  - a. Through the overshadowing, on the mental plane, of all disciples and aspirants.
  - b. Through the pouring out of love or of the Christ consciousness upon the masses on the emotional plane.
  - c. Through His recognized physical Presence upon Earth.
11. Certain nations are today torn with conflict but are

moving toward harmony. Other nations are focal points of discord and thereby serve the Principle of Conflict.

12. The U.S.S.R., the U.S.A., and the U.K. constitute a governing triangle of energy which, when right relations have been established, can and will create and foster right human relations among men.

13. The Jewish race is a symbol of humanity in its mass sense; in the resolution of its conflict and in the taking of right action, a great step forward in human liberation will take place.

14. As the individual disciple learns to harmonize himself through conflict, he sets an example which is of definite aid to humanity as a whole.

What can I prophesy? What may I foretell in relation to human affairs and of the future ahead of the race?

I would remind you that even the Hierarchy of spiritual and liberated souls, the Church of God invisible, knows not the way that humanity will choose to go. General trends are watched and possibilities are considered; the energies pouring into the human family are directed and manipulated, and conditions can frequently be adjusted, but men decide for themselves direct action; they make their own choices and exert unimpeded the free will with which they may at any time be equipped. I prophecy not, because I do not know. I can, however, say that the issues at stake are now becoming so clear that right decision is more possible than at any other time in human history. Unless, therefore, emotional stresses are too acute, humanity will decide upon right action eventually. Emotions are, however, running high and the spiritual people of the world are not sufficiently aroused as yet to handle them. It is the arousing and the awakening to the critical nature of the time and to the world problems which is immediately needed, and this all men of goodwill should regard as their paramount duty.

As I earlier remarked, if the trends which are today being established are rightly developed, the Hierarchy does not foresee the immediacy of war; war can be averted if

nation to enter the field of *world* service. There must also be humility and a voiced realization of the divinity in all men. To these requirements, the so-called initiate of the Theosophical Society (with the exception of Mrs. Besant) did not conform. I would not call attention to their prideful demonstration, were it not that the same claims are being made and the same delusions presented to the public.

The problem of freedom from the limitations of matter should now be considered and the entire theme be rendered practical.

There is perhaps an ultimate opinion that it is the realm of the emotions and the susceptibility to emotional reactions which constitute the major human limitation—both from the individual angle and also from that of the national angle. It is everywhere realized that the demagogue, for instance, who sways public opinion, is one who also and emphatically plays on human emotions as well as upon human selfishness. As the race progresses towards mental expression, this distorting influence will become increasingly less important, and once the masses (composed of the millions of so-called "men in the street") begin definitely to think, the power of the demagogic approach will have disappeared. The major battle in the world today is that of the freedom of the average citizen to think for himself and to come to his own decisions and conclusions. It is here that the major quarrel between the Great White Lodge and the Black Lodge is to be found. It is a battle in which humanity itself is the decisive factor, and for this reason the Black Lodge is working through the group which is controlling the destiny of Russia and also through the Zionist movement. The leaders of the U.S.S.R. are working intelligently and potently against human freedom and particularly against freedom of thought. Communism per se has no such objective; it is the totalitarian policies of the national rulers which are so disastrous, plus their ambition and their hatred of true freedom. Zionism today stands for aggression and for the use of force, and the keynote is permission to take what you want ir-

respective of other people or of their inalienable rights. These points of view are against the position of the spiritual leaders of humanity, and therefore the leaders of the Zionist movement, and the group of men who direct and control the policies of Russia, are against the policies of the spiritual Hierarchy and are contrary to the lasting good of mankind.

The freedom of the human spirit, the freedom to think, govern and worship as innate, instinctual human desire may dictate, under the influence of the evolutionary process, the liberty to decide on the required form of government or of religion—these are the rightful prerogatives of mankind. Any group of men or any form of government which fails to recognize this inherent right runs counter to the principle which governs the Great White Lodge. The menace to world freedom today lies in the known policies of the rulers of the U.S.S.R. and in the devious and lying machinations of the Zionists. In neither group is there any true spiritual potency, and both are doomed to failure even though they may succeed from the angle of material gain; from the spiritual angle, they are doomed. The leaders of the Russian enterprise against the freedom of the individual are doomed, because inherently man is free and fundamentally divine, and it is assured (from the long range vision) that masses of men in Russia and in the communistically inclined "satellite states" will inevitably react divinely and potently. The true communistic platform is sound; it is brotherhood in action and it does not—in its original platform—run counter to the spirit of Christ. The imposition of intellectual and formal communism by a group of ambitious and sometimes evil men is *not* sound; it does not adhere to the true communistic platform, but is based on personal ambitions, love of power and on interpretations of the writings of Lenin and Marx which are also personal and run counter to the meaning of these two men, just as the theologians of the Church interpret the words of Christ in a fashion which has no relation to His original intention. The rulers of Russia are *not* truly working for the good of the people, any more

than academic Zionism is working and carrying out its projects for any humanitarian reasons. But *the people* hold the ultimate triumph in their hands, for the heart of the people in all nations is basically sound, fundamentally good and God-inclined. This the rulers of the communistic regime forget.

The leaders of the Zionist movement of aggression constitute a real danger to world peace and human development and their activities have been endorsed by the expediency policy of the U.S.A. and, in a secondary degree, by Great Britain, under the influence of the U.S.A. It is the Zionists who have defied the United Nations, lowered its prestige and made its position both negative and negligible to the world. It is the Zionists who have perpetrated the major act of aggression since the formation of the United Nations, and who were clever enough to gain the endorsement of the United Nations, turning the original "recommendation" of the United Nations into an order. The rule of force, of aggression and of territorial conquest by force of arms is demonstrated today by the Zionists in Palestine, as well as the demonstration of the power of money to purchase governments. These activities run counter to all the plans of the spiritual Hierarchy and mark a point of triumph of the forces of evil. I am emphasizing the activities of these two countries because through the leaders of these groups of aggressive men the forces of evil—dammed back temporarily by the defeat of the evil group which Hitler gathered around him—have again organized their attack on the spiritual development of humanity.

The world today still remains divided into people of evil intention and great power and their victims, plus the negative reactions of the remaining nations. There is no nation in the United Nations which has attempted to swing the tide of evil by ranging itself and other nations on the side of freedom. There are only groups of unillumined men who seek to control national destinies. There is still emotional reaction to situations and the emotional exploitation of individuals and nations by those who are in

He knows that he has climbed to the mountain-top or has "ascended" to the buddhic plane, from which plane he must permanently work and not just occasionally, as has been the method hitherto.

He can work through a physical body (with its subtler sheaths) or not, as he sees fit. He realizes that he, as an individual, no longer needs a physical body or an astral consciousness, and that the mind is only a *service instrument*. The body in which he now functions is a body of light which has its own type of substance. The Master, however, can build a body through which He can approach His incoming disciples and those who have not taken the higher initiations; He will normally build this body in semblance of the human form, doing so instantaneously and by an act of the will, when required. The majority of the Masters who are definitely working with humanity either preserve the old body in which They took the fifth initiation or else They build the "mayavirupa" or body of maya, of physical substance. This body will appear in the original form in which They took initiation. This I personally did in reference to the first case; i.e., preserving the body in which I took initiation. This the Master K.H. did in creating a body which was made in the form in which He took the fifth initiation.

It may interest you to know, that the Christ has not yet decided what type of physical vehicle He will employ should He take physical form and work definitely upon the physical plane. He waits to see what nation or group of nations do the most work and the most convincing work, in preparation for His reappearance. He will *not*, however, take a Jewish body as He did before, for the Jews have forfeited that privilege. The Messiah for Whom they wait will be one of Christ's senior disciples, but it will *not* be, as originally intended, the Christ. Symbolically, the Jews represent (from the point of view of the Hierarchy) that from which all Masters of the Wisdom and Lords of Compassion emerge: materialism, cruelty and a spiritual conservatism, so that today they live in *Old Testament* times and are

under the domination of the separative, selfish, lower concrete mind.

But their opportunity will come again and they may change all this when the fires of suffering at last succeed in purifying them and burning away their ancient crystallization, thus liberating them to the extent that they can recognize their Messiah, Who will *not*, however, be the world Messiah. The Jews need humility more than any other nation. By humility they may learn something of value as well as a needed sense of proportion. They are dear to the heart of the Christ for—in the performance of His greatest work—He chose a Jewish body, but their materialism and their repudiation of spiritual opportunity has negated His use of their racial type again. It would provide too great a handicap. The probability is that the Master Jesus will assume (under instruction from the Christ) the part of the Messiah.

The Master, standing symbolically upon the Mount of Ascension, is equipped with a full realization of the past, with a sound appreciation of what He has to offer to the service of humanity, and with a sense of expectancy. During the preceding cycle of lives of initiatory service to humanity, He has several times heard "the Voice of the Father." This is a symbolical phrase, indicating contact with that aspect of himself which was responsible for the appearance of his soul and for its long, long cycle of incarnation: the Monad, the Spirit, the One, the Life, the Father. Each time that that Voice spoke, it gave him recognition. It is in reality the voice of the Initiator in Whom we live and move and have our being. All of the Master's previous visions have led Him to this high point of expectancy; He knows now where His field of service lies—within the Hierarchy, working on behalf of all living beings. He knows also that He Himself has still to make progress, to move forward, and that there faces Him a great Initiation of Decision (the sixth) for which He must prepare. He knows that this entails for Him *right choice*, but also that right choice depends upon right understanding, right perception, right willingness and

their greatest need, to point the way to resurrection and the revelation which will inevitably follow, man's renunciation of the material values.

The prevalent spirit of expectancy and of a truly divine discontent are the guarantees that this second spiritual event is a real factor in our time. Many factors contribute to this awakening. In most countries, through the radio, through the newspapers, through books, magazines and travel, through lectures and forums and simplified human intercourse (to which the automobile and the airplane have greatly contributed) men everywhere are free to know and to understand. This is, of course, not true of those countries where the freedom of the human spirit is attacked. There are two ways which that freedom of choice can be infringed: First, as in Russia, by keeping the citizenry in ignorance of world affairs, and secondly, by giving them biased news and misinformation, or a garbled or distorted slant on world affairs, as is the case in most other countries, particularly in the United States. An instance of this can be seen in the fact that the Arabs never got a true hearing in the American newspapers or on the radio; the American people were "pressured" (I think that that is the word you use) into an acceptance of the Zionist position—the motive being oil and mineral riches.

But the mentality of man is daily developing and his ability to grasp world affairs is growing. That is one of the greatest of spiritual events and is the foundational fact which makes the life of the soul and the growth of intuitive perception possible on a large scale. This is a by-product of the clash of the ideologies, but is the true and beautiful result of the universal educational system which—faulty though it may be and is—has made it possible for all men to read, to write and to communicate with each other.

### 3. *The Growth of Goodwill and the Revelation of Cleavages*

The result of the world war, of disease, famine and pain, has developed a spirit of community in suffering and

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

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

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

Another instance of a notable and most ancient invocation is to be found in the *Gayatri* where the people invoke the Sun of Righteousness in the words: "Unveil to us the face of the true spiritual Sun, hidden by a disk of golden light, that we may know the truth and do our whole duty, as we journey to Thy sacred Feet."

To this we should also add the Four Noble Truths, as enunciated by the Buddha and which are so well known to all of us, summarizing as they do the causes and the sources of all the troubles which concern humanity. There are many translations of these truths to which I have referred; they all convey the same longing and appeal and they are all essentially correct as to meaning. During the Jewish dispensation, there was given a statement as to human conduct in the words of the Ten Commandments; upon these, human law has been based and upon them the laws governing the relationships of people in the West have been founded. It has eventuated in a somewhat narrow conception of Deity; these Commandments are didactic and

present the negative angle. Then Christ came and gave to us the fundamental law of the universe, the law of love; He also gave us the Lord's Prayer with its emphasis upon the Fatherhood of God, the coming of the Kingdom and right human relations.

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

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