

The Treading of the Way

Guidance and Inspiration for Those Who Serve

Compiled from the writings of Alice A. Bailey
and the Tibetan Master, Djwhal Khul

Published by SourcePoint Global Outreach
with permission of the Lucis Trust,
which holds copyright.

Reference Index

Books by the Tibetan (Djwhal Khul)
through Alice A. Bailey

Book Abbreviation	Title
IHS	Initiation Human and Solar
LOM	Letters on Occult Meditation
TCF	A Treatise on Cosmic Fire
TWM	A Treatise on White Magic
DINA I	Discipleship in the New Age - Vol 1
DINA II	Discipleship in the New Age - Vol 2
GLA	Glamour: A World Problem
TEL	Telepathy and the Etheric Vehicle
EXH	The Externalization of the Hierarchy
DN	The Destiny of the Nations
BC	From Bethlehem to Calvary
ROC	The Reappearance of the Christ
	A Treatise on the Seven Rays
EP I	Vol I - Esoteric Psychology I
EP II	Vol II - Esoteric Psychology II
EH	Vol IV - Esoteric Healing
RI	Vol V - The Rays and the Initiations

NOTE

Reference Example: A reference, for example (TWM - 135/136) at the end of a quotation, would refer to a quotation from "A Treatise on White Magic," starting on page 135, and continued on page 136.

The Great Invocation

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

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

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

From the center which we call the human race
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.

Extract From a Statement by the Tibetan

August 1934

Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. [Alice A. Bailey] knows who I am and recognizes me by two of my names.

I am a brother of yours, who has traveled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old man, as age counts among the teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity—not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition. Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters *can* be found) then they will have served their purpose. If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is said.

Contents

Introduction	1
The Treading of the Way	2
The Heart of Love	12
Harmlessness	19
Challenges of the Path	26
The Power and Significance of Speech	36
Understanding the Reality of the Soul	39
Who are the Hierarchy?	46
Entering Into Communion and Rapport with the Masters	49
Meditation Practice	55
The New Group of World Servers	61
Dietary Considerations	69
Sexuality	72
The Path of Initiation	76
The First Initiation (Known as “The Birth” at Bethlehem)	90
The Second Initiation (Known as “The Baptism” in Jordan)	94
The Third Initiation (Known as “The Transfiguration”)	99
The Fourth Initiation (Known as the “Renunciation” or “Crucifixion”)	104
The Fifth Initiation (Known as “The Revelation”)	108
Stanzas For Disciples	112

Introduction

When one begins to consciously sense and awaken to the reality of their own soul, finding that their old ways of living and thinking are no longer satisfying or meaningful, questions, and even some confusion, may naturally arise within one's heart and mind. When one realizes that their life may actually be destined for a larger and more inclusive purpose than simply the fulfillment of their own immediate needs, desires, personal ambitions, and goals, questions naturally arise within one's heart and mind as the psyche is exposed to this transition; this expansion of awareness.

There is a great awakening taking place upon the planet, an infusion of the energy of the soul, the higher self, the Christ. This *infusion* process is taking place on a personal and collective level. There is a tremendous shift taking place within humanity. We are awakening. We are moving away from being strictly intellect and personality centered, into a more loving, wise, and inclusive awareness, guided by the impulses and influence of our own intuition and divine soul.

In this evolutionary process, questions may naturally arise within one's heart and mind. Where do I exist within the grand scheme of things? Who is supporting me in my soul growth and spiritual unfoldment when those around me do not seem to understand the psychological and spiritual changes I am experiencing? What is all my spiritual effort actually leading to? Is there truly a Divine Plan underneath all the chaos I see in the world? How can I best serve and support others who are also experiencing this sometimes difficult and confusing process of soul infusion and personal awakening?

It is sincerely hoped that the passages offered in this compilation will help to educate and inspire those who are *On the Path* and *Treading the Way*; those who are awakening and experiencing the sometimes dramatic effects of various degrees of soul/personality fusion. May this book evoke and inspire renewed enthusiasm towards your own continuing spiritual unfoldment and your personal dedication to loving and selfless service to humanity—which are actually one and the same.

A Student
California
July 2010

The Treading of the Way

(1)my words are for those who are *seeking* to measure up to the need for trained servers. I say not, you note, those who measure up. Intention and effort are considered by us [the Masters and Guides of humanity] of prime importance, and are the two main requisites for all disciples, initiates and masters, plus the power of persistence. (TWM - 54)

(2) Men deaden the inner voice that bears witness to the life hereafter, and they drown the words that echo in the silence by the noise and whirl of business, pleasure and excitement.

The whole secret of success in treading the occult path depends upon an attitude of mind; when the attitude is one of concrete materialism, of concentration upon [physical] form, and a desire for the things of the present moment, little progress can be made in apprehending the higher esoteric truth. (TWM - 84)

(3) No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thick-set forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be but brief. Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral [emotional] plane, and who has heard, even if only once, the clarion call of his own soul. (TWM - 223)

(4) The goal ahead of the aspirant is the consciousness of non-separateness and the recognition of a universal inclusiveness; the secondary goal is the ability to reveal the nature of that reality, Unity; the third goal is the ability to take those measures in the three worlds [physical, emotional, mental] which will facilitate mankind's apprehension of these fundamentals. You will note how this last definition of the goal removes inevitably the factor of self-interest in its entirety. It might therefore be said that revelation concerns Oneness and nothing else. The practical nature of this truth is only recognized when the disciple attempts to do two things: to realize it individually, and to bring the nature of planetary unity and of non-separateness to the minds and into the lives of men everywhere. (RI - 298)

(5) There is no question at this time that those who are in any way advanced in evolution are having that evolution hastened as never before in

the history of the world. The crisis is so grave and the need of the world so great, that those who can contact the inner side of life, who can even in a small way sense the vibrations of the senior disciples and the Elder Brothers of the race, and who can bring down the ideals, as known on the higher planes, are being very carefully, forcefully, yet strenuously trained. It is necessary that they should be enabled to act accurately and adequately as transmitters and interpreters. (TWM - 174)

(6) It should be noted here, that only as a man understands himself can he arrive at an understanding of that which is the sum total that we call God. This is a truism and an occult platitude but when acted upon leads to a revelation which makes the present 'Unknown God' a recognized reality. (TWM - 29)

(7) Dissatisfaction, disgust, distaste, and a deep fatigue are characteristic very frequently of those who are on the verge of discipleship. For what is a disciple? He is one who seeks to learn a new rhythm, to enter a new field of experience, and to follow the steps of that advanced humanity who have trodden ahead of him on the path, leading from darkness to light, from the unreal to the real. He has tasted the joys of life in the world of illusion and has learnt their powerlessness to satisfy and hold him. Now he is in a state of transition between the new and the old states of being. He is vibrating between the condition of soul awareness and form awareness. He is "seeing double." (TWM - 58/59)

(8) An integrated, intelligent personality is adequate to deal with the working out of the server's part in the active work of the world, provided his vision is not blurred by personal ambition nor his activity such that it degenerates into a sense of rush and a display of busy feverishness. It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution, through the impartation of ideas. Such is the Plan for humanity. (EP II - 136)

(9) As the aspirant adjusts himself to the ideas of the soul life he begins to realize that there is ever a flowing in, a vitalizing and a stimulating which is followed by a flowing out as sure and as inevitable as the immutable laws of force.

Again, and of more vital importance to us, these cyclic impulses in the life of the disciple are of greater frequency and speed and forcefulness than in the life of the average man. They alternate with a distressing rapidity. The hill and valley experience of the mystic is but one way of expressing this ebb and flow. Sometimes the disciple is walking in the sunlight and at other times in the dark; sometimes he knows the joy of full communion and again all seems dull and sterile; his service is on occasion a fruitful and satisfying experience and he seems to be able to really aid; at other times he feels that he has naught to offer and his service is arid and apparently without results. All is clear to him some days and he seems to stand on the mountain top

looking out over a sunlit landscape, where all is clear to his vision. He knows and feels himself to be a son of God. Later, however, the clouds seem to descend and he is sure of nothing, and seems to know nothing. He walks in the sunlight and is almost overpowered by the brilliance and heat of the solar rays, and wonders how long this uneven experience and the violent alternation of these opposites is to go on.

Once however that he grasps the fact he is watching the effect of the cyclic impulses and the effect of the soul's meditation upon his form nature, the meaning becomes clearer and he realizes that it is that form aspect which is failing in its response, and reacting to energy with unevenness. He then learns that once he can live in the soul consciousness and attain that 'high altitude' (if I might so express it) at will, the fluctuations of the form [physical] life will not touch him. He then perceives the narrow-edged razor path which leads from the plane of physical life to the soul realm, and finds that when he can tread it with steadfastness it leads him out of the ever changing world of the senses into the clear light of day and into the world of reality.

The form side of life then becomes to him simply a field for service and not a field of sensuous perception. Let the student ponder upon this last sentence. Let him aim to live as a soul. Then the cyclic impulses, emanating from the soul, are known to be impulses for which he himself is responsible and which he has sent forth; he then knows himself to be the initiating cause and is not subject to the effects. (TWM - 62/64)

(10)You have need to learn the lessons of accepting guidance from your own soul, and of learning to work with harmony and impersonality on the physical plane with the group or groups to which your destiny impels you. When you have learnt the lesson of self-forgetfulness, when you seek nothing for the separated self, when you stand firmly on your own feet and look for aid within yourself, and when the trend of your life is towards cooperation, then you may pass from the stage of Observer to that of Communicator. This will happen because you can be trusted to communicate only that which is impersonal and truly constructive, and which will not feed the emotional nature and satisfy the desire-self.

Who trains these Observers and Communicators? I should like to make it clear that the observers train themselves or—more accurately—the soul of each trains the personality in true observation. In the case of communicators, they are slowly and gradually trained by senior disciples, working from the subjective side of life [the inner planes]. (EPI - 117)

(11) A disciple is one who is beginning to comprehend group work, and to change his center of activity from himself (as the pivot around which everything revolves) to the group center. (IHS - 71)

(12) The disciple is one who realizes his responsibility to all units [people] who come under his influence—a responsibility of cooperating with the plan of evolution as it exists for them, and thus to expand their

consciousness and teach them the difference between the real and the unreal, between life and form. This he does most easily by a demonstration in his own life as to his goal, his object, and his center of consciousness.

(IHS - 72)

(13) Virtue is the calling in of new energies and of a new vibratory rhythm so that the soul becomes the positive controlling factor and the soul forces supersede those of the bodies [the physical, emotional, and mental bodies]. This process is that of character building. Let me illustrate! A man is the victim of an irritable and nervous disposition. We say to him that he needs to be calm and peaceful and to cultivate detachment and so gain control of himself. We teach him that in place of a cross disposition there should be sweetness and calm. This sounds a platitude and most uninteresting. Yet what is really being stated is that in place of the restless self-centered emotional nature and the activity of the solar plexus center (carrying the powerful forces of the astral plane) there should be imposed the steady detached and harmonizing rhythm of the soul, the higher self. This work of imposing the higher vibration on the lower is character building, the first prerequisite upon the Path of Probation. On reading this the earnest student can begin to sum up his energy assets; he can tabulate the forces which he feels control his life, and thus arrive at a reasonable and truthful understanding of the forces which require to be subordinated and those which require to be strengthened. Then in the light of true knowledge, let him go forward upon the path of his destiny. (TWM - 202/203)

(14) The Path of discipleship is a difficult one to tread, and the Path of Initiation harder still; an initiate is but a battle-scarred warrior, the victor in many a hard-won fight; he speaks not of his achievements, for he is too busy with the great work in hand; he makes no reference to himself or to all that he has accomplished, save to deprecate the littleness of what has been done. Nevertheless, to the world he is ever a man of large influence, the wielder of spiritual power, the embodier of ideals, the worker for humanity, who unfailingly brings results which succeeding generations will recognize. He is one who, in spite of all this great achievement, is seldom understood by his own generation. He is frequently the butt of men's tongues, and frequently all that he does is misinterpreted; he lays his all—time, money, influence, reputation, and all that the world considers worthwhile—upon the altar of altruistic service, and frequently offers his life as a final gift, only to find that those whom he has served throw his gift back to him, scorn his renunciation, and label him with unsavory names. But the initiate cares not, for his is the privilege to see somewhat into the future, and therefore he realizes that the force he has generated will in due course of time bring to fulfillment the plan; he knows also that his name and effort are noted in the archives of the Lodge, and that the "Silent Watcher" over the affairs of men has taken notice. (IHS - 103/104)

(15) The secret of all success on the physical plane lies in right understanding of law and of order. For the aspirant the goal of his endeavor is the correct building of forms in mental matter remembering that "as a man thinketh so is he"; that for him the control of mental substance and its use in clear thinking is an essential to progress.

This will demonstrate in organization of the outer life, in creative work of some kind—a book written, a picture painted, a home functioning rhythmically, a business run along sound and true lines, a life salvaged, and the outer dharma carried out with precision, whilst the inner adjustments proceed in the silence of the heart. (TWM – 279/280)

(16) The right direction of astral [emotional] energy can be summed up in its three aspects from the ancient Book of Rules, given to chelas of the entering degrees. All true esoteric schools begin with the control of the astral body, and the chela had to memorize and practice these three rules after he had made some real growth in the manifestation of harmlessness.

Rule I. Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

Rule II. Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule III. Blend with thy brother's soul and know him as he is. Only upon the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished. (TWM – 319/320)

(17) Those who are to teach the world more about the Masters and who are being trained to be focal points of contact are put through a very drastic disciplining. They are tested in every possible way and taught much through bitter experience. They are taught to attach no importance to recognition. They are trained not to judge from the appearance but from the inner vision. Capacity to recognize the Master's purpose and the ability to love are counted of paramount importance. Aspirants who seek to be chosen for work as disciples must lose all desire for the things of self and must be willing at any cost to pay the price of knowledge. If proof is to be given to the world of the subjective realm of reality it will be bought with the heart's blood, for only "in the blood of the heart" can power be safely gained and wisely wielded. As you go on and, as aspirants, study the hidden laws of nature, you will realize the need for the price paid. The spiritual unfoldment of the disciple's character must keep pace with his inner knowledge. (TWM – 350/351)

(18) The path of the disciple is a thorny one; briars beset his every step, and difficulties meet him at every turn. Yet in the treading of the path, in the overcoming of the difficulties, and in a single-hearted adherence to the good of the group, with a proportionate attention to the individuals and their evolutionary development, comes at length fruition, and the attainment of the goal. A SERVER of the race stands forth. He is a server because he has no ends of his own to serve, and from his lower sheaths [physical, emotional, and mental bodies] goes out no vibration which can beguile him from his chosen path. (IHS - 75)

(19) The subordination of the lower life [human passions and desires] to the ritual of service is literally the tuning-in of the individual to the rhythm of the life, heart and mind of God Himself. From that tuning-in, automatically a spiritual development follows. (EP I - 375)

(20) *Some Words of Cheer.*

.....It is only as the disciple is willing to relinquish all in the service of the Great One, and to hold naught back, that liberation is achieved, and the body of desire becomes transmuted into the body of the higher intuition. It is the serving perfectly each day—with no thought or calculation about the future—that brings a man to the position of the perfect Server. And, may I suggest one thing? All care and anxiety is based primarily on selfish motive. You fear further pain, you shrink from further sad experience. It is not thus that the goal is reached; it is reached by the path of renunciation. Perhaps it may mean the renunciation of joy, or the renunciation of good reputation, or the renunciation of friends, and the renunciation of all that the heart clings to. I say *perhaps*; I say not, it is so. I but seek to point out to you that if that is the perfect way you are to reach your goal, then for you it is the perfect way. Aught that brings you rapidly to Their Presence and to Their Lotus Feet, is by you to be desired and eagerly welcomed.

Cultivate daily, therefore, that supreme desire that seeks solely the commendation of the inner Guide and Teacher, and the egoic [soul] response to good action dispassionately performed.

Should bereavement come your way, smile through it all; it will end in a rich reward and the return of all that has been lost. Should scorn and despisings be your lot, smile still, for only the look of commendation that comes from the Master is the one to seek. Should lying tongues take action, fear not, but forge ahead. A lie is a thing of earth and can be left behind as a thing too vile to be touched. The single eye, the unalloyed desire, the consecrated purpose, and the ear that turns in deafness to all earth's noise—such is the aim for the disciple. I say no more. I but desire that you do not dissipate needless force in vain imaginings, feverish speculations and troubled expectations. (LOM - 43/44)

(21) As regards some of the things you can do, I would suggest the following. Refuse to allow yourselves to be swept by any fear psychosis or to be stampeded into any attitude through which the anxiety and unrest and

distress in the world can overwhelm you. Strive to stand in spiritual being. Each morning, in your meditation, seek to take that attitude with a new and fresh definiteness and to hold it during the hours of service which lie ahead each day. This will not be an easy thing to do, but it can be done if you can get quiet enough for five minutes each morning—completely and interiorly quiet—and if you fill your days with vital occupation and true service, guarding with care all thought and speech. (EXH - 81/82)

(22) Having sought to control and wisely use his personality in its three departments [physical, emotional, and mental], the lover of humanity seeks *perfection in action*. No magnificent dreams of martyrdom and the glorious yet ephemeral chimeras of spectacular service engross his attention, but the instant application of all his powers to the next duty is the line of his endeavor. He knows that perfection in the foreground of his life and in the details of his envioning work will cause accuracy in the background too, and result in a whole picture of rare beauty. Life progresses by small steps, but each step, taken at the right time, and each moment wisely occupied, leads to long distance covered and a life well spent. Those Who guide the human family test out all applicants for service in the small detail of everyday life, and he who shows a record of faithful action in the apparently nonessential will be moved into a sphere of greater moment. How, in an emergency or crisis, can They depend on someone who in everyday matters does slovenly and ill-judged work? (LOM - 347)

(23) What should this attitude be? [The attitude following action.] Utter dispassion, utter self-forgetfulness, and utter occupation with the next step to be taken. The perfect server is he who does to the utmost of his ability what he believes to be the Master's will, and the work to be done by him in cooperation with God's plan. Then, having done his part, he passes on to a continuance of the work, and cares not for the result of his action. He knows that wiser eyes than his see the end from the beginning; that insight, deeper and more loving than his, is weighing up the fruit of his service; and that judgment, more profound than his, is testing the force and extent of the vibration set up, and is adjusting that force according to the motive. He does not suffer from pride over what he has done, nor from undue depression over lack of accomplishment. At all times he does his very best, and wastes not time in backward contemplation, but steadily presses forward to the accomplishment of the next duty. Brooding over past deeds, and casting the mind back over old achievement, is in the nature of involution, and the servant seeks to work with the law of evolution. This is an important thing to note. The wise server, after action, pays no attention to what his fellow servants say, provided his superiors (either incarnating men and women, or the Great Ones Themselves) prove content or silent; he cares not if the result is not that which he anticipated, provided that he faithfully did the highest thing he knew; he cares not if reproach and reproof assail him, provided his inner self remains calm and non-accusing; he cares not if he loses friends, relatives, children, the popularity once enjoyed, and the approbation of his

environing associates, provided his inner sense of contact with Those Who guide and lead remains unbroken; he cares not if he seem to work in the dark and is conscious of little result from his labors, provided the inner light increases and his conscience has naught to say. (LOM - 348/349)

(24)He [the disciple] is no longer controlled by the astral [emotional] nature; he is successfully constructing the antahkarana [the bridge of communication between the human personality and the soul] along which the higher impressions can flow; he learns not to dissipate this inflow but to accumulate within the aura (with which he has surrounded himself) the knowledge and the wisdom which he realizes his service to his fellowmen requires. A disciple is a magnetic center of light and knowledge just in so far as the magnetic aura is held by him in a state of receptivity. It is then constantly invocative of the higher range of [soul] impressions; it can be evoked and set into "distributing activity" by that which is lower and which is demanding aid. The disciple therefore, in due time, becomes a tiny or minute correspondence of the Hierarchy—invocative as it is to Shamballa and easily evoked by human demand. These are points warranting careful consideration. (TEL - 96)

(25) "Therefore be full of joy, O pilgrim on the Way towards enlightened being, for gain and loss are one; darkness and light eternally reveal the True; love and desire eternally invoke the Life. Naught disappears but pain. Nothing remains but bliss—the bliss of knowledge true, of contact real, of light divine, the Way to God." (EP II - 33/34)

(26) Cultivate happiness, knowing that depression, an over-morbid investigation of motive, and undue sensitiveness to the criticism of others leads to a condition wherein a disciple is almost useless [in terms of service to others]. Happiness is based on confidence in the God within, a just appreciation of time, and a forgetfulness of self. Take all the glad things which may come as trusts to be used to spread joy, and rebel not at happiness and pleasure in service, thinking it an indication that all is not well. Suffering comes as the lower self rebels. Control that lower self, eliminate desire, and all is joy. Have patience. Endurance is one of the characteristics of the Ego [the Soul]. The Ego *persists*, knowing itself to be immortal. The personality becomes discouraged, knowing that time is short. (IHS - 76)

(27) Much will depend upon what you and all men of goodwill and disciples think and what they do. I would like to remind you of another most encouraging thing, and that is that the power wielded by those who are seeking to live as souls and in touch with the soul and the world of spiritual realities is out of all proportion to their registered sense of power and usefulness. You are, as you endeavor to wield spiritual force constructively and selflessly, far more potent than you realize. If you add to this realization the recognition that you are not alone in this, but that people with a vision similar to yours and with the same ideals and spiritual aspiration are to be

found in every country without exception of any kind, in every religion, group and organization, then indeed you can go forward with courage and with hopeful faith. If this is a statement of fact (and I believe it to be so) then let us go forward in unison with our brothers everywhere, conscious of opportunity, of strength, of responsibility and of the joy of service. (EXH - 81)

(28) The disciple has to take himself as he is, at any given time, with any given equipment, and under any given circumstances; he then proceeds to subordinate himself, his affairs and his time to the need of the hour—particularly during the phase of group, national or world crisis. When he does this within his own consciousness and is, therefore, thinking along lines of the true values, he will discover that his own private affairs are taken care of, his capacities are increased and his limitations are forgotten. He takes his place with those who perceive the needs of the coming cycle—a cycle wherein the new ideas and ideals must be stressed and for which a fight must be made, wherein the wider plans for the good of the whole must be understood, endorsed and preached, the new and clearer vision for human living must be grasped and finally brought into being, and a cycle wherein the effort of all members of the new Group of World Servers must be given to the lifting of humanity's load.

There is a certain esoteric Mantram which embodies this attitude—the attitude of the disciple who is striving, in cooperative endeavor with others, to link hierarchical intent with human aspiration and thus bring humanity nearer to its goal. The intent of the Hierarchy is to increase men's *capacity for freedom* in order to function effectively with that "life more abundantly" which the Christ will bring and which demands that the spirit of man be free—free to approach divinity and free also to choose the Way of that approach. The Mantram bears the name, "The Affirmation of the Disciple." It involves certain inner recognitions and acceptances which are readily perceived by those whose intuition is sufficiently awake; but its meaning should not be beyond the ability of any sincere student and thinker to penetrate if it appeals to them as significant and warranting their effort.

I am a point of light within a greater light.
I am a strand of loving energy within the stream of Love divine.
I am a point of sacrificial Fire, focused within the fiery will of God.
And thus I stand.

I am a way by which men may achieve.
I am a source of strength, enabling them to stand.
I am a beam of light, shining upon their way.
And thus I stand.

And standing thus, revolve
And tread this way the ways of men,
And know the ways of God.
And thus I stand. (TEL - 196/197)

(29) Though every true aspirant as he grasps the magnitude of the Plan and surveys the forces arrayed against him may be overcome by the apparent futility of his effort and the seeming smallness of the part he plays, let him remember that there is a steadily growing group of those similar to him and that this is a group effort. Under the Law the Great Ones work through their disciples in all countries and never before have there been so many endeavoring to fit themselves for this function of being "Transmitters of the Purpose," and never before has there existed such a strong inner integrity and subjective relation between workers in all fields in all parts of the world. For the first time in history is there a coherent group for the Masters to use. Heretofore, there have been lonely and isolated workers or tiny detached groups, and this has greatly hampered the work. Now this is changed. (TWM - 260)

(30) That the inner vision may be ours, the eye see clearly the glory of the Lord, and the voice speak only in benediction, and the hands be used only in helpfulness, may well be the prayer of each of us. (TWM - 253)

The Heart of Love

(1) It is interesting to realize that the unfoldment of the love nature is that which opens the door which leads to the Way of the Higher Evolution and that nothing else will open it. (RI – 328)

(2) Love and light are the great revealers, and if the student truly seeks to understand and profit by what I am endeavoring to teach, let him love all men more deeply and let him see to it that his light shines forth in a dark place, for "in that light shall he see Light." It is the lesser light within that reveals the greater light; when the light of the soul combines with the light of the lower man, then that fused and blended light will enable the aspirant to see the Door which opens upon the Way of the Higher Evolution. (RI – 329)

(3) The first center which the aspirant seeks consciously to energize and on which he concentrates during the early stages of his novitiate, is the heart center. He has to learn to be group conscious, to be sensitive to group ideals, and to be inclusive in his plans and concepts; he has to learn to love collectively and purely, and not be actuated by personality attraction, and the motive of reward. Until there is this awakening in the heart, he cannot be trusted to wield the creative powers of the throat center, for they would be subordinated to self-aggrandizement and ambitions of various kinds. (TWM – 197)

(4) *Love (not sentiment) is the clue to successful telepathic work.* Therefore love one another with a fresh enthusiasm and devotion; seek to express that love in every possible way—upon the physical plane, upon the levels of emotion, and through right thought. Let the love of the soul sweep through all like a regenerating force. (TEL – 26)

(5) Love, for many people, for the majority indeed, is not really love, but a mixture of the desire to love, and the desire to be loved, plus a willingness to do anything to show and evoke this sentiment, and consequently to be more comfortable in one's own interior life. The selfishness of the people who are desirous of being unselfish is great. So many contributing sentiments gather around the sentiment or desire to show those amiable and pleasant characteristics which will evoke a corresponding reciprocation towards the would-be lover or server who is still completely surrounded by the glamour of sentiment.

It is this pseudo-love, based primarily on a theory of love and service, which characterizes so many human relationships, such as those existing for instance, between husband and wife, parents and their children. Glamoured by their sentiment for them, and knowing little of the love of the soul, which is free itself and leaves others free also, they wander in a dense fog, often dragging with them the ones they desire to serve, in order to draw forth a responsive affection. Study the word "affection," my brother, and see its true

meaning. Affection is not love. It is that desire which we express through an exertion of the astral [emotional] body, and this activity affects our contacts; it is not spontaneous desirelessness of the soul, which asks nothing for the separated self. This glamour of sentiment imprisons and bewilders all the nice people in the world, imposing upon them obligations which do not exist, and producing a glamour which must eventually be dissipated by the pouring in of true and selfless love. (GLA - 76/77)

(6) ...But the love demanded of us is neither emotional nor sentimental. It is intensely practical, and expresses itself in service and cooperative activity. It seeks to aid all movements that benefit humanity and are in line with the new incoming era. Many people think that an emotional reaction and clamoring outcry of horror at what has overtaken the world indicates love and spiritual sensitivity. It is far more likely to indicate self-centeredness and personal discomfort. True love has no time for these reactions, because the work of alleviation [world service] is entirely engrossing. The man who loves his fellowmen is mentally poised and intelligently working; he is mobilizing all his forces for the service of the hour. A truly compassionate heart is *not* emotional. (EXH - 381)

(7) Love is not making the object of the love feel comfortable superficially. If I induced that reaction in you, I would not merit your confidence and trust and in the long run I would not thus hold your respect. Love is far-seeing wisdom which seeks to keep alive in the object of that love those sensitivities which will guarantee safe progress. Love is, therefore, guarding, stimulating and protective. But it is not a personal matter. It is a positive protection, but does not lead to a negative attitude of being cared for on the part of the one who is the recipient of the love and protection. It is the stimulating power of divine love which I seek to pour out upon you and upon all whom I serve as Master and Teacher. This will lead you wisely to protect yourself from glamour, illusion and personality reactions, also from error and prejudice in order the better to serve both Humanity and the Hierarchy. Ponder on this. (DINA II - 683)

(8) In the ancient rules given to mystics in Atlantean times we find these words:

"Let the disciple know the nature of his Lord of Love. Seven the aspects of the love of God; seven the colors of that manifesting One; sevenfold the work; seven the energies and sevenfold the Path back to the center of peace. Let the disciple live in love, and love in life."
(EP I - 40)

(9)The disciple knows that he lacks love, because he is constantly finding himself isolated from and not identified with others; he is irritated by others: he is critical of his brothers, either feeling superior to them or looking at them and saying: "Here they are wrong and I am right; here they do not

understand and I do; I know them but they don't know me; I must be patient with them," etc., etc. Throughout this phase, the attitude is definitely that of the will-to-love, coupled to a deep realization of the handicaps to the expression of love presented by those others and presented also by one's own habits of thought. This is all a form of self-centeredness. The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love, its origin, its expression through the soul, its qualities, goals and objectives. Most of the reflection carried on by the aspirant is based upon his innate realization that he does not really love in the spontaneous, free way of the spirit. The disciple is, therefore, thrown back on a self-centered position in which he feels: "Now I am loving; *now* I am not loving; *now* I must try and love." Yet all the time none of these attitudes is really true love nor is their result a loving expression because the disciple is identified with himself and focused in the personality. Love is never worked up, if I might put it so, in the lower nature [the personality]; it is a free unimpeded inflow from the higher [higher self or soul].

Love is spontaneous and carries ever the free spirit of Christ. I would suggest that there has never been a better description of the nature of love than that given by the initiate Paul, even though the translation of his words is faulty at times. Study those passages in the *New Testament* in which he defines love. Give up emphasizing the will-to-love and emphasize in your own consciousness the need of others for understanding, compassion, interest and help. The usual loneliness of all disciples is frequently incidental to the fact of the self-centeredness of all those whom they contact and the intense preoccupation of the neophyte with his own growth. The cry of the neophyte is: "Tell me. Tell me. Then I will change. I will accept anything that is said but tell me." The cry of the disciple is: "Aid the work. Forget yourself. The world needs you." So many disciples are still shut up within themselves, hidden behind the wall of the personal self and little true outgoing love is present. Until they break through and truly love, their usefulness is impaired.
(DINA I - 736/737)

(10) The inflow of love therefore will stimulate earthly love and earthly desire and animal lust; it will foster the urge to possess in the material sense, with all the evil consequent upon this attitude, and the resulting growth of sexual reactions, and the many expressions of an ill-regulated mechanism [physical, emotional and mental body / the personality], responding to an impersonal force. But it will also produce the growth of brotherly love and foster the development and the expression of group consciousness, of universal understanding; it will produce a new and powerful tendency to fusion, to at-one-ment and to synthesis. All this will be brought about through the medium of humanity and the Christ spirit. Steadily the love of Christ will be shed abroad in the earth, and its influence will grow stronger during the coming centuries, until at the end of the Aquarian age, and through the work of the seventh ray (bringing the pairs of opposites [spirit and matter] into closer cooperation), we can look for the "raising of Lazarus from the dead," and the emergence of humanity out of the tomb of matter [materiality]. The

hidden divinity will be revealed. Steadily all forms will be brought under the influence of the Christ spirit, and the consummation of love will be brought about. (EP I - 282/283)

(11) *The Heart Center*. This is located between the shoulder blades and is—in this day and age—the center which is receiving the most attention from Those Who are responsible for the unfoldment of the human consciousness....

a. The heart center corresponds to the “heart of the Sun,” and therefore to the spiritual source of light and love.

b. It is brought into functioning activity after the second initiation. That initiation marks the completion of the process whereby the emotional nature (with its outstanding quality of desire) is brought under soul control, and the desire of the personal lower self has been transmuted into love. It is the organ for the distribution of hierarchical energy [the Masters], poured out via the soul into the heart center of all aspirants, disciples, and initiates; in this way this energy is made available and brings about two results:

1. The regeneration of humanity through love.

2. The relationship, firmly established, between a rapidly developing humanity and the Hierarchy. In this way two great planetary centers—the Hierarchy and Humanity—are brought into a close contact and relationship. (EH - 156/157)

(12) Stand ready and watch the heart. In the transferring of the fire [consciousness, life-force] from the solar plexus to the heart center comes much pain. It is not easy to love as do the Great Ones, with a pure love which requires nothing back; with an impersonal love that rejoices where there is response, but looks not for it, and loves steadily, quietly, and deeply through all apparent divergences, knowing that when each has found his own way home, he will find that home to be the place of at-one-ment. (IHS - 76)

(13) Always there is the emerging glory and radiance of a growing love, until we come to the human kingdom wherein love enters another plane. Then responsiveness and sensitivity and human sentimental reaction develop into a rudimentary mind. The consciousness of loving and being loved, of attracting and being attracted, enters through the door of the intelligence and expands into the human state of awareness. Pleasure and pain become definite factors in unfoldment, and the long agony of humanity commences. Love then is seen in its naked selfishness, but also its potential glory can be sensed. Love or attractive desire then attracts to itself that which it feels it needs, but later, that is changed into what it thinks it should have, and this, in time, is transmuted into that which it knows is the divine non-material heritage of a son of God. Ponder on these last few words, for in the true understanding of love as feeling, love as thinking, and love as aspiration will come a clarification of man's problem and his liberation from the thralldom of the lower loves into the liberty of love itself, and into the

freedom of the one who possesses all things, and yet desires nothing for the separated self. (EP I – 337)

(14) We, who work with aspirants, smile often at the foolishness and lack of judgment evinced by those we teach. Say to a student: Practice with steadfastness the law of loving-kindness, and he will say that indeed he will attempt to do, but within himself the very familiarity of the injunction palls and is deemed, at best, a needed platitude. Say to the student: I will give you some occult phrases or some items of information anent the Great Ones, and with keenness, with excitement, and with smug self-satisfaction and with a pleased curiosity, he prepares for the important revelation. Yet the earlier injunction is the conveyer of occult information and indicates a law which—if rightly followed—leads to release and liberation. The latter concerns phenomena and the knowledge of it leads not the weary pilgrim to the gates of heaven. Some of you need this reminder. (TWM – 467)

(15) Cultivate responsiveness to the Great Ones, aim at mental expansion and keep learning. Think whenever possible in terms abstract or numerical, and by loving all, work at the plasticity of the astral [emotional] body. In love of all that breathes comes capacity to vibrate universally, and in that astral pliability will come responsiveness to the vibration of the Great Lord. (TWM – 265)

(16) ...But I would seek to point out that the love achieved by the student of meditation who follows this line [of love and wisdom] is not the sentimental conception that is so often discussed. It is not the non-discriminating love that sees no limitation, nor concedes a fault. It is not the love that seeks not to correct and that expresses itself in an ill advised attitude to all who live. It is not the love that sweeps all [people] into service, suitable or unsuitable, and that recognizes no difference in [their] point of development. Much that is called love—if logically followed out—would apparently dispense with the ladder of evolution, and rank all as of equal value. So potentially all are, but in present terms of [ability to be of] service all are not.

True love or wisdom sees with perfect clarity the deficiencies of any form, and bends every effort to aid the indwelling life [of the soul] to liberate itself from trammels. It wisely recognizes those who need help, and those that need not its attention. It hears with precision, and sees the thought of the heart and seeks ever to blend into one whole the workers in the field of the world. This it achieves not by blindness, but by discrimination and wisdom, separating contrary vibrations and placing them in position diverse. Too much emphasis has been laid on that called love (interpreted by man, according to his present place in evolution) and not enough has been placed on wisdom, which is love expressing itself in service, such a service that recognizes the occult law, the significance of time, and the point [of evolution] achieved. (LOM – 285/286)

(17) *Methods of approach [to the Masters] and effects obtained.*

The methods of approach are broadly three and we might indicate five results that will eventuate from the employment of these methods. The three methods are:

1. Sanctified service.
2. Love demonstrating through wisdom.
3. Intellectual application.

They are all three but diverse methods of expressing one and the same thing—active one-pointedness that expresses itself in service for the race through love and wisdom. But some individuals express this in one way and some in another; some carry the outer appearance of intellectuality and others of love, yet before the attainment is possible, intellectuality must be based on love, whilst love without mental development and that discrimination that mind affords is apt to be unbalanced and unwise. Both love and mind must be expressed in terms of service before the full flower of either is attained. (LOM – 282)

(18) Love, true spiritual love as the soul knows it, can ever be trusted with power and opportunity and will never betray that trust. It will bring all things into line with soul vision. (EXH – 279)

(19) Let the light and radiance of the soul illumine your service and let your intellect not prove to be the dominating factor. Let spontaneous love and not a cultivated kindness condition your relations with your fellowmen. (DINA I – 656)

(20) ...disciples and aspirants must on every hand live harmoniously and *love*. The violent vibrations of our surroundings must be stilled by a strong counter vibration of love, remembering ever that as we work on the side of evolution, the power of the Godhead itself is with us, available for use. Nothing can withstand the steady pressures of love and harmony when they are applied long enough. It not spasmodic efforts that count. It is the long-sustained, unvarying pressure which eventually breaks down opposition and the walls of separativeness. (EXH – 516)

(21) Forget not the earlier part of the Initiate's [St. Paul] remarks where he points out the way whereby the darkness is dispelled, and knowledge of the Great Ones is reached. He emphasizes that only by *love* is the path of light and knowledge trodden. Why this emphasis upon love? Because the goal for all is love, and therein lies the merging. To put scientifically what is often a nebulous sentiment, we might express it as follows: It is by the attainment of the vibration which is analogous to the Ray of Love-Wisdom (the Divine Ray) that the Lords of Love are contacted, that the Masters of Compassion are known, and that the possibility of entering into the consciousnesses of the Great Ones and of all our brothers of whatsoever degree, becomes a fact in manifestation. (LOM – 258)

(22)disciples and aspirants must on every hand live harmoniously and love. The violent vibrations of our surroundings must be stilled by a strong counter vibration of love, remembering ever that as we work on the side of evolution, the power of the Godhead itself is with us, available for use. Naught can withstand the steady pressures of love and harmony when they are applied long enough. It is not spasmodic efforts that count. It is the long-sustained, unvarying pressure which eventually breaks down opposition and the walls of separateness. (EXH - 516)

(23) Give to each other real love in the times that lie ahead, for it is the fusing and illuminating element in the life of the disciple. Let not your love remain theoretical, but give that true understanding which ignores mistakes, recognizes no barriers, refuses all separating thoughts, and surrounds each other with that protecting wall of love that meets all need wherever possible—physical, emotional and mental. (DINA II - 4)

(24) Let *love* be the keynote in all relationships, for the power which must salvage the world is the precipitation of love, and how shall that find its way onto the physical plane save through a group whose ears are attuned to its imminent emergence, and through the lives of those in the group who are irradiated by love itself? (EXH - 333/334)

(25) The task of the Master is to evoke from His disciples such a depth of consecrated love and such a realization of today's opportunity that the personality aspects of their lives will fade out in their consciousness and their main preoccupation will be: What must be my service at this time? What are the non-essential things in my life to which I should pay no attention? What is the task to be done? Who are the people I can help? Which aspects of the Master's work should I endeavour to give the most help at this time? These questions must all meet with a balanced, intelligent and non-fanatical response and answer. (DINA I - 693)

Harmlessness

(1) The most potent force in the world today is harmlessness. I speak not of nonresistance, but of that positive attitude of mind which thinks no evil. He who thinks no evil and harms naught is a citizen of God's world.
(EP I – 359)

(2) Two thousand years have gone since the greatest expression of God's love walked on earth and bade us love each other. Yet still we fight and hate and use our powers for selfish ends, our bodies and our appetites for material pleasures, and our efforts at living are, in the mass, primarily directed towards personal selfishness. Have you ever considered what the world would today be if man had listened to the Christ and had sought to obey His command? We should have eliminated much disease (for the diseases originating in the misuse of the sex function underlie a large percentage of our physical ills, and devastate our modern civilization), we should have made war impossible, we should have reduced crime to a minimum, and our modern life would be an exemplification of a manifesting divinity. But this has not been the case, and hence our modern world conditions.

But the new law must, and will, be enunciated. This law can be summed up in the words: Let a man so live that his life is harmless. Then no evil to the group can grow out of his thoughts, his actions or his words. This is not negative harmlessness, but of a difficult and positive activity. If the above practical paraphrase of the words of Christ were universally promulgated and practically applied, we should have order growing out of chaos, group love superseding personal selfishness, religious unity taking the place of fanatical intolerance, and regulated appetites instead of license.
(EP I – 301/302)

(3) Harmful magnetic conditions, as the result of man's wrong handling of force are the causes of evil in the world around us, including the three subhuman kingdoms [mineral, vegetable, animal]. How can we, as individuals, change this? By the development in ourselves of Harmlessness. Therefore, study yourself from this angle. Study your daily conduct and words and thoughts so as to make them utterly harmless. Set yourself to think those thoughts about yourself and others which will be constructive and positive, and hence harmless in their effects. Study your emotional effect on others so that by no mood, no depression, and no emotional reaction can you harm a fellow-man. Remember in this connection, violent spiritual aspiration and enthusiasm, misplaced or misdirected, may quite easily harm a fellow-man, so look not only at your wrong tendencies but at the use of your virtues.

If harmlessness is the keynote of your life, you will do more to produce right harmonious conditions in your personality than any amount of discipline along other lines. The drastic purgation brought about by the

attempt to be harmless will go far to eliminate wrong states of consciousness. See to it therefore, and bring this idea in your evening review. (TWM – 101/102)

(4) Therefore, I say to you at this time, I—an older and perhaps more experienced disciple and worker in the great vineyard of the Lord—practice harmlessness with zest and understanding, for it is (if truly carried out) the destroyer of all limitation. Harmfulness is based on selfishness, and on an egocentric attitude. It is the demonstration of forces concentrated for the self-enforcement, self-aggrandizement, and self-gratification. Harmlessness is the expression of the life of the man who realizes himself to be everywhere, who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light, and are but externalizations of the one Infinite Being. This realization, let me remind you, will demonstrate in a true comprehension of a brother's need, divorced from sentiment and expediency. It will lead to that silence of the tongue which grows out of non-reference to the separate self. It will produce that instantaneous response to true need which characterizes the Great Ones who (passing beneath the outer appearance) see the inner cause which produces the conditions noted in the outer life, and so, from that point of wisdom, true help and guidance can be given. Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical spirit. So, free passage can be given to the forces of true love, and to those spiritual energies which seem to vitalize the personality, leading consequently to right action.

Let harmlessness, therefore, be the keynote of your life. An evening review should be carried forward entirely along this line; divide the review work in three parts and consider:

1. Harmlessness in thought. This will primarily result in the control of speech.
2. Harmlessness in emotional reaction. This will result in being a channel for the love aspect of the soul.
3. Harmlessness in act. This will produce poise, skill in action and the release of the creative will.

These three approaches to the subject should be studied from their effects upon one's own self and development, and from their effects upon those whom one contacts and upon one's enviroing associates.

(TWM – 102/103)

(5) A close study of one's emotional reactions brings one to the consideration of that basic characteristic which cannot be overemphasized in view of the world's present condition. *Harmlessness*. I tell you that the achievement of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes

unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.

It is the harmlessness that springs from the true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in everyday life. It emanates from a capacity to enter into the consciousness and to penetrate into the realization of one's brother, and when this has been accomplished—all is forgiven and all is lost sight of in the desire to aid and to help. (TWM - 317/318)

(6) The practice of *harmlessness* is the best and easiest way for the aspirant to work. There is then nothing in him which is inimical to any life in any form, and he therefore attracts to himself only that which is beneficent. He uses the beneficent forces thus attracted for the helping of other beings. This has to be the first step, and the discipline it entails and the constant supervision of all the activities on the three planes [physical, emotional, mental] of human evolution and of all reactions bring the emotional body under the dominance of the illumined mind. They also bring about the understanding of one's fellow men.

There is secondly, a later stage wherein the disciple learns to absorb and transmute the wrong vibrations and the energies which are destructive. He has no shells nor barriers. He does not insulate himself nor isolate himself from his brothers. Through harmlessness he has learnt to neutralize all evil emanations. Now he acts with a positiveness of a new kind. Definitely and with full awareness of what he is doing, he gathers into himself all the evil emanations (destructive energies, and wrong forces) and he breaks them up into their component parts and returns them whence they came, neutralized, impotent and harmless, yet intact in nature. You say that this is a hard teaching and conveys but little to the average aspirant? Such is ever the way in esoteric teaching, but those who know will understand and for them I speak. (TWM - 318/319)

(7) Pure thought, right motive and loving desire are the true correctives of disease, and where the desire for these (which does animate many) is raised to constructive thinking there will be the gradual elimination of disease. As yet, though many desire, few think. Let it never be forgotten that the Great Ones do not look for those who only desire and aspire. They look for those who blend with their desire the determination to learn to use their mental bodies and become creators, and who will work constructively toward these ends.

Thus it will be seen why, in all systems of true occult training, the emphasis is laid on right thinking, loving desire, and pure, clean living. Only thus can the creative work be carried forward with safety, and only thus can the thought-form [one's thoughts and creative intentions] pass downward into objectivity, and be a constructive agent on the plane of human existence. (TWM - 163)

(8) The necessity for clear thinking and the elimination of idle, destructive and negative thoughts becomes increasingly apparent as the aspirant progresses upon his way. As the power of the mind increases and as the human being differentiates his thought increasingly from mass thought, he inevitably builds thought substance into form. It is at first automatic and unconscious. He cannot help so doing, and fortunately, for the race, the forms constructed are so feeble that they are largely innocuous, or so in line with mass thought that they are negligible in their effect. But as man evolves his power and his capacity to harm or to help increases, and unless he learns to build rightly and correctly to motivate that which he has built he will become a destructive agency and a center of harmful force—destroying and harming not only himself, as we shall see shortly, but equally hurting and harming those who vibrate to his note.

Granted all this you might appositely inquire: Are there some simple rules which the earnest and sincere beginner could apply to this science of building [thought-forms] and which are so clear and concise that they will produce the needed effect? There are, and I will state them simply so that the beginner will, if he follows them, escape the dangers of black magic, and learn to build [thoughts] in line with the [divine] plan. He will, if he follows the rules I give, avoid the intricate problem which he has himself blindly constructed and which will indeed shut out the light of day, darken his world, and imprison him in a wall of [thought] forms which will embody for him his own peculiar great illusion.

These rules may sound too simple for the learned aspirant but for those who are willing to become as little children they will be found to be a safe guide into truth and will eventually make them able to pass the tests for adeptship. Some are couched in terms symbolic, other are necessarily blinds, still others express the truth just as it is.

1. View the world of thought, and separate the false out of the true.
2. Learn the meaning of illusion, and in its midst locate the golden thread of truth.
3. Control the body of emotion, for the waves that rise upon the stormy seas of life engulf the swimmer, shut out the sun and render all plans futile.
4. Discover that thou hast a mind and learn its dual use.
5. Concentrate the thinking principle, and be the master of thy mental world.
6. Learn that the thinker and his thought and that which is the means of thought are diverse in their nature, yet one in ultimate reality.

7. Act as the thinker, and learn it is not right to prostitute thy thought to the base use of separative desire.

8. The energy of thought is for the good of all and for the furtherance of the Plan of God. Use it not therefore for thy selfish ends.

9. Before a thought-form is by thee constructed, vision its purpose, ascertain its goal, and verify the motive.

10. For thee, the aspirant on the way of life, the way of conscious building is not yet the goal. The work of cleaning out the atmosphere of thought, of barring fast the doors of thought to hate and pain, to fear, and jealousy and low desire, must first precede the conscious work of building. See to thy aura, oh traveler on the way.

11. Watch close the gates of thought. Sentinel desire. Cast out all fear, all hate, all greed. Look out and up.

12. Because thy life is mostly centered on the plane of concrete life, thy words and speech will indicate thy thought. To these pay close attention.

13. Speech is of triple kind. The *idle words* will each produce effect. If good and kind, naught need be done. If otherwise, the paying of the price cannot be long delayed.

The *selfish words*, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend thy little life with the large purpose of the will of God.

The *word of hate*, the cruel speech which ruins those who feel its spell, the poisonous gossip, passed along because it gives a thrill—these words kill the flickering impulses of the soul, cut at the roots of life, and so bring death. If spoken in the light of day, just retribution will they bring; when spoken and then registered as lies, they strengthen that illusory world in which the speaker lives and holds him back from liberation. If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth and him they bruise and kill.

14. The idle thought, the selfish thought, the cruel hateful thought if rendered into word produce a prison, poison all the springs of life, lead to disease, and cause disaster and delay. Therefore, be sweet and kind and good as far as in thee lies. Keep silence and the light will enter in.

15. Speak not of self. Pity not thy fate. The thoughts of self and of thy lower destiny prevent the inner voice of thine own soul from striking upon thine ear. Speak of the soul; enlarge upon the plan; forget thyself in building for the world. Thus is the law of form offset. Thus can the rule of love enter upon that world.

These simple rules will lay right foundations for the carrying forward of the magical work, and will render the mental body [mind] so clear and so powerful that right motive will control and true work in building will be possible. (TWM – 472/475)

(9) Let us remember first of all that no aspirant, no matter how sincere and devoted, is free from faults. Were he free, he would be an adept. All aspirants are still selfish, still prone to temper and to irritability, still subject to depression and even at times to hatred. Oft that temper and hatred may be aroused by what we call just causes. Injustice on the part of others, cruelty to human beings and to animals, and the hatreds and viciousness of their fellow men do arouse in them corresponding reactions, and cause them much suffering and delay. One thing must ever be remembered. If an aspirant evokes hatred in an associate, if he arouses him to temper, and if he meets with dislike and antagonism, it is because he himself is not entirely harmless; there are still in him the seeds of trouble, for it is a law in nature that we get what we give, and produce reactions in line with our activity, be it physical, emotional or mental. (TWM - 483)

(10)The second basic postulate was enunciated for us by Christ when he told us to "love our neighbor as ourselves." To this we have paid, as yet, but little attention. We have loved ourselves and have sought to love those we like. But to love universally and because our neighbor is a soul as we are, with a nature essentially perfect and an infinite destiny, this has always been regarded as a beautiful dream to be consummated in a future so distant, and in a heaven so far away, that we may as well forget it. Two thousand years have gone since the greatest expression of God's love walked on earth and bade us love each other. Yet still we fight and hate and use our powers for selfish ends, our bodies and our appetites for material pleasures, and our efforts at living are, in the mass, primarily directed towards personal selfishness. Have you ever considered what the world would today be if man had listened to the Christ and had sought to obey His command? We should have eliminated much disease (for the diseases originating in the misuse of the sex function underlie a large percentage of our physical ills, and devastate our modern civilization), we should have made war impossible, we should have reduced crime to a minimum, and our modern life would be an exemplification of a manifesting divinity. But this has not been the case, and hence our modern world conditions.

But the new law must, and will, be enunciated. This law can be summed up in the words: Let a man so live that his life is harmless. Then no evil to the group can grow out of his thoughts, his actions or his words. This is not negative harmlessness, but of a difficult and positive activity. If the above practical paraphrase of the words of Christ were universally promulgated and practically applied, we should have order growing out of chaos, group love superseding personal selfishness, religious unity taking the place of fanatical intolerance, and regulated appetites instead of license. (EPI - 301/302)

(11) What shall I say about that [non-criticism]? Why is it regarded as so essential a requirement? Because criticism (analysis and, consequently, separativeness) is the outstanding characteristic of mental types and also of all coordinated personalities. Because criticism is a potent factor in swinging

mental and emotional substance into activity and so making strong impress upon the brain cells and working out into words. Because in a sudden burst of critical thought, the entire personality can be galvanized into a potent coordination, but of a wrong kind and with disastrous results. Because criticism being a faculty of the lower mind can hurt and wound and no man can proceed upon the Way as long as wounds are made and pain is knowingly given. Because the work of white magic and the carrying out of hierarchical purpose meets with basic hindrances in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time for criticism to exist between workers. They hinder each other and they hinder the work.

I have upon me at this time a sense of urgency. I urge upon all those who read these Instructions to forget their likes and their dislikes and to overlook the personality hindrances which inevitably exist in themselves and in all who work upon the physical plane, handicapped by the personality. I urge upon all workers the remembrance that the day of opportunity is with us and that it has its term. This present type of opportunity will not last forever. The pettiness of the human frictions, the failures to understand each other, the little faults which have their roots in personality and which are, after all, ephemeral, the ambitions and illusions must all go. If the workers [servers] would practice detachment, knowing that the Law works and that God's purposes must come to an ultimate conclusion and if they would learn never to criticize in thought or word, the salvaging of the world would proceed apace and the new age of love and illumination would be ushered in. (TWM - 560/561)

(12) The need for an increasing subtlety of discrimination is constant, and all dedicated students are urged to take stock of themselves at this time. They face a new cycle of service and must avail themselves of a new day of opportunity. There is a great need to stand in spiritual being; where there is this poised standing, there will be no need for others to incite one to service. Let the "Forces of Light" flow through, and the ranks of the world servers will be rapidly filled. Let the "Spirit of Peace" use the lower nature as an instrument, and there will be peace and harmony within the personal field of service. Let the "Spirit of Good Will" dominate our minds and there will be no room for the spirit of criticism and the spreading of destructive discussion. It is for this reason and in order to develop a group of servers who can work along true and spiritual lines, that there must be increasing emphasis upon the need for *Harmlessness*. Harmlessness prepares the way for the inflow of life; harmlessness dissipates the obstructions to the free outpouring of love; harmlessness is the key to the release of the lower nature from the grip of the world illusion and from the power of phenomenal existence. (EP II - 129)

Challenges of the Path

(1) I am acting upon the assumption that all have lived long enough and battled sufficiently with deterrent forces of life to have enabled them to develop a fairly true sense of values. I assume they are endeavoring to live as those who know something of the true eternal values of the soul. They are not to be kept back by any happenings to the personality or by the pressure of time and circumstance, by age or physical disability. They have wisely learnt that enthusiastic rushing forward and a violent energetic progress has its drawbacks, and that a steady, regular, persistent endeavor will carry them further in the long run. Spasmodic spurts of effort and temporary pressure peter out into disappointment and a weighty sense of failure. It is the tortoise and not the hare that arrives first at the goal, though both achieve eventually. (TWM – 54)

(2) Could you but see it, the unrest and difficulty everywhere is producing a good which far outweighs the seeming evil. Souls are finding themselves and learning dependence upon the inner Ruler. When all outward props fail and when all the apparent authorities differ in the solution proffered, then souls are thrown back upon themselves and learn to seek within. This inner contact with the higher self is becoming apparent in gradually unfolding degree, and leads to that self-reliance and inward calm which is based upon the rule of the inner God and which, therefore, makes a man an instrument for service in the world. (TWM – 130)

(3) A disciple is one who is transferring his consciousness out of the personal into the impersonal, and during the transition stage much of difficulty and suffering is necessarily endured. These difficulties arise from various causes: —

a. The disciple's lower self, which rebels at being transmuted.

b. A man's immediate group, friends, or family, who rebel at his growing impersonality. They do not like to be acknowledged as one with him on the life side, and yet separate from him where desires and interests lie. Yet the law holds good, and only in the essential life of the soul can true identity be cognized. In the discovery as to what is form lies much of sorrow for the disciple, but the road leads to perfect union eventually. (IHS – 72)

(4) When this stage is reached [when one is starting to awaken to the inner, subtler realities] there ensues a steady turning away from vibratory contact with the outer worlds of form, and an atrophying of desire in that direction. All seems arid and undesirable, and all fails to satisfy the ardent and aspiring soul. The difficult process of reorientation toward a new world, a new state of being and a new condition of awareness is set up, and because the inner subtle response apparatus is only in an embryonic condition there is a devastating sense of loss, a groping in the dark, and a period of spiritual

wrestling and exploration that tests the endurance and steadfastness of purpose of the aspirant to the very limits. (TWM - 147/148)

(5) It is possible to reach a point where naught that occurs can ruffle the inner calm; where the peace that passeth understanding is known and experienced, because the consciousness is centered in the Ego [Soul], who is peace itself, being the circle of the buddic life; where poise itself is known and felt, and equilibrium reigns because the center of the life is in the Ego, who is—in essence—balance; where calm rules unruffled and unshaken, because the divine Knower holds the reins of government, and permits no disturbance from the lower self; where bliss itself is reached that is based, not on circumstances in the three worlds [physical, emotional, mental], but on that inner realization of existence apart from the not-self, an existence that persists when time and space and all that is contained therein, are not; that is known when all the illusions of the lower planes are experienced, passed through, transmuted and transcended; that endures when the little world of human endeavor has dissipated and gone, being seen as naught; and that is based on the knowledge that I AM THAT.

Such an attitude and experience is for all those who persist in their high endeavor, who count all things but naught if they may but achieve the goal, and who steer a steady course through circumstances, keeping the eyes fixed upon the vision ahead, the ears attentive to the Voice of the God within, that sounds in the silence of the heart; the feet firmly placed on the path that leads to the Portal of Initiation; the hands held out in assistance to the world, and the whole life subordinated to the call of service. Then all that comes is for the best—sickness, opportunity, success, and disappointment, the gibes and machinations of enemies, the lack of comprehension on the part of those we love—all is but to be used, and all exists but to be transmuted. Continuity of vision, of aspiration, and of the inner touch, is seen to be of more importance than them all. That continuity is the thing to be aimed at, in spite of, and not because of circumstances. (IHS - 77/78)

(6) Each generation now should produce its seers. I like the word spelt "see-ers", for to see is to know. The fault of all of you is that you see not; you perceive an angle, a point of vision, a partial aspect of the great fabric of truth, but all that lies hidden behind is occult to your three dimensional vision. It is necessary for those who want to act as true transmitters and intermediaries between the Knowers of the race and the "little ones" [those "younger" in evolution] that they keep their eyes on the horizon and seek thus to extend their vision; that they hold steadily the inner realization that they already have and seek to increase its scope; that they hold on to the truth that all things are headed towards the revelation, and that the form matters not. They must seek preeminently to be dependable instruments, unswayed by passing storms. They must endeavor to remain free from depression, no matter what occurs; liberated from discouragement; with a keen sense of proportion; a right judgment in all things; a regulated life; a disciplined physical body and a whole-hearted devotion to humanity. Where

these qualities are present, the Masters can begin to use Their destined workers; where they are absent, other [human] instruments must be found. (TWM - 176)

(7) Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the center of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be lived through until the pure light of day drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory..... "The path of the just is as a shining Light" and yet at the same time a man has to become that path itself. He enters the light and becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them. (TWM - 184/185)

(8) One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is *discrimination*, for it is through the use of the mind, as analyzer and separator, that the astral [emotional] body is brought under control. (TWM - 222)

(9) Students are therefore begged to deal drastically and potently with their emotional natures, remembering that victory descends from above and cannot be worked up to from below. The soul *must* govern and its instrument in the warfare is the consecrated mind. (TWM - 228)

(10) The life of the aspirant begins to repeat earlier cycles. He is assailed by a sudden stimulation of the physical nature and violently swept by ancient desires and lusts. This may be succeeded by a cycle wherein the physical body is conscious of the flowing away from it of vital energy and is devitalized, because not the subject of attention. This accounts for much of the sickness and lack of vitality of many of our most cherished servers. The same process can affect the emotional body, and periods of exaltation and of highest aspiration alternate with periods of the deepest depression and lack of interest. The flow may pass on to the mental body and produce a cycle of intense mental activity. Constant study, much thought, keen investigation and a steady intellectual urge will characterize the mind of the aspirant. To this may succeed a cycle wherein all study is distasteful, and the mind seems to lie entirely fallow and inert. It is an effort to think, and the futility of phases of thought assail the mind. The aspirant decides that *to be* is better than *to do*. "Can these dry bones live?" he asks, and has no desire to see them revitalized.

All true seekers after truth are conscious of this unstable experience and frequently regard it as a sin or as a condition to be strenuously fought. Then is the time to appreciate that "the midway spot which is neither dry nor wet must provide the standing place whereon his feet are set."

This is a symbolic way of saying that he needs to realize two things:

1. That states of feeling are quite immaterial and are no indication of the state of the soul. The aspirant must center himself in the soul consciousness, refuse to be influenced by the alternating conditions to which he seems subjected, and simply "stand in spiritual being" and then "having done all, stand."

2. That the achievement of equilibrium is only possible where alternation has been the rule, and that the cyclic ebb and flow will continue just as long as the soul's attention fluctuates between one or other aspect of the form and the true spiritual man. (TWM – 244/246)

(11) If there is one factor aspirants recognize it is the need of freeing themselves from the Great Illusion. Arjuna knew this, yet succumbed to despair. Yet in his hour of need, Krishna failed him not, but laid down in the *Gita* the simple rules whereby depression and doubt can be overcome. They may be briefly summarized as follows:

- a. Know thyself to be the undying One.
- b. Control thy mind, for through that mind the undying One can be known.
- c. Learn that the form is but the veil which hides the splendor of Divinity.
- d. Realize that the One Life pervades all forms so that there is no death, no distress, no separation.
- e. Detach thyself therefore from the form side and come to Me, so dwelling in the place where Light and Life are found.

Thus illusion ends. (TWM – 308)

(12) Two things manifest when the spiritual vibration is exceedingly potent. All good aspirations and synchronous high vibrations are stimulated and, secondly, all that we term "evil" is likewise stimulated. Aspirants should bear this carefully in mind. There may demonstrate such a factor as a crime wave, but there will also demonstrate an increasing number of groups that stand for spiritual endeavor and high aspiration. The effect of the heightening of the vibration on you, the aspirant, may manifest in various ways also. It may result in bodily fatigue and this must be dealt with—not so much by sleep and by rest, though a just proportion of them is necessary—but above all by a change of vibration, of recreation and of amusement. Secondly, it results frequently in a profound depression, in an utter sinking of the heart as the future is faced. Face that future, however, and remember that what the future holds is not revealed, but that "joy cometh in the morning". It results also in a sensitiveness of the astral [emotional/sentient] body that is, perhaps, even more hard to bear. This must be dealt with by the individual as best he may, bearing in mind the suggestions that I have given him. It results

also in a permanent stimulation of the atoms in the various vehicles and their coherent, stabilized vibration. It lifts a little nearer to the goal, though perhaps the aspirant may not realize it. (TWM – 347/348)

(13) When a man literally walks in the light of his soul and the clear light of the sun pours through him—revealing the Path—it reveals at the same time the Plan. Simultaneously however, he becomes aware of the fact that the Plan is very far as yet from consummation. The dark becomes more truly apparent; the chaos and misery and failure of the world groups stand revealed; the filth and dust of the warring forces are noted, and the whole sorrow of the world bears down upon the astounded, yet illuminated, aspirant. Can he stand this pressure? Can he become indeed acquainted with grief and yet rejoice forever in the divine consciousness? Has he the ability to face what the light reveals and still go his way with serenity, sure of the ultimate triumph of good? Will he be overwhelmed by the surface evil and forget the heart of Love which beats behind all outer seeming? This situation should ever be remembered by the disciple, or he will be shattered by that which he has discovered. (TWM – 355)

(14) Pain is that upward struggle through matter which lands a man at the Feet of the Logos; pain is the following of the line of the greatest resistance and thereby reaching the summit of the mountain; pain is the smashing of the form and the reaching of the inner fire; pain is the cold of isolation which leads to the warmth of the central Sun; pain is the burning in the furnace in order finally to know the coolness of the water of life; pain is the journeying into the far country, resulting in the welcome to the Father's Home; pain is the illusion of the Father's disowning, which drives the prodigal straight to the Father's heart; pain is the cross of utter loss, that renders back the riches of the eternal bounty; pain is the whip that drives the struggling builder to carry to utter perfection the building of the Temple [of the soul].

The uses of pain are many, and they lead the human soul out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light and that liberation, within the ordered harmony of the cosmos are for all the sons of men. (DINA I – 677)

(15) Herein lies much danger and difficulty, and also much loss of time. The mental grasp of the individual is oftentimes much greater than his power to express the knowledge, and we have consequently those outstanding failures and those difficult situations which have brought the whole question of initiation into disrepute. Many people are regarded as initiates who are only endeavoring to be initiate. They are not, however, real initiates. They are those well meaning people whose mental understanding outruns the power of their personalities to practice. They are those who are in touch with forces which they are not yet able to handle and control. They have done a great deal of the needed work of inner contact, but have not yet whipped the lower nature into shape. They are therefore, unable to express that which they inwardly understand and somewhat realize. They are those

disciples who talk too much and too soon and too self-centeredly, and who present to the world an ideal toward which they are indeed working, but which they are as yet unable to materialize, owing to the inadequacy of their [physical, emotional, and mental] equipment. They affirm their belief in terms of accomplished fact and cause much stumbling among the little ones [those less experienced upon the path]. But at the same time, they are working towards the goal. They are mentally in touch with the ideal and with the Plan. They are aware of forces and energies utterly unknown to the majority. Their only mistake is in the realm of time, for they affirm prematurely that which some day they will be. (EP II – 13)

(16)do not permit yourselves to be discouraged. Discouragement is due to three causes. Paramountly it is due to the lowering of the vitality of the bodily organism. When such is the case, the astral [emotional] body makes too strong a demand upon the physical, and in the endeavor to respond and in the sensed incapacity to do so adequately, lies one cause of the sense of discouragement. This often attacks those of you who are finely organized [sensitive] in the physical vehicle. The cure for this type of discouragement is obvious, is it not? Rest and relaxation build anew, and give time for nature to adjust the trouble. The sun too revitalizes with prana and this should be considered. After all, sound commonsense is the special requirement, and also the realization that one's work is adjusted to one's capacity, and not to the overwhelming need. Meditate on this.

Another basis for discouragement is the over-development of the concrete mind, which in its turn makes too great a demand upon the emotional nature, and consequently again upon the physical. Too great a capacity to see all around a subject, too disproportionate a comprehension of the world's need, and too quick an apprehension of the many issues involved in connection with some particular matter produce a violent vibration in the astral body. This leads to a shattering of the physical vehicle, and the result sensed we term discouragement. It is here that a sense of proportion must be cultivated, that the faculty of wise balancing enters, and that mental equilibrium must be achieved. The cure lies in the realization that time, eternity, evolution (call it what you will) brings all things to pass, and that everything does not depend upon individual effort. It is possible for wise souls to hasten the good work, but the end, nevertheless, is sure. If the wise souls are not forthcoming yet the force of evolution brings all things to pass, even if more slowly. Do not forget this, but when discouragement from mental sources settles down upon you, in quietness adjust yourself, and in contemplation sense the ultimate achievement of that great factor, Time.

A third cause lies in more occult realms, and is due to the balancing of the pairs of opposites. When the pendulum swings—as it must and does—towards that which we call dark, evil, and undesirable, it produces in those of you who are oriented towards the light a tension which results in discomfort in all the bodies [physical, emotional, mental], and is specially sensed as depression by the physical body. The more sensitive your body, the greater your responsiveness to this form of temptation. It is one of the things which

specially hinders the aspirant. It renders him negative and receptive [to influence] from the form [physical] side, and slows down his vibration. It prevents achievement and his service to the world suffers in consequence. The cure for discouragement does not lie in cultivating a violent counter vibration. It lies in the wise use of the mental body, and in a capacity to reason logically and to see the cause of the conditions, which lies either in your own personality or in your environment. Thus poise will be attained. It lies in the appreciation of Time as a solvent as aforesaid. It lies also in the stilling of the concrete mind and a subsequent linking up with the soul and, via the soul, with the egoic [soul] group and consequently with the Master. It must never be forgotten that contact with the Master is made in this order, and that he who comes more and more under the guidance of the soul is he who more and more enters into the consciousness of his Master.

Then having with unselfish intent linked up with the Master, there comes next the deliberate and concentrated effort to work with pure dispassion, and with no desire to see the fruit of action. This process, long continued and pursued with patience, will result eventually in the attaining of an equilibrium which nothing can disturb. (TWM – 341/343)

(17) ...Irritation is exceedingly prevalent these days of nervous tension and it most definitely imperils progress and retards the steps of the disciple upon the Way. It can produce dangerous group tension if present in any of you, and this induced group tension can interfere with the free play of the power and light which you are supposed to use, even when the other group members remain unconscious of the emanating source. Irritation definitely generates a poison which locates itself in the region of the stomach and of the solar plexus. Irritation is a disease, if I might use that word, of the solar plexus center and it is definitely contagious to an almost alarming extent. So, my brothers, watch yourselves with care and remember that just in so far as you can live in the head and in the heart, you will end the disease of imperil and aid in the transference of the forces of the solar plexus into the heart center. (GLA – 151/152)

(18) An integrated, intelligent personality is adequate to deal with the working out of the server's part in the active work of the world, provided his vision is not blurred by personal ambition nor his activity such that it degenerates into a sense of rush and a display of busy feverishness. It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution, through the impartation of ideas. Such is the Plan for humanity.

As the force pours through the personality and gives to the server this necessary vision and the sense of power which will enable him to cooperate, it finds its way into the emotional or astral body. Here again the effect will be dual, owing to the condition of the server's astral body and his inner orientation. It may enhance the glamour and deepen the illusion, swinging the server into the psychic illusory effects there to be found. When this happens, he will emerge upon the physical plane glamoured by the idea, for

instance, of his amazing personal contacts, whereas he has only contacted some group thought-form of the Great Ones. He will be under the illusion that he is a chosen vessel or mouthpiece for the Hierarchy, when the truth is that he is deceived by the many voices, because the Voice of the Silence has been dimmed by the clamor of the astral plane; he will be deluded by the idea that there is no other way but his way. Such an illusion and deception is common among teachers and workers everywhere today, because so many are definitely making a contact with their souls, and are being swept then into the desire for service; they are not yet free, however, from ambition, and their orientation is still basically towards personality expression, and not to the merging of themselves in the Group of World Servers. If however they can avoid glamour, and can discriminate between the Real and the unreal, then the inflowing force will flood their lives with effective unselfish love and with devotion to the Plan, to those whom the Plan serves, and to Those Who serve the Plan. Note the sequence of these attitudes, and govern yourselves accordingly. There will then be no room for self-interest, self-assertiveness, or selfish ambition. All that is considered is the need and the driving necessity to take the next immediate step to meet that need as it demonstrates before the server's eyes. (EP II - 136/137)

(19) *The refining of the emotional body.*

....The emotional body is simply a great reflector. It takes color and movement from its surroundings. It receives the impress of every passing desire. It contacts every whim and fancy in its environment; every current sets it in motion; every sound causes it to vibrate unless the aspirant inhibits such a state of affairs and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self,The aim of the aspirant should be to so train the emotional body that it will become still and clear as a mirror, so that it may reflect perfectly. His aim should be to make it reflect only the causal body [body of the soul], to take on color only in line with the great Law, and to move under definite direction and not just as blow the winds of thought, or rise the tides of desire. What words should describe the emotional body? the words: still, serene, unruffled, quiet, at rest, limpid and clear, of a quality mirror-like, of surface even, a limpid reflector—one that accurately transmits the wishes, the desires, the aspirations of the Ego [Soul] and not of the personality. How should this be accomplished? In several ways, some at the direction of the aspirant, and some at the direction of the Master.

a. By the constant watching of all desires, motives and wishes that cross the horizon daily, and by the subsequent emphasizing of all those that are of a high order, and by the inhibition of the lower.

b. By a constant daily attempt to contact the Higher Self [Soul], and to reflect His wishes in the life. At first mistakes will be made, but little by little the building-in process proceeds, and the polarization in the emotional body gradually shifts up each subplane until the atomic is reached.

c. By definite periods daily directed to the stilling of the emotional body. So much emphasis is laid in meditation on the stilling of the mind, but

it should be remembered that the stilling of the emotional nature is a step preliminary to the quieting of the mental; one succeeds the other and it is wise to begin at the bottom of the ladder. Each aspirant must discover for himself wherein he yields most easily to violent vibrations, such as fear, worry, personality desire of any kind, personality love of anything or anyone, discouragement, over-sensitiveness to public opinion; then he must overcome that vibration, by imposing on it a new rhythm, definitely eliminating and constructing.

d. By work done on the emotional body at night under the direction of more advanced egos [souls], working under the guidance of a Master. Stimulation of vibration or the deadening of vibration follows on the application of certain colors and sounds. At this particular time two colors are being applied to many people for the specific purpose of keying up the throat and foremost head center, namely violet and gold.

Remember that the work is gradual, and as the polarization shifts up, the moment of transition from one subplane to another is marked by certain tests applied at night, what one might term a series of small initiations that eventually will be consummated in the second great initiation, that marks the perfection of the control of the body of emotions. (LOM – 337/339)

(20) It is no easy or flattering task to find oneself out [to have something revealed about oneself] and to discover that perhaps even the service we have rendered and our longing to study and work has had a basically selfish origin, and resting on a desire for liberation or a distaste for the humdrum duties of everyday. He who seeks to obey the impulses of the soul has to cultivate an accuracy of summation and a truthfulness with himself which is rare indeed these days. Let him say to himself "I must to my own Self be true" and in the private moments of his life and in the secrecy of his own meditation let him not gloss over one fault, nor excuse himself along a single line. Let him learn to diagnose his own words, deeds, and motives, and to call things by their true names. Only thus will he train himself in spiritual discrimination and learn to recognize truth in all things. Only thus will the reality be arrived at and the true Self known. (TWM – 585)

(21)will you remember that the lonely way is also the lighted way. Loneliness is an illusion which seeks to thwart the efforts of the server; it is a glamour which can seriously impair true vision. That you may walk the Way in peace and light and that power in service may be yours is the desire of my heart for you. (DINA I – 113)

(22) Those of us who watch and guide on the inner side of life realize more than perhaps you who bear the burden and heat of physical plane existence know. We know your physical disabilities and some day may be able to help definitely in the building up of strong bodies for world service. Now—such is the astral miasma—it is well nigh impossible for you, our struggling brethren, to have good health; the karma of the world prohibits it.

Challenges of the Path

The astral corruption and the foul cesspools of the lower levels of the mental plane infect all, and lucky is he who escapes. We watch with tenderness all of you, who, with weak and sensitive bodies, struggle, work, fight, fail, continue and serve. Not one hour of service, given in pain and tension, not one day's labor followed with racked nerves, with head tired and with heart sick, is allowed to pass unnoticed. We know and we care, yet, we may do naught that you, struggling in the field of the world, can do of that which is needed. The world's karma engulfs each of you at this epoch. If you could but realize it, the time is short, and rest, joy, and peace are on their way.

The half-gained victory, the days lived through with a certain measure of success, yet with an unachieved ideal, the minutes of exhaustion of soul and body when the emptiness of everything, even of service itself, seems the only noticeable thing, the weeks and months of endeavor and of struggle against apparently insuperable odds, against the stupendous power of the forces of evolution, against the roaring tide of the world's ignorance—all are known. Take comfort in the assurance that love rules all; take courage from the realization that the Hierarchy stands. (TWM – 349/350)

The Power and Significance of Speech

(1) People seldom realize the potency of a word, yet it is stated, "In the beginning was the Word, and the Word was God. Without Him was not anything made that was made." When therefore we read those words our minds go back to the dawn of the creative process when, through the medium of sound, God spoke and the worlds were made.

It has been said that, "the chief agency by which Nature's wheel is moved in a phenomenal direction is sound," for the original sound or word sets in vibration the matter of which all forms are made and initiates that activity which characterizes even the atom of substance.

The literature and the scriptures of all the ancient nations and great religions bear testimony to the efficacy of sound in producing all that is tangible and visible. The Hindus say very beautifully that "the Great Singer built the worlds, and the Universe is His Song." This is another way of expressing the same idea. If this is realized and the science of this concept somewhat understood, the significance of our own words and the utterance of sound in speech, becomes almost a momentous happening.

Sound or speech and the use of words have been regarded by the ancient philosophers (and are increasingly so regarded by modern thinkers) as the highest agent used by man in molding himself and his surroundings. Thought, speech and the resultant activity on the physical plane complete the triplicity which make a man what he is, and place him where he is.
(TWM - 142/143)

(2) He [a disciple] has also to work scientifically, if it may be so expressed, at the building of the physical body. He must so strive that he will produce in each incarnation a body which will serve better as a vehicle for force. Hence there is nothing impractical in giving information anent initiation, as some may think. There is no moment of the day that that goal may not be visioned, and the work of preparation carried on. One of the greatest instruments for practical development lying in the hands of small and great, is the instrument of SPEECH. He who guards his words, and who only speaks with altruistic purpose, in order to carry the energy of Love through the medium of the tongue, is one who is mastering rapidly the initial steps to be taken in preparation for initiation. Speech is the most occult manifestation in existence; it is the means of creation and the vehicle for force. In the reservation of words, esoterically understood, lies the conservation of force; in the utilization of words, justly chosen and spoken, lies the distribution of the love force of the solar system—that force which preserves, strengthens, and stimulates. Only he who knows somewhat of these two aspects of speech can be trusted to stand before the Initiator and to carry out from that Presence certain sounds and secrets imparted to him under the pledge of silence.

The disciple must learn to be silent in the face of that which is evil. He must learn to be silent before the sufferings of the world, wasting no time in idle complaints and sorrowful demonstration, but lifting up the burden of the world; working, and wasting no energy in talk. Yet withal he should speak where encouragement is needed, using the tongue for constructive ends; expressing the love force of the world, as it may flow through him, where it will serve best to ease a load or lift a burden, remembering that as the race progresses, the love element between the sexes and its expression will be translated to a higher plane. Then through the spoken word, and not through the physical plane expression as now, will come the realization of that true love which unites those who are one in service and in aspiration.

(IHS - 73/74)

(3) One of the major faults of disciples today is the paying of too close attention to the faults, errors and activities of other disciples, and too little attention to their own fulfillment of the law of love, and to their own dharma and work. A second failing of disciples (and particularly of the working and accepted disciples in the world at this present time) is incorrect speech, conveying ambiguous meanings and motivated by criticism, or by an individual desire to shine. In olden days, the neophyte was forced into a prolonged silence. Speech was not permitted. This was inculcated as a check upon physical utterance of wrong words and ideas, based on inadequate knowledge. Today, the neophyte must learn the same lesson of attention to personal perfection and to personal work through the means of that inner silence which broods over the disciple and forces him to attend to his own work and business, leaving others free to do the same, and so learn the lesson of experience. A great deal of present right activity is hindered by the speech interplay between disciples, and much time is lost through wordy discussion of the work and activities of other disciples. Humanity, as a whole, needs silence at this time as never before; it needs time in which to reflect, and the opportunity to sense the universal rhythm. Modern disciples, if they are to do their work as desired and to cooperate with the Plan correctly, need that inner reflective quiet which in no way negates intense outer activity but which does release them from wordy criticisms, feverish discussions, and constant preoccupation with the dharma, the motives and the methods of their fellow disciples. (EP II - 43/44)

(4)let each of you gain that control of speech which has often been your goal but seldom your achievement, and remember that the most powerful factor in the control of speech is a loving heart. Wild and fearful talk, hateful gossip, cruel innuendo, suspicion, the ascribing of wrong and wicked motives to persons and peoples, and the divergences of attitude which have separated the many different nations in the world are rampant today and have brought the world to its present distressing situation. It is easy to drift into the same habits of speech and thought which we find around us and to discover ourselves participating in attack and the spirit of hate. Guard yourselves strenuously against this and say nothing which could

inflame hate and suspicion in connection with any race, any person, any group or any leaders of groups and nations. You will have to guard yourselves with care, so that even in defense of that which you may personally or nationally approve you do not find yourselves full of hate and breaking the law of love—the only law which can truly save the world. Perhaps the key to your success along this line will be *the silence of a loving heart*. (EXH – 82)

(5) In the coming cycle I emphatically tell you that the true work will be carried forward (the work of spiritually welding the world into a synthesis and the production of a recognized brotherhood of souls) only by those who refuse to be separative and whose words are watched so that no evil is spoken; these are the workers who see the divine in all and refuse to think evil and impute evil; they work with sealed lips; they deal not with their brothers' affairs, nor reveal that which concerns them; their lives are colored by understanding and by love; their minds are characterized by a trained spiritual perception and that spiritual awareness which employs a keen intellect as the corollary of a loving spirit.

May I repeat in other words this theme, for its importance is vital and the effect of the work of these instruments on the world is immense. These men and women whose mission it is to inaugurate the New Age have learned the secret of silence; they are animated ceaselessly by a spirit of inclusive love; their tongues lead them not astray into the field of ordinary criticism, and they permit no condemnation of others; they are animated by the spirit of protection. To them will be committed the work of fostering the life of the New Age. (TWM – 631)

Understanding the Reality of the Soul

(1) I would have you give the deepest consideration to these words. As the disciple begins to demonstrate soul quality, and the second divine aspect [Love-Wisdom] takes possession of him and controls and colors his entire life, automatically the higher sensitivity is developed; he becomes a magnet for spiritual ideas and concepts; he attracts into his field of consciousness the outline, and later the details, of the hierarchical Plan; he becomes aware eventually of the planetary Purpose; all these impressions are not things which he must seek out and learn laboriously to ascertain, to hold and seize upon. They drop into his field of consciousness *because* he has created a magnetic aura which invokes them and brings them "into his mind". This magnetic aura begins to form itself from the first moment he makes a contact with his soul; it deepens and grows as those contacts increase in frequency and become eventually an habitual state of consciousness; then, at will and at all times, he is en rapport with his soul, the second divine aspect [of Love-Wisdom]. (TEL – 95/96)

(2) The definition of the soul may be regarded as somewhat more feasible than that of spirit owing to the fact that there are many people who have experienced at sometime or another an illumination, an unfoldment, an uplifting, and a beatitude which has convinced them that there is a state of consciousness so far removed from that normally experienced as to bring them into a new state of being and a new level of awareness. It is something felt and experienced, and involves that psychic expansion which the mystic has registered down the ages, and which St. Paul referred to when he spoke of being "caught up to the third Heaven," and of hearing things there which it is not lawful for man to utter. When hearing and sight on those levels are both producing registered experience then we have the occultist plus the mystic.

1. The soul, macrocosmic and microcosmic, universal and human, is that entity which is brought into being when the spirit aspect and the matter aspect are related to each other.

a. The soul therefore, is neither spirit nor matter but is the relation between them.

b. The soul is the mediator between this duality; it is the middle principle, the link between God and his form.

c. Therefore the soul is another name for the Christ principle, whether in nature or in man.

2. The soul is the attractive force of the created universe and (when functioning) holds all forms together so that the life of God may manifest or express itself through them.

a. Therefore the soul is the form-building aspect, and is that attractive factor in every form in the universe, in the planet, in the kingdoms of nature and in man (who sums up in himself all the aspects) which brings the form

into being, which enables it to develop and grow so as to house more adequately the indwelling life, and which drives all God's creatures forward along the path of evolution, through one kingdom after another, towards an eventual goal and a glorious consummation. b. The soul is the force of evolution itself and this was in the mind of St. Paul when he spoke of the "Christ in you, the hope of Glory."

3. This soul manifests differently in the various kingdoms of nature, but its function is ever the same, whether we are dealing with an atom of substance and its power to preserve its identity and form, and carry forward its activity along its own lines, or whether we deal with a form in one of the three kingdoms of nature, held coherently together, demonstrating characteristics, pursuing its own instinctual life and working as a whole towards something higher and better.

a. Therefore the soul is that which gives distinctive characteristics and differing form manifestations.

b. The soul plays upon matter, forcing it to assume certain shapes, to respond to certain vibrations and to build those specified phenomenal forms which we recognize in the world of the physical plane as mineral, vegetable, animal and human—and for the initiate certain other forms as well.

4. The qualities, vibrations, colors, and characteristics in all the kingdoms of nature are soul qualities, as are the latent powers in any form seeking expression, and demonstrating potentiality. In their sum total at the close of the evolutionary period, they will reveal what is the nature of the divine life and of the world soul—that oversoul which is revealing the character of God.

a. Therefore the soul, through these qualities and characteristics, manifests as conscious response to matter, for the qualities are brought into being through the interplay of the pairs of opposites, spirit and matter, and their effect upon each other. This is the basis of consciousness.

b. The soul is the conscious factor in all forms, the source of that awareness which all forms register and of that responsiveness to surrounding group conditions which the forms in every kingdom of nature demonstrate.

c. Therefore the soul might be defined as that significant aspect in every form (made through this union of spirit and matter) which feels, registers awareness, attracts and repels, responds or denies response and keeps all forms in a constant condition of vibratory activity.

d. The soul is the perceiving entity produced through the union of Father-Spirit and Mother-Matter. It is that which in the vegetable world, for instance, produces response to the sun's rays, and the unfolding of the bud; it is that in the animal kingdom which enables it to love its master, hunt its prey, and follow out its instinctual life; it is that in man which makes him aware of his environment and his group, which enables him to live his life in the three worlds [physical, emotional, mental] of his normal evolution as the onlooker, the perceiver, the actor. This it is which enables him eventually to discover that this soul in him is dual and that part of him responds to the

animal soul and part of him recognizes his divine soul. The majority however, at this time will be found to be functioning fully neither purely animal nor purely divine, but can be regarded as human souls.

(TWM - 34/37)

(3) When the center is found by any human being and he becomes at-one with, and enters into relation with his soul, then he automatically shifts his position in the human family and—again speaking in symbols—finds himself part of the center of light and understanding which we call, esoterically, the occult hierarchy, the cloud of witnesses, the disciples of Christ, and other names according to the trend of the disciple's convictions. This hierarchy is also attempting to externalize itself in the form of World Workers [Servers], and when a man has found his soul and the principle of unity is sufficiently revealed to him he shifts also into this more exoteric group. (TWM - 529)

(4) There is first of all what might be called the *spiritual will*—that quota of the universal will which any one soul can express, and which is adequate for the purpose of enabling the spiritual man to cooperate in the plan and purpose of the great life in which he has his being. There is also the second soul quality which is *spiritual love*, the quality of group consciousness, of inclusiveness, of mediatorship, of attraction and of unification. This is the paramount soul characteristic, for only the soul has it as the dynamic factor. (TWM - 39/40)

(5) Steadily the unfolding purpose of our own souls (those "angels of persistent and undying love") [the solar angels] should gain fuller and deeper control over each of us, and this, at any personal cost and sacrifice, should be our steadfast aim. For this, in truth and sincerity, we should strive. (EP II - 18)

(6) The soul is the principle of sentiency, underlying all outer manifestation, pervading all forms, and constituting the consciousness of God Himself. When the soul, immersed in substance, is simply sentiency, it produces through its evolutionary interplay an addition, and we find emerging quality and capacity to react to vibration and to environment. This is the soul as it expresses itself in all the subhuman kingdoms in nature.

When the soul, an expression of sentiency and quality, adds to these the capacity of detached self-awareness, there appears that self-identified entity which we call a human being.

When the soul adds to sentiency, quality and self-awareness, the consciousness of the group, then we have identification with a ray-group, and there appears the disciple, the initiate and the master.

When the soul adds to sentiency, quality, self-awareness and group consciousness, a consciousness of divine synthetic purpose (call by us the Plan), then we have that state of being and knowledge which is distinctive of

all upon the Path of Initiation, and includes those graded Lives, from the more advanced disciple up to the planetary Logos Himself.

But forget not that when we make these distinctions it is nevertheless one Soul that is functioning, acting through vehicles [bodies] of varying capacities, of differentiated refinements and of greater and lesser limitations, in just the same sense as a man is one identity, working sometimes through a physical body and sometimes through a feeling body or a mental body, and sometimes knowing himself to be the Self—a rare and unusual occurrence for the majority.

Every form in manifestation does two things:

1. Appropriates, or is pervaded by, as much of the world soul as its capacity will permit. The atom of substance, the molecule or the cell all have soul, but not in the same degree as has an animal; and an animal has soul, but not in the same degree as has a Master, and so on up or down the scale. 2. Through the interaction between the indwelling soul and the form, two things occur:

a. Sentiency and quality are expressed according to the type of body and its point of evolution.

b. The pervading soul drives the body nature into activity, and forces it forward along the path of development, and thus provides for the soul a field of experience and for the body the opportunity to react to the higher soul impulse. Thus the field of expression is benefited, and the soul masters the technique of contact which is its objective in any particular form.

(EP I – 53/54)

(7) These three—idealism, group service and sacrifice—are characteristics of those personalities who are becoming increasingly sensitive to the soul aspect, the qualities of that soul being knowledge, love and sacrifice.

This is why the emphasis in all schools of true esotericism is laid on *motive*. People who are strongly individual and are developing a group consciousness inevitably, in some life, find their way into esoteric schools and have to be guided in such a manner that the soul nature enfolds, overpowers and uses the personality.

The outstanding characteristics of those personalities who are not as yet soul-centered or controlled [by their own soul], are dominance, ambition, pride and a lack of love to the whole, though they frequently possess love for those who are necessary to them or to their comfort.

You have therefore in the sequential development of humanity the following stages:

1. That of the animal consciousness.
2. The emotionally polarized individual, selfish and governed by desire.
3. The two above stages, plus a growing intellectual grasp of environing conditions.
4. The stage of responsibility to family or friends.

5. The stage of ambition and of longing for influence and power in some field of human expression. This leads to fresh endeavor.
6. The coordinating of the personality equipment [physical, emotional, and mental bodies] under the above stimulus.
7. The stage of influence, selfishly used and frequently destructive, because the higher issues are not registered as yet.
8. The stage of a steadily growing group awareness.

This is viewed:

- a. As a field of opportunity.
- b. As a sphere of service.
- c. As a place wherein sacrifice for the good of all becomes gloriously possible. (TWM – 396/397)

(8) Disciples grow these days by finding out the reservoir of their soul's nourishment; they will discover that the source of their strength is to be found in group teaching and in group endeavor. We are training men to live as souls and not as children to be nursed and cared for in a protected nursery run by rules and orders. As souls, men derive their life from the ocean of the universal, and not from the tiny well of the particular. Carrying their little pitchers, they find their way to that ocean, and for themselves they draw into that receptacle that which they need. In the light of your own intuition and illumined mind (developed and brought to usefulness through meditation) take that aspect of the teaching which suits and aids you, and interpret it in the light of your own need and growth. (EPI – 112)

(9) First, by the body nature I mean the integrated personality, or the human equipment of physical body, vital or etheric vehicle, the matter (or mode of being) of the desire nature [emotional/astral body], and the mind stuff [mental body]. These constitute the sheaths or outer forms of the incarnated soul. The consciousness aspect is sometimes focused in one and sometimes in another, or is identified with the form or with the soul. The average man works with facility and self-consciousness in the physical and astral [emotional] bodies. The intelligent and highly evolved man has added to these two the conscious control of his mental apparatus, though only in certain of its aspects, such as the memorizing or analyzing faculties. He has also, in some cases, succeeded in unifying these three into a consciously functioning personality. The aspirant is beginning to understand something of the principle of life which is animating the personality, whilst the disciple is utilizing all three, because he has coordinated or aligned the soul, the mind, and the brain and is therefore beginning to work with his subjective apparatus or energy aspects. (TWM – 493)

(10) It should be remembered that the purpose and will of the soul, the spiritual determination to be and to do, utilizes the thread soul, the sutratma, the life current, as its means of expression in form. This life current differentiates into two currents or two threads when it reaches the body, and is "anchored", if I might so express it, in two locations in that body.The

soul, or consciousness aspect, that which makes a human being a rational, thinking entity, is "anchored" by one aspect of this thread soul [sutrātma] to a "seat" in the brain, found in the region of the pineal gland. The other aspect of the life which animates every atom of the body and which constitutes the principle of coherence or of integration, finds its way to the heart and is focused or "anchored" there. From these two points, the spiritual man [the soul] seeks to control the mechanism [body, emotions, and mind]. Thus functioning on the physical plane becomes possible, and objective existence becomes a temporary mode of expression. The soul, seated in the brain, makes man an intelligent rational entity, self-conscious and self-directing; he is aware in varying degree of the world in which he lives, according to the point in evolution and the consequent development of the mechanism.

...The soul, seated in the heart, is the life principle, the principle of self-determination, the central nucleus of positive energy by means of which all the atoms of the body are held in their right place and subordinated to the "will-to-be" of the soul. This principle of life utilizes the blood stream as its mode of expression and as its controlling agency, and through the close relation of the endocrine system to the blood stream, we have the two aspects of soul activity brought together in order to make man a living, conscious, functioning entity, governed by the soul, and expressing the purpose of the soul in all the activities of daily living. (TWM – 495/496)

(11) Men and women, who are beginning to live as souls, can undertake the magical work of the new age, and can inaugurate those changes and that rebuilding which will bring about the manifestation of the new heavens and the new earth, to which all the Scriptures of the world bear eloquent testimony. They can then work with forces in etheric matter and so bring into being those physical plane creations and organizations which will more adequately embody the life of God in the Aquarian Age which is now upon us. (TWM – 610)

(12) ...Energy from the planetary center, the Hierarchy, utilizes the heart center. This center is the agent of divine love (expressing basically the will-to-good) working through the soul of the individual aspirant or disciple; this becomes possible when contact with the soul has been attained in some measure and the aspirant is on the way to becoming a soul-infused personality. (TEL – 190)

(13) But the lesson needs to be learned (and it is the lesson which man is now engaged in learning) that death as the human consciousness understands it, pain and sorrow, loss and disaster, joy and distress, are only such because man, as yet identifies himself with the life of the form [body, emotions, mind] and not with the life and consciousness of the soul, the solar angel, whose awareness is potentially that of the planetary Deity, Whose greater awareness (in His turn) is potentially that of the solar Deity. The moment a man identifies himself with his soul and not with his form, then he understands the meaning of the Law of Sacrifice; he is

spontaneously governed by it; and he is one who will with deliberate intent *choose to die*. But there is no pain, no sorrow, and no real death involved.
(EP II - 94)

Who Are the Hierarchy?

(1)that this Hierarchy is composed of those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today. These spiritual personalities, these adepts and Masters, have wrestled and fought for victory and mastery upon the physical plane, and struggled with the miasmas, the fogs, the dangers, the troubles, the sorrows and pains of everyday living. They have trodden every step of the path of suffering, have undergone every experience, have surmounted every difficulty, and have won out. These Elder Brothers of the race have one and all undergone the crucifixion of the personal self, and know that utter renunciation of all which is the lot of every aspirant at this time.

....These Elder Brothers of humanity are characterized by a *love* which endures, and which acts ever for the good of the group; by a *knowledge* which has been gained through a millennia of lives, in which They have worked Their way from the bottom of life and of evolution well nigh to the top; by an *experience* which is based on time itself and a multiplicity of personality reactions and interactions; by a *courage* which is the result of that experience, and which having itself been produced by ages of endeavor, failure, and renewed endeavor, and having in the long run led to triumph, can now be placed at the service of the race; by a *purpose* which is enlightened and intelligent, and which is cooperative, adjusting itself to the group and hierarchical plan and thus fitting in with the purpose of the Planetary Logos; and finally They are distinguished by a knowledge of the *power of sound*.
(IHS - 24/25)

(2) The fostering of the various attributes of divinity, the tending of the seed of self consciousness in all beings, is the work of those Entities who have achieved, Who have entered the fifth kingdom [spiritual kingdom] and Who have there made Their great decision, and that inconceivable renunciation which leads Them to stay within the planetary scheme, and thus cooperate with the plans of the Planetary Logos on the physical plane.
(IHS - 22/23)

(3) A Master of the Wisdom is One Who has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom. He has worked His way through the four lower kingdoms—the mineral, the vegetable, the animal and the human—and has, through meditation and service, expanded His center of consciousness till it now includes the plane of spirit.

....A Master of the Wisdom is He Who can wield the law in the three worlds [physical, astral, and mental] and can dominate [overcome the influences of] all that evolves on those planes. By learning the laws of mind through the practice of meditation, He expands the laws of mind till they embrace the laws of the Universal Mind as demonstrated in lower

manifestation. The Laws of Mind are mastered in meditation. They are applied in the life of service which is the logical outcome of true knowledge.

....A Master of the Wisdom is One Who has chosen to stay upon our planet to help His fellowmen.... All Who attain the fifth Initiation are Masters of the Wisdom, but all stay not and work as servers of the race. They pass to other work of greater or equal importance. To the general public the significance of the term lies in the thought that They choose to stay and limit Themselves for the sake of men who are pressing forward on the wave of evolution. Through meditation has the Great One reached His goal and (which is a thing not so oft comprehended) through meditation, or the manipulation of thought matter, and by work on the mental bodies of the race, is the work carried on that aids the evolutionary process.

....A Master of the Wisdom is One Who has earned the right through similarity of vibration to work with the Heads of the Hierarchy of this planet, and in conjunction with analogous Heads on two other planets connected with our chain. When He has taken other initiations He can contact and work in conjunction with all the seven Planetary Logoi, and not just the three in control of allied chains. The whole system can be embraced by Him, and His consciousness has expanded to include the entire objective solar system.

....The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken; each initiation achieved but reveals still higher ones to be mastered, and never comes the point where the aspirant (be he an average man, an initiate, a Master, a Chohan, or a Buddha) can remain in a condition static, and is incapable of future progress. Even the Logos Himself aspires, and even the One to Whom He aspires reaches up to a Greater.

What happens in the system transpires likewise on cosmic levels, and what is mastered here must be repeated on a vaster scale in the cosmos itself. In this thought lies inspiration and development and not despair or weariness. The reward that comes with each step forward, the delight that lies in increased comprehension, rewards the struggling aspirant in adequate fashion.... (LOM - 259/265)

(4) This is the work of the Hierarchy of Light—to demonstrate to men the true meaning of brotherhood, and to foster in them response to that ideal which is latent in one and all. (IHS - 24)

(5) It might here be well to point out that, working as members of that Hierarchy are a great number of beings called angels by the Christian, and devas by the Oriental. Many of them have passed through the human stage long ages ago, and work now in the ranks of the great evolution parallel to the human, and which is called the deva evolution. (IHS - 36)

(6) Many great Beings from planetary and solar sources, and once or twice from cosmic sources, have at times lent Their aid and dwelt briefly upon our planet. By the energy which flowed through Them, and by Their profound wisdom and experience, They stimulated earth's evolutions and brought the purposes of the Planetary Logos so much the nearer to completion. Then They passed on, and Their places were taken by those among the members of the Hierarchy Who were willing to undergo a specific training and expansion of consciousness. In turn these adepts and Masters had Their places filled by initiates, and thus constantly has there been opportunity for disciples and highly evolved men and women to pass into the ranks of the Hierarchy, and thus constantly has there been a circulation of new life and blood, and the coming in of those who belong to a particular period or age. (IHS - 37)

Entering Into Communion and Rapport With the Masters

(1) May I interpolate here the remark that I [Djwhal Khul] make suggestions, based on experience in occult work. There is no obligation to obey. We [the Masters of the Hierarchy] seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action and discrimination in method and not by unquestioning obedience, negative acquiescence, and blind following. Let this not be forgotten. If any command may ever emanate from the subjective band of teachers of whom I am a humble member, let it be to follow the dictates of your own soul and the promptings of your higher self. (TWM – 103/104)

(2) Remember always that lack of calm in the daily life prevents the teachers on egoic [soul] levels from reaching you. Endeavor therefore to remain quiescent as life unrolls, work, toil, strive, aspire, and hold the inner calm. Withdraw steadily into interior work and so cultivate a responsiveness with the higher planes. A perfect steadiness of inner poise is what the Masters need in those whom They seek to use. It is an inner poise that holds to the vision yet does its outer work on the physical plane with a concentrated physical brain attention which is in no way deviated by the inner receptiveness. It involves a dual activity. (TWM – 66)

(3) Much preliminary work will have to be done. The disciple on the physical plane and the inner teacher (whether one of the Great Ones or the "Master within the Heart") need to know each other somewhat, and to accustom themselves to each other's vibration. Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of students in physical bodies. But confidence and trust will set up the right vibration which will produce eventually accurate work. Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder. Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized. Some physical injudiciousness may make the physical body non-receptive; some worry or care may cause the astral [emotional] body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism, some pride, may be present that will make the mental vehicle of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity. (TWM – 65)

(4) The life of a disciple is a gradual but steady moving in towards the center, and accepted disciples are definitely a part of the Hierarchy. The Hierarchy is a place of fusion of all souls upon the higher levels of the mental plane. Just in so far as a person comes under soul impression, then soul

control and final identification with the soul, just so far does he move towards the center of fusion. As your love for humanity increases and your interest in yourself decreases, so will you move towards that center of light and love where the Masters stand in spiritual being. (DINA I - 682)

(5) One lesson all aspirants need to learn and to learn early and that is, that concentration upon the personality of the Teacher, hoping for personal contact with him, and constant visioning of that condition called "accepted chelaship" serves to postpone that contact and delay the acceptance. Seek to equip your instrument [body, emotions, mind], learn to function in quietness, fulfill your obligations and do your duty, develop restraint of speech and that calm poise that comes from an unselfish life motive and forget the selfish satisfaction that might well up in the heart when recognition of faithfulness comes from the watching Hierarchy. (TWM - 129)

(6) The Masters are looking out for those with clear vision, uncompromising adherence to the truth as sensed, and capacity to drive steadily forward toward the ideal. This entails the following factors:

1. A recognition of that ideal through meditation.
2. Its application to the present through one-pointedness.
3. Removal of the old and hindering thought-forms through self-sacrifice.
4. A refusal to compromise, through clear vision.
5. A discrimination that enables the disciple always to distinguish between the acts of an individual and the individual himself.
6. Realization that, in the occult work, it is not permitted to interfere with personal karma any more than it is permitted to shield from the consequences of action. This entails therefore a refusal to interfere in anyone's business—that is, as regards the personality life, and yet involves a refusal to shirk the business of the larger cause. It is essential that the workers learn to discriminate between the factors which make for personal liberty and those which militate against group liberty. (TWM - 137)

(7) One of the primary conditions that a disciple has to cultivate, in order to sense the plan and be used by the Master, is solitude. In solitude the rose of the soul flourishes; in solitude the divine self can speak; in solitude the faculties and the graces of the higher self can take root and blossom in the personality. In solitude also the Master can approach and impress upon the quiescent soul the knowledge that He seeks to impart, the lesson that must be learnt, the method and plan for work that the disciple must grasp. In solitude the sound is heard. (TWM - 132)

(8) They [the Masters/Hierarchy] look to see whether the inner flame—the result of effort wisely to work and think and do—burns with increased brilliance; they note whether it remains hidden and dim through the whirl of astral currents and by thought forms of personal antagonism, ambition and envy. As a result of world work some will be drawn into closer connection with the work of the Hierarchy, and others will be temporarily set

back. Capacity to dominate the astral [emotional nature] and to work from mental levels will largely count.

They look to see who can struggle and contend for principle with personalities, and yet keep the link of love intact. This counts perhaps more than men realize and a man who can stand for principle and yet love all human beings—refusing compromise and yet refusing hate—has something rare to offer in these days and the Great Ones can use him. See to it, therefore, all of you who work [serve], that with clear vision, upright purpose and firm undeviating action you forge ahead. See to it that you deal with patience and forbearance with those of your brothers who choose the lesser principle and the lesser right, who sacrifice the good of the group for their own personal ends or who use unworthy methods. Give to them love and care and a ready helping hand, for they will stumble on the way and sound the depth of the [karmic] law. Stand ready then to lift them up and to offer to them opportunities for service, knowing that service is the great healer and teacher. (TWM - 138)

(9) The Masters must not be sought because a man seeks capacity. They will be found when a man has capacity—capacity that makes him available for group work and that can be extended under careful instruction into the higher powers of the soul. Leadership in groups controlling the work of the New Age will grow out of the discipline of the individual, and leaders will be found among those who sense the inner issue. Leadership that endures does not come to those who strive for place and power nor for those who have their eyes only on outward conditions and overlook the underlying causes. Leadership does not come to those who place the personal self and its position and power before the good of the group. It comes enduringly to those who seek nothing for the separated self, to those who lose themselves in the good of the whole. (TWM - 139/140)

(10) The group of Teachers with whom the average aspirants and probationary disciples may be in touch on the mental plane are but men of like passions but with a longer experience upon the path and a wiser control of themselves. They do not work with aspirants because They personally like or care for them, but because the need is great and They seek those whom They can train. The attitude of mind that They look for is that of teachableness and the ability to record and refrain from questioning until more is known. Then the aspirant is urged to question everything. May I remind you of the words of one Teacher who said, "Know us for sane and balanced men who teach as we taught on earth, not flattering our pupils but disciplining them. We lead them on, not forcing them forward by feeding their ambitions by promises of power, but giving them information and leading them to use it in their work, knowing that right use of knowledge leads to experience and achievement of the goal."

How often does one find a student more occupied with the Master and what He will do than he is with his own side of the question! And yet the

fitting of himself for service and the equipping of himself for useful cooperation is, or should be, his main preoccupation.

Inquiry about the Master is more interesting than inquiry about the needed qualifications for discipleship. Interest for the data available in relation to the Adepts is more potent than the steadfast investigation into limitations and disabilities which should engross the aspirant's attention. Curiosity as to the habits and methods of specific Masters and Their ways of handling Their disciples is more prone to be displayed than patient application to right habits and ways of work in the life of the would-be disciple. All these matters are side issues and only handicap and limit, and one of the first things we advise one who would enter into communication with the Masters is to take his eyes off those things which concern him not, focus his attention on the needed steps and stages which should demonstrate in his life, and eliminate those wasted moments, moods and thought periods which so often occupy the major part of his thought life. (TWM – 182/183)

(11) It is just because you are beginners that the whole subject [of discipleship] evokes your deep interest. The beginner is full of questions upon all sorts of subjects. The trained disciple is so preoccupied with the Plan, so infused with love for his fellow-men that his entire orientation is towards the service of the Plan and not towards his own individual progress or towards the Master. (DINA I – 682)

(12)the work and the task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity. A Master, therefore, searches for those minds which are sensitive to this Plan. He is not primarily occupied in looking for people who are good—so called. Self-forgetfulness and straight kindness means ever harmlessness and that connotes the utmost good. He seeks for those types of people who can respond in unison to that aspect of the Plan for which the Master is responsible and for those who can be taught to subordinate their personalities to its requirements. They have no selfish purposes and desire nothing but only to aid the Master and those senior disciples who may be working under His supervision at some aspect of the Plan. This involves, as I have pointed out, their training in adaptation, in the recognition of true values, in fluidity of ideas, and selfless work for their fellow-men. (DINA I - 683)

(13) The obedience required is obedience to the Plan. It is *not* obedience to the Master, no matter what many old style occult schools may say. The obedience which is asked of you is based on your growing recognition of the Plan for humanity, as it emerges in your consciousness through the processes of meditation and through definite service, based upon a growing love of your fellow-men. (DINA I – 686)

(14) The Master is guided by what He knows of you in your quiet moments of aspiration, by what you have demonstrated for years to be your fixed life tendency and by the manner in which you react at moments of crisis or tension. The task of the Master is to stimulate the disciple to be at all times what He knows him to be at his highest times. That is a simple and almost childish way of putting it but it serves to express the general idea. A Master does this because the need of the world for decentralized, forward-looking, loving and intelligent workers is so great, particularly at this time. Many have reached the point where they may become sensitive if the loud assertions of personality are dimmed and the light of the soul is permitted to pour through. Then the Master can be known and contacted. When you can get away from yourselves and your personal reactions, your own interpretations, and your personal demands, you will discover for yourselves how and in what manner the Master is seeking to impress you and the group with which you may be affiliated. You will become sensitive to that impression. You can then facilitate (as it is called) the activity of the Master by a profound and deep interest in the esoteric life to the exclusion of your own and also of the Master's individuality. There are many ways which can then be revealed which will aid the interplay between you, the disciple, and the Master. (DINA I – 711)

(15) Students need to remember that devotion to the Path or to the Master is not enough. The Great Ones are looking for *intelligent* cooperators and workers more than They are looking for devotion to Their Personalities, and a student who is walking independently in the light of his own soul is regarded by Them as a more dependable instrument than a devoted fanatic. The light of his own soul will reveal to the earnest aspirant the unity underlying all groups, and enable him to eliminate the poison of intolerance which taints and hinders so many; it will cause him to recognize the spiritual fundamentals which guide the steps of humanity; it will force him to overlook the intolerance and the fanaticism and separativeness which characterize the small mind and the beginner upon the Path, and help him so to love them that they will begin to see more truly and enlarge their horizon; it will enable him to estimate truly the esoteric value of service and teach him above all to practice that *harmlessness* which is the outstanding quality of every son of God. A harmlessness that speaks no word that can damage another person, that thinks no thought which could poison or produce misunderstanding, and which does no action which could hurt the least of his brethren—this is the main virtue which will enable the esoteric student to tread with safety the difficult path of development. Where the emphasis is laid upon service to one's fellowmen and the trend of the life force is outward to the world, then there is freedom from danger and the aspirant can safely meditate and aspire and work. His motive is pure, and he is seeking to decentralize his personality and shift the focus of his attention away from himself to the group. Thus the life of the soul can pour through him, and express itself as love to all beings. He knows himself to be a part of a whole and the life of that

whole can flow through him consciously, leading him to a realization of brotherhood and of his oneness in relation to all manifested lives.

(EXH - 19/20)

(16) I would point out that serenity and peace are not identical. Peace must ever be temporary and refers to the world of feeling and to conditions susceptible of disturbance. It is essential to progress and an inevitable happening that every step forward is marked by disturbances, by points of crisis and chaos, replaced later (when successfully handled) by periods of peace. But this peace is not serenity and a chela is only permitted to dwell within the Master's aura when *serenity has been substituted for peace*. Serenity signifies that deep calm, devoid of emotional disturbance which distinguishes the disciple who is focused in a "mind held steady in the light." The surface of his life may be (from the worldly angle) in a state of violent flux. All that he cherishes and holds dear in the three worlds [physical, emotional, mental] may be crashing around him. But in spite of all, he stands firm, poised in soul consciousness and the depths of his life remain undisturbed. This is not insensitivity or a forced auto-suggestion, neither is it a capacity to exteriorize the consciousness in such a manner that individual events and happenings are ignored. *It is intensity of feeling transmuted into focused understanding*. When this has been attained, the chela has the right to live within the aura of the Master. (DINA I - 750)

(17) ...The world today offers opportunity to all disciples to become world disciples, close to the Master's heart, and to pass rapidly through the earlier stages of discipleship. It offers opportunity to world disciples to begin their approach to the Heart of the Hierarchy, to Christ. It is with this first possibility that you should be concerned, for—as you come closer to your group—you can begin to get that training which will develop in you *world* usefulness. Are the majority of you too old to achieve this? That is for you to say. The soul knows no age and can use its instrument [the physical, emotional, and mental bodies] if it makes itself into a suitable and available instrument. Are you too set and too preoccupied with yourselves to achieve the detachment needed for world service? That is for you to find out and to prove to yourselves. ...Are you too depressed (which is a synonym for selfishness) and too sensitive to render service to humanity in a larger way than hitherto? That can be overcome *if you care enough*. Is your awareness a constant group-awareness? Or is it a constant self-awareness which comes consistently between you and your fellow-men? That is for you to discover. Have you the deep humility—based on a realization of the Plan and the glory of the goal—and not a sense of self-depreciation over which you gloat and regard as an indication of spiritual humility? You need to reinterpret this theme of humility, as well as all your terms, in the light of the esoteric and spiritual values. Can you do this? (DINA I - 768/769)

Meditation Practice

(1) The emphasis upon the importance of meditation follows naturally upon the realization by the student of the absolute necessity for the domination [mastering] of the Personality by the Ego [the Soul]. (LOM - 9)

(2) The emphasis in all esoteric schools is necessarily, and rightly, laid upon meditation. Technically speaking, meditation is the process whereby the head center is awakened, brought under control and used. When this is the case, the soul and the personality are coordinated and fused, and at-one-ment takes place, producing in the aspirant a tremendous inflow of spiritual energy, galvanizing his whole being into activity, and bringing to the surface the latent good and also evil. Herein lies much of the problem and much of the danger. Hence also the stress laid in such true schools upon the need of purity and truth. Over emphasis has been laid upon the need for physical purity, and not sufficient emphasis laid upon the avoidance of all fanaticism and intolerance. These two qualities hinder the student far more than can wrong diet, and they feed the fires of separateness more than any other one factor.

Meditation involves the living of a one-pointed life always and every day. This perforce puts an undue strain on the brain cells for it brings quiescent cells into activity and awakens the brain consciousness to the light of the soul. This process of ordered meditation, when carried forward over a period of years and supplemented by meditative living and one-pointed service, will successfully arouse the entire system, and bring the lower man [the personality] under the influence and control of the spiritual man [the soul]; it will awaken also the centers of force in the etheric body and stimulate into activity that mysterious stream of energy which sleeps at the base of the spinal column. When this process is carried forward with care and due safeguards, and under direction, and when the process is spread over a long period of time there is little risk of danger, and the awakening will take place normally and under the law of being itself. If, however, the tuning up and awakening is forced, or is brought about by exercises of various kinds before the student is ready and before the bodies [physical, emotional, mental] are coordinated and developed, then the aspirant is headed towards disaster. Breathing exercises or pranayama training should never be undertaken without expert guidance and only after years of spiritual application, devotion and service; concentration upon the centers [chakras] in the force [etheric] body (with a view to their awakening) is ever to be avoided; it will cause overstimulation and the opening of doors on to the astral plane which the student may have difficulty in closing. I cannot express too strongly upon aspirants in all occult schools that the yoga for this transition period is the yoga of one-pointed intent, of directed purpose, of a constant practice of the Presence of God, and of ordered regular meditation carried forward systematically and steadily over years of effort.

When this is done with detachment and is paralleled by a life of loving service, the awakening of the centers and the raising of the sleeping fire of kundalini will go forward with safety and sanity and the whole system will be brought to the requisite stage of "aliveness." I cannot too strongly advise students against the following of intensive meditation processes for hours at a time, or against practices which have for their objective the arousing of the fires of the body, the awakening of a particular center [chakra] and the moving of the serpent fire [kundalini]. The general world stimulation is so great at this time and the average aspirant is so sensitive and finely organized that excessive meditation, a fanatical diet, the curtailing of the hours of sleep or undue interest in and emphasis upon psychic experience will upset the mental balance and often do irretrievable harm. Let the students in esoteric schools settle down to steady, quiet, unemotional work. Let them refrain from prolonged hours of study and of meditation. Their bodies are as yet incapable of the requisite tension, and they only damage themselves. Let them lead normal busy lives, remembering in the press of daily duties and service who they are essentially and what are their goal and objectives. Let them meditate regularly every morning, beginning with a period of fifteen minutes and never exceeding forty minutes. Let them forget themselves in service, and let them not concentrate their interest upon their own psychic development. Let them train their minds with a normal measure of study and learn to think intelligently, so that their minds can balance their emotions and enable them to interpret correctly that which they contact as their measure of awareness increases and their consciousness expands.
(EXH - 17/19)

(3) *Seeing the Master and the self within the cave of the heart.* As you know, the student has often been told to visualize himself and the Master—about the size of a quarter inch—within the circumference of the etheric heart. He is told to picture, toward the close of his meditation the heart etheric, and therein to build minute forms of the Master to Whom he is drawn and of himself. This he proceeds to do with due and elaborate care, with the aid of the imagination and loving effort, working daily on his figures till they become to him very real, and their building and forming becomes almost an automatic part of his meditation form. Then comes a day (usually when astrological conditions are fit and the moon approaches the full) when he becomes conscious *within his brain* that those figures are not the little puppets he thinks, but that he is within the figure representing himself, and that he stands literally and in all verity before the Master. This occurs at rare intervals at first, and the consciousness of the fact is held but for a few brief seconds; as progress is made, and every department of his nature and of his service develops, with greater frequency will come the experience, with longer periods will it be marked, until there comes a time when the pupil can link up as easily in this manner with his Master as earlier he formed his figures.

Just what did occur? The pupil had succeeded in doing three things: —

1. Identifying himself with the figure within the heart, and aspiring to the Master.

2. Making a definite channel between the heart center (wherein he is endeavoring to focus his consciousness) and its corresponding head center. Each of the seven centers in the body, as you know, has a counterpart within the head. It is the linking up of the center with its counterpart in the head that illumination comes. This—in the case in point—has been accomplished by the student. He has connected the heart with its head center.

3. Not only has he accomplished the two above things but he has so purified that part of the physical brain that corresponds with the particular head center that it *can* respond to the higher vibration necessitated, and therefore accurately record what transpired. (LOM – 289/290)

(4) Everything depends upon the pupil's ability to grasp the inner meaning of all events. His entire progress upon the Path rests upon his attitude in making the teaching his own. It is only as we transmute the lessons on the inner planes into practical knowledge that they become part of our own experience and are no longer theoretical. Expansion of consciousness should be an ever increasing practical experience. Theories are of no value until we have changed them into fact. Hence the value of meditating on an ideal. In the meditation our thoughts vibrate temporarily to the measure of the conception, and in time that vibration becomes permanent. (TWM – 348)

(5) Meditation is dangerous where there is wrong motive, such as desire for personal growth and for spiritual powers, for it produces, under these conditions only a strengthening of the shadows in the vale of illusion and brings to full growth the serpent of pride, lurking in the valley of selfish desire. Meditation is dangerous when the desire to serve is lacking. Service is another word for the utilization of soul force for the good of the group. Where this impulse is lacking, energy may pour into the bodies [physical, emotional, mental], but—lacking use and finding no outlet—will tend to over-stimulate the centers [chakras], and produce conditions disastrous to the neophyte. Assimilation and elimination are laws of the soul life as well as of the physical life, and when this simple law is disregarded serious consequences will follow as inevitably as in the physical body. (TWM – 205)

(6) One highly emotional person, working through an overdeveloped and uncontrolled solar plexus center, can wreck a home or an institution. I give this as an illustration. One radiant, creative life, consciously using the heart or the throat centers, can carry inspiration to hundreds. These are points well worth careful consideration. You must, however, bear in mind that these centers are brought into activity by the cultivation of certain major virtues, and *not* by meditation or concentration upon the centers. They are brought automatically into the needed radiatory condition by right living, high thinking and loving activity. These virtues may seem to you dull and

uninteresting, but they are most potent and scientifically effective in bringing the centers into the desired radiatory activity. When the task is done, and when all the centers are living spheres of outgoing, radiatory activity, they swing into each other's orbit so that the initiate becomes a center of living light and *not* a composite of seven radiant centers. Think on this.
(TEL - 175)

(7) One of the things accomplished in meditation when pursued with regularity and under correct instruction is the transference of the consciousness of the lower self into the higher [self]. This carries with it the capacity to see on causal levels, intuitively to recognize *facts* in the lives of others, to foresee events and occurrences and to *know* the relative value of a personality [recognize the capacity of a personality to be receptive to the light of the soul]. This can only be permitted when the student can be silent, selfless and stable. Who as yet answers to all these requirements?

I am endeavoring to give you a general idea of the dangers incident to the too early development of the powers achieved in meditation. I seek to sound a note—not of discouragement—but of insistence upon physical purity, on emotional stability and on mental equilibrium before the student passes on to greater knowledge. Only as the channel opens to the intuition and closes to the animal nature [lower and selfish human desires and motivations] can a man wisely proceed with his work. Only as the heart enlarges its capacity to suffer with all that breathes, to love all that is contacted, and to understand and sympathize with the least desirable of God's creatures, can the work go forward as desired. Only when the development is equable, only when the intellect runs not too far ahead of the heart, and the mental vibration shuts not out the higher one of the Spirit can the student be trusted to acquire powers that, wrongly used, may result in disaster to his environment as well as to himself. (LOM - 90/91)

(8) Some [people's] natures become so polarized on the mental plane that they run the risk of breaking connection with the two lower vehicles [the physical and emotional bodies]. These lower bodies exist for the purposes of contact, for the apprehension of knowledge on the lower planes [of physical existence] and for reasons of experience in order that the content of the causal body [the body of the soul] may be increased. Therefore it will be apparent to you that if the indwelling consciousness [one's soul] comes no lower than the mental plane and neglects the body of emotions and the dense physical [body], two things will result. The lower vehicles will be neglected and useless and fail in their purposes, atrophying and dying from the point of view of the Ego [the Soul], whilst the causal body itself will not be built as desired and so time will be lost [in service and in one's evolution]. The mental body will be rendered useless likewise, and will become a thing of selfish content, of no use in the world and of little value. A dreamer whose dreams never materialize, a builder who stores up material which he never employs, a visionary whose visions are of no use to

gods or men, is a clog upon the system universal. He is in great danger of atrophying.

Meditation should have the effect of bringing all three bodies [physical, emotional, mental] more completely under the control of the Ego [Soul], and lead to a coordination and an alignment, to a rounding-out and a symmetrical development that will make a man of real use to the Great Ones. When a man realizes that mayhap he is too much centralized on the mental plane he should definitely aim at making all his mental experiences, aspirations and endeavors matters of *fact* on the physical plane, bringing the two lower vehicles [physical and emotional bodies] under the control of the mental and making them the instruments of his mental creations and activities.

...I advise all students of occultism [esoteric teachings] to remember that all the three bodies [physical, emotional, and mental] are of equal importance in carrying out the work to be done, both from the egoic [soul's] standpoint and from the standpoint of service to the race. Let them aim at a wise coordination in expression, that will enable the God within to manifest for the aiding of the world. (LOM - 97/98)

(9) The great Initiate, Who voiced the words I quote, added still other words of radiant truth: "Then shall we be know even as we are known." The future holds for each and all who duly strive, who unselfishly serve and occultly meditate, the promise of knowing Those Who already have full knowledge of the struggler. Therein lies the hope for the student of meditation; as he struggles, as he fails, as he perseveres, and as he laboriously reiterates from day to day the arduous task of concentration and of mind control, there stand on the inner side Those Who know him, and Who watch with eager sympathy the progress that he makes.

Forget not the earlier part of the Initiate's remarks where he points out the way whereby the darkness is dispelled, and knowledge of the Great Ones is reached. He emphasizes that only by *love* is the path of light and knowledge trodden. Why this emphasis upon love? Because the goal for all is love, and therein lies the merging. To put it scientifically what is oft a nebulous sentiment, we might express it as follows: It is by the attainment of the vibration which is analogous to the Ray of Love-Wisdom (the Divine Ray) that the Lords of Love are contacted, that the Masters of Compassion are known, and that the possibility of entering into the consciousness of the Great Ones and of all our brothers of whatsoever degree, becomes a fact in manifestation.

This is the path to be trodden by one and all, and the method is meditation. The goal is perfect love and wisdom; the steps are surmounting of subplane after subplane on all the three planes [physical, emotional or astral, and mental]; the method is that of occult meditation; the reward is the continuous expansion of consciousness that puts a man eventually en rapport with his own Ego [Soul], with other selves, with fellow disciples and more advanced Initiates whom he may contact in that Master's aura, till he

finally contacts the One Initiator, is admitted into the Secret Place, and knows the mystery that underlies consciousness itself. (LOM – 258/259)

The New Group of World Servers

(1) Religions in the past have been founded by a great soul, by an Avatar, by an outstanding spiritual personality, and the stamp of their lives and words and teaching has been set upon the race and has persisted for many centuries. What will be the effect of the message of a group Avatar? What will be the potency of the work of a group of knowers of God, enunciating truth and banded together subjectively in the great work of saving the world? What will be the effect of the mission of a group of world Saviors, not as Christs, but all knowers of God in some degree, who supplement each other's efforts, reinforce each other's message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world?

Such a body now exists with its members in every land. Relatively they are few and far between, but steadily their numbers are increasing and increasingly their message will be felt. In them is vested a spirit of construction; they are the builders of the new age; to them is given the work of preserving the spirit of truth, and the reorganizing of the thoughts of men so that the racial mind is controlled and brought into that meditative and reflective condition which will permit it to recognize the next unfoldment of divinity. (TWM - 329/330)

(2) You ask, therefore: What must we as a group do that we may be of service, and so constitute a good channel for the helping of humanity?

First of all, you must see to it that your attitude towards all teaching is that of willing service, with no thought of self. The growth in spiritual realization and the lifting of humanity is that which is of moment, and not your own personal growth or development, nor your own satisfaction at receiving special and new information. You *will* grow, and your soul will take increasing hold upon its instrument [physical, emotional and mental body], when your mind and effort are turned towards group service, and when your tongue is rendered harmless, through the inflow of love. (EP I - 111)

(3) When the energies of the solar plexus—expressions hitherto of the potent desire nature, feeding the emotional life of the personality—are equally transmuted and reoriented, then they are carried to the heart center and there is brought about as a result a realization of group consciousness, of group love, and group purpose which makes the aspirant a server of humanity and a fit associate of the Elder Brethren of the race. (TWM - 192)

(4) This group gives to the word "spiritual" a wide significance; they believe it to mean an inclusive endeavor towards human betterment, uplift and understanding; they give it the connotation of tolerance, international synthetic communion, religious inclusiveness, and all trends of thought which concern the esoteric development of the human being.

It is a group therefore without a terminology or Bible of any kind; it has no creed nor any dogmatic formulations of truth. The motivating impulse of each and all is love of God as it works out in love for one's fellow man. They know the true meaning of brotherhood, without distinction of race. Their lives are lives of willing service, rendered with utter selflessness and without any reservations. (TWM - 414)

(5) The most important workers in this new group and those who are closest to the Great Ones are those whose daily thought life is oriented by the new ideal. That this thought life of theirs may work out in definite exoteric activities may be true, but they are first of all and always those who live in and work from the "high and secret place". Their influence is wielded silently and quietly and they lay no emphasis upon their personalities, upon their own views and ideas, or upon their methods of carrying forward the work. They possess a full realization of their own limitations, but are not handicapped thereby, but proceed to think through into objective manifestation that aspect of the vision which it is their mission to vivify into form. They are necessarily cultured and widely read, for in these difficult transitional times they have to cultivate a world grasp of conditions and possess a general idea of what is going on in the different countries. They possess in truth no nationality in the sense that they regard their country and their political affiliations as of paramount importance. They are equipped to organize, slowly and steadily, that public opinion which will eventually divorce man from religious sectarianism, national exclusiveness, and racial biases. (TWM - 416/417)

(6) The power which the New Group of World Servers will eventually wield, will be drawn from two sources: first, from that inner center or subjective world government, whose members are responsible for the spread of those ideals and ideas which have led humanity onwards from age to age. This inner center has always existed and the great leaders of the race, in every field, have been connected with it. The great idealists and world workers, (such as the Christ and His great brother, the Buddha, and those lesser workers, such as Plato, Spinoza, Abraham Lincoln, or Florence Nightingale) have all been associated with this center. The range of these associates is tremendous and the grades of these workers are many, but self-sacrificing work for the betterment of human living and love of their fellow men have distinguished them all. Yet all drew their light and inspiration from this central focal point. The members of this government may be alive in physical bodies or discarnate. It is assumed that there is a belief in immortality among those who read these pages—a belief in the perpetuation of the conscious soul in some dimension. These great souls are primarily distinguished by the fact that they know no mental limitation, and their inclusiveness is such that for them there are no racial distinctions nor any religious differences. (EP II - 663/664)

(7) The members of this group of new age workers will, however, possess certain general characteristics. They will impose no enforced dogmas of any kind, and will lay no emphasis upon any doctrine or authorities. They are not interested in having any personal authority, nor do they rest back upon traditional authority, whether religious, scientific, cultural or any other form of imposed truth. Modes of approach to reality will be recognized and each will be free to choose his own. No discipline will be imposed by these workers upon those who seek to cooperate with them. The ideas of any one person or leader as to how the units in his particular sphere of activity should live and work, should meditate and eat, will be regarded as of no special value. The members of this new group work esoterically with souls, and deal not with the details of the personality lives of the aspirants they seek to inspire.

This is a basic rule and will serve to eliminate many worthy aspirants from this group of world servers now in process of forming. The tendency to impose one's own point of view indicates a lack of understanding and it will rule many out. (TWM - 419)

(8) World unity, brotherhood in its true sense, the growth of telepathic interplay, the elimination of the nonessentials which serve to separate the thoughts of men and bring about separateness on the physical plane, and the laying of a true emphasis upon the fundamentals of the Ageless Wisdom, the manifestation of a true understanding, the bringing about of at-one-ment with the soul, the recognition of those who belong to the group of world Saviors—this is the immediate work to be done and this must engross your attention.

This and this alone warrants the expenditure of all that any of you have to give—love and life, time and money.

This and this alone justifies your existence and calls forth from all of you who respond to the vision that utter self-sacrifice which is so rare and so far-reaching in its effects. The casting of all that one has at the feet of the Lord of Life in order that the work of world salvage may go forward, the elimination out of one's life of all that can possibly hinder, the giving of all that one has until it hurts to give, the ruling of one's life on the basis of surrender, asking oneself all the time: What can I relinquish in order that I may help more adequately?—that and more than that lies ahead of all of you who hear the call and respond to the need and opportunity. (TWM - 428)

(9) You ask me: What keeps a man from becoming a member of such a group? I tell you with emphasis that four things only keep a man from affiliation.

First: an uncoordinated personality. This involves necessarily an untrained mind and a feeble intellect.

Second: a sense of separateness, of distinction, and of being set apart or different from one's fellow men.

Third: the possession of a creed. No matter how good a formula of beliefs it may be, it inevitably produces exclusiveness. It bars some out.

Fourth: pride and ambition.

You ask again: How shall one qualify? The rules are simple, and are three in number. First, learn to practice harmlessness; then desire nothing for the separated self, and thirdly, look for the sign of divinity in all. Three simple rules, but very hard to accomplish. (TWM – 430)

(10) I would like here to emphasize one point as we consider the individual in the group and his group relations. Watch with care your thoughts anent each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other's bonds and to lift the group to an exceedingly high place. By the pure light of love for each other, you can draw nearer to me and to the teachers on the subjective side of life [the Hierarchy] and arrive more rapidly at that Gate which opens on the lighted Way. You have the opportunity to demonstrate to each other the scientific value and power of love, regarded as a force in nature. Make this demonstration your endeavor. You will thus release for each other all that is needed to bring about potent and vital changes in the life patterns and purpose of the group members. Love is not a sentiment or an emotion nor is it desire or a selfish motive for right action in daily life. Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action. Love is a hard thing to cultivate—such is the inherent selfishness of human nature; it is a difficult thing to apply to all conditions of life and its expression will demand of you the utmost you have to give and the stamping out of your selfish personal activities. (DINA I – 10)

(11)The work [of serving humanity] is oftentimes handicapped by the devoted offering of the emotional aspirant. The [Divine] Plan is oftentimes delayed in its fruition by the ill-timed and ill-judged efforts of the earnest follower of the Great Lord. Above all else the work is handicapped by the personality reactions of the leaders of the groups dedicated to esotericism. All personality reactions are, in the majority of cases, based upon emotion of some kind or another. Personal ambition, the desire (sometimes unrecognized) to be the supreme authority in a particular group, fear of interlopers and of terminologies (expressing identical truths), and jealousy of other leaders, plus a sincere though foggy and deluded interpretation of truth, are a great detriment to the cause of the Hierarchy. And everywhere these things are to be seen! The seat of all this trouble is to be found in the desire-feeling-emotional body, and in an undue attachment to externals and forms. These factors prevent that clear-seeing which leads to wise and cooperative action. If the mental equipment and the mental apprehension of truth can be increased, then it may be possible for real work to be done, and then the groups (that form the One Group) can go forward into real usefulness. (EPI – 231/232)

(12) *What are the characteristics of the true server?...*

1. He will be distinguished, as might be expected, by the quality of harmlessness, and by an active refraining from those acts and that speech which might hurt or cause any misunderstanding. By no word, suggestion, implication, innuendo or voiced dissatisfaction will he hurt his group. You will note that I do not say "will not hurt any individual." Those working under the Law of Service need no reminder not to hurt any individual. They often need, under the exuberance of spiritual stimulation and the intensity of their aspiration, to be reminded to demonstrate group harmlessness.

2. The second characteristic is *a willingness to let others serve as seems best to them*, knowing that the life flowing through the individual server must find its own channels and outlets, and that direction of these currents can be dangerous and prevent the rendering of the intended service. The server's efforts will be turned in two directions: —

1. To the task of helping others to "stand in spiritual being," as he himself is learning to stand.

2. To aiding the individual to express his service in his chosen field as he desires to express it, and not as the onlooking helper deems that he should do it...

...3. The third characteristic of the new server is *joyfulness*. This takes the place of criticism (that dire creator of misery) and is *the silence that sounds*.

It would be well to ponder on these last words, for their true meaning cannot be conveyed in words, but only through a life dedicated to the newer rhythms and to the service of the whole. Then that "sounding joy" and that "joyful sounding" can make its true meaning felt. (EP II - 131/133)

(13) The group is and will be kept entirely subjective. Its members are linked telepathically, or they recognize each other through the quality of the work they are doing in the outer world and the inclusiveness of the note they sound. It is inspired from above by the souls of its members and the Great Ones, and is energized into activity by the need of humanity itself. It is composed of living conscious souls, working through coordinated personalities. Its symbol is a golden triangle enclosing an even-armed cross with one diamond at the apex of the triangle. This symbol is never reproduced in form at all. It shines above the heads of all who are in the group and cannot be seen by anyone (not even a clairvoyant) except a group member, and then only if—for purposes of work—his recognition needs stimulation. The motto of the group is *The Glory Of The One*. (TWM - 431)

(14) No one is admitted (through the processes of initiation) into the Ashram of the Christ (the Hierarchy) until such time as he is beginning to think and live in terms of group relationships and group activities. Some well-meaning aspirants interpret the group idea as the instruction to them that they should make an effort to form groups—their own group or groups. This is not the idea as it is presented in the Aquarian Age, so close today; it *was*

the mode of approach during the Piscean Age, now passed. Today the entire approach is totally different. No man today is expected to stand at the center of his little world and work to become a focal point for a group. His task now is to discover the group of aspirants with which he should affiliate himself and with whom he must travel upon the Path of Initiation—a very different matter and a far more difficult one. He needs to bear in mind the meaning of the following words from the Archives of the Masters, given in question and answer form. The questions are addressed to the neophyte who is getting his first glimpse of group relations leading to group initiation:

"And dost thou see the Door, O Chela in the light?"

I see the door and hear a calling voice. What should I do, O Master of my life?

Go through that Door and waste not time in backward glances at the road just trodden. Go forward into light.

The door is far too narrow, O Master of my life. I fear I cannot pass.

Go closer to the Door and take the hand in thine of another pilgrim on the way of life. Go closer to the Door; seek not to enter it alone.

I cannot see the door, now that I grasp the hand of the brother on the right and the brother on the left. I seem surrounded by the pilgrims on the way. Alike they seem, their note is one; they seem like unto me, and press around on every side. I cannot see the door.

Move forward on the Path, O pilgrim in the light, and stand together, hand in hand, before the Door of Light. What seest thou?

The door again appears, and wide it seems, not narrow as before. What was that I saw before? It was not like the door which now confronts this band of brothers as we stand together on the Path.

The door you saw before was a figment of your mind; a thoughtform of your separative creation, something that cuts you off from truth—too narrow for your passing yet full of wrong allure. Only the man who holds his brother's hand can see the Door in truth; only the man, surrounded by the many who are one, can enter by that Door which shuts itself upon the man who seeks to enter it alone." (RI - 344/345)

(15) These Forces of Enlightenment are always present on Earth on a small scale, influencing the minds of the New Group of World Servers, the selfless workers for humanity, and the thinkers in every school of thought, working in every field of human betterment; they work upon and through all who truly love their fellowmen. They are unable to influence the minds of the closed egocentric person; they can do little with the separative isolationist; they are ineffectual where the theologian of all groups—political, religious or social—is concerned, and they can do little with the type of mind that is concentrated upon personal or group problems (their group, expressing their

ideas and working their way) and who fail to see themselves or the group in relation to the whole of humanity.

....The organizer of these Forces at this time is the Buddha. He is the symbol of enlightenment or of illumination. Countless millions down the ages have recognized Him as a Light-bearer from on high. His Four Noble Truths exposed the causes of human trouble and pointed to the cure. His message can be paraphrased in the following words: Cease to identify yourselves with material things; gain a proper sense of the spiritual values; cease regarding possessions and earthly existence as of major importance; follow the Noble Eight-fold Path which is the path of right relations—right relations to God and to each other—and thus be happy. The steps on this Path are:

Right Values	Right Aspiration
Right Speech	Right Conduct
Right Mode of Living	Right Effort
Right Thinking	Right Rapture or true Happiness

His ancient message is as new today as it was when He spoke His words on earth; a recognition of its truth and value is desperately needed, and the following of the "eight right ways of living" will enable humanity to find liberation. It is on the foundation of His teaching that the Christ raised the superstructure of the brotherhood of man to form an expression of the Love of God. Today, as it views the crumbling, devastated world, mankind has a fresh opportunity to reject selfish, materialistic motives and philosophy and to begin those processes which will—steadily and gradually—bring about its liberation. It will then be possible for men to tread the Lighted Way which leads back to the divine Source of light and love. (EXH - 462/463)

(16)It is not possible for the members of the New Group of World Servers to divorce themselves from the acute situation now to be seen and felt. They cannot and must not escape into a cul-de-sac of personal training and individual interests. If that is your attitude, then there is little that I can do for you, for this would indicate to me an inability to differentiate in values, a desire to retreat in thought from the unhappy and the unpleasant and to shift responsibility on to the shoulders of others, plus a failure to identify yourselves with humanity.

The call to world salvage has gone out and today disciples are assembling all over the world. It is not an assembling upon the physical plane but a profound subjective happening. Each of the Masters is sending out the call and many probationary disciples, even though placed upon the furthest point in the periphery of the Master's influence, are responding with eagerness; their motives are normally mixed and their response is frequently galvanized by a desire for personality progress and aggrandizement. They are, at this particular time, greatly complicating the call to service but their distortions are bringing about the fulfillment of the New Testament prophesy that (at the time of the end) there will be much distortion of the truth

concerning the spread of the Christ consciousness and the return of the Christ, or the "Second Coming."

And so, from stage to stage the disciple passes, going from light to light, from perception to perception, from force to energy, from personality focus to soul integration and, then, from soul to spirit, from form to life. He has explored all the avenues of knowledge; he has descended into the depths, into hell and into the valleys; he has climbed the mountain top of initiation and from there has swung out beyond space and time; he has lost all self-interest and is a focused point of thought in the mind of God. Can I say more than this? I think not, my brothers. And so I bring to an end this series of instructions and my responsibility in this connection is ended. Yours now begins.

The Tibetan. (DINA I - 772/773)

Dietary Considerations

(1) This rule might be summed up in the trite instruction to each disciple that he be strictly vegetarian. The lower nature becomes clogged and heavy, and the inner blaze cannot shine forth when meat is included in the diet. This is a drastic rule for applicants [for initiation], and may not be violated. Aspirants [those aspiring toward discipleship] can choose to eat meat or not as they prefer, but at a certain stage upon the path it is essential that all meat eating of every kind be stopped, and the strictest attention must be paid to diet. A disciple must confine himself to vegetables, grains, fruits and nuts. Only thus can he build the type of physical body which can stand the entry of the real man [the soul] who has stood in his subtler bodies before the Initiator. Should he not do this, and should it be possible for him to take initiation without having thus prepared himself, the physical body would be shattered by the energy pouring through the newly stimulated centers, and dire danger to the brain, the spine, or the heart would eventuate.

It must, of course, here be recognized that no hard or fast rules can ever be laid down, except the initial one that for all applicants for initiation meat, fish, and fermented liquors of all kinds, as well as the use of tobacco, are absolutely forbidden. For those who can stand it, eggs and cheese are sometimes better eliminated from the diet, but this is not in any way compulsory. It is advisable always that those who are in process of developing psychic faculties of any kind should not permit themselves to eat eggs and very little cheese. Milk and butter come under a different category, and most initiates and applicants find it necessary to retain them in the diet. A few exceptional people can subsist and retain their full physical energies on the diet mentioned in the preceding paragraph, but there the ideal is embodied, and, as we all know, the ideal is seldom attainable in the present transitional period.

In this connection two things should be emphasized: First, the need that all applicants have for common sense; this factor is very often lacking, and students do well to remember that unbalanced fanatics are not desirable members of the Hierarchy. Equilibrium, a just sense of proportion, a due regard for environing conditions, and a sane common sense are the marks of the true occultist. When a real sense of humor exists likewise, many dangers will be avoided. Secondly, a recognition of *time*, and an ability to move slowly when effecting changes in the diet and in the habits of a lifetime. Everything in nature progresses slowly, and applicants must learn the occult truth of the words: "Make haste slowly." A process of gradual elimination is usually the path of wisdom, and this eliminating period should—under ideal conditions which so seldom exist—cover the stage which we call that of the aspirant, so that when a man becomes an applicant for initiation he will have done the necessary preparatory purification of the diet. (IHS – 196/198)

(2) A fourth hindrance is found in the physical body, which has been built up by the aid of meat and fermented foods and drinks, and nurtured in an environment in which fresh air and sunlight are not paramount factors. I am here generalizing, and speaking for the masses of men, and not for the would-be earnest occult student. For long centuries food that has been decomposing, and hence in a condition of fermentation, has been the basic food of the occidental races; and the result can be seen in bodies unfitted for any strain such as occultism imposes, and which form a barrier to the clear shining forth of the life within. When fresh fruit and vegetables, clear water, nuts and grains, cooked and uncooked, form the sole diet of the evolving sons of men, then will be built bodies fitted to be vehicles for highly evolved Egos [Souls]. (TWM - 84)

(3) It will be realized that there is greater hindrance to the growth of the man in spiritual being through a critical attitude or a state of self satisfaction than by the eating of meat. (TWM - 420)

(4) As the disciple lives a regulated life, avoids meat, nicotine and alcohol, and practices continence, the pineal gland becomes no longer atrophied, but resumes its earlier activity. (TCF - 1012)

(5) One point of interest might here be noted. It is known esoterically that the vegetable kingdom is the transmitter and the transformer of the vital pranic fluid to the other forms of life on our planet. That is its divine and unique function. This pranic fluid, in its form of the astral light, is the reflector of the divine akasha. The second plane therefore reflects itself in the astral plane. Those who seek to read the akashic records, or who endeavor to work upon the astral plane with impunity, and there to study the reflection of events in the astral light correctly, have perforce and without exception to be strict vegetarians. It is this ancient Atlantean lore which lies behind the vegetarian's insistence upon the necessity for a vegetarian diet, and which gives force and truth to this injunction. It is the failure to conform to this wise rule which has brought about the misinterpretations of the astral and akashic records by many of the psychics of the present time, and has given rise to the wild and incorrect reading of past lives. Only those who have been for ten years strict vegetarians can work thus in what might be called the "record aspect of the astral light." When they add to their purified astral and physical bodies the light of reason and illumination of the focused mind (which is very rarely found), then they become accurate interpreters of astral phenomena. (EP I - 241)

(6) *The Training of the Physical body.*

This involves certain definite requirements: —

The building in of matter of the higher subplanes and the elimination of the lower and coarser matter. This is needed because it is impossible for those with coarse bodies to contact high vibration. It is impossible for the Ego [Soul] to transmit the higher knowledge and guidance through a coarse

physical body. It is impossible for the loftier currents of thought to impact the little evolved physical brain. Hence the refinement of the physical body is an essential. It is effected in various ways, all of them reasonable and utilitarian.

By pure food. This involves a vegetarian diet, chosen with wise discrimination; it requires the eating of only those vegetables and fruits that vitalize. Careful judgment shown in the choice of food, wise refraining from too heavy eating, and a little pure good food perfectly assimilated are all that a disciple requires. You ask what foods? Milk [not recommended at the present time], honey, whole wheat bread, all the vegetables that contact the sun, oranges (above all, oranges), bananas, raisins, nuts, some potatoes, unpolished rice, and may I again reiterate, just as much of all the above as to insure activity.

By cleanliness. Much use of water, externally and internally, is vitally required.

By sleep. This should be always between the hours of ten in the evening and five in the morning, and as much as possible out of doors.

By sunshine. Contact with the sun should be much sought after, and the vitalization that comes through its rays. The sun kills all germs and frees from disease.

When these four requirements are attended to adequately a definite process of elimination proceeds, and in the course of a few years the whole physical body shifts its polarization gradually up until ultimately you will have a body composed of atomic subplane matter [more refined matter].

(LOM - 334/335)

(7) No set diet could be entirely correct for a group of people on differing rays, of different temperaments and equipment and at various ages. Individuals are every one of them unlike on some points; they require to find out what it is that they, as individuals, need, in what manner their bodily requirements can best be met, and what type of substances can enable them best to serve. Each person must find this out for himself. There is no *group* diet. No enforced elimination of meat is required or strict vegetarian diet compulsory. There are phases of life and sometimes entire incarnations wherein an aspirant subjects himself to a discipline of food, just as there may be other phases or an entire life wherein a strict celibacy is temporarily enforced. But there are other life cycles and incarnations wherein the disciple's interest and his service lie in other directions. There are later incarnations where there is no constant thought about the physical body, and a man works free of the diet complex and lives without concentration upon the form life, eating that food which is available and upon which he can best sustain his life efficiency. In preparation for certain initiations, a vegetable diet has in the past been deemed essential. But this may not always be the case, and many disciples prematurely regard themselves as in preparation for initiation. (EH - 334)

Sexuality

(1) Under the symbol of sex, you have also the reality of love itself expressing itself. Love in reality connotes a relation, but the word "love" (like the word "sex") is used with little thought and with no attention to its true meaning. Basically, love and sex are one and the same thing, for both express the meaning of the Law of Attraction. Love is sex, and sex is love, for in these two words the relation, the interplay and the union between God and His universe, between man and God, between a man and his own soul, and between men and women are equally depicted. (EP I – 287)

(2) Many initiates have attained their objective when duly and wisely participating in the marriage relation. An initiate cultivates a peculiar attitude of mind, wherein there is a recognition that all forms of manifestation are divine, and that the physical plane is as much a form of divine expression as any of the higher planes. He realizes that the lowest manifestation of divinity must be under the conscious control of that indwelling divinity, and that all acts of every kind should be regulated by the endeavor to fulfill every duty and obligation, to control every action and deed, and to utilize the physical vehicle so that the group may be thereby benefited and aided in its spiritual progress, and the law perfectly fulfilled.

That it may be advisable, at certain stages, for a man to perfect control along any particular line through a temporary abstention is not to be denied, but that is a means to an end, and will be succeeded by stages when—the control having been gained—the man demonstrates perfectly through the medium of the physical body, the attributes of divinity, and every center will be normally and wisely used, and thus race purposes furthered.

Initiates and Masters, in many cases marry, and normally perform their duties as husbands, wives, and householders, but all is controlled and regulated by purpose and intention, and none is carried away by passion or desire. In the perfect man upon the physical plane, all the centers are under complete control, and their energy is legitimately used; the spiritual will of the divine inner God is the main factor, and there will be a unity of effort shown on all the planes through all the centers for the greatest good of the greatest number.

This point has been touched upon because so many students go astray upon these matters, and cultivate either an attitude of mind which results in the complete atrophying of the entire normal physical nature, or indulge in an orgy of license under the specious plea of "stimulating the centers," and thus furthering astral development. The true initiate should be known by his wise and sanctified normality, by his steady conformity to that which is best for the group as emphasized by the group laws of the land, by his control and his refraining from excess of any kind, and by the example he sets to his environing associates of spiritual living and moral rectitude, coupled with the discipline of his life. (IHS – 204/206)

(3) The *instinct of sex* has its main root in the fear of separateness and of isolation, and in a revolt against separative unity on the physical plane, against aloneness; and it has resulted in the carrying forward of the race and the persistence and propagation of the forms through which the race can come into manifestation. (TWM – 626/627)

(4) The sex instinct has worked out and finds its logical consummation in the relationship—consciously realized—of the soul and the body. This is the keynote of mysticism and religion, which is today, as ever, the expression of the Law of Attraction, not as it expresses itself through physical plane marriage, but as it finds its consummation (for man) in the sublime marriage carried forward with conscious intent between the positive soul and the negative and receptive form [body]. (TWM – 628)

(5)You have likewise been told that the energy of the sacral center (the center most implicated and active at the time of the first initiation) has to be transmuted and raised to the throat center, thereby transforming the physical creative act into the creative process of producing the good, the beautiful and the true. This is the A B C of your fundamental knowledge: the transmutation of sex. In that transmutative process men have greatly erred and have approached the subject from two angles:

1. They have sought to stamp out natural desire and have endeavored to emphasize an enforced celibacy; they have thus frequently warped the nature and subjected the "natural man" [the human personality] to rules and regulations which were not of divine intent.

2. They have tried—at the other extreme—to exhaust normal sexual desire by promiscuity, license and perversions, damaging themselves and laying up the basis for trouble for many incarnations ahead.

True transmutation is in reality the achieving of a correct sense of proportion in relation to any phase of human life, and for the race of men today has particular reference to the sacral center and the energies which bring it into activity. When a proper recognition of the place the sex life should play in the daily life is paralleled by the concentration of thought anent the throat center, that center becomes automatically magnetic and attracts the forces of the sacral center upward through the spine into "the place of creative building"; the normal sex life is then regulated and not atrophied, and is relegated to its rightful place as one of the usual faculties or appetites with which man is endowed; it is brought under control through the lack of directed interest and is subordinated to the law of the land as regards its relation to its opposite pole—either negative and feminine or masculine and positive. To the aspirant it becomes mainly the agent for the creation of the vehicles needed for reincarnating souls. Thus by force of example, by the avoiding of all extremes, by the dedication of the bodily energies to the higher uses, and by the acceptance of the law of the land in any given country and at any given time, the present disorder and the current misuse of the sex principle will give way to orderly living and to the right use of this major bodily function. (RI – 669/670)

(6) As the creative urge is turned upwards from the sacral center to the throat, man will live less potently in his physical sexual urges, and more consistently in his creative expression. His physical plane life will proceed along normal lines, but it is necessary for men to realize that the manner in which man today satisfies his sexual nature is abnormal and unregulated, and that we are on our way to a wise normality. The craving for selfish pleasure and for the satisfaction of an animal urge, which is instinctually right when regulated and devastatingly wrong when prostituted purely to enjoyment, will give place to a mutual decision by both of the parties concerned. The decision will meet a natural need in a right and suitable and regulated manner. (EP I – 295/296)

(7) I want to write a word on the subject of sex in the life of the disciple. There is much confusion in the minds of aspirants on this matter, and the injunction as to celibacy is assuming the position of a religious doctrine. We are often told by the well-meaning but illogical that if a man is a disciple he cannot marry, and that there is no real spiritual attainment unless a man is celibate. This theory has its roots in two things:

First, there has ever been a mistaken attitude in the East towards women. Secondly, in the West, from the time of Christ, there has been a tendency towards the monastic and conventual conception of spiritual life. These two attitudes embody two mistaken ideas, and lie at the root of much misunderstanding and at the heart of much evil. Man is no better than the woman, nor woman than the man. Yet many thousands regard women as embodying that which is evil and that which is the basis of temptation. But God has from the beginning ordained that men and women should meet each other's needs and act as complements to each other. God has not ordained that men should live herded together, away from women, or women away from men; and both of these great systems have led to much sexual abuse and too much suffering.

The belief that to be a disciple necessitates a celibate life and complete abstinence from all natural functions is neither correct nor desirable. This can be proved by the recognition of two things:

The first is that if divinity is indeed a reality and an expression of omnipotence and omnipresence as well as omniscience, and if man is essentially divine, then there can be no condition possible wherein divinity cannot be supreme. There can be no sphere of human activity where man cannot act divinely and wherein all functions cannot be illumined by the light of pure reason and divine intelligence. I deal not here with the specious and devious argument that that which normally and by all right-minded people is regarded as wrong must be right because of man's inherent divinity. That can be but a loose excuse for wrong-doing. I speak of sexual relations of the right kind, within the permit of the spiritual law as well as the law of the land.

Secondly, a life that is not normally rounded out till all the functions of its nature—animal, human and divine—(and man is all of these three in one body) are exercised, is frustrated, inhibited, and abnormal. That all cannot marry in these days is true, but that fact does not negate the greater fact that

man has been created by God to marry.But that an enforced celibacy is an indication of a deep spirituality, and a necessary part of all esoteric and spiritual training, is equally false, abnormal and undesirable. There is no better training school for a disciple and an initiate than family life, with its enforced relations, its scope for adjustments and adaptability, its demanded sacrifices and service, and its opportunities for the full expression of every part of man's nature. There is no greater service to be rendered to the race than the proffering of bodies to incoming souls, and the giving of attention and educational facilities to those souls within the home limits. But the whole condition and problem of the family life and of child-bearing have been distorted and misunderstood; and it will be long before marriage and children assume their rightful place as sacraments, and longer still before the pain and suffering consequent upon our mistakes and on the misuse of the sexual relation have disappeared, and the beauty and consecration of marriage and of the manifestation of souls in form supersede the present wrong grouping of ideas.

The disciple and aspirant upon the Path, and the Initiate upon his "Lighted Way," have no better training ground therefore than the marriage relation, rightly used and rightly understood. The bringing of the animal nature under rhythmic discipline, the elevation of the emotional and the instinctual natures upon the altar of sacrifice, and the self-abnegation required in the life of the family are tremendous purificatory and developing potencies. The celibacy required is that of the higher nature to the demands of the lower [nature], and the refusal of the spiritual man to be dominated by the personality and the demands of the flesh. The attitude of an imposed celibacy upon the equipment of many a disciple has led to much prostitution and to many perversions of God-given functions and faculties; and even where there has not been this distressing condition, and where the life has been sane, consecrated and sound, there have frequently been undue suffering and much mental distress and disciplining, before unruly thoughts and tendencies could be controlled.

It is of course true that sometimes a man may be called to some particular life wherein he is faced with the problem of celibacy, and is forced to abstain from all physical relations and to live a strictly celibate life, in order to demonstrate to himself that he can control the animal and instinctual side of his nature. But this condition is frequently the result of excess and license in a previous life, which necessitates stringent measures and abnormal conditions in order to offset and rectify past errors and give the lower nature time to readjust itself. But again it is no indication of spiritual development, rather the reverse.

....The sex problem must, in the last analysis, be solved in the home and under normal conditions, and it is the advanced people of the world and the disciples of all degrees who must thus solve it. (EP I - 304/307)

The Path of Initiation

(1) The word *Initiation* comes from the two Latin words, *in*, into; and *ire*, to go; therefore, *the making of a beginning*, or the entrance into something. It posits, in its widest sense, in the case we are studying, an entrance into the spiritual life, or into a fresh stage in that life. It is the first step, and the succeeding steps, upon the Path of Holiness. (IHS - 10)

(2) What, therefore, is Initiation? Initiation might be defined in two ways. It is first of all the entering into a new and wider dimensional world by the expansion of a man's consciousness so that he can include and encompass that which he now excludes, and from which he normally separates himself in his thinking and acts. It is, secondly, the entering into man of those energies which are distinctive of the soul and of the soul alone—the forces of intelligent love and of spiritual will. These are dynamic energies, and they actuate all who are liberated souls. (EP II - 12)

(3) Initiation is essentially a moving out from under ancient controls into the control of more spiritual and increasingly higher values. Initiation is an expansion of consciousness which leads to a growing recognition of the inner realities. It is equally the recognition of a renewed sense of the need for change and the wise engineering of these needed changes so that real progress can be made; the consciousness is expanded and becomes more generously and divinely inclusive and there is a fresh and more potent control by the soul as it assumes increasingly the direction of the life of the individual, of a nation and of the world. (EXH - 136)

(4) The world today is going through a preparation period and an interlude of adjustment to the new world and the new order which is coming into being. This new world is verily a new creation and with its activities the Masters [of the Hierarchy] are today engaged, working as always through the medium of Their disciples. In this preparatory period, the Masters are today occupied, among other things, with preparing disciples for constructive work, for service and eventually for initiation. They are consequently occupied with forming new groups of disciples who can gradually be integrated into existent groups and be available for world service. It is planned to do this on a large scale because of world need and the willingness of the world aspirants to take the personal risks, incident to this preparatory work. (DINA I - 680)

(5) Many who read these instructions, and who study the books I have written, are in process of preparation for one or other of the initiations, and the entire theme should therefore be of major interest to you. You should decide (at least tentatively) which initiation lies ahead of you, and then discover all you possibly can about it, and its prerequisites, endeavoring to make practical application of the imparted information; either that which I

give to you is true, or it is not; if true, it is vital to your future progress and you should aim at achieving a measure of real understanding. (RI - 669)

(6) It is of value for the student to know where he stands and what his particular problem [evolutionary challenge] is. The average man is learning the control of the physical body and the organizing of his physical plane life. The student on the probationary path is learning a similar lesson in relation to his astral [emotional] body, its focus, its desires and its work. The student on the path of accepted discipleship has to demonstrate this control and begin to discipline the mind nature and so function consciously in the mental body. The work of the initiate and the adept grows out of these achievements and they need not be dealt with here. (TWM - 237/238)

(7) The initiate is not simply a good man. The world is full of good men who are probably a long way from being initiates. Neither is the initiate a well-meaning devotee. He is a man who has added a sound intellectual understanding to the basic qualifications of a sound moral character and devotion. Through discipline he has coordinated his lower nature, the personality, so that it is a "vessel meet for the master's use," that master being his own soul. He knows that he walks in a world of illusion, but is training himself whilst doing this to walk in the light of the soul, realizing that in service to his fellowmen and in forgetfulness of self he prepares himself to stand before the portal of Initiation. Upon the path he meets those who, like himself, are learning to be citizens of the kingdom [of God]. (BC - 44)

(8) If you will note your own present attitudes and actions, you will discover that primarily (I might add almost necessarily) they center around yourselves, your own recognitions, your own grasp of truth, and your own progress upon the Path. But—as you achieve initiate status—self-interest declines until it disappears and, as an ancient Word has it, "only God is left;" only that remains in consciousness which is THAT, which is beauty, goodness and truth; which is not form but quality, which is that which lies behind the form and that which indicates destiny, soul, place, and status. Ponder on these words, for they convey to you where (as evolution goes on) you will later lay the emphasis. (RI - 293)

(9) Dominion over all forms, and the power to act as transmitters of that spiritual energy we call love is the promised reward of the triumphant solar Angels [souls], and the prized goal of their meditation work. The Sons of God will triumph on earth in full incarnated expression, and will bring light (therefore life) to all the manifested forms. This is the "life more abundant" of which the Christ speaks. This is the achievement of the true Nirvanee who, living in unbroken meditation in the spiritual realm yet can work on earth. The work of initiation is to enable a man to live ever at the center, but to act as a distributor of divine energy in any direction and, after the later initiations, in all directions. (TWM - 90)

- (10) *Initiation I.* *Birth.* Freedom from the control of the physical body and its appetites.
- Initiation II.* *Baptism.* Freedom from the control of the emotional nature and the selfish sensitivity of the lower self.
- Initiation III.* *Transfiguration.* Freedom from the ancient authority of the threefold personality [physical, emotional, mental], marking a climaxing moment in the history of all initiates.
- Initiation IV.* *Renunciation.* Freedom from all self-interest, and the renouncing of the personal life in the interest of a larger whole. Even soul consciousness ceases to be of importance and a more universal awareness, and one closer to the divine Mind, takes its place.
- Initiation V.* *Revelation.* Freedom from Blindness—a liberation which enables the initiate to see a new vision. This vision concerns the Reality lying beyond any hitherto sensed or known.
(RI - 685/686)

(11) The Path of Initiation has at times been called the Path of Liberation, and it is to this essential aspect of the initiatory process that I am seeking to call your attention. I have pointed out continuously that initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition as portrayed by the major occult groups. It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition [recognition by the Masters of the Hierarchy], but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected but is seen and noted and then put to work. (RI - 684/685)

(12) One point anent the taking of the first three major initiations, I would like to refer to at this point. It is that they have always to be taken when in a physical body and upon the physical plane, thus demonstrating initiate consciousness through both mind and brain. This is a point not oft emphasized and sometimes contradicted.

I would like also to point out with all the clarity and power at my disposal, the very deep necessity for *humility* and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion. (DINA I - 95)

(13) *True Humility is based on fact, on vision and on time pressures.* Here I give you a hint and would ask you to think deeply on these three foundations of a major personality attitude which must be held and demonstrated before each initiation. I would remind you that there must always be humility in the presence of true vision. (DINA I - 96)

(14) The Probationary Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition, and seeks with diligence to bring his personality under control. He is building the causal body [body of the soul] with deliberate intent, filling any gaps that may exist, and seeking to make it a fit receptacle for the Christ principle. (IHS - 63)

(15) ...the development of the human being is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant characteristic of the indwelling Thinker. It is the progressing from consciousness polarized in the personality, lower self, or body, to that polarized in the higher self, ego, or soul, thence to a polarization in the Monad, or Spirit, till the consciousness eventually is Divine. As the human being develops, the faculty of awareness extends first of all beyond the circumscribing walls that confine it within the lower kingdoms of nature (the mineral, vegetable and animal) to the three worlds [physical, emotional, and mental] of the evolving personality, to the planet whereon he plays his part, to the system wherein that planet revolves, until it finally escapes from the solar system itself and becomes universal. (IHS - 7/8)

(16) Initiation, or the process of undergoing an expansion of consciousness, is part of the normal process of evolutionary development, viewed on a large scale, and not from the standpoint of the individual. When viewed from the individual standpoint it has come to be narrowed down to the moment wherein the evolving unit definitely apprehends that (by dint of his own effort, aided by the advice and suggestions of the watching Teachers of the race) he has reached a point wherein a certain range of knowledge of a subjective nature, from the physical plane point of view, is his. It is in the nature of that experience wherein a pupil in a school realizes suddenly that he has mastered a lesson, and that the rationale of a subject, and the method of procedure, are his to use intelligently. These moments of intelligent apprehension follow the evolving Monad [Spirit] throughout his long pilgrimage. What has been misinterpreted somewhat at this stage of comprehension is the fact that at various periods the emphasis is laid on different grades of expansion, and always the Hierarchy endeavors to bring the race to the point where its units [human beings] will have some idea of the next step to be taken.

Each initiation marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarization to another, entails the realization of an increasing unity with all that lives and the essential oneness of the self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the honor class in the Master's school, and is within the attainment of those souls whose karma permits and whose efforts suffice to fulfill the aim. (IHS - 12/13)

(17) Each of the great initiations is but the synthesis of the smaller ones, and only as man seeks ever to expand his consciousness in the affairs of daily life can he expect to achieve those later stages which are but the culminations of the many earlier. Students must get rid of the idea that if they are "very good and altruistic" suddenly some day they will stand before the Great Lord. They are putting effect before cause. Goodness and altruism grow out of realization and service, and holiness of character is the outcome of those expansions of consciousness which a man brings about within himself through strenuous effort and endeavor. Therefore it is here and now that man can prepare himself for initiation, and this he does, not by dwelling upon the ceremonial aspect, as so many do in excited anticipation, but by working systematically and enduringly at the steady development of the mental body, by the strenuous and arduous process of controlling the astral [emotional] body so that it becomes responsive to three vibrations: —

a. That from the Ego [Soul].

b. That from the Master.

c. Those from his brothers everywhere around him. He becomes *sensitive* to the voice of his higher self, thus working off karma under the intelligent guidance of his own Ego [Soul]. He becomes conscious, via the Ego, of the vibration emanating from his Master; he learns to *feel* it ever more and more, and to respond to it ever more fully; finally, he becomes increasingly sensitive to the joys and pains and sorrows of those he daily contacts; he feels them to be his joys and pains and sorrows, and yet he is not incapacitated thereby. (IHS - 92/93)

(18) Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known, and the secret of good and evil is revealed. It leads to the Cross and to the utter sacrifice which must transpire before perfect liberation is attained, and the initiate stands free of all earth's fetters, held by naught in the three worlds [physical, emotional, mental]. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from one state of consciousness to another. As each state is entered the horizon enlarges, the vista extends, and the comprehension includes more and more,

until the expansion reaches a point where the self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient Scripture. (IHS - 14)

(19) After a longer or shorter period of time the disciple stands at the Portal of Initiation. We must remember that as one approaches this portal and draws nearer to the Master [the Master within the heart, or a Master of the Hierarchy on the inner planes] it is, as says "Light on the Path," with the feet bathed in the blood of the heart. Each step up is ever through sacrifice of all that the heart holds dear on one plane or another, and always must this sacrifice be voluntary. He who treads the Probationary Path and the Path of Holiness is he who has counted the cost, whose sense of values has been readjusted, and who therefore judges not as judges the man of the world. He is the man who is attempting to take the "kingdom [of heaven] by violence," and in the attempt is prepared for the consequent suffering. He is the man who counts all things but loss if he may but win the goal, and who, in the struggle for the mastery of the lower self by the higher, is willing to sacrifice even unto death. (IHS - 82)

(20) The initiate of every degree, from the humble initiate of the first degree, making for the first time his contact with a certain type of specialized force, up to the emancipated buddha of the seventh degree, is dealing with energy of some kind or other. The stages of development of the aspirant might be expressed as follows: —

1. He has become aware, through discrimination, of the energy or force of his own lower self.

2. He has to impose upon that energetic rhythm one that is higher, until that lower rhythm is superseded by the higher, and the old method of expressing energy dies out entirely.

3. He then is permitted, by gradually expanding realizations, to contact and—under guidance—to employ certain forms of group energy, until the time comes when he is in a position scientifically to wield planetary force. The length of time taken over this final stage is entirely dependent upon the progress he makes in the service of his race and in the development of those powers of the soul which are the natural sequence of spiritual unfoldment. (IHS - 91)

(21) These realizations, or apprehended expansions of consciousness [major and minor initiations], are under natural law, and come in due course of time to every soul *without exception*. In a lesser degree they are undergone daily by every human being, as his mental grip of life and experience gradually grows, but they only become initiations into the wisdom (as differentiated from expansions of knowledge) when the knowledge gained is:

- a. Consciously sought for.
- b. Self-sacrificingly applied to life.
- c. Willingly used in service to others.

d. Intelligently utilized on the side of evolution. (IHS - 176/177)

(22) We have all—disciples and initiates of all degrees—to enter the secret place of initiation with a sense of blindness (or loss of direction) and with a feeling of complete destitution. The disciple needs to bear in mind that he has to become a "moving point and hence a line"; he ascends towards the Hierarchy and assumes the correct spiritual attitude but, at the same time, he descends into what he erroneously regards as the depth of human difficulty and iniquity (if necessary), preserving always his spiritual integrity but learning three important lessons:

1. The recognition that he shares all human tendencies, good and bad, and hence is able to serve.

2. The discovery that the thing which he most despises and fears is the thing which exists most strongly in him, but which is as yet unrecognized. He discovers also that he has to explore and know these despised and feared areas of consciousness so that they become eventually an asset, instead of something to be avoided. He learns to fear nothing; he is all things; he is a human being but he is also a mystic, an occultist, a psychic and a disciple. And—because of all these acquired states of consciousness—he becomes eventually a Master. He has "mastered" all stages and states of awareness.

3. The uselessness of past attitudes and dogmatic ways of looking at life and people (based usually on tradition and circumstance) when they separate him from his fellow-men. When he has really learnt these three things, he is initiate. (DINA I - 708/709)

(23) In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of selfish individual aspiration, the fact of group initiation would have been obvious and for the following reasons, inherent and implied in the whole situation:

1. The soul—in its own nature—is group conscious and has no individual ambitions or individual interests, and is not at all interested in the aims of its personality. It is the soul which is the initiate. Initiation is a process whereby the spiritual man within the personality becomes aware of himself as the soul, with soul powers, soul relationships, and soul purpose. The moment a man realizes this, even in a small measure, it is the group of which he is conscious.

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

increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.

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

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made.

(RI - 341/342)

(24) Christ gives us a definite picture of the entire process in His own life story, built around those major initiations which are our universal heritage and the glorious (and for many) the immediate opportunity. These are:

1. The Birth at Bethlehem, to which Christ called Nicodemus, saying, "Except a man be born again, he cannot see the kingdom of God."

2. The Baptism in Jordan. This is the baptism to which John the Baptist referred us, telling us that the baptism of the Holy Spirit and of fire must be administered to us by Christ.

3. The Transfiguration. There perfection is for the first time demonstrated, and there the divine possibility of such perfection is proven to the disciples. The command goes forth to us, "Be ye therefore perfect even as your Father in heaven in perfect."

4. The Crucifixion. This is called the Great Renunciation, in the Orient, with its lesson of sacrifice and its call to the death of the lower nature. This was the lesson which St. Paul knew and the goal towards which he strove. "I die daily," he said, for only in the practice of death daily undergone can the final Death be met and endured.

5. The Resurrection and Ascension, the final triumph which enables the initiate to sing and to know the meaning of the words: "Oh death, where is thy sting? Oh grave, where is thy victory?"

Such are the five great dramatic events of the mysteries. Such are the initiations through which all men must some day pass. Humanity stands today upon the path of probation. The way of purification is being trodden by the masses, and we are in process of purging ourselves from evil and materialism. When this process is completed, many will find themselves ready to make preparation for the first of the initiations, and to undergo the new Birth. The disciples of the world are preparing for the second initiation,

the Baptism, and for this must come a purification of the emotional desire nature and a dedication of the desire nature to the life of the soul. The initiates of the world are facing the Transfiguration initiation. Mind control and right orientation towards the soul, with a complete transmutation of the integrated personality, lies ahead of them. (BC - 22/23)

(25) Every initiation is simply a recognition. It is a false idea, current in many schools of the mysteries and of esotericism, that initiation connotes a mysterious ceremony wherein, through the medium of the initiator and the rod of initiation, conditions are definitely changed in the aspirant, so that for ever after he is altered and different. An initiation takes place whenever a man becomes, through his own self-effort, an initiate. Then having taken "the kingdom of Heaven by violence," and having "worked out" his "own salvation through fear and trembling," his spiritual status is immediately recognized by his peers, and he is admitted to initiation. (BC - 101)

(26) *Initiation 1. Birth*

Sacral center	7th ray	Physical plane
Beginnings	Relationship	Sex Magic

Initiation 2. Baptism

Solar plexus center	6th ray	Astral plane
Dedication	Glamour	Devotion

Initiation 3. Transfiguration

Ajna center	5th ray	Mental plane
Integration	Direction	Science

Initiation 4. Renunciation

Heart center	4th ray	Buddhic plane
Crucifixion	Sacrifice	Harmony

Initiation 5. Revelation

Base of spine	1st ray	Atmic plane
Emergence	Will	Purpose (RI - 340)

(27) There is much foolishness talked these days in connection with initiation, and the world is full of people who are claiming to be initiates. They fail to remember that no initiate makes any claim or speaks about himself. Those who claim to be initiates give denial to their claim in so doing. Disciples and initiates are taught to be inclusive in their thoughts and non-separative in their attitudes. They never set themselves apart from the rest of humanity by asserting their status and thus automatically placing themselves upon a pedestal. Nor are the requirements, as stated in many of the esoteric books, quite as simple as they are made out to be. To read some of them, one would think that as long as the aspirant has achieved a measure of tolerance, of kindness, devotion, sympathy, idealism, patience and perseverance he has fulfilled the major requirements. These are indeed primary essentials, but to these qualities must be added an intelligent understanding and a mental unfoldment which will lead to a sane and

intelligent cooperation with the plans for humanity. It is the balance of head and heart that is required, and the intellect must find its complement and expression in and through love. This needs a most careful reproclaiming. Love and sentiment and devotion are often confused with each other. Pure love is an attribute of the soul and is all-inclusive, and it is in pure love that our relation to God and to each other consists. "For the love of God is broader than the measure of a man's mind, and the heart of the Eternal is most wonderfully kind"—so runs the old hymn, and thus is expressed that love which is the attribute of Deity and also the hidden attribute of every son of God. Sentiment is emotional and unstable; devotion can be fanatical and cruel; but love blends and fuses, understands and interprets and synthesizes all form and all expressions, all causes and all races, into one flaming heart of love, knowing no separateness, no division and no disharmony. To bring about this divine expression in our daily life takes the utmost that is in us. To be an initiate takes every power of every aspect of one's nature. It is no easy task. To face the inevitable tests with which one will assuredly be confronted as one treads the path Christ trod, takes courage of the rarer kind. To cooperate sanely and wisely with God's Plan and to merge one's will in the divine Will must call into activity not only the deepest love of one's heart, but the keenest decisions of the mind...

Initiation is therefore a reality and not a beautiful and rather easily attained vision, as so many occult and esoteric books seem to claim. Initiation is not a process which a man undergoes when he joins certain organizations, and which can be understood only by joining such groups. It has nothing to do with societies, esoteric schools and organizations. All that they can do is to teach the aspirant certain well known and basic "rules of the road," and then leave him to understand or not, as his earnestness and development permit, and to pass on through the portal [of initiation] as his equipment and destiny allow. The Teachers of the race, and the Christ, Who is the "Master of all the Masters and the Teacher alike of angels and of men," are not more interested in these organizations than They are in any movement in the world today which carries illumination and truth to men. The initiates of the world are to be found in every nation, in every church, and in every group where men of good will are to be found working, and where world service is rendered. (BC - 23/25)

(28) Many people are regarded as initiates who are only endeavoring to be initiate. They are not, however, real initiates. They are those well meaning people whose mental understanding outruns the power of their personalities to practice. They are those who are in touch with forces which they are not yet able to handle and control. They have done a great deal of the needed work of inner contact [with the soul], but have not yet whipped the lower nature into shape. They are, therefore, unable to express that which they inwardly understand and somewhat realize. They are those disciples who talk too much and too soon and too self-centeredly, and who present to the world an ideal toward which they are indeed working, but which they are as yet unable to materialize, owing to the inadequacy of their

equipment [physical, emotional, and mental development]. They affirm their belief in terms of accomplished fact and cause much stumbling among the little ones [those "younger" on the path]. But at the same time, they are working towards the goal. They are mentally in touch with the ideal and with the Plan. They are aware of forces and energies utterly unknown to the majority. Their only mistake is in the realm of time, for they affirm prematurely that which some day they will be. (EP II - 13)

(29) In the last analysis, the partial subjugation of glamour and escape from the complete thralldom of illusion are indications to the watching Hierarchy that a man is ready for the process of initiation. Until he is no longer completely deceived and until he is somewhat free mentally, it is not possible for him to face the waiting Angel [Solar Angel or Soul] and pass through the door [of initiation]. One thing I would here point out to you: after passing through the door of initiation, the disciple returns each time again to take up anew his tasks in the three worlds of activity [the physical, emotional, and mental worlds of daily life]; he there reenacts the former processes—briefly and with understanding—after which he proceeds to master the essentials of the next initiatory lesson. I am here putting a great deal of information in a very condensed form, but that is all that is possible at this time.

For a long time, the sense of dualism pervades the disciple's being and makes his life appear to be a ceaseless conflict between the pairs of opposites [the personality and the soul]. The battle of the contraries is taking place consciously in the disciple's life. He alternates between the experiences of the past and a recollection of the experience of initiation through which he has passed, with the emphasis, first of all, in the earlier experiences; later, in the final great experience which is so deeply coloring his inner life. He has prolonged moments wherein he is the baffled disciple, struggling with glamour, and brief moments wherein he is the triumphant initiate. He discovers in himself the sources of glamour and illusion and the lure of maya until the moment arrives when again he stands before the portal [of initiation] and faces the major dualities in his own particular little cosmos—the Dweller [the totality of the personality, the lower human nature] and the Angel [the Soul]. At first he fears the Angel and dreads the light which streams from that Angel's countenance, because it throws into vivid reality the nature of the Dweller who is himself. He senses, as never before, the formidable task ahead of him and the true significance of the undertaking to which he has pledged himself. Little by little, two things emerge with startling clarity in his mind:

1. The significance of his own nature, with its essential dualism.
2. The recognition of the relationship between the pairs of opposites [the soul and the personality] with which he, as a disciple, has to work.

Once he grasps the relation of the lower major duality (that of the personality and the soul) he is then prepared to pass on to the higher reality,

that of the integrated Self [integration between] (personality and soul) and its relation to the PRESENCE. In this statement, you have expressed in a few concise words the result of the first three initiations and the two final [initiations]. Ponder on this. (GLA - 126/127)

(30) It cannot be too clearly emphasized that the first initiator with whom a man has to deal is, ever and always, his own soul. Many esoteric schools and teachers direct their teaching and their aspirants towards some great Master Who is supposed to prepare them for this step, and without Whom no progress is possible. They forget that it is not possible for such a Master even to contact a man in this relationship until he has made a clear and definite contact with his own soul. It is on the level of awareness which is that of the soul itself that those who can help are to be found, and until we have, as individuals, penetrated into that state [of soul awareness], it is not possible for us to be brought into intelligent touch with those who normally function there. Initiation relates to consciousness and is merely a word which we use to express the transition which man can make out of the consciousness of the fourth or human kingdom, into the fifth or spiritual kingdom, the kingdom of God. Christ came to reveal the way into that kingdom.

This initiating soul, as we have already seen, is called by many names in the New Testament, and in the other religions it is called by a terminology suited to the time and temperament of the aspirant. Where the Christian disciple speaks of "Christ in you, the hope of glory," the Oriental disciple may speak of the Self or the Atman. The modern schools of thought speak of the ego, or the higher self, the real man, or the spiritual entity, whilst in the Old Testament reference is made to the "Angel of the Presence." 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.

(BC - 41/42)

(31) I am seeking here to divorce your minds from the *idee fixe* [fixed idea] that the initiate works because he knows. I would reverse the statement and say he knows because he works. There is no point of attainment at which the Initiator says to the initiate: Now you know, and therefore you can work. Rather it is: Now you serve and work, and in so doing you are embarked upon a new and difficult voyage of discovery; you will discover reality progressively and arrive at whole areas of expression, because you serve. Resulting from this service, certain powers and energies will manifest, and your ability to use them will indicate to you, to your fellow initiates and to the world that you are a worker, fully conscious upon the inner side of life.

(DINA II - 282)

(32) There is one point which is oft overlooked, but which I gave to you earlier, and that is *the mental approach to initiation*. So much emphasis has been laid upon the love quality of the Hierarchy, on its being the expression of the second divine aspect [which is the aspect of love/wisdom],

that the hierarchical mentality (if I may use such a phrase) is frequently forgotten; yet it is a law—closely related to initiation—that "the work of the initiate is carried forward *within* the ring-pass-not [the limit of the field of activity of the central life force] of the Universal Mind." I would have you give these words calm and mature consideration.

...All the initiatory processes through which the disciple must pass are primarily concerned with the thought of the supreme, incarnating Deity; that thought demonstrates as the will-to-good [will to do good]. The disciple's progress from one initiation to another imparts a gradual unveiling of the divine Purpose, as it expresses itself through the hierarchical Plan and manifests that quality of love (the will-to-good) which gives to the Purpose and the [Divine] Plan warmth, its magnetic appeal, and the major attribute of healing. It might be said that the Purpose of the planetary Logos [the planetary spirit working consciously through the earth], as it emanates from His high place *under the impact of His will-to-good*, is redemptive in nature.

...stage by stage, initiation by initiation, the disciple arrives at an understanding of redemption. First of all, he learns to bring about the redemption of his threefold personality [the lower self—the physical, emotional, and mental aspects]; then the concept enlarges along paralleling lines as he seeks the redemption of his fellowmen; later, he shares the redemptive work connected with all true hierarchical endeavor and becomes an "active part of a redeeming Ashram" [the center, on the inner planes, to which the Master gathers disciples and aspirants for personal instruction].
(DINA II - 384/385)

(33) In the message of the Buddha we have the three methods whereby the personality can be changed and prepared to be a conscious expression of divinity. Through *detachment*, the brain consciousness or state of awareness (embodying physical recognition of inner causes) is withdrawn or abstracted from the things of the senses and from the calls of the lower nature. Detachment is in reality the imposition of a new rhythm or habit reaction upon the cells of the brain which renders the brain unaware of the lure of the world of sensory perception. Through *dispassion*, the emotional nature is rendered immune from the appeal of the senses and desire fails to deter the soul from its rightful task. Through *discrimination*, the mind learns to select the good, the beautiful and the true, and to substitute these for the sense of "identification with the personality," which is so characteristic of the majority of men. Personality [the physical, emotional, and mental consciousness] holds so many in thrall. This has to go. These three attitudes, when correctly and sanely held, will organize the personality, bring in the rule of wisdom, and prepare the disciple for initiation.

...The word goes forth to the initiates of the future: Lose sight of self in group endeavor. Forget the self in group activity. Pass through the portal to initiation in group formation and let the personality life be lost in the group life. (EXH - 412/413)

(34) Finally, every initiation leads to expanded service. Practical spiritual living must follow the moments on the mountain top. Self and its attainment must be forgotten in service to others. From this there is no escape. Every pinnacle of achievement is followed by a cycle of testing. Every new revelation grasped and appropriated has to be adapted to the needs of a consequent and strenuous life of service, and initiation ever calls forth renewed testing and enhanced power to serve. (BC - 54)

The First Initiation

(Known as "The Birth" at Bethlehem)

(1) Man the human being, a soul in incarnation, is on the verge of taking that step forward which will bring about that first of the great unfoldments which we call "the new birth." Once that has been undergone, the life of the infant Christ [birthed from within one's own being] will increase, and the momentum set up will carry him forward along that Way which leads from one high peak of attainment to another, until he himself becomes an illumined Light-bearer, and one who can light the way for others. (BC - 40)

(2)it can be assumed that all earnest and true aspirants and disciples, who work undeviatingly for spiritual advancement (with pure motive), and who are oriented unswervingly towards the soul, have taken the first initiation. (RI - 484)

(3) All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to things of the spirit, and to live by the light of that spirit. (DINA I - 716)

(4) 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 [a person's own] soul, is born consciously [within their awareness]. *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. (BC - 42)

(5) The first initiation marks the beginning of a totally new life and mode of living; it marks the commencement of a new manner of thinking and of conscious perception. The life of the personality in the three worlds [physical, emotional, mental] has for eons nurtured the germ of this new [soul] life and fostered the tiny spark of light within the relative darkness of the lower [human] nature. This process is now being brought to a close, though it is not at this stage entirely discontinued, for the "new man" has to learn to walk, to talk, and to create; the consciousness is now, however, being focused elsewhere. This leads to much pain and suffering until the definite choice is made, a new dedication to [world] service is vouchsafed, and the initiate is ready to undergo the Baptism Initiation [the second initiation]. (RI - 667)

(6) At the first initiation, the control of the Ego [Soul] over the physical body must have reached a high degree of attainment. "The sins of the flesh," as the Christian phraseology has it, must be dominated; gluttony, drink, and licentiousness must no longer hold sway. The physical elemental [the lower nature] will no longer find its demand obeyed; the control must be complete and the lure departed. A general attitude of obedience to the Ego [Soul] must have been achieved, and the *willingness* to obey [the higher self/soul/Master] must be very strong. The channel between the higher and the lower is widened, and the obedience of the flesh practically automatic. (IHS - 82/83)

(7) When that [inner] voice is heard we come to a consciousness of the possibilities ahead and take the initial step towards that first initiation which leads [symbolically] to Bethlehem, there to find and meet with Christ. Within ourselves we find God. In the cave of the heart the divine life can be felt throbbing. Man discovers himself to be one of a vast number who have undergone the same experience, and through the process of initiation he gives birth to the Christ [his own soul]. 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 [of humanity], 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." (BC - 44/45)

(8) All people do not develop exactly along the same or parallel lines, and therefore no hard or fast rules can be laid down as to the exact procedure at each initiation, or as to just what centers [chakras] are to be vivified, or what vision is to be accorded. So much depends upon the ray of the disciple, or his development in any particular direction (people do not usually develop evenly), upon his individual karma, and also upon the exigencies of any special period. This much can be suggested, however: At the first initiation, that of the birth of the Christ [as it is symbolically referred to], *the heart center* is the one usually vivified, with the aim in view of the

more effective controlling of the astral vehicle [the emotional body], and the rendering of greater service to humanity. After this initiation the initiate is taught principally the facts of the astral plane; he has to stabilize his emotional vehicle and learn to work on the astral plane with the same facility and ease as he does on the physical plane; he is brought in contact with the astral devas; he learns to control the astral elementals; he must function with facility on the lower sub-planes, and the value and quality of his work on the physical plane becomes of increased worth. He passes, at this initiation, out of the Hall of Learning into the Hall of Wisdom. At this time, emphasis is consistently laid on his astral [emotional] development, although his mental equipment grows steadily.

Many lives may intervene between the first initiation and the second. A long period of many incarnations may elapse before the control of the astral body is perfected, and the initiate is ready for the next step. The analogy is kept in an interesting way in the New Testament in the life of the initiate Jesus. Many years elapsed between the Birth and the Baptism, but the remaining three steps were taken in three years. Once the second initiation is taken the progress will be rapid, the third and fourth following probably in the same life, or the succeeding. (IHS - 84/85)

(9) The Birth Initiation [the first initiation] lies behind in the experience of many, and this is factually proved by the lives of those who are consciously and willingly oriented towards the light, who see a wider world than that of their own selfish interests, who are sensitive to the Christ life and to the spiritual consciousness in their fellowmen and who see an horizon and vistas of contact unperceived by the average man; they realize a possible spiritual achievement, unknown and undesired by those whose lives are conditioned entirely by either the emotions or the lower concrete mind. At this stage of unfoldment they have a sense of conscious dualism, knowing the fact of the existence of that "something other" than the phenomenal [physical], emotional and mental self. (RI - 665/666)

(10) The first initiation. This initiation ever precedes the stage of accepted discipleship. No Master [on the inner planes] accepts a disciple and takes him into His ashram in whom the birth of Christ has not taken place. Saul must become Paul, as the Christian phraseology puts it. The babe within the womb of time emerges into the world of men and, from the standpoint of complete identification with matter (the mother), he becomes himself and seeks consciously to tread the ways of life and to become what he is. (DINA I - 717)

(11) There is nothing spectacular to be told anent the first initiation; the initiate-disciple still works in the dimly lit "cave of the spiritual birth"; he has to continue his struggle to reveal divinity, primarily on the physical plane—symbolized for us in the word "Bethlehem" which means the "house of bread"; he has to learn the dual function of "lifting up the lower energies

into the light" and—at the same time—of "bringing down the higher energies into bodily expression." Thus he becomes a white magician.

At this initiation he sees, for the first time, what are the major energies which he must bring into expression, and this vision is summed up for him in the *Old Commentary* in the following words: "When the Rod of Initiation descends and touches the lower part of the spine, there is a lifting up; when the eyes are opened in the light, that which must be lowered into form is now perceived. The vision is acknowledged. The burden of the future is assumed. The cave is lighted up and the new man issues forth." (RI - 672/673)

(12) This new birth [the first initiation] is no mystical dream; neither is it a lovely vision of something that is possible but not probable; it is not simply a symbolic expression of some ultimate goal—lying ahead of us in some dim future, or in some other form of existence and some eventual heaven which we can attain if we fall back upon unthinking faith and blind acceptance of all that theology can tell us. Relatively easy to believe, this is the line of least resistance to the majority. It is difficult to fight one's way to that stage of experience where the divine program for man becomes clear, and the possibilities which Christ dramatized for us become something permitting us no rest until we have transmuted it into personal experience, through the experiment of initiation. The new birth is as much a natural event and as much a result of the evolutionary process as is the birth of a child into the world of physical life. Eternally, down the ages, men have made and will continue to make the great transition, proving the fact of this experience. It is something which all must face at some time or other.

Two recognitions must emerge into the thought-world of the aspirant of today. First, the presence of the soul, a living entity which can and must be known through the process of bringing it to the birth upon the plane of daily living; and, secondly, the determination to achieve the reorientation of the entire nature so that a closer identification with that soul may become possible, until a complete unity has been achieved. We begin to see what must be done, we begin to assume the right attitude which will make it possible. (BC - 81/82)

(13) Through love and loving practice we prove ourselves initiate in the mysteries. Born into the world of love at Bethlehem, the keynote of our lives from then on must be obedience to the highest that is in us, love to all beings, and complete confidence in the power of the indwelling Christ to demonstrate (through the outer form of our personalities) the life of love. The life of Christ is a life to be lived today, eventually by all. It is a life of joy and happiness, of test and of problems, but its essence is love and its method is love. It leaves us an example that we should follow His steps, and carry on the work which He initiated. (BC - 79)

The Second Initiation

(Known as "The Baptism" in Jordan)

(1) The initiate who has taken the first step [the first initiation] must lay emphasis upon the purification of the lower [human] nature which it is essential should preface the second initiation. (BC - 87)

(2) At the second initiation Christ stood before God, the Initiator, with all these aspects [the physical, emotional, and mental aspects of His being] purified and matured; His mechanism was adjusted and ready for the task, and thus enabled to give proof of that purification and tension in attitude which would enable Him to carry through His mission to a satisfactory conclusion. This he had to prove to God and man through the purification which the baptism could give, and through the subsequent temptations in the wilderness. (BC - 89)

(3) The initiation [the second] which we are now to study is perhaps one of the most important, because it concerns that aspect of the personality which gives the most difficulty to everybody: the emotional or astral body. Today the mass of men are swept by the emotions and by a sensitive response to circumstance; they are not swept usually by an intelligent reaction to life *as it is*. The normal and usually violent reaction serves only to increase the confusion and the attending difficulties, producing vortices of uncontrolled energies, glamour and delusion. Even though it may at the same time produce a saving aspect in some cases, the violence of the astral testing and the potency of the astral temptation (as it might well be called) leads to a greatly increased sphere of suffering. To this must be added the materialistic bias of many presented solutions, bringing in the force of the world maya and thus greatly complicating the problem.Humanity—on a relatively large scale—faces the second initiation, or the Baptism Initiation. (RI - 673/674)

(4) The second initiation forms the *crisis* in the control of the astral [emotional] body. Just as, at the first initiation, the control of the dense physical [body] has been demonstrated, so here the control of the astral is similarly demonstrated. The sacrifice and death of desire has been the goal of endeavor. Desire itself has been dominated by the Ego, and only that is longed for which is for the good of the whole, and in the line of the will of the Ego [Soul], and of the Master. The astral elemental is controlled, the emotional body becomes pure and limpid, and the lower nature is rapidly dying. At this time the Ego grips afresh the two lower vehicles [the physical and emotional body] and bends them to his will. The aspiration and longing to serve, love, and progress become so strong that rapid development is usually to be seen. This accounts for the fact that this initiation and the third, frequently (though not invariably) follow each other in a single life. At this period of the world's history such stimulus has been given to evolution that

aspiring souls—sensing the dire and crying need of humanity—are sacrificing all in order to meet that need.

Again, we must not make the mistake of thinking that all this follows in the same invariable consecutive steps and stages. Much is done in simultaneous unison, for the labor to control [the lower nature of the body, emotions and mind] is slow and hard, but in the interim between the first three initiations some definite point in the evolution of each of the lower three vehicles [physical, emotional, and mental bodies] has to be attained and held, before the further expansion of the channel can be safely permitted. Many of us are working on all three bodies now, as we tread the Probationary Path.

At this initiation [the second], should the ordinary course be followed, (which again is not at all certain) *the throat center* is vivified. This causes a capacity to turn to account in the Master's service, and for the helping of man, the attainments of the lower mind. It imparts the ability to give forth and utter that which is helpful, possibly in the spoken word, but *surely* in service of some kind. A vision is accorded of the world's need, and a further portion of the plan shown. The work, then, to be done prior to the taking of the third initiation, is the complete submerging of the personal point of view in the need of the whole. It entails the complete domination of the concrete mind by the Ego [Soul]. (IHS - 85/86)

(5) He [the disciple] slowly begins to realize that in order to take the second initiation he *must* demonstrate emotional control; he realizes also that he must have some knowledge of those spiritual energies which will dissipate glamour, plus an understanding of the technique whereby illumination from the mind—as the transmitting agent of the light of the soul—can dispel these glammers, and thus "clarify the atmosphere," in the technical sense.

I might emphasize that as yet no initiate demonstrates complete control during the intermediate period between any initiation and the next higher initiation; the intermediate period is regarded as "a cycle of perfecting." That which is being left behind and subordinated to the higher realization is slowly dominated by energies which are to be released into the consciousness of the initiate at the initiation for which he is being prepared. This interim period is always one of great difficulty...

The initiatory process between the first and second initiations, is for many the worst time of distress, difficulty, realization of problems, and the constant effort to "clear himself" (as it is occultly called), to which the disciple is at any time subjected. The phrase stating that the objective of the initiate is "to clear himself" is perhaps the most arresting and illuminating of all possible definitions of the task to be undertaken. The storm aroused by his emotional nature, the dark clouds and mists in which he constantly walks and which he has created throughout the entire cycle of incarnated living, have all to be cleared away in order that the initiate can say that—for him—the astral plane no longer exists, and that all that remains of that ancient and potent aspect of his being, is aspiration, a sensitive response to all forms of

divine life, and a form [vehicle] through which the lowest aspect of divine love, [which is] goodwill, can flow without impediment. (RI - 576/578)

(6) Members of the New Group of World Servers should watch with care for all those who show signs of having passed through the "birth" experience [the first initiation] and should help them toward a greater maturity. They should assume that all those who truly love their fellowmen, who are interested in the esoteric teaching, and who seek to discipline themselves in order to attain greater beauty of life, are initiate and have undergone the first initiation. When they discover those who are seeking mental polarization and who evidence a desire and aspiration to think and to know, coupled with the distinguishing marks of those who have taken the first initiation, they can, in all probability, safely assume that such people have taken the second initiation or are on the verge of so doing. Their duty will then be clear. It is by this close observation on the part of the world servers that the ranks of the New Group are filled. Today, the opportunity and the stimulation are so great that all servers must keep alert, developing in themselves the ability to register the quality for which search must be made, and giving the help and guidance which will weld into one cooperative band those disciples and initiates who should prepare the way for the Christ. (RI - 667)

(7) This second initiation—as now undergone—is to some extent one of the most difficult. It involves purification, but it is purification by fire, symbolically understood. The occult "application of fire to water" produces certain most serious and devastating results. The water [emotional nature] under the action of fire [fire of the mind], "is resolved into steam and the initiate is immersed in the fogs and miasmas, the glamours and the mists" thus caused. Out of this fog and out of the glamours [of the emotional/desire nature], the initiate must emerge; out of the present fog of human affairs humanity will also emerge eventually. The success of the individual initiate is the guarantee of the racial destiny. ...Remember therefore as you read these words that I am speaking symbolically. The fire of mind today has to be reckoned with in conjunction with the water of desire, and it is owing to this that much of humanity's problem develops. It is because of this that the second initiation has become one of the most difficult which the modern disciple has to take. (RI - 675)

(8) An aspirant succeeds in contacting his soul or ego through right effort. Through meditation, good intention, and correct technique, plus the desire to serve and to love, he achieves alignment [between the personality and the soul]. He becomes then aware of the results of his successful work. His mind is illumined. A sense of power flows through his vehicles [physical, emotional, and mental bodies]. He is, temporarily at least, made aware of the Plan [for the evolution of humanity]. The need of the world and the capacity of the soul to meet that need flood his consciousness. His dedication, consecration and right purpose enhance the directed inflow of spiritual

energy. He knows. He loves. He seeks to serve, and does all three more or less successfully. The result of all this is that he becomes more engrossed with the sense of power, and with the part he is to play in aiding humanity, than he is with the realization of due and proper sense of proportion and of spiritual values. He overestimates his experience and himself. Instead of redoubling his efforts and thus establishing a closer contact with the kingdom of souls and loving all beings more deeply, he begins to call attention to himself, to the mission he is to develop, and to the confidence that the Master and even the planetary Logos apparently have in him. He talks about himself; he gestures and attracts notice, demanding recognition. As he does so, his alignment is steadily impaired; his contact [with the soul] lessens and he joins the ranks of the many who have succumbed to the illusion of sensed power. This form of illusion is becoming increasingly prevalent among disciples and those who have taken the first two initiations. There are today many people in the world who have taken the first initiation in a previous life. At some period in the present life cycle, recurring and recapitulating as it does the events of an earlier development, they again reach a point in their realization which they earlier reached. The significance of their attainment pours in upon them, and the sense of their responsibility and their knowledge. Again they overestimate themselves, regarding their missions and themselves as unique among the sons of men, and their esoteric and subjective demand for recognition enters in and spoils what might otherwise have been a fruitful service. Any emphasis upon the personality can distort most easily the pure light of the soul as it seeks to pour through the lower self [the personality]. Any effort to call attention to the mission or task which the personality has undertaken detracts from that mission and handicaps the man in his task; it leads to the deferring of its fulfillment until such time when the disciple can be naught but a channel through which love can pour, and light can shine. This pouring through and shining forth has to be a spontaneous happening, and contain no self-reference. (GLA - 52/53)

(9) What is the basic goal of the initiate who has taken the second initiation? I would ask you to transit in consciousness from the concept that the process of initiation is a consummation of effort, to the higher and better concept that it is initiatory in effect and marks a beginning and not a consummation. What, therefore, lies ahead of the initiate who has entered the purificatory water, or rather, fire? To what is he pledged? What is to happen within "the area of livingness" (I want you to familiarize yourselves with that phrase) and what results will take place within the mechanism with which he approaches the place of initiation? These are factors of importance, and these are the aspects of the life process which should condition him. At the close of the initiatory process certain energies and divine aspects should be recognized by him as now playing a part in his thinking and his purposes—energies which heretofore (even if present) were quiescent and not controlling.

Before him lies the third Initiation of the Transfiguration. Facing him is a great transition from an emotional aspirational focus to an intelligent, thinking focus. He has, theoretically at least, cast off the control of the astral body and nature; much still remains to be done; old desires, ancient astral reactions and habitual emotions are still powerful, but he has developed a new attitude to them and a new perspective to the astral body. Water, fire, steam, glamour, delusion, misinterpretation and emotional continuity still mean something specific and undesirable to him. He is now negative to their appeal and positive to the higher demanding focus [of the soul]. That which he now loves and longs for, desires and plans for, lies in another and higher dimension. He has, through his willingness to pass through the second initiation, struck the first blow at his innate selfishness and has demonstrated his determination to think in wider and more inclusive terms. The group [humanity] begins to mean more to him than himself. (RI - 677/678)

(10) ...We are told (and it is factually true) that the longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced, but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feeling aspirant is to be found between the second and the third initiations.

It is a period of intense suffering, of the penalty of applying factors of glamour [found in the emotional body] and illusion [found in the mental body], of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can—under the influence of right direction and spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control, and necessarily the factor of the mind assumes an increasingly right importance. Light—flickering and as yet uncertain and unpredictable—pours occasionally in from the soul, via the mind, adding frequently to the complications but producing eventually the needed control which will lead to and result in freedom.

Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath—preparation for the third initiation. Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time. (RI - 683/684)

The Third Initiation

(Known as "The Transfiguration")

(1) At the third initiation, termed sometimes the Transfiguration, the entire personality is flooded with light from above. It is only after this initiation that the Monad [Spirit] is definitely guiding the Ego [Soul], pouring His divine life ever more into the prepared and cleansed channel, ...

Again, a vision is accorded of what lies ahead; the initiate is in a position at all times to recognize the other members of the Great White Lodge, and his psychic faculties are stimulated by the vivification of the *head centers*. It is not necessary nor advisable to develop the synthetic faculties, or clairaudience and clairvoyance, until after this initiation. The aim of all development is the awakening of the spiritual intuition; when this has been done, when the physical body is pure, the astral stable and steady, and the mental body controlled, then the initiate can safely wield and wisely use the psychic faculties for the helping of the race. (IHS - 86/87)

(2) Finally will come the initiation of the Transfiguration, wherein the light breaks forth, the Touch of Enlightenment is given, and the soul and the personality stand forth as one. This process requires also the aid of the Buddha and the inspiration of the Christ, and it is "occultly guarded" by the Avatar of the physical plane. (EP II - 282)

(3) The first two initiations—regarded simply as initiations of the threshold—are experiences which have prepared the body of the initiate for the reception of the terrific voltage of this third initiation. This voltage is passed through the body of the initiate under the direction of the planetary Logos [the great being manifesting through the planet], before Whom the initiate stands for the first time. The Rod of Initiation is used as the transferring agent. The second initiation freed the initiate from the astral level of consciousness, the astral plane—the plane of glamour, of illusion and of distortion. This was an essential experience because the initiate (standing before the One Initiator for the first time at the third initiation) must be freed from any magnetic or attractive "pull" emanating from the personality.

The mechanism of the personality must be so purified and so insensitive to the material attractions of the three worlds [physical, emotional, and mental worlds] that there is henceforth nothing in the initiate which could offset the divine initiatory activity. The physical appetites are subdued and relegated to their rightful place; the desire nature is controlled and purified; the mind is responsive primarily to ideas, intuitions and impulses coming from the soul, and begins its true task as an interpreter of divine truth and a transmitter of ashramic intention [the intentions of the guiding Hierarchy of the planet]. (RI - 687/688)

(4) The third initiation, that of the Transfiguration, testified to the fact of the at-one-ment which Christ made between soul and body. Integration was complete, and the consequent illumination was made apparent to His disciples. He appeared before them as Son of Man and Son of God, and having proved to them Who He was, He faced the death which lay ahead of Him, and the intervening service. (BC - 96)

(5) This purpose is the Transfiguration. This is the esoteric goal set before humanity. This was the tremendous event which was enacted before humanity by the greatest of all the sons of God in His Own Body, Whom I and all true disciples regard as the Master of all the Masters, the Christ. What shall I say about this culminating event for which the entire personality of man waits? This third great initiation marks a crisis in the initiatory work, and produces a further synthesis experienced in the life of the spiritual man. Up to the third initiation, man has been occupied with the process of fusing soul and body into one unity. After the third initiation (and owing to an event which takes place) man is oriented towards, and becomes occupied with, a further fusion in consciousness, that of spirit-soul-body. I speak of a fusion in consciousness. The unity is ever there, and man in evolution is really becoming aware of that which already exists. (EP I - 328/329)

(6) Aspirants and disciples should remember that after the third initiation, *the effects* of the initiation which they may be undergoing are not confined simply to the individual initiate, but that henceforth at all the later initiations he becomes the transmitter of the energy which will pour through him with increasing potency at each application of the Rod. He acts primarily as an agent for the transmission, for the stepping down and for the consequent safe distribution of energy to the masses. Each time a disciple achieves an initiation and stands before the Initiator, he becomes simply an instrument whereby the planetary Logos [the great being manifesting through the planet] can reach humanity and bring to men fresh life and energy. The work done prior to and at the third initiation is purely preparatory to this type of service required from an "energy transmitter."
(RI - 689)

(7) Disciples who have taken the second initiation are regarded [by the Hierarchy] as "probationary initiates," and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy. The first initiation is sometimes spoken of as the "Lemurian Initiation" and the second as the "Atlantean Initiation," but the third initiation—that of our [present] Aryan race—is technically regarded by Them as the first initiation. This is a new angle upon which I would ask you to think. The term, therefore, of *Accepted Disciple* covers the stages of the first and second initiations; when a disciple has taken the third initiation, he is no longer technically an accepted disciple, even though he remains in a Master's group until he has taken the fourth initiation. I am pointing out these technicalities so that there may be clarity and proportion in your thinking. (DINA I - 728)

(8) After the third initiation, the disciple begins to work with, and to understand the significance of Spirit and his consciousness shifts gradually out of the Soul into that of the Monad [Spirit] in the same way as the consciousness of the personality shifted out of the lower awareness into that of the soul [at the earlier initiations]. (EP II – 287)

(9) At the third initiation the control of the soul-illuminated mind is finally established, and the soul itself assumes the dominant position and not the phenomenal form [the personality]. All the limits of the form nature are then transcended. (RI – 674)

(10) At the third major initiation, the third planetary initiation (which is in fact the first solar initiation), the liberated disciple for the first time—alone and unaided—invokes the highest spiritual center on our planet, Shamballa. This he does because, for the first time, consciously and with understanding, he registers the life aspect [Spirit] (which has brought his soul into action through the medium of form) and vibrates to the Monad [the Spirit]. That registration enables him to contact "the bright center, lying far ahead," to blend his individual will with the divine will, and to cooperate with the purpose aspect of manifestation. He has learnt to function through form; he has become aware, as a soul, of the divine form in its many aspects and differentiations; he now starts off upon the way of the higher unfoldment, of which the first step is contact with Shamballa, involving the fusion of his self-will and his spiritual will with the Will of God. (RI – 81)

(11) Up to the third initiation therefore, disciples have to endeavor to work entirely with mental energy, in an effort to control, master and use it. Their attempt is concentrated then upon transmitting (from egoic levels) [from soul levels] the will aspect of the soul. That will has to be imposed upon the personality until it [the personality] has become the automaton [willing servant] of the soul. Then the intuition takes control, and energies from the intuitional or buddhic plane begin to make their impact upon the form nature, the personality. Prior to this period of intuitional control, there are many lives lived wherein the intuition may begin to play its part, and the student learns the meaning of illumination. Until after the third initiation, however, it is the illuminated mind which is the dominant factor, and not the pure intuitive perception, or pure reason. After this great initiation, which marks a definite transition out of the form consciousness [physical, emotional, mental bodies], the initiate can function at will on the plane of the intuition, and the mind is steadily relegated into the background till it becomes a part of the instinctual apparatus—as much a part of the subconscious instinctual nature as is the instinctual nature which the materialistic psychologist so much stresses. Intuitive perception, pure vision, direct knowledge, and an ability to utilize the *undifferentiated* energies of the Universal Mind are the main characteristics of the Aryan adepts [adepts of our present-day race of humanity]. (TWM – 383)

(12) There are three words which are *directive words* for the disciple as he handles his life, his environment and his circumstances. They are: Integration, Direction, Science. His task—as he faces it after the third initiation—is to produce a greater personal integration so that he becomes increasingly a soul-infused personality, and also to integrate himself with his environment for service purposes. To this must be added the subtler task of integrating himself into the Ashram [on the inner planes] so that he becomes an integral part of the Master's band of workers [servers].

As the work of integration proceeds, he is striving all the time to learn the uses of the ajna center [brow or third-eye chakra] and consciously and with right understanding to work with, absorb, transmute and distribute energy as his major ashramic service [the service of distributing energy from the ashram on the inner planes into humanity]. His keynote is right direction as the result of right reaction to hierarchical intention and the injunctions of his own soul. Both integration and direction, he discovers, require understanding of occult, scientific knowledge. He works then as a scientist, and for this reason all the three keynotes of his life as an initiate—before and immediately after the third initiation—are conditioned by and directed by the mind; the mental plane becomes the field of his major endeavor as a server.

Again you see that I am presenting you with no glamorous picture of the initiatory process but only one of hard work, constant effort and strenuous mental and spiritual living. There is much here for you to consider, and what I have here given warrants sound reflection and much thought. It is my earnest hope and wish that you may realize that the teaching here given can be appropriated by you and that the initiatory process is one that eventually you will understand and in which you will participate.

(RI - 691/692)

(13) The Lord of Shamballa and His Helpers have had to wait until at least the dim outlines of the [Divine] Plan had penetrated through into the consciousness of the race; this is beginning to happen with increasing frequency, and from day to day more and more intelligent men and women are coming (or are being brought) into touch with the emerging ideas of the Hierarchy. We can look, therefore, for the steady appearance, gradually and cautiously applied, of the [divine] will energy of the highest center (Shamballa) which is to be found upon our planet. This center corresponds to the monadic center [the head center in a human being] which makes its power felt in the consciousness of the disciple who is ready for the third initiation. Once the second initiation has been taken, the watching Hierarchy can begin to note the constant reorientation of the soul towards the monad [the Spirit], and the attractive power of that highest aspect over the initiate.

(DN - 120)

(14) *The third initiation is connected with Shamballa as a planetary center and to the activity of the first ray [of Will or Power].* It should be borne in mind that this is the *first* initiation in which the personality and soul are united and fused so that the two aspects form one unit. When this initiation

has taken place, it happens that for the first time some of its broader group implications become a reality and henceforth constitute the motivating impulse of the initiate's life. Aspiration ends and the intensest conviction takes its place. (DN - 140)

(15) 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. (ROC - 52)

(16) It might be added that when an appreciation of the meaning of the words "transfiguration of a human being" is gained, the realization will come that when "the body is full of light" (Luke XI : 36) then "in Thy light shall we see Light." (Ps. XXXVI : 9) This means that when the personality has reached a point of purification, of dedication and of illumination, then the attractive power of the soul, whose nature is love and understanding, can function, and fusion of these two [personality and soul] will take place. This is what the Christ proved and demonstrated.

When the work of the Buddha (or of the embodied buddhic principle) [the Universal Soul or Mind] is consummated in the aspiring disciple and in his integrated personality, then the full expression of the work of the Christ (the embodied principle of love) can also be consummated and both these potencies—light and love—will find radiant expression in the transfigured disciple. (ROC - 134)

The Fourth Initiation

(Known as the "Renunciation" or "Crucifixion")

(1) This initiation of renunciation (called "The Crucifixion" by Christian believers) is so familiar to the majority of people that I am hard put to it to say that which will arrest your attention, and thus offset a familiarity which necessarily lessens the importance of the theme in your consciousness. The idea of crucifixion is associated in your minds with death and torture, whereas neither concept underlies the true meaning.

The sign of the Cross—associated in the Western world with this initiation and with the Christian faith—is in reality a cosmic symbol, long antedating the Christian era. It is one of the major signs to be found in the consciousness of Those advanced Beings Who, from the distant sun, Sirius, the seat of the true Great White Lodge, watch over the destinies of our solar system, but Who pay particular attention (why They do so is not yet revealed) to our relatively little and apparently unimportant planet, the Earth. (RI - 692)

(2) You can see, therefore, how this initiation of crucifixion (which the Christian world has appropriated for itself) is far vaster in its implications than students suspect. Yet this appropriation was intentional under the divine Plan of the Hierarchy, for always some great Teacher—by His life and teaching—will call attention to some particular initiation. The Buddha, for instance, in His Four Noble Truths, stated in reality the platform upon which the initiate of the third initiation takes his stand. He desires nothing of a personal nature; he is liberated from the three worlds [physical, emotional, mental]. The Christ pictured for us and emphasized the fourth initiation with its tremendous transition from the Fixed Cross to the Mount of Ascension, symbol of transition, through initiation. (RI - 694/695)

(3) The life of the man who takes the fourth initiation, or the Crucifixion, is usually one of great sacrifice and suffering. It is the life of the man who makes the Great Renunciation, and even exoterically it is seen to be strenuous, hard, and painful. He has laid all, even his perfected personality, upon the altar of sacrifice, and stands bereft of all. All is renounced, friends, money, reputation, character, standing in the world, family, and even life itself. (IHS - 89)

(4) This crucifixion initiation has a major instructive feature. This is preserved for us in the name which is frequently given to this fourth initiation; the Great Renunciation. One tremendous experience is vouchsafed to the initiate at this time; he realizes (because he sees and knows) that the antahkarana [the path or bridge between higher and lower mind] has been successfully completed and that there is a direct line of energy from the Spiritual Triad [the inner, immortal, Spiritual Man], via the antahkarana, to

his mind and brain. This brings to the forefront of his consciousness the sudden and appalling recognition that the soul itself, the egoic body on its own level, and that which for ages has been the supposed source of his existence and his guide and mentor, is no longer needed; his relation, as a soul-infused personality, is now directly with the Monad [the One, the Spirit]. He feels bereft and is apt to cry out—as did the Master Jesus—"My God, my God, why hast Thou forsaken me?" But he makes the needed renunciation, and the causal body, the soul body, is relinquished and disappears. This is the culminating renunciation and the climaxing gesture of ages of small renunciations; renunciation marks the career of all aspirants and disciples—renunciation, consciously faced, understood and consciously made.

(RI - 695)

(5) On the buddhic or intuitional plane (the fourth level of the cosmic physical plane) the mind nature—even that of the higher mind or the level of abstract thought—loses its control over the initiate and is henceforth only useful in service. The intuition, the pure reason, complete knowledge illumined by the loving purpose of the divine Mind—to mention some of the names of this fourth level of awareness or of spiritual sensitivity—takes its place and the initiate lives henceforth in the light of correct or straight knowledge, expressing itself as wisdom in all affairs—hence the titles of Master of the Wisdom or Lord of Compassion given to those Who have taken the fourth and the fifth initiations; these follow very closely upon each other. From the buddhic level [Universal Soul or Mind] of awareness, the Master works; on it, He lives His life, undertakes His service and furthers the Plan in the three worlds [physical, emotional, and mental worlds] and for the four kingdoms in nature [mineral, vegetable, animal, human]. Let this not be forgotten. Also, let it be remembered that this achievement of focus and this attained freedom are *not* the result of a symbolic ceremony, but are the result of lives of suffering, of minor renunciations and of *conscious* experience. This conscious experience, leading to the fourth initiation, is *a definitely planned undertaking*, arrived at as true vision is gradually conferred, the divine Plan is sensed and receives cooperation, and intelligent aspiration takes the place of vague longings and sporadic efforts "to be good," as it is normally expressed by aspirants. (RI - 700/701)

(6) Just as the Great Renunciation of the fourth initiation is made possible by the many lesser renunciations of many lives, consciously undertaken, so the many acts of spiritual detachment lead eventually to the severing of that final thread which involves the death of all personality attachments. Then only those relationships are left which are upon soul levels. Your task is to learn to differentiate between such spiritual detachments and those enforced detachments which are undertaken on higher levels of astral awareness. The problem of the disciple is to reach a point where he is not hindered or held back by any human being and yet so to handle himself as far as attitude is concerned that he hurts no one in the process of withdrawal. The outer personality claims of attachment are oft so

powerful that their clatter and their rattle prevent awareness of the golden thread which links us with another soul. Likewise, over-estimation of another person can act as a real hindrance. The chains [of personality attachment] must break, leaving only a golden thread between each soul—a golden thread which cannot break. (DINA I - 312)

(7) Christ came to abolish these [animal] 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 [within] 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.* (BC - 194)

(8) Love is the beginning, and love the end, and in love we serve and work. The long journey ends thus, in the glory of the renunciation of personal desire, and in the dedication to living service. (BC - 228)

(9) I would ask you to ponder this Initiation of Renunciation, remembering ever in your daily life that this process of renunciation, entailing the crucifixion of the lower self, is only made possible by the practice of detachment every day. The word "detachment" is only the Eastern term for our word "renunciation." That is the practical use of such information which I have here given to you. I would ask you also (curious as it may seem) to *get used to crucifixion*, if you care to use that word; to permit yourself to get accustomed to suffering with detachment, knowing that the soul suffers not at all, and that there is no pain or agony for the Master Who has attained liberation. The Masters have each and all renounced that which is material; They have been lifted out of the three worlds [physical, emotional, and mental levels] by Their Own effort; They have detached Themselves from all hindrances; They have left hell behind and the term "spirits that are in prison" no longer applies to Them. This they have done for no selfish purpose. In the early days of the Probationary Path, selfish aspiration is foremost in the consciousness of the aspirant; however, as he treads the path, and likewise the Path of Discipleship, he leaves all such motives behind (a minor renunciation) and his one aim, in seeking liberation and freedom from the three worlds, is to aid and help humanity. This dedication to service is the mark of the Hierarchy.

You can see, therefore, how the Buddha prepared the way for the Initiation of Renunciation or of Crucifixion by His teaching and His emphasis

The Fourth Initiation

upon detachment. Think on these things and study the great continuity of effort and cooperation which distinguishes the Members of the spiritual Hierarchy. My prayer and wish is that your goal may be clear to your vision and that the "strength of your heart" may be adequate to the undertaking.
(RI - 702/703)

The Fifth Initiation

(Known as "The Revelation")

(1) You have to bear in mind that each initiation enables the initiate to "see ahead" a little further, for revelation is always a constant factor in human experience. The whole of life is revelation; the evolutionary process is, in relation to consciousness, a process of leading the blind out of darkened areas of consciousness into greater light, and therefore into a vaster vision.

As you know, this particular initiation has been called the "Resurrection" by the Christian world, emphasizing that aspect in the experience of the initiate which leads to revelation; i.e., his "rising out of the ocean of matter into the clear light of day." The thought of revelation can be seen also in the Christian teaching anent the "Ascension"—an initiation which has no factual existence and should not be called an initiation. You have, therefore, the following sequence, connected with the fourth and fifth initiations:

1. Renunciation, producing crucifixion and leading to
2. Ascension, or a complete "rising out of," or "mounting higher," leading to
3. Revelation, giving vision, the reward of the two above stages.
(RI - 703/704)

(2) This initiation has always been called in the Christian church by the name of the Resurrection, whereas it is the seventh initiation which is the true resurrection. The correct name for the fifth initiation is the Initiation of Revelation; this signifies the power to wield light as the carrier of life to all in the three worlds [physical, emotional, and mental worlds], and to know likewise the next step to be taken upon the Way of the Higher Evolution. This Way is revealed to the initiate in a new light and with an entirely different significance when the fifth initiation is taken. It is the true time of emergence from the tomb of darkness and constitutes an entrance into a light of an entirely different nature to any hitherto experienced. (RI - 643/644)

(3) Having renounced the three worlds [physical, emotional, and mental worlds], and having returned—back from a contact of great importance and interest—to those three worlds and with all that is familiar in them, the initiate suddenly realizes that he has indeed been liberated, that he is indeed free, that he has been raised out of darkness and is now free in a new world of experiences. He knows that he has climbed to the mountain-top or has "ascended" to the buddhic plane [plane of the Universal Soul or Mind], 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 [an instrument or vehicle through which he functions in service to others]. 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 [Djwhal Khul] personally did in reference to the first case; i.e., preserving the body in which I took initiation. This the Master K.H. [Koot Hoomi] did in creating a body which was made in the form in which He took the fifth initiation. (RI - 704/705)

(4) 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 right vision or revelation. So He stands again upon the mountain-top, awaiting again the Presence. He realizes that something more is needed if He is to serve rightly and, simultaneously, make spiritual progress Himself. (RI - 706/707)

(5) First he, as a disciple, has to learn to work within the *framework of his blending soul-personality*. This task at first takes the form of character building and disciplining (whilst upon the Probationary Path), of a struggle to see, of an endeavor to make a continuity of his soul contact. Finally, this leads to the beginning of the stage of soul and personality merging and at this point he steps upon the Path of Discipleship, technically understood. From then on his problem is to *know* himself as he truly is, to direct energy to the needed centers which are awaiting scientific attention, to superintend consciously the fitting of himself, as a personality, to act as the instrument of the soul and later of the Hierarchy, to learn to contact energy, to handle and direct it. This entails a comprehension of the mechanisms within himself—

the seven centers [chakras] within the vital [etheric] body—through which the contacted energy must flow under soul direction, and it also means the perfecting of the response apparatus and the newly constructed spiritual mechanism which exoterically enables him to contact the outside world, and esoterically enables him to contact the world of souls. It implies a steady process of interior perfecting until nothing further remains to be done within that individual framework. The bulk of this work has been covered by the time the fourth initiation has been taken, and has been completely covered when the fifth initiation is undergone. (RI - 153)

(6) Just as the disciple enters the *world of meaning* [the level of the soul] and so can interpret events, just as the Hierarchy works in the *world of mediation*, applying the Plan which the world of meaning has revealed, so the higher initiate works consciously in the *world of purpose* which the Plan implements, the world of meaning interprets, and the *world of events* [physical/material level] expresses in sequential order and under the evolutionary Law. The symbol which expresses the door of evolution is the crescent moon; that of the process of evolution—as it affects the material or substantial life of the man—is the waxing and the waning moon—the symbol of growing desire and of the dying out of desire. The symbol of the world of meaning [soul-level] is Light—the light which shines upon the ways of men, interpreting events and bestowing revelation. The symbol of the world of mediation is the revolving Cross, whilst the symbol of the world of purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun. Remember that when we talk and think in symbols, we are placing something between ourselves and reality—something protective, interpretive and significant, but something nevertheless veiling and hiding. After the fifth initiation all veils are rent and naught stands between the initiate and Essential Being. (RI - 177/178)

(7) The key to the overcoming of death and to the processes of realizing the meaning and nature of eternity and the continuity of life can with safety be revealed only when love holds sway over the human consciousness, and where the good of the whole, and not the selfish good of the individual, comes to be the supreme regard. Only through love (and service as the expression of love) can the real message of Christ be understood and men pass on towards a joyful resurrection. Love makes us humbler, and at the same time wiser. It penetrates to the heart of reality and has a faculty of discovering the truth hidden by [within] a form. (BC - 233)

(8) The kingdom of God moves on to fulfillment. The purpose of Christ's life, death and resurrection is on the verge of achieving consummation. A new kingdom is coming into being; a fifth kingdom in nature [the spiritual kingdom of souls] is materializing, and already has a nucleus functioning on earth in physical bodies. Therefore let us welcome the striving and struggling of the present time, for it is a sign of resurrection. Let us understand the upheaval and the chaos, as humanity breaks out of

The Fifth Initiation

the tomb of selfishness and individualism and comes to the place of living light and unity, for it is the resurrection. Let us penetrate into the darkness with what light we have, and see humanity stirring, the dead bones coming to life, and the wrappings and bands being discarded, as spiritual strength and life pour into the race of men, for this is the resurrection. (BC - 254)

Stanzas for Disciples

(1) The Path

Seek not, O twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who has the mind in leash, and sees the world as in a mirror can be safely trusted with the inner sense. Only he who knows the five senses to be but illusion, and that naught remains save the two ahead, can be admitted into the secret of the Cruciform transposed.

The path that is trodden by the Server is the path of fire that passes through his heart and leads to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken or that wisdom comes. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lies ahead, like a point of light seen in the darkness of a winter's night. That point of light may call to mind the tiny candle in some attic drear, but—as the path that leads to that light is trodden through the blending of the pair of opposites—that pin point cold and flickering grows with steady radiance till the warm light of some blazing lamp comes to the mind of the wanderer by the way.

Pass on, O Pilgrim, with steady perseverance. No candle light is there nor earth lamp fed with oil. Ever the radiance grows till the path ends within a blaze of glory, and the wanderer through the night becomes the child of the sun, and enters within the portals of that radiant orb. (RI - 761)

(2) The Cup of Karma

There is a cup held to the lips of those who drink, by four great Lords of Karma. The draught within that cup must all be drained, down to the nethermost drop, e'er it is possible to fill the cup with a purer, sweeter one. The seven Lords of Cosmic Love await the hour of filling.

The cup is naught. The draught within distills forth drop by drop. It will not all be drained until the final hour wherein the Pilgrim takes the cup. He lifts it from the hand of those Who, bending, hold it to his lips. Until that day the cup is held, and in inner blind dismay the Pilgrim drinks. After that hour he lifts his head; he sees the light beyond; he takes the cup and, with a radiant joy, drains to the very dregs.

The contents of the cup are changed; the bitter now becomes the sweet; the fiery essence then is lost in cool, life-giving streams. The fire absorbed within has burned and scarred and seared. The draught now taken soothes the burns; it heals the scars and permeates the whole.

The Four bend down and see the work. They release the cup of Karma. The tender Lords of Cosmic Love then mix another draught, and—when the cup is empty seen (emptied by conscious will)—they pour within

that which is needed now for broader, larger living. Until the cup has once been used, filled, drained, and seen as naught, it cannot safely hold within that which is later given.

But when to utter emptiness the Pilgrim drains the cup then to the world in torment now he turns. With cup in hand (drained once, filled again, and refused to selfish need) he tends the need of struggling men who tread the way with him. The draught of love, of sacred fire, of cool, health-giving stream he lifts not towards himself but holds it forth to others. Upon the road of weary man he becomes a Lord of Power—power gained through work accomplished, power reached through conscious will. Through the cup of Karma drained he gains the right to serve.

Look on, O Pilgrim, to the goal. See shining far ahead the glory that envelops and the light that naught can dim. Seize on the cup and swiftly drain, delay not for the pain. The empty cup, the steady hand, the firm and strong endeavor lead to a moment's agony and thence to radiant life.

(RI - 762/763)

(3) An Esoteric Fragment

Where is the gate, O Lanoo [Disciple], which guards the triple-way?

Within the sacred heart of Him Who is the threefold Path. I reach the gate and pass within, entering thus the Heart, through the means of wide compassion.

How many gates are there, O Passer on the Way?

The gates are seven, each leading to the center of a great sphere of bliss. By the one who seeks to know, the first gate must be found. That entered, in periodic cycles he will find the other six.

You speak of wide compassion as the key that opens wide the gates. Explain in words the simplest the need that this involves.

The need of gentle mercy, which knows and sees yet understands; the need of tears of crystal to wash away a brother's sins; the need of fiery courage that can hold a brother's hand, and lift and elevate him though all the world may cry "nay"; the need of comprehension, that has experienced and knows; the occult sense of oneness must guide unto the gate.

What else will lead a man to the portal of the Path?

Compassion first and conscious oneness; then death to every form that holds and hides the life; next wisdom linked with learning, and the wise use of the Word; speech of an occult nature and the silence of the Center, held in the noise of all the world.

Can you, O Lanoo, blend these thoughts into a threefold charge?

First Oneness, then the Word, and lastly Growth. (RI - 764/765)

(4) An Occult Message

The key is found; and with the pressure of the hands in service of the Light and with a beating heart of love, that key is turned. The door swings wide open.

With hasty feet the one who hastens towards the light enters that door; then waits. He holds the door ajar for those who follow after and thus—in action—waits. A Voice sounds forth: My brother, close that door, for each must turn the key with his own hand and each must enter through that door alone. The blazing light within the Temple of the Lord is not for all at the same moment or the same hour of each day. Each knows his hour. Your hour is *Now*.

So, brother, close that door. Remember, those behind know not the door has opened or the door has closed. They see it not. Rest on that thought, my brother, and passing through the door close it with care, and enter upon another stage upon the upward Way—alone, yet not alone.
(RI - 766/767)